THE

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TOPICS.

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GENERAL INDEX.

A.

At Work ... ... ... ... ... ... 233
At Work among the Muhammadans ... ... ... ... 309

B.

Bangalore Christian Sangha ... ... ... ... 345
Brahmanical Wisdom ... ... ... ... 319
Brahmo Somaj and Christianity ... ... ... ... 259

C.

Calcutta District, The ... ... ... ... ... 341
Ceylon, Tidings from ... ... ... ... ... 216
Common Hindu Superstitions ... ... ... ... 237
Correspondence ... ... ... ... ... 90
Curious Customs ... ... ... ... ... 351

D.

Decennial Conference, The Calcutta ... ... ... ... 269

F.

Fiji, Our Mission in ... ... ... ... ... 193

G.

Gathered Sheaves ... ... ... ... ... 203, 239, 298, 369
General Intelligence ... ... ... ... ... 32, 63, 159, 222
Gleanings ... ... ... ... ... 244, 275, 312, 347, 375

H.

Hindu Literature ... ... ... ... ... ... 87
Hodson, Thomas, The late Rev. ... ... ... 225, 263, 34

I.

Idolatry ... ... ... ... ... ... 221, 363

K.

Keshub Chunder Sen on Mission Work ... ... ... 278
General Index.

M.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Auxiliary Bible Society</td>
<td>8</td>
</tr>
<tr>
<td>Madras Christian College, History of</td>
<td>327, 333</td>
</tr>
<tr>
<td>Madras District Children's Home, A Day at the</td>
<td>37</td>
</tr>
<tr>
<td>Madras District Meeting, The</td>
<td>249</td>
</tr>
<tr>
<td>Mission Work amongst the Badagas and other Hill Tribes</td>
<td>169</td>
</tr>
<tr>
<td>Mohurrum, The</td>
<td>118</td>
</tr>
<tr>
<td>Mysore District Meeting, Jottings from</td>
<td>208</td>
</tr>
</tbody>
</table>

N.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nizam's Dominions, A Tour in the</td>
<td>121</td>
</tr>
<tr>
<td>Notes of other Churches and Societies</td>
<td>28, 61, 95, 127, 153, 219</td>
</tr>
<tr>
<td>Notes of the Indian Conference</td>
<td>143</td>
</tr>
<tr>
<td>Notices of Books</td>
<td>63, 96, 191</td>
</tr>
</tbody>
</table>

O.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old year Meditation, An</td>
<td>161</td>
</tr>
<tr>
<td>Ourselves and Our Work</td>
<td>33</td>
</tr>
</tbody>
</table>

S.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salvation Army</td>
<td>17, 51</td>
</tr>
<tr>
<td>Short Tour in the Mysore, A</td>
<td>13</td>
</tr>
<tr>
<td>Siva Ratri</td>
<td>110</td>
</tr>
<tr>
<td>Songs of the Sittars</td>
<td>12, 44</td>
</tr>
<tr>
<td>Sringere and the Jagat Guru</td>
<td>97</td>
</tr>
</tbody>
</table>

T.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil New Testament, The Necessity for a Revision of</td>
<td>129, 180</td>
</tr>
<tr>
<td>Tamil Translation of the New Testament, The</td>
<td>65</td>
</tr>
<tr>
<td>Tour to Chickmagalur and Banawar, A</td>
<td>75</td>
</tr>
<tr>
<td>Trichinopoly, Jottings about</td>
<td>112</td>
</tr>
</tbody>
</table>

V.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village Work in the Madras District</td>
<td>137</td>
</tr>
<tr>
<td>Village Work in Mysore Province</td>
<td>42, 84</td>
</tr>
</tbody>
</table>

W.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weakness and Strength of Hinduism, The</td>
<td>1, 45</td>
</tr>
<tr>
<td>Wesleyan Methodist Notes</td>
<td>25, 58, 91, 124, 149, 188, 252, 281, 313, 350, 381</td>
</tr>
</tbody>
</table>
THE WEAKNESS AND STRENGTH OF HINDUISM.

The Christians of India are living in the midst of idolatry. It is very strange, but sadly true, that within historical times the great majority of mankind have lived and died in systems of religion, in which the worship of idols formed a prominent part. It is so to-day. Though system after system of idolatry has passed away and failed to retain its hold upon the hearts and minds of men, still the false religious systems of the world contain the great majority of mankind within their pale. The winged Gods of Assyria—Bel, Asshur, and Nisroch—are either buried beneath the mounds that mark the sites of the ancient cities of Assyria, or are objects of curiosity in modern museums. So is it with the gods of Egypt: Apis, Isis, and Osiris are unknown save in the hieroglyphical sculptures that abound in Egypt, or in the fragments that have found their way into museums. So is it with the gods of Greece and Rome. We admire the marvellous beauty and symmetry of the idols, and wonder at the great skill of their makers; we read with interest and delight their grand epics and deeply philosophical literature: but where is he who bows down to Zeus, or Venus, or Minerva, or any of the many gods of the Grecian and Roman Pantheon? These systems have had their day; they failed to supply the wants of the human race; and all that is left of them is their ruined temples, broken idols, vast monuments, and curious literature.
The Weakness and Strength of Hinduism.

But coeval with these systems, which have played such an important part in the history of the human race, were the systems of Hinduism and Buddhism. Both these systems are still vigorous and flourishing, and probably number more adherents at the present time than at any period in their history. Both these systems have within the last century been brought face to face with another religion, that in most points is utterly antagonistic to them; and the sounds of the warfare echo far and wide over the plains of India and China. We belong to this new religion, which, we believe, is destined to overturn and supplant these systems; and if we are loyal followers of our Master, we shall acquaint ourselves with the work in which the Christian Church is engaged. We are of course chiefly concerned with the huge system of Hinduism, which rears its temples in our midst, which flouts its processions before our eyes, and which claims the allegiance of the millions of the fellow-men with whom we live. We ought, I repeat, to have some knowledge of this system, so that we may know something of its weakness and strength, and be able to take an intelligent interest in the missionary operations that are being carried on in India. For this purpose, I intend very briefly to point out the great weakness, the utter vanity of the system, as well as the way in which it retains its strong hold of the people. A passage of Scripture, taken from one of the old Hebrew prophets, in which he describes the effect of idolatry in his day, admirably illustrates both sides of the question. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

The weakness of Hinduism is here described under a metaphor—most expressive. It is weak, because it is unsatisfying, because it fails to meet the wants of man's nature. He, who feedeth on it, "feedeth," as far as his spiritual nature is concerned, "on ashes"—which are unsatisfying, nay nauseous. The Hinduism, of which we thus speak, is not that which strikes merely the superficial observer—the idols, the prostrations, the mummeries, the processions. It is this, but much more. It is one, but it is manifold. It seems to have studied every subject, and pressed it into the service of religion; it seems to have tried every avenue to find a place where the soul can escape from itself and find rest. But of nothing is "the preacher's" lamentation more true, than of the gigantic effort of Hinduism to find the way of peace—"Vanity of vanities; all is vanity."
The Weakness and Strength of Hinduism.

Hinduism knows the wants, the needs, the longings, the aspirations of the human soul. Hinduism knows its sinfulness, its pride, its sensuality, its devilishness. Hinduism knows also the powers, the capabilities, the greatness, the glory of the human soul. And out of its knowledge of human nature—its depravity, its needs, its aspirations—it has constructed a huge elaborate system, where it offers rest—eternal rest, by absorption in the Deity—to the souls that come burdened and heavy-laden, crying for deliverance. Let us look at the ways, thus shown to these weary sin-sick souls, who in the bitterness of their spirit are crying, "What must I do to be saved?"

Hinduism, if anything, is ritualistic, and appeals to the senses, trying through them to bring quiet to the restless spirit. The mind has been ransacked for ingenious ways of satisfying the soul by means of forms and ceremonies. We talk about ritualism in some Christian churches; but the most advanced ritual there bears no comparison with the mountain of ritual in Hinduism. For the poor Hindu, ceremonies are performed before his birth, with ceremonies he is ushered into this world, with ceremonies does he enter upon every duty and care of life—whether it be going to school, eating his food, entering a new house, or taking a wife; with ceremonies is he followed to the funeral pyre, and yearly after death ceremonies are performed that his soul may rest in peace. From morn till night, from before birth till after death, daily, weekly, monthly, yearly, ceremonies in great variety constantly attend his steps, and threaten him with the direct losses and penalties if he neglect them. His prayers must be said in one particular language—whether he understand it or not is quite an indifferent matter—they must be said at certain times with duly appointed gestures. So is it with the many ceremonies and sacrifices that the priestcraft of centuries has imposed upon him. Let him neglect the smallest part of this elaborate ritual, and the whole thing is nothing worth.

Ritualism is an appeal to the senses, and in this Hinduism is most successful. On the top of every high hill, in the shade of every wide-spreading green tree, one sees some image or temple to attract the passer-by. At stated periods, the whole town or village is alive with the thumping of tom-toms and the peculiar sounds of native music, with the glare of torches, and the glitter of the many decorations that have been extemporised for the huge car on which the
The Weakness and Strength of Hinduism.

incarnated deity is to sit. Knowing that through the senses there is an avenue to the soul, Hinduism has developed its ritual to most exaggerated proportions, pressing into it all the arts of which it has a knowledge—music and poetry, singing and dancing, sculpture and painting, and decoration of every kind; it seizes hold of the great truth contained in the sympathy of numbers, and at fixed times multitudes flock to their sacred shrines and idol processions, and for days hold high carnival; it knows the weakness of human nature, but instead of repressing its wanderings and fortifying it against error, it panders to its licentiousness and immorality, so that even the very harlot is dignified with a most important place in these ritualistic observances. Hinduism is ritualistic; it is ritualism gone mad.

Hinduism practically says to the man who is anxious to save his soul, "Go on a pilgrimage, drown the voice of conscience in the revelry of an idol feast, utter a magic prayer in an unknown tongue, observe all your ceremonies, and you are safe." Thus instead of giving a man bread, it gives him a stone; instead of a fish, a serpent.

But inasmuch as ritualism is combined with or develops into mortification of the body, so Hinduism is ascetic as well as ritualistic. It teaches that our birth in this world is the result of sin, that existence is a curse—a thing not to be desired, a thing to be rid of, if we wish to attain the highest bliss. Hence one section teaches that the road to moksha, or absorption in God, is to be obtained by "crucifying the flesh" in the most painful and horrible way. A man must leave his wife and children; for the dearest family and social relationships are so many fetters that bind down the soul and keep it back from God. He must live apart from his fellow-men, and make his abode in the forest; he must subsist on the simple food that nature provides him in the jungle; he must fast often with the greatest severity; he must expose his body to the fury of the elements and fierce rays of the sun: in a word he must be a second St. Simeon Stylites. Many even now run spikes through their tongues or into their cheeks, or lock up their mouths, and allow themselves to be cut and tortured in many ways. The severest penances of the Romish Church have far more than a counterpart in Hinduism. Many and strange are the stories told of saints, who have tried to obtain salvation by mortifying the flesh. Some have held an arm in one position so long that it has become
withered, and they have been unable to use it; some have placed themselves between four blazing fires at midday, while the fierce rays of a tropical sun beat upon their heads; many have walked over coals of fire; many have had iron hooks thrust into the quivering flesh, and by these have been suspended in the air; nay, hundreds of widows have thrown themselves on the burning pyre of their dead husbands, hoping thus, as in a chariot of fire, to escape to "the realms of the blest." Ingenuity has done its utmost to find ways by which men may torture themselves into a state of holiness.

There is a truth in this "crucifying the flesh," for how often are we urged in the Bible "to mortify the flesh," "to keep the body in subjection?" But Hinduism in this as in most points has gone to the most absurd extremes—gone mad. It practically places sin in the body, and hopes by cleansing and mortifying it, to make a person free from sin. It does not know the grand truth that the body as well as the soul has been redeemed, and is to be used for the glory of God. Hence it has fallen into the error of believing that by mortifying the body, the soul may be cleansed.

To the soul, burdened by sin, Hinduism says, "Leave your home and friends, and go into a life of retirement." If that does not give peace, as in the nature of things it cannot, it says, "Fast, torture the body, treat it cruelly, bring it completely under the control of the spirit." And if this does not satisfy, as it assuredly will not; if still the burdened soul cries out, "What must I do to be saved?" Hinduism has no other answer to give in this direction that can bring relief. He, that follows such a system, most assuredly "feedeth on ashes," which fail to satisfy the appetite and bring only nausea and disgust.

But the devices of Hinduism to satisfy the cravings of man's nature are not exhausted by an unending round of ritual, nor by a severe and cruel asceticism. It provides another way for the soul to obtain emancipation from the evils of this vile body and the fetters of this earthly existence. It sees, and sees truly, that many minds will be unable to obtain satisfaction by so much tiresome ritual and physical suffering, and hence it has provided the way of wisdom, or what is perhaps more correct, the way of contemplation. On the one hand it teaches a way of salvation by works—ritualism and asceticism, on the other
hand it teaches a way of salvation by pure mental effort—contemplation. And here the Hindu mind has revelled in all the luxuriance of its deeply metaphysical constitution. Themes, that have been enigmas to thinking men of all ages, are handled with amazing boldness of speculation and keen subtlety of argument. With the most daring efforts of the imagination, these old philosophers have tried to “justify the ways of God to men;” and though at times they soar near the truth and seem almost to grasp it, yet they often descend to the most stupid puerilities, that make one wonder how things so utterly incongruous can be mixed up in the same system. Speculations of the sublimest kind are mingled with things most grossly absurd. We are many of us familiar with books which give glowing accounts of Indian Wisdom and Indian Philosophy. For every book that has been written on “Indian Wisdom,” ten might be written on “Indian Folly.” Undoubtedly one meets with much that is true, and pure, and beautiful, nay sublime; but one also meets with far much more that is false, and obscene, and repulsive, nay the most arrant nonsense.

To obtain salvation by this method, a course of philosophy is laid before one, which divides and enumerates all things in God’s creation. This course leads you, not in an orderly manner, from the cause of all things, through the nature of all things, to the consummation of all things, which in reality is nothingness. In your way you meet with Grammar and Logic, Physics and Chemistry, Geography and Cosmogony, Mathematics and Astronomy, and various other sciences, many of them propounded without the slightest practical acquaintance with them, all beautifully spun and woven in the brilliant imagination of some genius, and drawn forth from the mind finished and complete.

Here, as in nearly every part of its huge system, Hinduism temporises, provides something that will suit every shade of thinker. It is not particularly anxious as to the exact nature of the creed you adopt. You subscribe to the Vedas, and then take your choice. On the one hand, you have a system grossly materialistic—a system as destitute of God as the most advanced materialism of to-day. On the other hand, you may have a system purely pantheistic—a system that excludes nothing from God, who is therefore the author of everything evil as well as good. Between these two poles of thought, one may wander according to his own
sweet will. In this wilderness of speculation, it is exceedingly difficult to obtain a clear idea of what the authors meant. And yet, forsooth, this is one of the methods of salvation!

To the soul hungering after a knowledge of forgiveness of sins and for fellowship with his Maker, Hinduism offers the chaff of a mystical philosophy, bewilders him with dexterous feats of mental jugglery, and offers, as a reward to lure him on, the blessing of loss of conscious existence! Truly, such a one "feedeth on ashes!"

Though, for my purpose, I have drawn a distinction between the ritualism, the asceticism, and the intellectualism of Hinduism, yet they are all one. A man may follow any one of them, or all three of them; but now very frequently neither of them; for the modern Hindu, in this Kali Yuga, or degenerate age, is often as indifferent to religion as the most worldly man among us. "Let religion take care of itself, as long as the loaves and fishes come to my lot," is the motto of many a Hindu of the present day. But if he does become anxious about his soul; if he seeks in earnest to find out the mystery of human existence, and to peer into the darkness around us; if he then in sincerity turns to his own system for light and comfort and satisfaction, he finds what I have been trying very imperfectly to describe. He finds the most wearisome ritualism, the most cruel asceticism, the most mystic intellectualism.

But what is the most elaborate and gorgeous ritual to the soul that is groaning under a burden of sin and longing to be free? What, though there be the most fairy-like scenes, the sweetest music, the most graceful dance, to fascinate the senses—what are these to the true soul trying to find rest in the reality of things? "Ashes," says the inspired seer, and experience adds wondrous confirmation. What are prolonged fasts, hard penances, cruel tortures of body, to the soul writhing under conviction of sin, and exposed to the wrath of an offended Deity? "Ashes," emphatically replies the prophet, and experience brings quite as emphatic testimony. What are subtle speculations, profound arguments, empty sophistries, to the soul hungering after a knowledge of forgiveness and eagerly seeking the favour of God? "Ashes," is the reply of the seer: "Ashes" is the echo of experience. Verily the Hindu "feedeth on ashes." Such is the weakness of Hinduism! such is the spiritual food that Hindnism holds out to its devotees!
But one will naturally say, "If such is the character of Hinduism, surely it should pass away more quickly than it does before the light and truth of Christianity? Surely it ought to fall as swiftly and completely as Dagon fell before the ark of the Lord." This is a very natural remark for one who has never studied the subject, but if we look at the question we shall find that Hinduism is entrenched in a triple fortress; and often ignominious defeat followed by hopeless despair, is the experience of him who attacks this hoary fortress without having made a thorough investigation of both outworks and citadel. The strength of Hinduism lies in the depravity of the heart, leading to the deception of the intellect, until by the practice of centuries error has become crystallised into confirmed habit. In other words Hinduism lies entrenched behind a deceitful heart, a deceived intellect, and a weakened will.

(To be Continued.)

THE MADRAS AUXILIARY BIBLE SOCIETY.

Some months ago we referred to the work of the Madras Tract Society which labours so unostentatiously, and with evident success in the dissemination of truth among the people: we now lay before our readers a brief summary of the work of the Madras Auxiliary Bible Society. This society has the honour of being by far the most vigorous of all the Auxiliary Societies of India. It has no fewer than fourteen branches each of which is managed by a Local Committee; and seventeen depots from whence the Society's publications can be obtained. The depots have almost doubled in number during the past two years. The total sales of Scriptures and Portions during the past year amounted to 89,947 which is an increase of 7,000 more than were sold two years ago. Still the sales appear small compared with the numbers which might be reached, and the growing intelligence of the Christian section of the people. There is every reason to expect that year by year an increase will be reported through growing effort in present fields, or the opening of new ones. Many of these sales have been effected by Colporteurs, of whom there are 39 employed by the society. We are told that ten years ago, i.e., 1871, there was the same number of Colporteurs, but their sales have
The Madras Auxiliary Bible Society.

now undergone a striking increase. The work of the Colporteur is not always easy, and incidents from their reports show that the past year has had its share of opposition. The incidents quoted from these reports seem to us hardly equal in interest to those of former years, but for this they are not to be blamed. Good solid work is comparatively barren of incident, save of a commonplace kind, and in many districts the people have acquired a certain familiarity with the Colporteurs. We are told that in some instances the native aristocracy have been induced to purchase the Scriptures. The Superintendent of Colporteurs says, "while itinerating in the Madura District, I paid a visit to the heir-apparent of a Zemindary, a number of people being about him. He received me kindly and listened with close attention, while I spoke at great length on the plan of salvation and the Word of God; and purchased a copy of the Tamil New Testament with Psalms, and two Portions. I likewise visited a Zemindar’s son who was suffering from fever, and read to him John, xiv. 1-4, as suitable to his case and explained what the mansions were and who alone could find an entrance therein. On urging him to buy a copy of the New Testament, he ordered one of his men to show me a large Tamil Bible, presented to him by the Rev. J. Rendall in 1874.” Colporteur Innasis of Trichinopoly reports that a Zemindar in his district reads the Scriptures and is favourably disposed towards Christianity.” Other, and even more striking instances of real interest in Christianity are furnished to us. A schoolmaster of the Moodiar caste said:—“While I was young, I was not only in the habit of reading the Scriptures but also had a great leaning to the Christian religion, but I refrained from embracing it for fear of my caste people. I am persuaded that Christianity is true,” The following incident is also given;—“ A Chetti and a Goundan said: ‘ We are very glad to see you, because you have brought light to us. It is caste that is in our way. What can we do in return for the good you have done us?’ They presented me with a coat and would not listen to my refusal.” Colporteur Maduranayagan of Madura says: “When I met a Brahmin who had bought an English Bible of me some time ago, he said that he had come across many religious books, but none of them can be compared with the Bible. When I enquired why, such being his opinion, he did not embrace Christianity, he replied that he read the Bible every day and was a Christian at heart.” He refers
to the case of a Goundan who has purchased a copy of the Bible, reads it diligently and helps the Agent to sell his books. Colporteur Pakianadhan of Palamcottta mentions that a man and two women whom he used to meet often and converse with, have expressed their faith in Christ and placed themselves under Christian instruction. Colporteur Devasagayam of Namkul reports the baptism of a caste Hindu in his district as the result of reading the Scriptures. Colporteur Rungasami of Chengleput mentions the following: “I used to meet often one V———Pillay and converse with him on religious topics. On several occasions, he bought of me Bibles and Testaments and used to get difficult passages explained by me. He joined the S. P. G. Mission at Madras and was there baptized by the Rev. D. Savarimuttu.” Colporteur Innasi of Trichinopoly reports that through Scripture reading and his own influence, three families have made an open profession of Christianity. He likewise reports that a Subadar who reads the Bible and who allows a Mission school to be conducted in his house, has shown a desire for baptism.”

The work of Bible circulation is not all pleasant and free from difficulty, as some extracts from the journals of the Colporteurs clearly show. They are hindered by the bigotry of Roman Catholic priests, who prohibit the use of any Protestant books by members of their communion, as well as opposed by the bigotry which is connected with the Moslim and other faiths. The following are experiences of the Trichur Colporteur.

May 1881.—Been to Gooruvayoor where many people assembled. Some Missionaries and Catechists also were there to preach. About 150 Brahmins and 100 Nairs gathered round me and bought from me five copies of Genesis and two copies of Exodus and Proverbs. They burned these books and, bringing to me the parts that were not consumed, said mockingly: “This is your Christ.” They collected more money in order to buy all the books from me, but I did not give them any more. Then they brought some Mahomedans to us, who began to vociferate that Mahomed Nabi was greater than Isa (Jesus).

Bazaar, 11th August.—Before I could finish the Scripture passage I was reading, nearly 70 Mahomedans gathered round me and one of them repeated aloud the very words I spoke, so that I was not able to proceed. Some cuffed me on the head, others trampled upon my feet and a few filled my
pocket with sand and pebbles. I told them that Christianity is a religion of peace, and quitted their company.

But brighter experiences come, as the following recorded by the same Colporteur.

_Palany, 13th May._—I met two Numburies, one of them being a Vedanti who pretended to be able to dispute with any one. As he also set up for an astrologer, I asked him if he could tell what passed in the mind of another man. He got very much vexed and ordered me out. The other Numburi was a good man and evinced a great desire to become acquainted with Christianity. I have known him for the last three months, and he invariably exhibited a desire to know the Christian truths. When I pressed him to buy a copy of the Bible, he asked me to bring it privately in the night for fear of the people: but when I called, unfortunately there were some other Numburies present and so he put off buying. I have reported this case to our Missionary, who sent his Brahmin Catechist to enquire into it.

Often the Colporteur finds an advocate among Hindus themselves. Witness the following.

_Rashipolium Fair, 25th July._—An old man addressed the people thus: “I am a Naidu by caste and have lived 60 years in this world. I know of no other religion so beneficent as Christianity. See how kind and benevolent they are towards us. Let us buy these books and read them.” I sold twenty portions.

By teachers, Bible Women and Missionaries many proofs of the powerful influence of the Scriptures are furnished, which our space will not permit us to transcribe. There is ample evidence that the words is accomplishing its work of awakening and leading men to God. Few we think can have sympathy with that spirit—evil spirit it must be called—which would fain withhold the Word of God from the people of India because they are outside the Christian Church all who truly venerate Scripture, and are familiar with even a few of the multitudinous testimonies to its power must earnestly desire a more extensive circulation of this book which makes men “wise unto salvation.” When we remember that Bible Colportage in the Madras Presidency is only some twenty-five years old, we may well find in these testimonies, enough to awaken greater zeal, and prayer, that all India may come fully under the influence of its teaching. It is from the Bible alone that
the thirst of the people can be quenched, and new inspiration furnished for the social life and progress of the future.

SONGS OF THE SITTARS.

The Sittars (Siddhas) are a theistic school of Tamil writers strongly opposed to popular Hinduism. "They retained Siva as the name of God, but rejected everything on the Siva system which was inconsistent with pure theism. They cultivated alchemy as sedulously as the Arabians, from whom unquestionably, they derived their knowledge of it." Their writings are popular among Native Christians as well as Hindus. The story connected with these songs is as follows:

When a certain Rajah died, a Sittar concealed his own body in the hole of a banyan tree, and placed his disciples as a watch. Having told them that he would come in a few days he entered the body of the dead Rajah. Since for a long time he came not, his disciples who were Sittars went to the presence of the Rajah their guru, and sang the song.

DIVINE ADORATION.

From doubt delivered, play thy part O Soul;
The comely foot of Siva thou hast seen:
Siva's two feet we saw; then play thy part:
Clear minded and undoubting, play thy part.

O Soul! the enduring foot is ours—our own:
it is eternal—our great final bliss.
With speech and praise—in suffering having thought
Of Siva's foot, stand firm and play thy part.

Him, all-pervading—as the brightness glows
In every grain of gold:—enduring,—as
The fragrance lingers when the flower is gone:
Quest of all souls, seek, worship, play thy part.

On Siva's foot, as scent of flower—which fills
All life—as oil the seed; let thought abide
And love, faith, ever springing—scare, stay.
O Soul! undoubting, humble, play thy part.

Seek, single minded, Him who universe
And body made; And let thy lowly love
Desiring, praise and worship through all worlds.
With ceaseless thought, O Soul, play thou thy part.
A Short Tour in the Mysore.

We left Tumkur at midnight on May 24th, arrived at Nelhal early in the morning, and proceeded at once to Chikka Sibi to preach. We did not succeed in getting a very large congregation, but the few we had were attentive and seemed to understand the Gospel message. In the afternoon we went on to Kallambella some 10 miles distant. It was dark when we reached the place and there was no time to do anything, but on the 26th we rose at daybreak and set off for Dodda Agrahara some 4 miles distant. About a month ago the gowdah of this place came to Tumkur and stayed there some days. He came to see us often and had many talks on religious subjects. When he left he asked us to come to his village and I promised him we would at the first opportunity. The road was rather a rough one and the morning warm, but we were amply repaid by the welcome offered us. The gowdah gathered together all the principal men of the village and as we sat in his verandah we had an opportunity of telling them the whole story of Christ's love and of answering many questions they put to us. A visit to the school and a short examination of the boys completed our work. On our return to the Gowdah's house we found Coconuts and Mangoes spread out for us and nothing would do but I must have a horse saddled for the return journey. They would take no refusal so I found myself seated on a Tat which was quite
a credit to his race. On leaving they begged us to come again and tent for a day or two. I hope we may be able to do this at some future time, as I think it would repay any Missionary to do so. It was late before we set out to return but fortunately it was a cloudy morning. On our way back we stopped at Kallambella, a thriving village, but most of the people had left for their fields. We spoke to the few who came together and visited the School.

We left in the afternoon for Sira which we reached at sunset. Sira was in the last century a most important place, but Tippu is said to have forcibly transferred twelve thousand families to form a population for his new town Shahur Ganjam on the Island of Seringapatam. From this and other causes, the principal being the inroads of the Mahrattas, the town is now greatly reduced. With a population only one-third of that of Tumkur it appears to cover about three times as much space, which shows well how scattered the houses are. The envirous of the town appear like a huge cemetery from the number of graves, I suppose, of those who died in the numberless battles that were fought in the neighbourhood. The fort is well worth a visit. It is built of stone and is surrounded with a fine moat, and altogether it is one of the finest specimens of its kind to be found in the country. We went to the town early in the morning (27th) our friendship with one of the merchants, a man who was formerly in Tumkur, procured us a sitting place in the shade of a large verandah attached to his shop where we soon had a congregation not very large but composed of attentive listeners. The principal objection advanced by one of their chief men, a native doctor, was that our Christ, their Vishnu, Siva, Krishna and all the other gods of the Hindu Pantheon were one god with different names. We showed them that the denunciations contained in the Vishnu Purana against the Sivites and in the Siva Purana against the Vishnuites proved pretty conclusively that these two at any rate were not one and the same—and that as far as Christ was concerned, His whole life and teaching were so entirely opposed to that of their gods that it is utterly impossible that He and they could be one and the same—as well say light is darkness, good is evil. We afterwards preached in three other parts of the town—as a rule we found the people very ignorant not so much of the name of Christ (they could scarcely be that) but
A Short Tour in the Mysore.

as to His teaching and the saving work he has accomplished for all mankind. During the day I was visited by the Amildar, an old student of our Mysore School.

We left Sira on Saturday afternoon intending to stay at Bukkapatna 12 miles distant. The road for the greater part of the way lay through jungle barren and uninteresting. On arrival at Bukkapatna we found no building fit to put up in and as the late rains had made the ground too wet for tenting, we decided to go on to Hulujar another 17 miles, which we did after cooking some food by the road side. Fortunately for us it was moonlight or we should have fared badly. The road on the Hulujar side of Bukkapatna was very heavy after the rains and in some places unbridged. In one place, about 4-30 a.m., finding it impossible to proceed we lay down and waited for the morning light. The passage of two rivers with steep sloping banks made it hard work for man and beast, and we were very glad to reach that haven of rest, the Hulujar Travellers' Bungalow, a small but comfortable rest-house where one may halt for 24 hours without expense. The Amildar came up in the course of the day and we had a long conversation. He is a Madras man, knows English very well, and was formerly acquainted with some of our Missionaries there of whom he spoke in terms of the highest respect as also for our late native minister Soomasundram. Hulujar may have been a place of some importance in years gone by but it certainly looks somewhat ruinous at present. There is a small but well built Petta, but the Fort looked to me dirty and ruinous. We found it difficult to get a congregation, owing to the fact that most of the people are engaged in agricultural pursuits and are occupied in their fields and gardens early and late, so we had to speak to the people as we found them in groups of twos and threes. To show how difficult it often is to get a congregation in agricultural districts I may mention that we visited a decent little village of Kurnbas near the town and could not find a single man in the village.

We left Hulujar in the afternoon for Chiknayakanhalli, 14 miles distant—a flourishing and populous town, but on arrival there we were disappointed to find there was no Bungalow and the Cutcheri was shut up, so we were compelled to go on to Kibbanhalli another 8 miles, which we reached in the midst of heavy rain at 2 o'clock—on Tuesday morning on the 30th. It was a disappointment to
us to pass by Chiknayakanhalli but we resolved to visit it (D.V.) in favourable weather when we may be able to tent there. On Tuesday morning we visited the villages of Atnahalli and Kibbanhalli, in both of which we got capital audiences. The former is a good sized village about a mile from the Bungalow and I have scarcely ever seen a crowd of people more attentive than the villagers were when Premaka told them the story of the mother who to save her child from death drank the medicine which she knew might cause her own death. They evidently understood fully its lesson that Christ bore the curse and drank the bitter cup to its last dregs that we, his children though erring and guilty, might not eternally perish. Looking round at the faces of the women, many of whom stood by the doors of their houses, it seemed to me as though a new light came into their eyes as they took in the story of a love, the like of which they poor souls had never heard or even dreamed of. When speaking about idolatry in Kibbanhalli a ryot standing by said that was an excellent word for the Woddars yonder, a class somewhat unusually senseless in their mode of worship, but the Woddars seemed to think the ryots needed a word in season as much as themselves. Just an illustration this of the disposition in all of us to fit the cap to others rather than wear it ourselves. In the evening we went first to a village called Belligere, a place of considerable size. A crowd soon surrounded us in front of the temple and listened well to the end of our preaching. We were particularly struck with the large number of women who came near. One of the men wished to send them away but I told him the women needed rice as much as the men, upon which one old woman smiled her approval. Several of the people bought tracts. Some who said they were unable to read wished to have a book—perhaps they thought it would act as a kind of charm—one woman followed us after all the others had gone to buy a book for her son who was absent from home. Many followed us to the village gate to hear even to the very last. This is one of the most hopeful villages visited by us. God grant that some may remember what they heard. After leaving this place we went to a smaller village near. The people left their work in the fields and listened until it was dark when we had to mend our way back to the Bangalore.

Early on Wednesday morning we started for Gubbi,
22 miles, preaching at Doddagum and Nittur on the way. The former village lies about half way between Kibbanhalli and Nittur, and is well worth a visit. Early on Thursday morning we went to Hosahalli, a village some 3 miles from Gubbi, where we have had a school for many years. The people here are friendly and are well acquainted with the truths of Christianity. After inspecting the School we had an interesting conversation with some of the chief men of the village. Truly some of them seem not far from the kingdom of God. We long for the converting grace that will draw them into it. In the evening after visiting Singonahalli and meeting the Christians there we had a crowded preaching in the Chapel at Gubbi. The place was packed and the Verandah outside as well. We had two addresses on "Thou hast destroyed thyself, but in me is thine help." Miss Pearson from Mysore City went with us to the service. On leaving the Chapel I went to one of the School-rooms for a few moments and on return found Miss Pearson surrounded on all sides with a tremendous crowd of people assembled to do her honour, one man singing an impromptu Lyric in praise of the new Dhoresani. As we drove away, their salaams developed into cheers which many times repeated resounded after us all the way through the Petta. May the time soon come when in the same place shouts of loving welcome shall be raised in honour of our Saviour king. We left Gubbi at midnight, reaching home in the early morning. Blessed be the Lord God, the God of Israel who only doeth wondrous things—and blessed be His Glorious name for ever and let the whole earth be filled with His glory.

G. W. S.

THE SALVATION ARMY.

Whether we give to the movements of our own time, censure or sympathy, as intelligent men and women we are at least bound to understand them, and as Christian men to identify ourselves with such as are worthy of our support. Those who through ignorance or prejudice misjudged and opposed the great movements of the past present to us their successors, a pitiable spectacle; let us beware lest we fall into their error, and like them be immortalized by our folly.
I am to speak to-night about a movement of our own time, a movement which still gathers force, and bids fair to far exceed its present proportions. That movement is the Salvation Army, and whatever the judgment you may pass upon it, it must be regarded as the greatest religious movement of the present time. It is already great in its numbers, but it is greater still in its practical action and in the beneficent influence which it is seen to exert on the social and religious life of England.

We shall notice first;—

(1) The Formation of the Army.
(2) Its Aims and Methods.
(3) Its Successes, and Results.

The Salvation Army is a body of men and women, every one of whom is converted to God, and who, saved themselves, earnestly engaged in to the work of saving others. No one can be a member of it who cannot give clear evidence that he has undergone the great change, called conversion. The Salvation Army was formed by William Booth, who is now its General or Commander-in-Chief. Mr. Booth's own account of himself is that he was brought up in connection with the Church of England, and was converted to God among the Wesleyans. He afterwards became an ordained minister in one of the younger Methodist denominations, and continued his ministry until 1861. Having resigned his connection with the denomination in question, his wife and himself gave themselves to Evangelistic work in connection with the various Dissenting churches, and in this work their labours were richly owned of God. The year 1865 found him in the East of London, engaged in work of this kind, but not dreaming of a Salvation Army. There as elsewhere, his work was successful, and anxious that it should be permanent, he organized as well as laboured and thus engaged, he continued in the East of London for eleven years. At the end of that time, finding that his organization of Christian people very much resembled an army, and longing for the conquest of greater multitudes to God, he accepted the organization just as it was, and after perfecting it more fully on the army model, resolved to use it for evangelistic work not only in London but in other towns. He prescribed for it a special dress, dark blue, trimmed with red braid, with the letter S on the collar, and made it imperative on all belonging to the army, both men and women to wear this and no other.
The Salvation Army.

By this arrangement, those who belong to the army are easily known, while a clear and abiding line of separation is established between these troops and the fashions of the day. Officers of all grades up to the general are also appointed, and by a simple arrangement the rank is denoted by the dress worn. The army has its names for manoeuvres and drill, corresponding here and there to those in use among national troops, and military terms are commonly used in accounts of its work. We read for instance of assemblies for knee drill, i.e., prayer; of sharp shooting, i.e., the appeals of privates to individual persons to become Christians; of volley firing, i.e., the shouting of Amen! Hallelujah! &c., in public meetings, of defeats of the enemy and of the captures of prisoners. There are "Review Days," "Councils of War" and Presentations of Colours to the troops. There are "Barracks," i.e., places of meeting corresponding to our churches or chapels. As an organization, the army is thoroughly complete, and contains several hundreds of regiments, all well officered and drilled. You will obtain some idea of its magnitude when I tell you that there are at the present moment nearly sixteen thousand men and women who are accredited officers, or preachers of the Gospel in connection with the Salvation Army. Is this vast organization, so quickly built, a mere piece of human architecture? If it were that and nothing more, it would be without a parallel. But it is something more. Mr. Booth tells us that he never dreamt of such an organization until he suddenly saw it stand before him almost ready made. Standing there waiting to be led, it seemed none other than God's army which had formed into line at the Divine summons. Surely we can do nothing else than ascribe its origin to the Holy Spirit of God. He it is who has called forth these thousands from their graves of sin and made them in very deed soldiers of Jesus Christ. If it be our common faith that the great religious movements of the past had their origin in God, let us be consistent, and not separate God from this beneficent movement of our own time.

The Salvation Army is an organization, but let us not forget that it is a living organization. It is aglow with that life which comes from the Spirit of God. Life first, organization second, that is God's order. We have here in India some religious organizations, organised churches, schools, bands of mission agents, by which the salvation of
the people is sought, but are we anxious enough for that life which should throb through them all? Organization without life is a corpse. My friends you have seen services in our Indian churches and chapels "icily regular, splendidly dull, dead perfection, no more;" services—oh so beautiful but you have often missed the life that should have been there. Oh, the main thing after all is not a grand musical service, nor an ornate ritual, these may be sequels and accessories, but life is the supreme thing, and so as we think to-day of that great host made alive by God, let us pray that He may give to us Christians in India fulness of life—even as to them. But some one may ask, "Is this life of which you speak inseparable from such an expression of it as we see in the Salvation Army?" By no means, its manifestation is just as various as the culture and individuality of men, and if we receive an abundant effusion of it from the Lord and giver of life, we may rest assured that it will find a forceful and fitting expression everywhere.

The numbers and organization of the Salvation Army should be to us an illustration of what God can do. In England and elsewhere be needed servants to do a great work, and He has found them. Yea; out of the very stones He has raised up servants to Himself—men and women who, saved themselves, give themselves to the work of saving others with unwearied zeal.

Let us now proceed to notice, ITS AIMS AND METHODS OF WORKING. It aims at the conversion of the whole world and its subjugation to Jesus Christ, as its Lord and King. He is King, therefore all men must serve Him; this is its great thought and its goes forth conquering and to conquer. It aims at moral conquest alone. It addresses itself to the great work of saving the very worst and vilest of men, and begins with these. No man can quarrel with the aim of the Salvation Army who remembers, that the mission of Jesus Christ was to seek and to save the lost. It seeks to save these first as Jesus Christ did. It may seem to some as if in England with its thousands of churches, its Sunday Schools, its multitudes of preachers of the Gospel, and godly men, were not in special want of a new organization to pursue an aim like this. But those who think so do not know our English cities. They forget too that every man needs to be renewed by the Spirit of God, that human nature has its lower as well as its nobler elements, that for multitudes of the poor, with their training
and surroundings it is almost impossible to do right, it is easy to do wrong. We have but to remember that the materials whence a vicious life might have come from are in us all.

Every generation has its prodigals, and alas! these do not all come back from the desert. If bygone generations had reclaimed their lost ones, we should not have needed the spectacle of a Salvation Army to-day. But they failed to do this, and so the terrible legacies of sin and crime have been transmitted, and increased. Taking society as it is, there are sinners as well as saints, criminals and vicious men and women who live by sin, and train their children to tread in their steps. Every city has its people of this class, who are shunned by the respectable as a plague. The Christian world has had its churches comfortably pewed and cushioned, its sweet music, its pleasant sermons, but has thought too little on lost souls outside whose salvation should have been its dearly cherished aim. And so we have to-day in England these masses who have ceased to frequent church or chapel—grown to be a great majority of the population. They are a growing danger to the state. They have been a difficulty and a rebuke to the Christian Church. Yet be it remembered that these guilty souls, and vicious, wasted lives are all loved by God. Jesus Christ came to save such as these. Over the desert places in which they dwell too seldom trodden by Christian feet, God's angels hover. Might they not well wonder at the apathy of those who call themselves Christ's followers. The aim of the Salvation Army is to save these. A remark may well be made on the spirit of earnestness by which the Army is pervaded. They give a somewhat literal obedience to that command of Christ—"Go ye out into the highways and hedges and constrain them to come in and use very persistent constraint." If we ask why, they answer, that unless the Gospel is almost forced upon the attention of many, they will never hear it, nor heed it. Sometimes their earnestness may prove offensive, but often it has been victorious, and they will say that it is better to place salvation from sin before the minds of all even at the risk of giving offence, than to leave men to live and die in their sins without making an earnest effort to save them. Men coming out of prison have been met at the gate by members of the Army and led into lives of purity and virtue by their warm sympathy and prayers. The drunken have been sought in public houses and the dissolute in dens of infamy by their Christian zeal.
Their adventurous earnestness has been again and again rebuked—but more often rewarded. We in Madras, and other Indian Cities may well learn a lesson from these men and women of earnest sympathy for the salvation of men.

But what of its methods? Can these be defended! "Look at their handbills, their language, their excited meetings and sensationalism, the ignorance of their preachers, the prominent part taken by women in their work. Surely these things are to be deplored." Why should they, unless it can be shown that these things are wrong? What means do they adopt for the salvation of the people? The preaching of the truth as it is in Jesus. There has been much wicked and wilful misrepresentation of their teaching, but where men take the trouble to bring it to the test, they find that it is as old as the New Testament. The doctrines of the Salvation Army are the same as those believed and taught by the largest denomination of English-speaking Christians at present in the world. They have been proclaimed from Wesleyan Methodist pulpits for nearly a hundred and fifty years, so that they cannot even be charged as novelties now—much less as errors.

As to the language used by them, no man can say that it hinders their work. It is adapted to the classes whom they seek to reach, and is in fact the language of their every day life. Are we to say that God's Gospel must not be uttered in the common Vernaculars of men? God forbid. These vernaculars are in their way as sacred as the more classical diction of the educated and refined. And if love and grief, those most sacred things in the life of man, find their outlets through the medium of the rude dialect why may not the love of God be proclaimed through the same medium. I regard this use of the people's language as a sign of true wisdom. It gives power to their appeal, it makes religion homely and natural, and helps the people to see that it is not alone connected with the language of books and the life of genteel and cultured men, but is just as truly connected with their own life and speech. And let me say in passing that it would be an unspeakable gain if Christian people generally would lay aside those antique phrases and artificialities of speech which are so current when speaking on religious topics, and become accustomed to use the language of their every day life.

And if the Salvation Army choose to draw people to their
services by means of music, and banners, and sensational handbills, why—let them do so, and may God help them to succeed.

Not on banners, nor music, nor any methods of working do they place their trust, but in the living God who will have all men to be saved. While this is so, who need complain? As to the best methods for accomplishing the work he has undertaken, the judgment of General Booth is more to be trusted than that of a thousand dainty theorists who have never touched such work with a single finger. 'But their preachers are so ignorant. Their modes of dealing with people are so rough, and their manner of speaking about holy things rude almost to profanity. Many good Christian people are quite shocked by them, so say some genteel objectors to the Salvation Army.' So much the worse for these "good Christian people," they should be wiser than they are. They know little either about God's world or God's work. Why even when a house is to be built, rough work has to be done, and rough people are needed to do it. Those who dig out foundations, and mix mortar, and carry bricks on their heads do not wear kid gloves or patent leather boots. These men and women may be rough but who can do the work so well as they. My brethren, God is building an eternal temple which is to be the glory of the universe. For that temple he will have not alone goodly stones from the top of the social strata but also from its depths. He needs quarrymen who will go down into these depths, and do rough work for Him, and these thousands of "ignorant preachers" as some call them, with Christlike courage and patience have gone down to the lowest depths of the social strata to bring up goodly stones for the temple of our Lord. All honour to these men!

If they are "ignorant," their ignorance shows their kinship to other men. If they are ignorant, yet this must be said of them, they know how to do their work—to preach, to win souls for Christ; and that man who knows how to do his special work is a well informed man. How many men there are who know not how to preach the Gospel, though preaching is their chosen work. Greek and Latin they know, Hebrew and Mathematics they know, but the art of preaching they do not know. In power to move men's hearts by the Gospel, how many preachers would be surpassed by these men and women of the Salvation Army,
The Salvation Army

who are far from ignorant of the themes on which they speak. Yet if ignorant, whose ignorance is the more culpable, that of the Salvation Army preacher, able to preach the Gospel with attractive power, or that of the preacher who is innocent of such knowledge. Do not imagine from these remarks that I make light of education or decry an educated ministry. In these days when every kind of truth has its specialists, Christian truth should have its specialists too; but God does not save men through mathematics nor dead languages, but through the preaching of the Gospel.

Knowledge of every kind is to be coveted, but not as the miser covets gold. Not to lie hidden and musty in the brain of the preacher, but to be an aid in his work of preaching, and to be used as such. In the Salvation Army no man without ability to preach, could be an officer for a single hour. If in connection with all denominations similar care were taken that men should know how to do their work we should have no books written on "The Decay of Preaching."

There are some who object to such preachers on the ground of irregularity in their appointment, but such an objection does not merit a reply. And if women are moved to preach the Gospel who shall forbid them? Surely not those who permit them to be poets and artists, musicians and actresses.

There is another objection which should be noticed, viz:— That Salvation Army work is a continuous excitement, whereas Christian life is not sensational, but calm and thoughtful. Excitement is surely natural in a triumphal march, and when every religious service is a victory, a festival of rejoicing over the return of sinners to God, we should indeed be heartless if we condemned their overflowing joy. The calmest, deepest life ever lived on earth—the life of Christ, had its high tides of joy.

Whenever men's hearts are deeply moved excitement is natural and legitimate, and religious excitement is surely as lawful as any other for none can be more rational. In religion, excitement has always been associated with abundance of life and fulness of divine blessing.

One other remark may be made here, which is, that a Christian life as calm and monotonous as yours or mine would at first have no attraction for many of those who form the Salvation Army. From amid the fierce heats of passion, the boisterous mirth of convivial gatherings, the excitement of low music halls many have come. Need we wonder then
that their new life partakes of excitement. Have patience, calmness and thought will come by and by.

It is impossible that a great movement like this can be wholly free from excesses and objectionable features. Yet it should be remembered that these are mostly, if not all, breaches of discipline, unsanctioned by the leaders of the movement.

(To be Continued.)

WESLEYAN METHODIST NOTES.

—The Report read at the Exeter Hall Missionary Meeting states that at the ensuing Conference the Nizam Mission, i.e., our mission work in the Nizam's Dominions will be separated from Madras District.

—The same report has the following sentence which refers to the Madras District.—"Unhappily our Missionary staff is not so strong by three men as it was four years ago, and is likely to be weaker." Must we really believe this Cassandra-like prophecy?

—We congratulate the Mysore District on the recent and we may say the continued interest manifested by the Ladies' Committee in its work. Miss Pearson's designation to Mysore City is to be followed by the sending of another for a Brahman Girls' school in Bangalore. Meantime there is no Zenana agent in Madras.

—We are informed that monies come in slowly to the Treasurer of the Madras District Native Christian Aid Society, and are requested to urge the brethren to send in the collections which were recommended to be made. Several beneficent projects await the arrival of funds that they may be carried out.

—The Rev. Jacob Samuel, Ootacamund, writes very hopefully of missionary prospects in the Wynaad to which he paid a recent visit. Both native and English work there seem to be alike full of promise. Mr. Samuel was heartily welcomed by the people and married and baptized some of them as well as preached the Gospel, to considerable congregations.

—in his official report upon the Fiji Blue-Book, Mr. Thurston, Colonial Secretary, estimates that 103,000 out of the 124,902 persons representing the entire population of the colony of Fiji are Wesleyans. Members of the Church of England
number 1,900 only, and Roman Catholics 9,000. Mr. Thurston puts down the "unknown and heathen" portion of the population as now only 10,977. The Wesleyan missionaries are said to have 1,208 chapels and other places of worship; the Roman Catholics 57. It is observed that there is no ecclesiastical establishment, the churches being supported entirely by voluntary contributions.

—The May District meetings, 34 in number, and comprising the whole of British Methodism, with one or two exceptions, have recently been in session, and the returns of Church membership officially reported at those meetings, after filling vacancies occasioned by deaths, removals, emigrations, and ceasing to be members from various causes, show the largest increase which the Wesleyan Church has had during the past six years. Only two districts report a decrease, while 28 report an increase, the total gain being nearly 12,500. The number of candidates for admission into the Wesleyan ministry presenting themselves for examination at the various district committees was considerably below the average, it having been previously known that but few would be required this year. Last year the increase was about 4,280, and the total membership 380,960. The establishment of junior society classes all over the connexion has had much to do with the large increase reported this year. In addition to the numbers given, 26,660 young persons are now meeting in these classes.

—The Bangalore English Circuit Quarterly Committee Meeting was held on the evening of June 26th, at the Cantonment Chapel. The Rev. E. R. Eslick presided and expressed regret that his colleague, the Rev. A. Burnet, and several members of the meeting were unable to attend. After several preliminary matters had been disposed of the various stewards presented their statements of accounts which were most satisfactory. The amount contributed to the Pastors’ Fund was especially gratifying, and clearly indicated liberality throughout the Circuit. We need not hesitate to say that while the contributions by no means reach the point of self-support, they come nearer to it now than ever. The resignation of one of the poor stewards was reported and it was decided not to fill the vacancy thus created, for the present. Now that the hot season is over it was resolved that the hour of morning service revert to eleven o’clock. In order to afford an opportunity for bringing the condition and claims of our Church before
our people the meeting determined to hold, sometime in September, a Tea and Public Meeting and the members of the committee consented to canvass for trays, value Rs. 10 each. Tickets As. 8 each are to be issued and the proceeds applied to the Circuit Funds. The record of Church membership showed a small numerical increase, notwithstanding the loss of five members at Colar Mines—and the conversation on the state of the Work of God led to the conclusion that the outlook was hopeful.

—Tumkur—Our chapel in this place has long been too small for the growing congregation, and we have never been able to assemble all the children of the orphanage at any one time, so having obtained permission at the last District Meeting we set about enlarging it. The work was completed about a fortnight ago and the opening services were conducted on Sunday May 21st by the Rev. J. Hudson, b.a., Chairman of the District. The people were in high spirits and as friends came in from Gubbi, Kunigal and Badachandanahalli the new building was quite filled, whilst the boys of the orphanage with their clean white clothes, many coloured handkerchiefs and bright faces filled up the two wings and formed by no means the least attractive portion of the congregation. The services of the day were full of blessing and profit—on the following evening Mr. Hudson delivered an interesting lecture on “some characteristics of Christ’s teaching,” to the English speaking Hindu gentlemen of the town. The Deputy and Assistant Commissioners and most of those who could possibly have understood the lecture were present. This is the first time a lecture of this kind has been delivered in the town and the attentive audience proved it to be quite a success. The alterations and fittings of the chapel will cost about Rs. 2,000, of which a considerable portion has to be begged by the missionary in charge. Our people have given to the best of their ability, some in money, some in kind, whilst the women, some of whom are too poor to give much, met together to make the cushions for the communion rails, and the orphanage boys gave liberally out of their scanty savings and presented a beautifully bound Kanarese Bible to the chapel. If any of the readers of The Harvest Field feel desirous to help in such a good work as this, any donation will be thankfully received by the Rev. George W. Sawday, Tumkur.
NOTES OF OTHER CHURCHES AND SOCIETIES.

—The Zena Home of the L.M.S. in Calcutta which cost Rs. 34,000, was recently opened.
—We are glad to hear that some baptisms have recently taken place among the Badagas on the Neilgherries.
—Is it generally known that there is a Christian Church of ninety members, all converted Musalmans at Pesha­war? Their pastor is also a converted Muselman.
—Last month, a branch of the Evangelical Alliance was established at Coonoor, Neilgherry Hills, chiefly through the efforts of the Rev. J. Murray Mitchell, LL.D.
—The Indian Witness announces the coming of two missionaries, Messrs. Ernsperger and Wilson, for Methodist Episcopal Mission Work. The former is to open a new mission among the natives in South-West India.
—We read that three Native Christian women of the Serampore Mission, have been out on a preaching tour and that they were everywhere well received, and attentively listened to.
—In the London Mission Report, of Vizianagram we read of the baptism of a young Tamil man, a Sepoy, who received his first impressions of the truth from street preaching in Madras. Alas, our street preachers are too few.
—We learn that the Rev. Mr. Christian of the Methodist Episcopal Church has been obliged to resign and retire altogether from his ministerial labours, owing to failing health.
—The Witness reports that the Calcutta missionary conference has adopted a resolution in favour of the employment of special agents by the British and Foreign Bible Society in India. This is probably desirable for Bengal, but for the Madras Presidency is not so necessary.
—A Home paper thus speaks of Indian representatives in the Free Church Assembly. "Mr. C. Michie Smith, B.Sc., Missionary Professor at Madras—a brother of Dr. Robertson Smith, and closely resembling him both in appearance and speech—described the Educational work carried on at the Madras College. While prominence was given to theological study, literature, science, and philosophy, were not neglected. A class in physical science conducted by himself had proved remarkably encouraging."
At the Foreign Missionary meeting "the speech of the evening was that of the Rev. P. Rajahgopaul, Madras. He spoke with great fervour and fluency, again and again calling forth rapturous cheers in response to his impassioned appeals for continued and enlarged interest in India."

The Sacerdotal Controversy still goes on in Calcutta. The Bishop's letter was most unfortunate and unsatisfactory. The following resolutions were adopted regarding it by the Bengal Christians.

Resolution I.—That this meeting views with deep regret the Bishop's version of the Church of England's position in regard to Non-episcopalians, as disclosed in the Report of the Deputation just received, to wit, that they do not belong to the Church of Christ, and Episcopalians should have no communion with them, except in very special circumstances.

Resolution II.—That this meeting is strongly of opinion that the time has come for Bengali Christians to make an emphatic declaration against Ritualism and sacerdotalism, and to take active steps for maintaining and strengthening the unity which now obtains among them.

Resolution III.—That with a view to give practical effect to the opinion expressed above, this meeting requests the following gentlemen to form themselves into a Committee (with power to add to their number) and draw up a scheme for submission at a public meeting hereafter to be called.

Since then a sermon by one of the sacerdotalists had added fuel to the fire. We earnestly hope that the Bengali Christians will "stand fast in the liberty wherewith Christ hath made them free." It well be will if this battle with sacerdotalism can now be fought out. Compromise cannot be thought of, and we confess that we are well-nigh weary of the exhibitions of unreal unity, which take place on special occasions, between Anglican clergymen and ministers of other Churches. With C.M.S. missionaries we have never had any difficulty. They truly represent that church which is formally and officially designated "the Protestant Reformed religion established by law," but these others reject the very name of Protestant, and practise Romish observances. The Anglican sacerdotalist is the greatest schismatic of modern times.

When Bishop Johnson and his brethren shall have found apostolic succession and sacerdotalism in the New Testament they will then have the task of proving their own lineal
descent from the apostles to be free from all taint. Chillingworth's strong words are as applicable to them as to the church of Rome. If there be such mystic grace as they pretend, it has run down to our own time through strange channels. "There is scarcely one way in which the apostolical succession can be conceived as broken, in which it has not been broken. Does it nullify orders if a man be consecrated who is under age? Instances of this nature appear in abundance. Does it nullify orders if a bishop obtain his see by purchase? Who does not know that for some centuries such simony was the all but constant practice? Does heresy nullify orders? Then who shall count for us the heretical popes and bishops? There is no demonstration, save what is purely mathematical which is more overwhelmingly complete and stringent that that which explodes doctrine of apostolical succession." When shall we see the last edition of this fable? Not on any unbroken line of bishops does the life of the church depend, but on the abiding presence of Christ.

We beg to acknowledge the receipt of the Report of the stations of the L.M.S. in South India for 1881. We have already published extracts from one or two of them, and the others furnish many facts which indicate the progress of the work. Of a series of Sunday Evening Lectures to Hindus in Bangalore, the Rev. J. H. Walton writes as follows:

"We regard these lectures as constituting one of the chief elements of our work in Bangalore. Most of the Missionaries in the station have most heartily co-operated in this glorious and most interesting labour, and the attendance has been wonderfully sustained. At our last series of six lectures, delivered in our new School Hall at the close of the year, there was an attendance of from two or three hundred educated young men."

The Madras Native Churches of the L.M.S. present a most satisfactory report. In the matter of self-help great progress has been made, and with a corresponding increase of spiritual health during the past year.

From the Salem Report (Rev. M. Phillips) we extract the following:

"Twelve adults and one child from heathenism were baptized during the year. Eighty of these form two families of Asari artisans in the village of Pullampatty in the Sunkerrydrug division of the Trichingode Taluk. Some of them heard the Gospel first in the market at Sunkerrydrug, and all were subsequently taught for some time by Catechist Joel: so that when we visited the village we
found them fully prepared for baptism. An appropriate address, explaining the nature of Christianity and the meaning of baptism, having been given, all knelt down and were baptized. Then a very interesting incident followed. The wife of one of them went into her house and brought out an image of Kamachi, the family goddess, carved in blackwood, which had been worshipped by their forefathers from time immemorial, and presented it to me. I gladly took the image, and holding it up before the assembled villagers, preached on the folly of idolatry and urged them to follow the example of their brethren who had just renounced heathenism and publicly embraced Christianity.

And now their troubles began. The headman of the village, instigated by a Brahmin, called a meeting that very evening, in which it was decided that these Asaris, by becoming Christians, had broken caste and must in future be treated as outcasts. None should speak to them, not even their relatives; none should give them work or any help whatever; the washerman must not touch their clothes, and the barber must not come near their dwellings; but all should annoy them in every possible way! These restrictions soon brought them into great difficulties, against which they struggled manfully; the men going to distant villages in search of work and doing any odd jobs they could pick up. While thus struggling hard for their livelihood in the midst of difficulties, opposition and ridicule, cholera entered their house and snatched away in one day two of their number; a Christian and an unbaptized relative who lived with them! Not a neighbour would come near, not a relative would render help, not a word of sympathy sounded in their ears. They were obliged to bury their dead alone. Their sufferings were now at their height. All seemed against them. The heathen rejoiced exceedingly, and mockingly said, it was the village god that had caused the deaths as a punishment for their having become Christians! Did their confidence in God waver? Not in the least; and they were abundantly rewarded; for unexpectedly work was offered them in another place, which they accepted with the hope that by the time it is finished the villagers will relent and employ them as before. If not, they are determined to leave their native place and dwell where they can have constant employment. Such are the disadvantages and trials to which Hindus are often exposed when embracing the religion of Jesus.

The work of the L.M.S. in South India is carried on in Tamil, Canarese and Telugu, and in connection with the Mission in South India and Travancore there are 48,350 Christians.
—It is stated that the Revised Old Testament will be published in 1883.

—The total membership reported in connection with Bands of Hope in England is 1,076,761.

—The subscription list of the Jubilee Fund of the Congregational Union already amounts to upwards of £152,000.

—The death of Mr. John Nelson Darby one of the founders of the Plymouth Brethren is announced.

—The Free Church of Scotland assembly vote was strongly in favour of Disestablishment. Principal Rainy moved the resolution and won a majority of 352.

—The Rev. R. W. McAll's Mission in France is extending. His tenth yearly report has just been issued, from which we find that there are now more than ten thousand separate preaching places in Paris and provincial towns.

—The income of the various schemes of the Established Church of Scotland from parishes and chapels for the year has been £41,420, of which £10,209 was for foreign missions, £6,499 for home missions, £5,033 for the colonies.

—There are said to be in the world 18,500,000 Episcopalians, 25,000,000 Methodists, Roman Catholics 13,500,000, 10,250,000 Presbyterians and 8,000,000 Baptists. These statistics refer only to the English speaking populations.

—The missionary income of the Free Church of Scotland for the past year amounted to £52,726, the largest sum yet obtained. Mission work is carried on in thirteen fields. Calcutta and Lower Bengal, Santal, Bombay, Poona, Dekkan, Central India, Madras, South Kaffraria, North Kaffraria, Zululand, Livingstonia, the New Hebrides, and Syria.

—The following is a list of Protestant agents in connection with the American and German Missionary Societies now at work in China with the dates when work commenced:—

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<thead>
<tr>
<th>Society</th>
<th>Date</th>
<th>Missionaries</th>
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<tr>
<td>A. B. C. F. M. Missions</td>
<td>1830</td>
<td>33</td>
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<td>Baptist Missionary Union</td>
<td>1834</td>
<td>14</td>
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<tr>
<td>Protestant Episcopal Mission</td>
<td>1835</td>
<td>15</td>
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<tr>
<td>Presbyterian Mission (North)</td>
<td>1838</td>
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<tr>
<td>Methodist Episcopal Mission</td>
<td>1847</td>
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<td>Southern Baptist Mission</td>
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<td>American Bible Society</td>
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<td>Rhenish Mission</td>
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<td>Basel Mission</td>
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