MISSION WORK AMONG THE VILLAGES.

It is a pleasure to leave the city for a time, with its dust and noise, and find one's self in the country with its charming scenery, and healthy, natural stillness. We have just returned from a visit to several villages, and will now write down a few incidents which may, for some readers of The Harvest Field, throw light on the actual condition of our Christians there.

The Christians meet for worship every morning, in the village chapel. All do not attend, but the proportion of those who are present at this daily service, is really high. The percentage of those present would very favourably compare with that of an English congregation attending the week night service. There is no doubt but that the attendance of our village Christians would be still better were all free to attend, but their work often lies at a distance from home and they are compelled to start for it at a very early hour. The Sabbath services are less encouraging than those of the week-day but when the condition of the South Indian non-caste villagers is understood, the attendance at the Sabbath services though much to be regretted, occasion no surprise.

What a priceless boon, would the Sabbath be to these sons and daughters of toil, but alas! India has no Sabbath, for when the Sunday morning dawns they must wend their way to toil just as on other days. The want of a day of
rest, is alone sufficient to prevent them from attending the Sabbath services, but the relation in which they generally stand to their employers is one by which their difficulties are greatly increased. In the North of England, the agricultural labourers or hinds are engaged by the farmers not individually but as families, and receive a sum of money and a portion of produce as their annual wages, and in South India the non-caste labourers are employed in a similar way. But the Indian hind is ill-paid in the extreme and is generally a mere serf in the hands of his master, the mirasdar. Inquiring into the social condition of some of our Native Christians the other day, one man told me that during the late famine he had been compelled by poverty to receive an advance of twenty-five rupees from his master, and that his whole family were now doing work for him. There is no prospect that he will ever be able to repay this debt by any efforts of his own, for a few marcals of paddy barely sufficient for the food of his household constitute the whole of their income. It is not at all improbable that the debt will be increased, by an additional loan, on the occasion of his childrens' marriage. When it is remembered that the missionary who seeks to befriend the hapless labourers is regarded by the mirasdar as his enemy our readers will not wonder that care is taken to exact from them a full measure of work on the Sabbath day. And these barriers which effectually prevent the attendance of our native Christians at Sunday services, equally hinder the children from attending school. This is the case of many families who have become Christians in the villages, and with such difficulties, it is no wonder if they do not make rapid progress in Christian knowledge. The profession of Christianity creates additional obstacles to the social elevation of the villagers, which may or may not be counterbalanced by missionary aid. How far this aid should be given to villagers, and in what form, are questions which lie beyond the scope of this paper, and have only begun to be looked at in some of our Indian districts. Hereafter they are certain to receive more attention than they have yet done, and it is fortunate that the experience of other missions is available for our guidance on these points.

Occasionally the services suffer interruption from the noise of heathen neighbours who have resolved to annoy Christian worshippers. The main road of the village is usually the scene of processions in honour of the local
heathen swami, and recently, the main street of one of our villages was turned into a kind of war-path by some "fellows of the baser sort," who under the guise of religious zeal, made night after night hideous with tom-toms and other discordant sounds. Care was taken that the swami should be honoured during the Christian hour of prayer, and specially honoured by prolonged noise opposite the village chapel. The Christians remonstrated in vain, and after bearing the interruption patiently for weeks, requested the village munsiff to make an end of this nightly war dance, opposite their place of worship. But he declined, so we had to ask the Tahsildar to prompt the Munsiff to do his duty, which he effectually did.

The visits of the missionary to the villages, afford a favourable opportunity for the statements of personal wrongs and grievances which need redress. He is regarded as the great ally of the Christians, and expected to fight their battles for them, and bear their burdens. Recently we were asked to look at a small field which had been unceremoniously claimed by the village Kurum and Munsiff, as belonging to Government, though it had been cultivated by the complainant's family as far back as the "oldest inhabitant" could remember. Another man had lost his pair of bullocks by death, and his bandy would soon go to decay. Another had a son to be married, the affianced bride was ready to be baptized, and her heathen relatives would soon follow her example. Could we not give aid for all these things, by getting the field restored, by lending fifty rupees without interest, and making a present of a few rupees to give joy to the event? Permission was given by a former Munsiff to bury the Christian dead in a piece of land by the roadside, but objections were raised by his successor to a recent burial there, would we get this settled for them? The village well was broken down, and a child had fallen into it, could we help them to rebuild it? Such were a few of the many appeals made during our recent visit. These things may impress our readers in more ways than one. To some they may show that the spirit of self-help is but scantily diffused among village Christians, to others, they may be evidences of their poverty and want, while to others they may furnish material for summary condemnation. "Moreover, how can such ignorant people solve the difficulties of Christianity" say our hard faced critics, with a touch of scorn. We do not think that our village Christians discover
these difficulties. It would be too much to expect that they should. They leave their own faith as Englishmen often leave their fatherland, *viz.*, for advantage. The intelligent grasp of truths, the perception of their harmony, belong to an elevated position to which village converts have not yet soared. The advantage for which they hope, often of a material kind, appears to critics a poor and unworthy reason for a change of faith, and so also it appears to missionaries: that is, it would be poor, as a final reason.

But as an initial reason it may, indeed must, be accepted. East or West, the prudential aspects of truth are generally those which are first seen, though this first sight should be succeeded by something better. If the history of Christianity appear to illustrate the poverty which is connected with beginnings, yet we hesitate not to say, that in its entrance and issues in India it bears a favourable comparison with its progress in Europe during the earlier centuries. The masses in India are more sensible of the natural evils which afflict life than of that moral evil from which Christianity seeks to redeem man, yet though drawn towards Christianity by the lesser advantages which they expect to receive on their acceptance of this new faith, while we regret the absence of a loftier motive we may remember that they have entered a school where they can acquire what they lack. So far as our experience goes, we have invariably found that the reasons given by those who have left the traditional faith of India, are more worthy of respect than any that come from those who remain in it. However low may be the estimate of village Christianity formed by some, it is true beyond all question, that to some, Christianity is the arm on which they lean, the light by which they seek to live. They are probably unable to describe the anatomy of this arm, and analyse this light, but they verify these by an experience of their effects upon themselves. Our Western Christianity has reached its present average after eighteen centuries of development, and though that average is not yet high, it is surely too high to be the standard by which India must be measured in A.D. 1882.

All we ask for village Christianity is that toleration be accorded to it, and time for its development. In our recent visit we were pleased to hear a striking experimental witness to it from the lips of one of our villagers. The whole story may well be told. In the village to which we refer, we desired to hold a service one evening, and reached
Mission work among the Villages.

It was about eight o'clock, to find every house closed, and all apparently asleep save the noisy village dogs, who were fully awake. Asking the reason; "Ah, sir," said the Catechist, "we had a murder here lately. A gossiping neighbour by a false story made one of the villagers jealous of his wife, and he took her aside in the field and killed her with a mammotie. The woman's mother also died a day or two after. On the day that the false witness received a summons to attend Court and give evidence he became sick and died. Ever since, the people say, the village has been haunted by demons, men and women have heard them calling out in the night, and been kept awake in terror. So they still continue to go to bed at dusk, and carefully shut all the doors." It was full moon, and looking down the street, we saw how carefully defences were reared here and there against the intrusion of the demons, and how every door was closed. But we were resolved that the demons should not hinder our service, so the ringing of the chapel bell began and the barking of the dogs increased in vigour until there was noise enough to awaken those who slept lightly. Just as the catechist finished his story, a door opened near us, and as a man came out into the moonlight, and rubbed his eyes, "He was baptized some time ago," said the catechist, "and used to attend the services regularly, and meet in class. But he never comes now." We saluted him and expressed the hope that he would come to our service. "I won't come," said he. "But you used to come, you gave up your heathen practices and received baptism. God has sent me to speak to you. You must repent of your sin and come," said we. "No; I won't come," said he. Asking him the reason he frankly told us. "Some time ago I had a good disposition, and went to the services, but since then I have had plenty of troubles, a demon has come into me, and I have now a bad disposition. How can I go?" said he. It was a terribly matter of fact statement and was frankly given. I could not move him from his position. So we went to our chapel, and with a mind full of thoughts of these demons in the village and this demon in the man, read the story of the Gadarene man with the devil in him who didn't care for himself nor for his friends, nor for Jesus Christ. Referring to the fear of the demons which filled the minds of the villagers, they agreed with us that the demons outside of us could do us much less harm than those inside.
By and by came the great lesson, that even if like the Gadarene we wished not to have any connection with Jesus Christ, he sought to have dealings with us, and could cast out demons still. Asking them whether this was true, they answered, "True, indeed." On asking the Christians to say what Jesus Christ had done for them, one man told us, how two years ago Christ had cast out a demon from him, and given him a good disposition. We were glad to find that his testimony given in the presence of heathen villagers received their ready assent. In their opinion, he was a changed man.

These jottings, though somewhat disconnected will serve to throw a little light on some parts of our village work. We shall be thankful if they tend to awaken for it increased sympathy. We feel persuaded that it is in such fields that some of the greatest triumphs of Methodism in India are to be won. Would that more money and men could be obtained to prosecute our work in these fields!

G. M. C.

SOCIAL AND RELIGIOUS LIFE IN THE TIMES OF THE RIG VEDA.

By the Rev. W. O. Simpson.

(Continued from p. 285.)

Of these introductory observations, this is the sum. We travel back more than three thousand years to-night, to the homes of the Aryans or primitive Hindus on the banks of the Indus and its tributary streams. We shall try to learn somewhat of their dwellings; their habits and their faith from the sacred hymns of the Rig Veda.

In these Hymns, we trace the growth of civilization. We see the immigrant become the colonist. First, we have villages, placed near water courses, in positions favourable for agriculture and pasturage. The villages become towns; by and by cities are mentioned and these are sometimes fortified. The Rishis pray that they may be large and spacious; safe from the attacks of foes; free from decay.

These towns were not without the ornament of public buildings. Halls of justice are mentioned and halls of state, with a thousand pillars; as we also meet with sovereigns,
great men, and thrones, we may conclude that here the throne was set, and the ruler, surrounded by his courtiers, gave audience to his people. We meet with nothing answerable to idol shrines or idol temples. But there were halls of sacrifice, buildings regarded with especial reverence. The doors opening into them were many: they are described as shining and as incarnations of Agni or fire, a hint that they were plated with metal, probably brass. The priests and worshippers entering sprinkled the doors with water and prostrated themselves on the threshold. During service, the floor was strewn with sacred grass; cups, plates, jars and other sacred vessels were placed in due position. Sixteen priests, in a full rubrical form, took various parts in the service,—fire was to be kindled: animals were to be slaughtered; Soma juice was to be extracted and presented and the petitions of the worshippers to be chanted. A mound of earth was the altar. Three bundles of grass, such as were offered to Speke and Grant in their African wanderings, were the seats of the deities invoked. Indra, Agni, Savitri;—the Sun, the Storm-god and the Lord of Fire were intreated to hasten to these humble accommodations. Besides the halls of sacrifice, in the streets and along the public roads, there were choultries where bed and board were provided for travellers. With buildings set apart for government, justice, religion and hospitality, we may conclude that these Aryans were pretty well civilized.

The private houses were, we may suppose, of the different grades common in large towns. We read, however, of splendid mansions, the homes of wealthy and charitable men, where, in the early morning, clients waited for advice and the indigent for charity. There were humbler tenements whence at dawn the labourer went forth to his toil. Some were of so fragile a construction that they trembled as the Maruts passed, that is, when the fierce winds blew. Others had tasked the skill of the builder in the erection of supports and buttresses. We get no light on the arrangements within; save that every home seems to have had a private room for sacrifice and worship. It is worthy of note, in the sanatory days, that the primitive Hindu prayed to his gods to give him a house spacious and secure:—in which, modern Hindus might, with advantage, copy his example.

An inventory of the furniture in an ordinary house would comprehend the following articles. A stone to grind upon and another to grind with, used for expressing an in-
toxicating liquor called Soma juice, and perhaps also as now, for grinding corn and condiments:—a pestle and mortar, so essential, that in one place they are addressed as deities. Then there were vases, jars and pitchers for holding liquids, made probably of clay, and bottles of leather used for the aforesaid Soma juice. There was a churn and a variety of ladles and spoons. And a chopping knife to be used in the preparation of flesh meat; a whetstone to sharpen it and cauldrons in which the meat was to be cooked. Two bits of stick to act as tinder box, a quantity of cow-dung fuel, ropes to use at the well, completed the furniture of a primitive Hindu home.

Our next inquiry shall be about food. Foremost came the products of the cow: milk, butter-milk, butter and ghee. Next came stimulants; Soma juice was in constant demand: we have an allusion also to boiled barley, but we cannot say certainly that distillation is intended. No reference is made to rice in any of its preparations: barley and wheat were ground and baked into cakes. Vegetables and herbs entered largely into the diet of the Aryan. They combined with them, food of a more nutritious kind, that is, flesh meat. The allusions to this subject are unmistakable. Indra is exhorted to "hurl his thunderbolt against this Vritra and sever his joints as (butchers cut up) a cow."* That host is praised who sacrifices life for the entertainment of his guests.† The priests in the sacrifice of the horse went even further, "Let their exertions be for our good, who watch the cooking of the horse; who say, it is fragrant, therefore give us some; who solicit the flesh of the horse as alms."‡ So the ancestors of the fastidious Brahman thought beef, good food, and horse flesh rather a delicacy! They were good eaters, good trencher men, these Aryans; of which there is evidence in a very savoury hymn addressed to the Deity of food. An extract may fitly conclude this paragraph.

"Since we enjoy the abundance of the waters and the plants; therefore, Body, do thou grow fat."

"And since we enjoy, Soma thy mixture with boiled milk or boiled barley; therefore, Body, do thou grow fat."

"Vegetable cake of fried meal, do thou be substantial, wholesome and invigorating; and, Body, do thou grow fat."§

* 1. lx. 12.  
† 1. xxxi. 16.  
‡ 1. clxxii. 12.  
§ 1. clxxxviii.

[In the reference the first numeral refers to the Mandala; the second, to the hymn; the third, to the verse.]
Life in the times of the Rig Veda.

A few words will suffice as to dress. We have proof that the Aryans wore woven cloths, how or upon what part of their persons does not appear. One goddess is invoked to do her work well, "to sew her work with an infallible needle:" a proof this, that the Aryan ladies knew what good sewing was and that their husbands and sons wore some garments that were sewn. Both men and women decorated their persons with ornaments. They wore garlands and necklaces and had jewels suspended upon their breasts.

The primitive Hindu, like his descendants, attributed to one of three causes, wind, bile or phlegm. In one hymn, the sun is intreated to take away the yellowness of the body. Leprosy was not unknown. They had physicians amongst them, whose chief skill lay in the selection and use of herbs. Cold water was more in vogue than now: "all medicaments are in the waters," and from the fact that prayers for health are addressed to the rising sun, the Aswins or first rays of light, and to Rudra and the Maruts, or the winds, we may infer perhaps that the Aryan had a firm belief in the salutary effects of early rising and a constitutional before breakfast. We meet with the poison of snakes, scorpions and other reptiles. Certain drugs, and peculiar odours were supposed to be antidotes. The warmth of the sun was favorable to recovery, and prayers were addressed to creatures, supposed to be endowed with a protection against poison: amongst these are the partridge, the sparrow, the pea-hen and the mongoose.

Going forth with the Aryan from his home, we find him possessed of chariots or cars, rathas, drawn by horses or oxen, harnessed by ropes. Some of these must have been rather showy vehicles; with pillars, canopies and curtains. Then they had carts for agricultural purposes; wheelbarrows or something of the sort, which exorbitant beggars wheeled from house-to-house in the collection of alms and which where also used to convey fuel to the hall of sacrifice. Cows and oxen were used as beasts of burden. The Aryans were also good horsemen. As water conveyances we meet with rafts, ferry boats, boats impelled by oars, driven by sails and merchants went down to the sea in ships.

We are now come to the out-door life of the Aryan people;—their occupations. They were at first entirely and afterwards mainly a pastoral people. Their herds of cattle were their food, their wealth, their all. Cows, oxen and bulls crowd through the mind of the Rishis in their prayers,
and flit before the mind of the poet in his metaphors. So incessant and varied are the allusions contained in the hymns to this subject, that one might very well out of them construct the doings of a day on an Aryan's cattle farm. The daughters of the family, not yet married away as mere babies, are the milkmaids. Ere the cows go forth from their stalls, they are milked: some, robust and good tempered, come at the maiden's voice. The herd is driven forth to green pastures, by running streams; the calves are left behind. The bulls, the fathers of the herd, march at the head, or rush to and fro impetuously amongst their gentler companions. By way of amusement, they sharpen their horns against a tree; and if, during the day, a lion or a pack of wolves attack the herd, the curly haired monarchs move to the front and await the attack. As the day declines, the herd moves down to watering: a running stream is chosen; juvenile Aryans shout and strike to urge the cattle into mid-stream to drink. Home with the setting sun; with deep and tender tones, the cows low for their calves; then the maidens' fingers are busy about their udders; they stoop over their calves and fondle them with their tongues; housed for the night, they tremble at the thunderstroke, yet are safe. I do not wonder that a sacred feeling towards cows should have sprung from the traditions of a life, like this. Nevertheless as we have seen, the Aryan did not scruple to slaughter one of his herd for a friend and the hide of a cow was an essential piece of furniture in the hall of sacrifice.

An Aryan householder was proud of his horses. There is no mistaking the spirit in which this noble animal is spoken of. It could not be surpassed by the enthusiasm of modern gentlemen of the turf. They had heel ropes and head ropes for their steeds; they had grooms and looked carefully after the process of watering, feeding, and cleaning. The horse seems to have been used in the stately pomps of peace and with more effect, in the strife of battles. The grandest moment of his life was when he was selected for a sacrifice; an offering to Indra, the best an Aryan had to give. After a year's liberty he was brought forth; decorated, caressed, accompanied by crowds of admirers, he pranced along to the altar. The priest reeled nothing of the blow that maimed for ever the beautiful form, for to his eye, the courser, was freer, more beautiful than—ever, speeding its way to the heaven of Indra. (To be continued.)
We have three small native churches, two for Telugu Christians, and one for those of our people who speak the Tamil language.

Telugu Work.—We began the year with a membership of seventeen, and close with twenty-five, thus showing an increase of eight full and accredited Church Members in the year. We have baptized ten infants, and five adult converts from heathenism. These last were under our instruction for some time prior to their being admitted into the church by the rite of baptism. We have others who are enquiring after the truth, and who are regularly cared for by us. Various causes have hitherto deterred them from open profession, but there are among them some very hopeful cases.

We have two Christian services every Sabbath in the school-chapel in Chudderghaut, and two also in Secunderabad. One of these in each place is the ordinary preaching service. In the afternoon, however, we dispense with the formal sermon, and let the service take more of the catechetical character. All who can read are encouraged to bring their Bibles with them, and after singing, prayer and reading, questions are asked on a portion given the previous Sabbath for study during the week, with the object not only of solving difficulties, but of fixing the history or the doctrine, as the case may be, in the memory. In fact this second Sabbath service becomes simply a Sunday school to which not only the children, but the parents also are gathered. In the present state of the Christian Church in India, and especially in this recently formed mission, composed as it is and will be for years of converts from heathenism, the European idea of the Sunday school does not quite meet our want. The grown-up people require it even more than the children, and to meet the present need we are acting as above intimated. We hope by this means to teach our people how to read their Bibles with advantage, and also to store their minds with Scripture truth. At first several of the older members objected to this intrusion of novelty, but we persevering in what we know is a good thing, and it is gratifying to notice that the interest taken in this afternoon gathering is increasing. Our intention is that the stigma of knowing nothing of their Bibles shall never, through any carelessness on our part, attach itself to any members belonging to our church.
We have two Society classes, one in Chudderghaut and the other in Secunderabad; and our members have invariably been regular in their attendance. We think the interest of our people in this means of grace is deepening. The religious life of our members has been characterized by a steady Christian walk, and in some instances they have evidenced their love for the Saviour by striving to work for Him. In our endeavours to teach our people, we do not forget the heathenism from which they have come, and which still surrounds them—a heathenism which tends to destroy the conscience and leads to a loose morality. We insist on the strictest morality, and are specially careful to bring into due prominence truthfulness and sobriety. We have in some instances, speaking humanly, almost to create a conscience or what is well nigh as difficult, bring back to life one on which the breath of heathen training has left the blight of death. We desire to see in them tender consciences with acutest sensibilities of sin. When shall this be, we sometimes say almost despairingly. God can bring it to pass we know, and we teach our members to look and pray for its coming. In our impatience we now and then look for the fully developed man Christ where only the babe Jesus is yet forming.

We have, sorrowingly, to record the death of one of our members, Andrew Mootoolingum by name. He was one of our first converts, and was baptized in our school-chapel in Chudderghaut. He is now gone, the first to be taken away from us. As a Christian he was exemplary—a man of a humble mind, patient in affliction, always of few words, and modest even to a failing. In the prime of manhood, and while usefully employed as a Christian teacher in one of our schools, he died suddenly of cholera in the month of October. What we knew of his life, and the testimony he gave on his death-bed, leave us in no doubt. Andrew has joined the redeemed above: our loss is his infinite gain. We do not believe in laudation, but we feel we should do wrong did we withhold this chaplet of love for the memory of a good man.

The duty of systematic giving towards the support of the ministry has been impressed on our people. The sum of Rs. 97 has been raised, and for this stretching out towards self-support we are thankful. One of the members regularly pays into the church funds a full one-tenth of his income. This example is worth a thousand empty precepts,
and we trust there will not be wanting others led into imitation. Our little school-chapel, in Chudderghaut, has been enriched with a beautiful Communion Service generously given by one of the women-members of our Society class. It is chaste in design and somewhat costly; and we tell this as a memorial of her. Love to the Saviour, we believe, inspired the gift.

Tamil Work.—It will be seen from our returns that we have admitted, during the year, thirty into full membership with us. Fifteen of these, it will be remembered, were on trial last year. We have been slow to receive, and we can speak with confidence of those to whom tickets have been given. We have three Society classes—two in Secunderabad, one for men and another for women, and a third in Hanamacondah. The latter place is an out-station, and our small Society there is placed under the leadership of a godly man, named Stephen Davids, who regularly meets them in class and preaches to them on Sundays. Our members are regular in their attendance on the means of grace, and are striving to live exemplary lives. The earnestness of some is specially pleasing. We follow the same plan in Tamil as in Telugu, as regards our Sunday services. Our congregation is steadily growing, and averages over forty-five adults. The people are punctual and devout, and enter very heartily into the service. The singing is good and attractive. A lyric takes the place of the chant. The catechist in charge has proved himself very zealous, and really strives to lead the members of his flock into a closer acquaintance with Christ. The weekly Cottage Prayer Meeting, held in the houses of our members in rotation, has been exceedingly well attended, and the simple utterances of those who have prayed, have betrayed an intense yearning after a deeper spiritual experience and an ardent desire to see the extension of the Redeemer's kingdom. We have had two adult baptisms from heathenism—an earnest, we believe, of a rich ingathering.

The weekly Sunday collections, and the contributions in the class meetings, have together realised the sum of Rs. 129 or rather more than one-half of the salary of the catechist labouring for the benefit of the church. This is specially praiseworthy. We do not think the day is far distant when this branch will entirely support its native pastor. It bids fair even to outrun the Telugu church in Chudderghant in this respect. We wish it god-speed.
We are specially indebted to Mr. Stephen Davids for his liberality, and for the help he has given us in the pulpit, whenever he has been in Secunderabad.

It is worthy of mention that with the exception of two teachers, not one of our Tamil members is an employé of the mission, or dependent on us in any way for support. One is an Engineer in the D. P. W., another is a Clerk, a third lets out bullock-coaches for hire, a fourth is a Book-binder and a fifth a Hospital Assistant. Two are employed in the Telegraph Department, and one on the Railway. Others are engaged in different pursuits. Several are domestic servants. These with their wives and children form our church. We give this rough analysis to show that self-support may be, at least, regarded as possible.

One great need in our Tamil as also in our Telugu work in Secunderabad is a suitable building for such purposes. Without this we are hampered, and our progress is seriously retarded. One of our Tamil members, an Engineer in the Nizam’s service, has offered half a month’s pay for this object, and he has asked others to do the same. We trust this want will soon be supplied. The school-room, in which we now meet for worship, is too small to afford sitting room for those who regularly attend. Occasionally we are quite crowded out, and some have actually to remain outside.

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MYSORE DISTRICT REPORT, 1881.

The following paragraph and tables belong to the Mysore District Report for the past year.

ORPHANAGE—TUMKUR.—The failure of the rains caused us much anxiety. We thought at one time our crops would entirely fail, and although we have only harvested about one fourth of what we expected we are thankful to have got so much as even that. The health of the boys has much improved, and we began the year with little or no sickness. The various branches of industry, especially farming, have been carried on with activity. We have now a smithy in the town, and hope soon to get a small shop completed. The conduct of the boys has given us much satisfaction. There have been very few cases to cause us sorrow whilst some of the boys seem to be striving earnestly to follow in the footsteps of Jesus. No branch of our work affords us so much interest or is so full of hope as this.
### TABLE OF BOYS' SCHOOLS IN THE MYSORE DISTRICT, 1881.

| Name of School                | Grade (of Vernacular) | Principal language | Amount of School Fees | Government Grant-in-Aid | Average number of Teachers during the year | Average attendance during the year | Average number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of 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Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number 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Scholars on the roll at the end of the year | Number of Scholars on the roll during the year | Number of Scholar...
# TABLE OF SOCIETIES IN THE MYSORE DISTRICT, 1881.

## NAMES OF SOCIETIES.

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<th>Names of Societies</th>
<th>Members of Society</th>
<th>Gains</th>
<th>Losses</th>
<th>Net Increase</th>
<th>Net Decrease</th>
<th>On Trial for Membership</th>
<th>Members Junior Society or Cadet's Class</th>
<th>Communicants</th>
<th>Baptisms</th>
<th>Members of Christian Congregations</th>
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### 1. ENGLISH.

- Cantonment
- St. John's Hill
- Kolar Mines
- Peshawar
- Tamkaur
- Mysore
- Hassan
- Chikmagalur
- Shimoga
- Davanagere

### 2. NATIVE

#### I. NATIVE

- Bangalore (Kanarese)
- Bangalore (Tamil)
- Nelamangalam
- Dodballapur
- Channapatna
- Closepett
- Mandya
- French Rocks
- Kunigal & Nagramangalam
- Tumkur
- Madgiri
- Gubbi
- Mysore City
- Hassan
- Chikmagalur
- Shimoga
- Davanagere
- Cotacumund

**Total...** 526 53 60 9 19 12 65 8 39 21 86 19 530 43 65 657 798

*This soldier's class ceased to exist early in the year. The men dispersed.*
**Tabular View of the Missions in the Mysore District, 1881.**

<table>
<thead>
<tr>
<th>Central Stations or Circuits</th>
<th>Number of Chapels</th>
<th>Number of other Preaching Places</th>
<th>Missionaries and Assistants</th>
<th>Paid Agents</th>
<th>Unpaid Agents</th>
<th>Paid Agents &amp; Church Day School Teachers</th>
<th>Sabbath School Teachers</th>
<th>Local Preachers</th>
<th>Number of Full and Accredited Members</th>
<th>On Trial for Membership</th>
<th>Number of Sabbath Scholars of both Sexes</th>
<th>Number of Day Scholars of both Sexes</th>
<th>Total Number of Scholars, deducting for those who attend both Sabbath and Week Day Schools</th>
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*Note: The table represents the distribution of various missions and the number of schools, scholars, and attendees in the Mysore District for the year 1881. The data includes the number of paid and unpaid agents, day school teachers, local preachers, and various categories of school scholars and attendees.*
CASTE AND CHRISTIANITY.

The following article together with the able Reply that follows appeared in the Karnatika Prakasikita, a conservative Anglo-Vernacular published in Bangalore. We believe the reply is from the pen of the Chairman of the Mysore District.

E. R.

DR. COOK’S LECTURES.

Bangalore has been favored, during the last sennight, with a visit from Dr. Joseph Cook, the celebrated Christian lecturer from Boston who is making a tour of the globe. The reverend gentleman delivered two lectures at the Cubbon Hall, during his brief stay here, both of which were attended by crowded audiences of educated Hindus as well as Europeans. The subjects of Dr. Cook’s two lectures were:—"Does Death end all?" and,—"The Religious Future of India." We do not intend to inflict our readers with a theological disquisition upon the topics treated upon, or religious views enunciated by Dr. Cook. Whether he is right or wrong is a question with which we, as secular journalists, have nothing to do. Dr. Cook has the courage of his convictions, and we must give him the credit of being thoroughly sincere, and honest in purpose. But there are one or two points, dealing more with matters of fact, and affecting social problems, put forward by the learned lecturer, in the latter of his discourses, which call for a few remarks and reply, from the Hindu point of view, and we propose, briefly, to refer to these.

In foretelling, in terms which his warmest admirers and most devoted disciples cannot but characterise as altogether too sanguine, the complete conversion of the millions of India, within the next hundred years, to Christianity, Dr. Cook quoted certain figures intended to demonstrate the steady increase in the number of converts in India, to that religion, within the past three decades. From these figures, Dr. Cook sought to convince his audience, that in spite of the stoutest opposition, Christianity was bound to advance, for a short time in gradual but steady steps, and then, gaining courage and strength from past successes, in such gigantic strides, that would, as the lecturer put it, "be almost too rapid for its health." As we have not Dr. Cook’s figures before us, or any means by which we might test their accuracy, we are not in a position to challenge them. But even were we to take Dr. Cook’s
word for their correctness, and admit the figures, the question which next, most naturally suggests itself is,—can they stand the searching scrutiny of analysis? It is a pity that, when addressing such a respectable audience, composed for the most part of highly educated Hindus, Dr. Cook was either not frank enough, or did not take the pains, to inform his hearers, of what classes of Hindus the converts were made up, and the proportion to each. The truth probably is, that the reticence displayed by Dr. Cook and other lecturers of his class, arises from a feeling of unwillingness to admit, that Hindu converts to Christianity are almost exclusively recruited from the ignorant and uneducated masses, from, in fact, the lowest of the castes of the great social system in India. This is no reckless, idle assertion on our part, but one which is borne out by facts, more patent, tangible, and incontrovertible than the figures so glibly quoted by Dr. Cook. Is it not a fact that a Christian convert of high caste in India, is as rare as the sparrow is in an English winter? When a convert from that class is secured by the missionaries, is he not as much exhibited on Missionary platforms as a curiosity, as a giant of human monstrosity is, at a travelling show? And when such conversions do take place, is it not equally true that the converts are raw, impressionable youths, who have received their education in Mission schools, and have, thus early been brought under the immediate, daily influences of the teachers of the Christian religion? When a convert of the kind is made, the fact is invariably a marked one in the district where the conversion was effected, from the circumstance that the parents of the convert (in all probability a minor,) enter protestations, and probably file actions for “abducting from legal guardianship,” against the missionaries instrumental in bringing about the defection. The rarity of conversions of high caste Hindus to Christianity, has been, on occasions, admitted by the missionaries of that religion themselves. At the Missionary Conference of South India, held in 1879 in Bangalore, it was generally conceded, that conversions of the people of India to Christianity, had been confined for the most part to the pariahs. As we said at the commencement of this article, we have no intention of enquiring into the evidences of Christianity,—they must stand or fall on their own merits, a rule laid down by Dr. Cook himself. But it cannot be said that a newly introduced religion has achieved a triumph over the already
existing creeds of the country where it was planted, till it has taken a firm hold of the minds of the educated and higher classes of the population, those whose superior natural endowments and acquired abilities, enable them to discriminate with greater accuracy and judgment between right and wrong than the half-civilized and unlettered masses. Our advice to Dr. Cook and other enthusiasts of his class, who so confidently predict the speedy conversion of the peoples of India to Christianity, is in the words of an apt English proverb.—"First catch your hare, then cook it."

A few words will dispose of the other point on which we have placed ourselves at issue with Dr. Cook. In concluding his discourse on the religious future of India, Dr. Cook entered upon a violent tirade against Caste, which he declaimed against as the opponent of all attempts at religious and moral reform in India. We repel the accusation as utterly baseless and unmerited. Caste is the stumbling-block over which would-be reformers from the West, unversed in the history, traditions and customs of this country, have come to grief. There is scarcely a European who has given the subject careful thought, study and research, who is not fain to admit that Caste has accomplished many and beneficial results for India, and that, with all its defects it is no worse (while perhaps it is better), than the uncompromising social system which obtains in all European circles. That Caste has its defects is perfectly true,—what system on the civilized globe, of human organization, has not? But to decry it as a pernicious and corrupt system, which should be made a clean sweep of, is a painful exhibition of ignorance on the part of those who advance the accusation. Caste is inseparable from the institutions of a conservative country like India. What account could India have given of the arts and manufactures, the literature, the civilisation, of its past history, if Caste had not existed? Where would have been the boasted lines of ancient pedigree of its proud aristocracy, had not the bonds of caste knit each class of its peoples together in distinctive groups? As a strictly class distinction, Caste is no more arbitrary than the social distinctions which obtain in conservative England. In that country, society is cut up into classes,—Royalty and the aristocracy, the gentry, the upper and lower middle classes, the upper and lower laboring classes, and—the scum of the population. Now, as an almost invariable rule, it cannot be denied, that a member of any
one of those classes would as soon think of breaking bread with one of a lower class, than a thrice-born Brahmin would of eating with a Pariah. We see the operations of this class system in English society in our very midst,—in Bangalore, where it is found necessary to have two distinct tennis grounds in the public Park, one for the upper, the other for the middle class,—and where the Resident has to give special entertainments, to which the middle class of Europeans are, by indulgence, admitted. Other points suggest themselves in connection with this great social subject, but space will not allow of our dwelling upon them in this issue. Suffice it to say, that it would be as well if European lecturers, before they undertake to treat on such topics, would first take the trouble to master them.

THE REPLY.

TO THE EDITOR OF THE KARNATAKA PRAKASIKI.

Sir,—Will you kindly allow me to offer a few remarks on the article criticising Mr. Cook's second lecture which appeared in your last issue.

You say, 'It is a pity that when addressing such a respectable audience, composed for the most part of highly educated Hindus, Dr. Cook was either not frank enough, or did not take the pains, to inform his hearers, of what classes of Hindus the converts were made up and the proportion to each. The truth probably is that the reticence displayed by Dr. Cook and other lecturers of his class arises from a feeling of unwillingness to admit that Hindu converts to Christianity are almost exclusively recruited from the ignorant and uneducated classes, from in fact the lowest of the castes of the great social system in India.'

Now I do not believe that the omission of which you complain arose either from want of knowledge or want of candour. Mr. Cook's second lecture was necessarily very compressed as he had to catch the evening train, and there was no time to enter into details. Nor was there any need to refer to a matter freely admitted by missionaries and generally known to Hindus. Mr. Cook would have granted that the bulk of the Christian community have come from lower classes, but he would by no means have allowed that this fact vitiated his argument.

Those who have studied history with any care will not
feel themselves at liberty to think lightly of any great social or religious movement originating among the lower orders of society. At the beginning the progress of Christianity was from the humbler classes upwards. The objection urged now has been raised scores of times in bygone days. Christ and his disciples were treated with the haughtiest disdain by the leaders of society in their time. 'Have any of the rulers believed on him' was the scornful question they used to ask, and the argument implied was regarded as unanswerable. In the second century, Celsus, a celebrated opponent of Christianity, taunted the Christian church with the number of women, tailors and tanners amongst its congregations. Even when the number of converts had become so vast that the Emperor Constantine was able to make Christianity the religion of the Empire a large proportion of the educated classes still held aloof. And yet in time Paganism was completely banished and the highest as well as the lowest yielded to the power of the new religion.

Can Hindus succeed where Greeks and Romans failed?

America is the most progressive country in the world, while India is the most conservative. The standpoint by a representative American like Mr. Cook is separated by a whole diameter from that of the orthodox Hindu. We can scarcely expect that much respect for caste distinctions will be felt by a citizen of the great western Republic where every man has political power and where, as in the case of the late President Garfield, it is possible for a poor artizan by the sheer force of character and intellect to rise to the highest office in one of the most powerful countries of the world. I am not an American, but as a Christian, I have learned to recognize the dignity of man as man. Give us human beings, although they may be the lowest of their race, and we have material on which the Gospel can work. We have unbounded confidence in the elevating power of Christianity. If it finds its converts low it does not leave them in that condition. It has an educating power of its own, apart from that of schools, so that those who are converted in their mature years are by no means left in ignorance. But our chief hope is in the young. If a missionary can help it no child is left uneducated. We know that we are placed at a considerable disadvantage. We cannot expect in a generation or two to repair the neglect of ages. Much patient labour will be needed before we can raise the present Christian community to the
high intellectual and moral standard at which we aim, and we shall doubtless meet with bitter disappointments. But we can wait, as we have no doubt of the ultimate issue. Already there is good promise for the future. If you look through the High Schools and examine the results of University examinations, I think you will find that the percentage of Christians receiving a liberal education is larger than that of any other community. As might be expected, Female education has made special progress and already Christian girls will bear favourable comparison with those of the highest Hindu castes.

But you will probably urge, that granting Christianity may become hereafter a great power in the land, is it not a strong argument against it that its first converts in India should be the uneducated? I do not know that Mr. Cook's argument really requires an answer to this question, nevertheless I should like to give it. A very little knowledge of the New Testament is needed to perceive that Christianity is not a system of speculative philosophy, likely to commend itself to men of learned leisure, but that it is a power which seeks to satisfy man's deepest spiritual needs, and is welcomed by those who are burdened with a sense of sin and are seeking deliverance from its thraldom. These are found in largest numbers among the masses of the people. Still we acknowledge that the progress of Christianity in the upper circles of society has been slower in India than in other countries, and the cause is not far to seek. Nowhere else has it had to encounter such a power as that of Caste. I do not hesitate to say that were it not for this great opposing force, a large number of the highest castes would now be members of the Christian church. We think our opponents are scarcely fair. On the one hand, they are leagued together to make it impossible for a man to become a Christian, and on the other hand, they taunt us with the slow progress of our cause. If converts are won over, they are credited with the lowest of motives and the missionaries who receive them are charged with employing the unfairest means, and yet on the other hand, if our gains are few we are told that there is nothing in Christianity to recommend it to men of culture. The simple fact is, that hundreds would be Christians if they dared. There is not a single period of life when a Hindu is free to act according to his convictions. As for females, they are jealously guarded from their cradle to their grave
and to become a Christian is almost an impossibility. It makes no matter that they must give account to the God that made them. Their consciences are not in their keeping, and if they attempted to think and act for themselves, they would be guilty of an unpardonable crime. With the other sex the case is not much better. It is easiest for young men to take a bold and decisive step, and this sufficiently accounts for the fact that many of our converts have been gained in early life. Their hearts are more open to religious impressions and as yet the web of social influence has not been woven so tightly around them. But the difficulties from without are appalling. Parents, relatives, friends, the whole of the caste people band together to prevent what they look upon as a social disgrace. The young man is entreated, cajoled, flattered, threatened. The mother will take away her life, the father's grey hairs will be brought down in sorrow to the grave. The youth is put under restraint, he is sent away on pilgrimage, he is forced to perform a round of unmeaning ceremonies. Recourse is had to the law-courts; devices the most unscrupulous are resorted to in order to prevent so dire a calamity. As time passes the difficulties thicken. He brings home as his wife a little girl who is destined to be a mother before she fairly realizes the fact she is a child. To her, Christianity is a kind of bogie from which she runs with superstitious dread. She knows nothing at all about it, but you cannot reason with a frightened child. By and by a family springs up. The daughters must be married and the sons launched into the world. The father might face the loss of caste himself, but he shrinks from involving his children in the shame and suffering of social ostracism. And so he goes down the hill of life and finds in his old age that it is now too late to break with the past. He cannot get out of the groove which has been cut by the habits of a long life. The elasticity and energy and fearlessness of youth are gone, and he must now allow things to take their course. And so from beginning to end, the Hindu of high caste must stifle all conviction of duty, and try to drown the voice of conscience in the business and pleasures of life.

This indictment may be severe, but I believe it to be true, and I have had a good deal of intercourse with the classes of whom I speak. Is it not a marvel that any one should have had the courage of his convictions in face of such overwhelming difficulties?
Some who read this will rejoice in the possession of such a mighty power for the defence of Hinduism and will think that your eulogy of caste is well deserved. But we only admit that it is a temporary hindrance to Christian progress. You may throw a dam across a river and so hinder its onward flow, but in time the water rises above its barrier and its rush is the more impetuous because of its previous check. If caste is against us now, we expect it will tell in our favour soon. A wall may be broken down in more ways than one. If the stones lie loosely one upon another, the best way is to begin at the top and demolish it stone by stone. In this case the process of destruction is apparent to all. But if the stones have been fastened by cement which time has rendered impervious to the pick-axe, the natural course is to undermine the whole. A whole day's work may produce little visible change. Here and there a piece breaks off, but as a whole the wall stands to the very last. By and by, however, it falls with a crash and the result of long unseen labour is suddenly brought to view. I believe that soon a few influential men, determined to renounce a faith in which they have long ceased to believe, will find themselves supported by a multitude of followers, now only waiting for leaders whom they can trust.

Very truly yours.

J. H.

WESLEYAN METHODIST NOTES.

—The Native members of our churches in Chudderghaut and Secunderabad last year contributed an average of upwards of (H. S.) Rupees 4 in support of the ministry.

—We learn from the Bengal Methodist that the Rev. G. W. Jackson recently appointed to Jubulpore, has begun his work, with much encouragement and without injury to existing churches. He has already obtained a congregation of 100, and 31 have become members of the class meeting.

—The Rev. George W. Olver is visiting the mission stations in Spain and Italy. It is also mentioned that the Rev. John Walton, M.A., Chairman of the Grahamstown District, and the Rev. Frederick Masou, Chairman of the Natal District, are about to visit England, the Missionary Committee having "to prepare some definite scheme for a South African Conference, to be submitted to the Conference of 1882."
—It is proposed that a revival mission should be held in connection with the forthcoming session of the Wesleyan Conference at Leeds. For years past it has been the custom to have special services in the open air and elsewhere, but it is thought by many that the gathering of so many preachers in one place might be more largely taken advantage of. Leeds, with its thousands of Methodists, and its spacious chapels, would afford a good opportunity for such extended work.

—A letter recently appeared in the Calcutta Statesman contrasting the deep interest taken by Missionary Societies in the education of Hindus with their comparative neglect of the children of Native Christians. The correspondent has certainly found a weak point in missionary organization. The adequate representation of Christianity, in ordinary life, the supply of teachers and preachers for schools and churches ought mainly to come from Native Christian families, and for these too little is now being done.

—The Rev. W. Goudie arrived in Madras last month, and at a meeting held on March 7th received a cordial welcome from the Black Town congregation. At the same meeting an address was presented to the Rev. G. M. Cobban together with a silver pocket communion service, and a handsome writing case. A silver inkstand was also presented to Mrs. Cobban.

The chair was occupied by T. G. Blake, Esq. and addresses were delivered by the Rev. W. Joss, L.M.S. Dr. W. Elder, F.C.M. Rev. J. Blackstock, and other friends.

There was a large attendance.

—The Irish Evangelist for March, evidently with reference to some recent criticisms on the supposed decline of Methodism in Ireland, gives some important statistics concerning the relative position of the Episcopal and Methodist Churches. It states that there are now 1,708 clergy in the Protestant Episcopal Church of Ireland, while according to the census of 1861 there were then 2,265. The decrease, therefore, has been 557 in the twenty years. In 1861 there were 160 Wesleyan ministers in the country. In 1877 (the year prior to the union of the Primitives and the Wesleyans) there were 192, showing an increase of 32, or two per annum for 16 years; while there are now in the United Conference no fewer than 244 ministers. The recent census return shows also that the Methodist Church is the
only religious body in Ireland that showed an increase for the previous ten years.
— The following Circular has been issued in connection with the Madras District.

A recent enquiry into the social condition of the Native Christians connected with the Wesleyan Mission has brought to light the following acts:

1. That through personal debt, many are practically the slaves of their employers, and have no prospect of obtaining deliverance from their bondage.
2. That others have mortgaged their lands, and are utterly unable to redeem them; they have also lost their personal freedom as a condition of these mortgages.
3. That others who possess land, receive an adequate return from it owing to their financial inability to cultivate it.
4. That others possessing wet lands are unjustly hindered from obtaining the water necessary for cultivation though such water is available.

With a view to remedy these disabilities, and generally laid our Native Christians in obtaining an improved social footing, the Madras Wesleyan District Meeting recommended at its recent session the formation of a Native Christian Aid Society. This Society will—

a. Studiously avoid all almsgiving.

b. It will seek to redeem those who are in bondage through personal debt or other causes.

c. It will furnish aid to cultivators, for the improvement of their lands, the payment of taxes, &c., in seasons of unavoidable failure. Such aid will only be given to persons whose character and worth are thoroughly ascertained and the monies advanced shall be repaid to the Society.

I venture to hope that the above summary of the Society’s objects will commend it to your sympathy; and beg earnestly to solicit a donation in aid of its funds. In order that the work above indicated may be commenced as early as possible, a fund of not less than 2,000 Rupees must be at once established. It is towards the formation of this fund that the Committee now appeal to you for aid.

I beg to remain, dear Sir,

Your obedient servant,

RICHARD BROWN,

Secretary.

P.S.—Subscriptions may be paid either to the Treasurer, Mr. L. Samuel, Jones Street, Madras, the Secretary at St. Thomas’ Mount, or to any of the Wesleyan Missionaries.
The Wesleyans and other Nonconformists of Fyzabad have long felt the need of a suitable place of worship, their services having been conducted for the last five or six years in a barrack-room. Last year a strenuous effort was made, which resulted in a small, but convenient, chapel being erected in the Cantonments on a plot of land given for that purpose by the Government. On Sunday, the 5th March, the opening services were conducted by the Rev. Joseph Parson, of Lucknow, who (in the absence of the Rev. A. Fentiman, Chairman of the District, through domestic affliction) preached two very earnest and practical sermons. Collections were made, amounting to Rs. 41-15-0. On the following evening a tea-meeting was held, when about 80 persons partook of tea. After tea a public meeting took place, the chair being taken by R. McClay, Esq. in the absence of Colonel Burn, the officer commanding the station, who had been unexpectedly detained. A report was read by the Rev. Thomas Carmichael, the pastor of the church, showing that Rs. 2025-7-3 had already been expended upon the building, being Rs. 235-5-3 in excess of subscriptions and donations, and that a further sum of nearly Rs. 300 would be needed for the cost of roads, well, and other requirements, the construction of which, however, was nearly completed.

It was calculated that the proceeds of the opening services and tea meeting, together with an additional subscription of Rs. 50 just promised, would reduce the sum required to about Rs. 400. A handsome reading-desk, with velvet cushion, was presented to the church by one of the members. The chairman, after referring to the great difficulties with which the pastor and his wife had had to contend in the erection of the chapel, made a powerful appeal to the congregation to aid him in releasing them from any further anxiety about the debt. A number of the soldiers rose to their feet in response to the chairman’s appeal, signifying their intention to subscribe monthly towards the liquidation of debt, and ultimately it was agreed to meet at Mr. McClay’s house and form a committee for that purpose. The Rev. J. Parson addressed the meeting, and after several hymns, bhajans, and appropriate songs had been sung, the meeting terminated with a hearty vote of thanks to the Chairman and other friends who had kindly assisted. Mrs. Carmichael presided at the organ.
NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Rev. J. D. Thomas, C. M. Society returns to England, in April, and doubts are entertained regarding the certainty of his return. It will be a pity if the services of one so efficient should be lost to the Tamil Mission Field.

—The Madras Christian College Prize Distribution was held last month. The report shows that the educational results of the past year have been excellent. In the Degree Examination one of the students, a native Christian was first in the first class. We regret that the report contains no reference to the missionary character of the Institution.

—In connection with the Madras Native Church Council C. M. S. there are now six congregations scattered throughout the district numbering about 500 souls, of whom 217 are communicants. The work of the Madras C. M. S. Pastorates for the past year is summarized as follows:

Baptized persons 958 an increase of 53. Communicants 402, an increase of 9. The contributions have increased during the past year. We may mention that the St. Thomas' Mount and Palaveram Mission work formerly under the care of the Rev. J. D. Thomas has been handed over to the Church Council.

—The Bombay Auxiliary Bible Society report shows that during the past year 10,778 Scriptures and portions were received. Of this number 3,164 were received from the parent society, who had also sanctioned a grant of £390 in aid of the general operations of the auxiliary. The number of copies issued during the year from the society's depot in Bombay was 11,954. The issues in 1880 number 12,936. Of 13,699 copies and portions sold, 7,740 were sold from the Bombay depot; 4,787 by colporteurs; and the remainder from the depots at out-stations and by other agents. The Scriptures sold were in twenty-nine languages.

—The meetings of the C. M. Society were held at Palamcottah in the beginning of last month, independently of the S. P. G. and consequently there were no "conjoint meetings" of the missions this year. The S. P. G. have proposed to hold their meetings this year at Sawyerpuram and not at Palamcottah as hitherto, in the course of next week, beginning from the 8th instant, on which day the meetings of the executive committee of the Tinnevelly Provincial Church Council, S. P. G. will be held. As Bishop Caldwell has made Tuticorin his head-quarters, it is
believed that the “conjoint meetings” of the missions will take place hereafter alternately at Palamcottah and Tuticorin.

—We cannot leave unnoticed the visit of the Rev. Joseph Cook to Madras though we may regard a detailed account of it unnecessary. His lectures were very powerful, and were also well attended, the Memorial Hall, the largest building of which Madras can boast having been crowded to overflowing. We do not think his lectures gave unmixed pleasure to Hindus, owing to the absence of anything like compromise in his utterances. We confess that we were not sorry for this, for much of the theological teaching given in India has no sharp edges. It was pleasant to see Hindus roused, if even to opposition. Anything is better than the quiet indifference which is only too prevalent. We trust that all missionaries who heard Mr. Cook in Madras, have found his earnestness contagious. We have been calm enough, and might now profitably add to our calmness more fervour of zeal.

—The meetings of the Provincial Church Council of the S. P. G. Mission in Tinnevelly were held at Sawyerpuram. On the 8th instant at 11 a.m., the meetings of the executive committee took place, Bishop Caldwell presiding. On the following day at about 11 a.m., the meetings of the Provincial Church Council were held and very many important points in connection with the working of the S. P. G. Mission in Tinnevelly were discussed. On both days, special services were held in the Tamil Church both in the morning and evening and special addresses and sermons were delivered. All the European missionaries in Tinnevelly were present at these meetings. It was proposed and carried at one of the meetings that a congratulatory letter be sent in the name of the Provincial Church Council, S. P. G. Tinnevelly, to the Rev. Dr. Strachan, who has done very good service in the mission and who is about to be consecrated Bishop of Rangoon.

—The following extract is from the Report of the L. M. S. Mission, Tripatore, Salem District (Rev. W. Robinson).

'As a rule in all the villages I have visited, I have received a patient, kindly hearing. Addresses for villagers must of necessity be pain­fully elementary. Their life seems to be bounded by the narrowest of horizons. The immediate and visible present absorbs their whole attention. So that if you ask the ordinary countryman any question on Religion, his invariable reply is “I am a poor man. How should I know?” Sometimes they are quickened out of their ordinary
stagnation by strange omens and mysterious occurrences of dread import, so that what religious opinions and feelings they have are generated solely by fear. When this operates, they become religious on an extensive scale and attend to outward observances very zealously. An illustration will show my meaning clearly. A short time since, every native house in Tripatore and the adjacent villages was festooned with garlands of margosa leaves. On enquiring the reason of this I was told:—"The white crow is coming and if it alights on any house where there are none of these leaves, certain death will ensue to all the people in that house. It must be propitiated by the leaves of the sacred tree. This is the age of Iron. Our Shastras tell us that these strange signs and wonders will happen in this age. Shortly the end of the world will come."

It is significant to note that this feeling is shared by intelligent Hindus and Muhammadans. The Hindu believes some great and terrible being will shortly descend upon the earth in a rain of fire, the Muhammadan looks for the descent of Issa Nabi; and I have found that this state of expectancy has enabled me to speak of the coming of our Lord and the necessity of preparedness.'

—The American Lutheran Mission School, Guntur, appears to hold an honourable prominence among Mission Schools, in maintaining the Missionary spirit in educational work. The second master was recently converted to Christianity. His baptism caused considerable fluttering among the high caste pupils, together with much bitter feeling on the part of the caste community; but no material damage has been done, and the school is more flourishing to-day than it has been at any period during its history. The Principal, Rev. Mr. Uhl, has thus far even the reputation of a successful teacher in thus bringing this school from a state of infancy, as it were, to that of vigorous manhood in learning and education.

In the Evangelistic Department of the Mission, the success attending the labors of the Missionaries and their subordinates has been equally encouraging. The number of new accessions during 1881 is as follows:—

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No year, since the commencement of the Mission, has witnessed so large a number of souls gathered into the Christian church as the year 1881, in this part of the field of Evangelical Missions. At the close of 1880, a membership of 5,423 souls, old and young, was reported. These constitute about 120 congregations. The number of un-
baptized adherents at the close of the year was about 1,400, including 570 children. Deducting losses, the net membership make up a total of 6,591 souls. This number, added to the unbaptized adherents, makes nearly 8,000 converts now under the care of the Mission. The Missionaries have thus reason to be grateful for the success which has thus far crowned their efforts.

—The Sixty-first Anniversary meeting of the Madras Auxiliary of the Bible Society was held in the Memorial Hall last month. The Lord Bishop of Madras, who was announced to preside, was unavoidably delayed in coming, and, until his arrival Dr. Elder was asked to take the chair. The proceedings commenced with prayer by the Rev. W. Goudie, after which the Secretary, the Rev. S. Organe, presented, in a few words, an abstract of the Report for the past year. Mr. Organe regretted the small attendance owing to other gatherings that evening, but as three of the brethren who were to speak were from the Mofussil, and had to leave in a few days, the meeting could not be put off. The printed Report of the Society was in the hands of those present who could read them at leisure, he would not therefore occupy more than a few minutes. He was glad to report that the sales had greatly increased and amounted in the year to 90,000. The state of the Funds was also very encouraging. The local income was Rs. 20,000, and the grant from the Parent Society amounted to Rs. 31,000. The Scriptures were readily purchased, and very rarely were they given away now. There was an increased call for the Word, he was actually deluged with orders. The Telugu Bible was now in great demand. The Committee had agreed to issue 3,000. There were already orders for 1,000 of the Old Testament and it was likely that 2,000 of the entire copy will be sold by the end of this year. It was also proposed to issue another edition of the Malayalam—medium size—which is now in print. The Committee had also given their attention to make the portion of Scripture which were sold singly more attractive in the get up, so as not to be behind the small books issued by other kindred societies, which were so readily taken up. Maps in Tamil and Telugu, similar to the English, lithographed and colored in India, were attached to the Bibles, and these are much appreciated. The Parent Society had declined to pay for maps or any such luxuries, so that they had to be sold for what they cost; but, notwithstanding, they are being easily sold. The
Rev. Mr. Hay, of Vizagapatam, had completed the revision in Telugu of the book of Psalms, Exodus, and Leviticus. He was now proceeding to England and hoped on his return at the end of the year to proceed with the other books. A reprint of the Tamil Bible was also in contemplation, one which will suit the Tamil people generally—North Malabar equally with the South and the people here as well as in Jaffna.

The following encouraging note is from the C. M. S. Report of the Ellore District, for the past year:

"The number of baptized Christians is 818, and of Catechumens 261 making a total of 1079" persons under instruction. This gives a net gain of 228 adherents over the number recorded last year. There is an increase of 148 under the head of baptized persons. The baptisms during the year were "adults 68, children 95. Total 163. There have been some losses from death, removal and dropped," but this year the names taken off the roll have been much below the usual average, and there was not one person excommunicated throughout the year. The communicants are 139 as compared with 129 last year. A good many communicants have been sent to other districts which accounts in some measure for the want of larger increase under this head, but as 106 persons were confirmed by the Bishop at the beginning of the year there ought to have been many more communicants to show at its close, and this is a point that will more closely engage my attention during the coming year. On the whole these statistics show a gratifying rate of progress.

The table of baptisms performed during the last five years will show that there is a gratifying increase this year.

More especially as 68 of these are adults. A net gain of 261 "persons under instruction" is also very satisfactory. The total number of adherents is 1079 and this is the highest figure ever reached. In 1877 the number under instruction was 900 persons. The total then diminished for three years under the depressing influence of famine. The lost ground has now been entirely recovered, and I trust that in future we will see still larger returns added to the number of those who will be saved."
—The largest missionary institute in the world, says the Missionary News, is in Cairo. It contains 10,000 students, all of whom are in training to teach the doctrines of Islam in any part of the world. Muhammadanism is not dead yet. In fact, it has long been foretold that a Muhammadan messiah will appear during the present year, and millions of followers of the prophet are looking daily for his appearance.

—It is rumoured that the Japanese Government is about to establish Shintoism as the State religion is confirmed by later news. Its object seems to be, by the recognition and elevation of the old religion of the country, to stem the tide of Christianity and Buddhism which having been admitted, the Government finds itself otherwise powerless to oppose.

—A special interest attaches to the first effort of a religious society to make known the Gospel in a country which for long centuries has been firmly closed against it. So has it been with the great peninsular of Corea, lying to the north-east of China Proper occupying an area of 90,000 square miles, and with a population estimated at ten millions. Its civilization is chiefly Chinese, but its language, though of a similar type, is entirely distinct both from the Chinese and Japanese. Corea until lately was quite an unknown land to Western nations. A few facts have been ascertained by certain Jesuit missionaries from China, and by the surveys of ship on the coast. The kingdom is independent, but acknowledges the suzerainty of the Chinese Emperor, to whom an annual tribute is forwarded through an embassy. This embassy, passing through Newchwang, on the Chinese border, attracted the notice of the Rev. John Ross, a Presbyterian missionary there stationed. He learned the Corean language, and subsequently translated part of the New Testament, and began a Christian literature. He has now sent to England a copy of the first Corean religious tract, and a portion of the first Catechism. It may be added that the tract, which consists of an introduction to the New Testament, was prepared by the Rev. John Macintyre, the colleague of Mr. Ross, and that the Catechism contains the chief doctrines of the Bible relating to the necessity and the nature of salvation. Mr. Ross writes that he is now printing off each of these 4,500 copies. The Gospel by Luke is to be next printed, and with each Gospel a tract is to be given. These works will have to percolate their way into Corea by underground channels since it is impossible for any Western to cross the border.