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THE NECESSITY FOR A REVISION OF THE
Tamil New Testament.

An able article has already appeared in the Harvest Field on the question of the Tamil Translation of the New Testament as affected by the revised English version. This is an important aspect of the question; but even apart from it, there seems to be a pretty general consensus of opinion as to the necessity for a revision of the Tamil N. T. The object of the present series of papers is to show this necessity by an induction of particulars.

In submitting some specimens of my criticisms, the result of a critical examination, I think it of importance to premise the following observations:—

1. The translator has no right to assume the same degree of freedom in translating the Word of God as other books. The Bible is a book sui generis and the method of translating it should in some respects be also sui generis. The extreme simplicity and naturalness of the diction of the New Testament render a faithful and idiomatic translation of it a matter of comparatively easy accomplishment, provided the language can command a respectable vocabulary. This is evidently a Providential arrangement to facilitate the spread of the Word of God among all nations. Strict literalness, compatible with approved and idiomatic
usage, should be the capital rule of every Biblical translator. Sometimes, even the claims of idiom may require to be subordinated to those of intelligible literality, where the nomenclature, peculiarly Christian, is concerned. There is such a thing as Christian idiom in English, and doubtless there will be the same in the Indian languages.

2. The translator has no right to omit words or tone down their force, because they are apparently unnecessary or unmeaning or too strong. Idiom certainly has nothing to do with such cases, as will be seen from examples that will be adduced. By such a method, it is apparently sought to place the version in a more advantageous position than the inspired original. Even the oft-recurring words ἀποκριθεῖς and ὀνοῦ in the Gospels, so often suppressed in the current Tamil version, though always faithfully reproduced by Fabricius and Hay, are never used without real force, which good Expositors delight to bring out.

3. As far as possible, the same Greek words should be rendered by the same Tamil words, and no variation should be admitted without the strongest reasons. I fear that this golden rule, theoretically admitted as it may be, is too often violated in the present Tamil version.

4. In certain connections, καὶ, μὲν, ὥς &c. are simply untranslatable and should therefore be left out. But in his great work on the Grammar of the N. T. diction, Winer has exhaustively shown that in the Greek Testament, there is no such a thing as the substitution of one word or phrase for another. The present version exhibits but too many instances of the violation of this acknowledged principle. On such a large subject, the treatment of which forms an important portion of Winer's magnum opus, it would be impertinent to do more than simply refer to a standard work which must be in the hands of every Biblical scholar. Even where, contrary to common usage, the Future is apparently used for the Present or vice versā and the Aorist for the Future (e.g. John xv. 6), there are ethical or spiritual reasons which a well-furnished Expositor knows how to render; the task of the Translator is simply to reflect the original. "The disciple is not greater than the Master," nor is a version greater than the original. If it can be shown that in the N. T. one word is used for another, that words and forms are used indiscriminately and unmeaningly and that, in short, the writers were ignorant of the elementary laws which govern the language in which they wrote
or that they spurned the laws of composition as beneath inspiration—then I say, a critical, careful and reverent study of the N. T. in the original is of no material value. Such a hypothesis, of course, is totally inadmissible.

5. It may be safely assumed that the object of the Madras Auxiliary of the British and Foreign Bible Society is to secure as good a translation of the Word of God as possible; and every thing that helps the realisation of this great end should be cheerfully welcomed. No technical difficulties as to the past rulings of the Delegates—in other words, no species of red-tapism—should be allowed to obstruct the path.

6. With all its defects, the translation of Fabricius is admittedly one of rare excellence, as, on the whole, a faithful reflex of the original. Where it could be shown that he was right or that any alteration of his rendering is need­less, to Fabricius let us return, as bound by allegiance to truth. Further, such an act of justice to the memory of that illustrious scholar may yet pave the way to the universal adoption of one really standard Union version by the Tamil Churches. Probably, some of the Lutheran brethren are not averse to a reasonable revision of Fabricius. Not a few of the alterations of his renderings, as will be pointed out, are irritating to me; and I certainly have inherited no bias on the subject.

7. I have thought it necessary, for two reasons, to quote in some instances Mr. Hay’s Telugu version of the N. T. 1. In construction and idiom, there is a general similarity between Tamil and Telugu. 2. I regard his translation (according to the text of the Tentative edition of 1880) to be one of rare merit.

Having premised these observations, I will now proceed to submit some specimens of my criticisms.

MATTHEW’S GOSPEL.

Ch. i. 21. εἴλθε (having removed) for ἁπο appears to be beside the mark. Ἀπὸς σῶσε τῶν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν is = It is he that will save his people from their sins. The construction is, what is termed, pregnant; and the meaning is—that he will save them from their sins—from the practice of sin into a state of grace and holiness. There is nothing here about the removal of sin. I should propose: μὴ ἀφανίκηται παρακατάληψις, ἀλλ’ ἄνωθεν ἀναβήσεται. Hay’s rendering is correct:
Matthew’s Gospel.

is a perfectly idiomatic expression, reflecting pregnant sense. The best Expositors think that is emphatic here; and should it not be indicated by ? The English Revised Version has, It is he.

Ch. ii. 4. Doubtless sometimes must be affixed to certain substantives for the sake of euphony. But I think it is unnecessary and inelegant here and in a hundred other places in this version. It must be borne in mind that the shorter forms are ever the more expressive and elegant.

16. means to deceive. The word here, , means to be mocked or made sport of. Why should the Magi be charged with deceit? Restore Fabricius’ correct rendering . The word is thus rendered in Matt. xx. 19 of this version.

Ch. iii. 9. I think Fabricius’ is terse and more expressive than the longer form .

10. I prefer with Fab. simply to . is doubtless idiomatic, but it also means the whole tree. is every tree = . is the whole tree. The distinction is real. does not quite give the force of , is thrown or cast. I should propose or . The word is correctly thus rendered in Matt. v. 29, &c. Why render the verb as if it were Future? The Present sounds awkward in Tamil, but not less so in Greek and English. The reason for the use of the Present where one would expect the Future is well stated by Winer, (N. T. Gr. p. 280, Masson’s edition) where he also accounts for the use of the Present in this very verse.

Ch. iv. 1. determines the personality of the Spirit and is therefore of the nature of a comment, and might expose the version to the charge of unfairness. It should be , as in Fab. The article does not necessarily indicate personality, which is determined on other grounds. In Matt. xii. 32, κατὰ τὸν Πνεῦματος ἀγίον is correctly rendered .

4. There is a dignity in the Saviour’s reply it is written = , as Fab. mars the dignity, implying that He would have yielded to the tempter, if it were not written.

15. οἱ καθημένοι ἐν χώρα καὶ ἕκα τινάτῳ is not surely . is and is.
Doubtless the simile was originally suggested by the gloomy and shady ravines of Palestine. καθυμένοι is certainly more than merely οἱ ὀρές. They became weary and sat down out of sheer despair. Or, it may be that καθυμένοι is, as suggested by Bengel, "verbum aptum notandum solitudini inerti." In either case, the force of the word should be reproduced. οἱ ὀρές is certainly more than merely οἱ ὀρές. They became weary and sat down out of sheer despair. Or, it may be that καθυμένοι is, as suggested by Bengel, "verbum aptum notandum solitudini inerti." In either case, the force of the word should be reproduced. Fab. has καθυμένοι, but he misses the point of καθυμένοι. Hay's rendering of the clause is correct: καθυμένοι, καθαρίζων, ταπεινόν ἀρπαγμόν ἀρτέον.

Ch. v. 2. I think οὐκ ἀδύνατον as Fab., or simply οὐκ ἀδύνατον as in other places in this version, is preferable to οὐκ ἀδύνατον ἰδίως ἠυδύνατον = if it is asked what he said (it is this).

12. ὑπερήφανος is rather a weak word for μυσίδος = ἁμαρτ, ὁμολογ. These words, however, are out of the question here; but I should propose μετακινήσεως, as conveying the central idea of μυσίδος, viz., benefit or reward in return for something—a reward, as Alford puts it, "not earned, but covenanted."

42. θάμνος may be amusing, but it is an expression no more suitable to the dignity of our Lord's discourse than if it were rendered into English: Do not make a wry face! The Tamil idiom does not require such a slangy word. Will not θάμνος for μη ἀποστραφής meet at once the demands of literality and idiom? Hay's ṣuṣu is the exact counter idiom in Telugu.

48. ἄποντας ἀκούσας ἀνατίθηται is a paraphrase of τιλοι. θλικός or ἄποντας ἀκούσας in an ethical sense is nothing strange in Tamil. ἀποστραφής θλικός, or ἀποστραφής, or ἀποστραφής are well known expressions. Hay properly has ἀποστραφής.

Ch. vi. 2. It is to be hoped that the Jewish σαῦρος did not send forth the same appalling sounds as the S. Indian சூரை (the word here), the use of which is strictly forbidden by the Government. சூரை, the rendering in other places, is a more suitable word. Further, சூரை is nowhere used causatively: compare the rendering in 1 Cor. xv. 52, Rev. viii. 6, &c. Doubtless the hypocrites proclaimed their own deeds. I propose σαῦρος ἀποστραφής, instead of சூரை சூரை.

7. Is not ἄκοινος (the ignorant) a very objectionable rendering of οἱ ἄθρακτοι? ἄκοινος ἄθρακτοι or ἄκοινος ἄθρακτοι,
Matthew's Gospel.

the rendering in some places, conveys the meaning adequately without giving offence. The present rendering is extremely offensive and one feels a delicacy in pronouncing it before a non-Christian audience. St. Paul pursued a different course when he complimentarily addressed the Athenians as δευτεραμονοντέροι κατὰ τὰ τάδα. In my addresses to non-Christians, I generally use the word ἔρωτας.

16. The words rendered ἐρωτάς are different in the original. It may be a correct rendering of ἀφανίζω, but it is far too weak for σκότωσόν, which literally means dog-faced—from σκύ (by transposition κυ) and ὄρω. Figuratively, the word means morose, surly. ἄρωτας is probably too colloquial, if not bordering on vulgarity. I should propose ἔρωτας, a word of approved usage. Doubtless the hypocrites looked down upon the rest and put on an air of "surly virtue" over their good deeds.

17. There is nothing in the original for ἀρετής ἐρωτάς. The awkward repetition might thus be easily avoided: ἔρωτας κατὰ τὰ τὰ μεταξὺ τῶν ἀνθρώπων, καὶ ἐπὶ ἀπόκτησαν, &c. By the introduction of the verbal form ἐρωτάς becomes the antecedent of ἐρωτάς. By the introduction of the verbal form ἐρωτάς becomes the antecedent of ἐρωτάς.

Ch. vii. 15. Μακρόσπονδος ψυχρόπαστος (eating wolves) is scarcely an adequate rendering of λύκοι ἀπαγόρευε—rapacious wolves. Fab.'s ἀρετής ἐρωτάς is at once literal and idiomatic and should be restored. It is precisely the word used in this connection.

16. ἀρετής ἐρωτάς is = γνώσεσθε and does not give the force of the preposition in ἐρωτάς. ἀρετής ἐρωτάς is none too strong. Vide Trench Gr. Syn. s. v. The present version does not overlook this point in such compounds as ἐρωτάς, Matt. vi. 32, ἐμβλέπω vi. 26, &c. It is attention to these nice and minute points that constitute the general excellence of a version, other things being equal.

21. Most district Missionaries must know how fond the Mahommedans are of quoting this passage as though Christ had forbidden the disciples to call Him Lord. Does not the present rendering (ὅτι τις Ἰησοῦς! ἔχεις ἐμπνεύσει, τις ἔχεις ἐμπνεύσει! τις ἔχεις ἐμπνεύσει! τις ἔχεις ἐμπνεύσει! τις ἔχεις ἐμπνεύσει!) partly lend itself to this misinterpretation or perversion? In the English version, the opening not every one (οὐ πᾶς) precludes such a misapprehension. The genius of the Tamil language does not admit of such a collocation, but the spirit of the passage can be reproduced: Further, what reason is there for the transposition of the members of this
verse? Evidently, the emphasis is upon the vanity of a mere profession of Christianity, and therefore this idea stands first. Both Fab. and Hay observe the order of the original. I should render the verse: παντοτινες πρεσβυτευκώμενα! παντοτινες! η γενεα προσωπονικὸν δυσκολία τοῦμα, (or σταυροῦ), τοιαύτα, παραπληροφορίζοντα, για τοιαύτα διαφέρουσα χαρακτήρα τοῦμα, προτείνων τοῦμα. Thus, the handle for quibblers, the awkwardness of the repetition of προσωπονικὸν twice in a short verse, and the serious disadvantage of the transposition of the members of the sentence are at once removed. Ἄλλα (άλλα) marks the contrast distinctly.

Ch. viii. 23. τῆς κρίσεως, so far from ἡλικία, is neither necessary nor elegant. η γενεα προσωπονικὸν κρίσεως, nearly as Fab., or still better Ἠλικίας θεράπων κρίσεως, is certainly not more ambiguous than σταυροῦτα. (or σταυροῦ, being understood) may be better rendered γιατί. τοιαύτα is literally = to come out, but it likewise means to start, as on a journey. It may be once for all remarked that in connection with the casting out of devils, εἰς and ἐνεργεῖς are more appropriate and idiomatic than ἠλικίας. Προφήτης ἀπειρίζεται ἐνεργεῖς is a well-known idiom.

32. καὶ δὲ καταφέραν = They started, &c. εἰσελθόντες (απείρου being understood) may be better rendered εἰσελθόνταν. Of course καταφέραν is literally = to come out, but it likewise means to start, as on a journey. It may be once for all remarked that in connection with the casting out of devils, εἰς and ἐνεργεῖς are more appropriate and idiomatic than ἠλικίας. Προφήτης ἀπειρίζεται ἐνεργεῖς is a well-known idiom.

33. There is nothing in the original for ἰδοὺ τὰ ἁμαρτήματα. In other respects, too, alterations for the worse have been made in this verse. The rendering of Fab. is faithful and euphonious and should be restored: καταπαθεῖται, για τοιαύτα διαφέρουσα χαρακτήρα τοῦμα = τῶν δαμασκανίων. There is no fear of τῶν, any more than πάντα, being taken for all things under the sun! These marks of naïveté in the style of the Evangelists should be reproduced, unless they seriously clash with the demands of idiom.

Ch. ix. 23. Why τῶν ἁμαρτημάτων for αἰδητά, when the verbal form of the same word in xi. 17 is rendered
Matthew's Gospel.

24. If we must have a word that is not in the original, I should suggest παράθετον, in preference to the jejune παράθεις. It would be well if the intensive force of the preposition in κατεγέλων could be reproduced by some such phrase as ἀπεσταλμένος ἀπὸ τοῦ θεοῦ ἅγιον, which has the sanction of the English version. Hay's ἀπεσταλμένος is not amiss.

Ch. x. 2. ἀπέσταλε is out of place here. In the N. T. the Article is never used in the sense of a personal or demonstrative Pronoun except, I believe, in the single instance of the quotation from Aratus in Acts xvii. 28, where ὁ ὁσπίς = ὁσπίς. Doubtless the want of the definite Article in Tamil renders it sometimes necessary to resort to the demonstrative, but this should be done only when the attributive force of the Article is marked. In the present case, the Article has no such force, but simply denotes a class or order. (Vide Middleton on Gr. Art. p. 40). Moreover, how can we speak of ἀπεσταλμένος ἀπὸ τοῦ θεοῦ, seeing that this is the very first time the name occurs?

16. Does not the expression ἀπεσταλμένος ἁγιόν ἀπὸ τοῦ θεοῦ suggest the ludicrous idea of sending sheep into wolves? Apart from this, there is a strange error in the collocation of words—an error pointed out to me some years ago by a learned Basel Missionary. Literally, the passage in the present version means—As sheep are sent among wolves, lo! I send you; as if it were the general practice to send sheep among wolves! At any rate, if one wishes to express this idea in idiomatic Tamil, the present rendering is exactly the thing. I should propose: ἀπάρτισθαι! ἀπεσταλμένος ἁγιόν ἀπὸ τοῦ θεοῦ ἅγιον (or ἀποστόλων) ἀπὸ τοῦ θεοῦ, which is substantially in agreement with Fab. As for ἀπεσταλμένος, it is of course used like ἑν in the double sense of in and among; but the words used here are ἑν μέσῳ = in the midst = ἐν τῷ μέσῳ.

20. Is not ἐν τῷ μέσῳ too strong for ἐν ἐνεπεμένω? ἐν ἐνεπεμένω or ἐν ἐνεπεμένω preserves the ambiguity of the original. So Hay correctly ἐν τῷ μέσῳ not ἐν τῷ μέσῳ.

25. ἀπεσταλμένος ἁγιόν would be ἄγγελον; but the word here being ἐκκλησία—indeed the best supported reading is ἐκκλησία—should it not be rendered ἐκκλησία;? This word is used in the double sense of the English call. Beelzebub is the abusive nick-name by which He was called.
27. The words rendered are different in the original. How will it be to render 

and especially the latter, which gives an amazing view of the Divine care as reaching even the hair. The English rendering but the very hairs of your head has caught the spirit of the passage. I propose, not 

but the very hairs of your head.

(To be Continued).

A. T.

VILLAGE WORK IN THE MADRAS DISTRICT.

I have just returned from a week’s tent work among some villages nearly thirty miles distant, and as it is fresh in my memory, and will be of interest to some readers, I will give a brief account of it. Our monsoon has set in, and the present month is not a favourable one for tent work, still as my tent is a good one, and I was very anxious to see the villages in question, I determined to venture on camp life in spite of the rain. My little wife—who can “rough it” splendidly, went with me, and our two children.

We pitched our tent in a tope, i.e., clump of trees, on high sandy ground, about half a mile from the village of Toluvur (QpiTQgQir.) Not far from us was a well of good drinking water, and a tank in which I could bathe, while, on all sides were villages from one to three miles distant which could be visited during our stay. My plan was to visit one village in the morning and another in the evening, and hold a noon-day service in Toluvur, when the people had returned from the fields for food and a short rest, and I found it to answer exceedingly well. I took with me Israel, an experienced and earnest evangelist, for “two are better than one,” and during our work we were received with the utmost courtesy by all classes. I decided to confine our visits to three villages, and thus come as much as possible in contact with the same people, and on subsequent visits to give attention to the villages beyond. The news that a missionary and his family had come, soon spread
among the surrounding villages, and, if we did not visit all these, we were visited by a large portion of their inhabitants, who returned to tell their neighbours what they had heard and seen. We rose with the dawn, and drank our "early tea," to the music of the men at the wells already busy at the picotta drawing water for the springing rice in the fields. Very delightful are our Indian mornings just before sunrise in the country; the cool air is refreshing, and, with the scenery of earth and sky, goes far to compensate one for a restless night. And we had our restless nights, for when it rained heavily, we had to close the tent doors, and the damp steaming atmosphere, with crowds of hungry mosquitoes, who carried on their surgical operations without intermission, were not conducive to a good night's repose. Our table with its legs folded formed an admirable bed for the children, raising them slightly above the ground, my wife had a camp cot, and a couple of provision boxes sufficed for myself. I rolled off them only once, and broke no bones. We killed a venomous snake one morning by the tent door, and on another morning a black scorpion at least six inches long—these were the only unpleasant visitors we had.

A walk across the fields is not so smooth and easy in India as in England, and ours, along the narrow lidges made slippery by the rain which separate one paddy (rice) field from another, afforded admirable practice in the art of balancing one's self. I pity a nervous man who might venture to walk a couple of miles in this way, for one must have a firm foot or suffer many a fall.

Interesting as these minor matters are I must not linger over them. I am glad to be able to say that the interest which the people showed in hearing the gospel, was far greater than I had expected to find. Everybody acknowledged that Christianity is a good "margam," and I did not find a single person who had a word to say against it, when it was set before them. Both in villages caste and non-caste, we had large audiences and some seemed to feel the force of the gospel of Christ. In one village, Shevapett, I found the people extremely ignorant. A Brahmin youth, seventeen or eighteen years of age, the first villager there with whom I conversed, did not know that he had a soul, and with the exception of one man, most of the others whom we saw seemed almost as ignorant. We had a service in the street which interested them, but a thunder
storm drove us home to our tent sooner than we desired. They told us that no missionary and his wife had ever been there before and entreated us to come again.

By far the most interesting work we did was done at our tent, where people congregated from morning to night-fall. Scores of poor labourers and their wives gave up a day's work and a day's pay that they might visit us and hear the gospel, and we could not but admire the sacrifice which in their poverty, they made. Around our tent were trees good for shade, the mamaram or wild mango tree, the iluppai-maram Bassia longipolia, and the nagamaram or jambalam, with its feverish berries, while beyond were the palmyra trees which are seen in every South Indian landscape. So there, beneath the shade of those venerable trees sat the villagers around Israel and myself, day after day, from "dawn till dewy eve," groups coming and going and giving place to each other, and all listening with interest to the "good news for all people." Among our first visitors were some caste men, (Pallis), cultivators under Brahmin land-owners. One of them had a sad story to tell of oppression by his master, a story, alas, only too common. During the famine, his master gave him handfuls of rice which amounted to ten rupees, and that sum he had as yet been unable to pay, owing to the marriage expenses of his children. So his master had taken him to the Munsiff's Court, and there made the false statement that his bullocks were not used for cultivation, and on the strength of that statement his bullocks had that day been sold. They had been to him as hands and feet, without them he could not obtain food for his family, and they had been taken from him by a lie. The whole group bore witness to the truth of his story. The judgment might easily be reversed, but he could not obtain the necessary funds to secure a verdict in his favour. Just at that moment the oppressor appeared on the scene, but seeing that I talked with his victim hurried off in spite of my appeal that he should stay. We spoke to the poor Reddy about his loss—about the folly of trusting to such a master and guru, and exhorted him to seek the living and true God, and serve Him. His trouble made the gospel of special interest to him, and he went home to think, and I trust to pray. When he had gone, as I thought of the heartlessness of his oppressor, I felt indignant, and just at the time it wold have been to me a luxury to have horse-
whipped him. He came an hour or two afterwards, bringing with him three or four other Brahmins. After salutations, I said, "How do the Brahmins of this village spend their time?" "In reading the holy books;" was the reply. "Are they very holy men," I asked. "Yes, very holy," was the answer. "But if they are holy men they will do holy deeds," said I. "So they do," was the answer. Then I told them of the injustice of which I had just heard, and asked them whether this man who could be found guilty of perjury by any respectable court, was to be reckoned a holy man. They were silent, and I proceeded to assure them that this game of oppression at which so many of their brethren in country districts loved to play, was a losing one, that the man who had no mercy for his brother, would find none from his Maker. "These men whom you oppress are your masters" said I, "though they do not know it. They will know it in a few years, and unless you mend your ways you will know it too." Then I quoted "Humpty Dumpty," slightly altered.

The Brahmin oppressor sat on a wall,
The Brahmin oppressor had a great fall;
Not all the king's horses, nor all the king's men,
Could raise up the Brahmin oppressor again.

"There now, unless you become better men, that's your destiny. Go home, think about your sins, and pray that God may give you a new gunam."

They went away somewhat crestfallen, and I saw them no more. But next morning, I was told that a bullock had been returned to the poor cultivator. So my hard words had done them some good. I am sorry to have to write such things of Brahmins, for I started on rural mission work strongly prejudiced in their favour. But instances of this kind are so numerous, and the relations of the higher castes to the lower and non-caste people in the country are generally so unjust and oppressive, that my sympathy is fast swinging round to the side of the oppressed, and I have come to regard the social and religious elevation of these as the noblest work in which I can engage. When one reads the remark of the Governor of this Presidency on the actual condition of the people, that they seem comfortable and tolerably prosperous, one wonders whether it will ever be possible for our rulers to know things as they really are. When Buddha rode through the city he found nothing but streets gaily decorated, and full of joyous, well-dressed
people, of the poor and maimed, and the aged and suffering he saw nothing. Such sights would have saddened him, and so, by command, they were all hidden away. Even so when the Governor goes on tour, honestly desirous of seeing the state of the people, he sees—not that, but a picture specially prepared. Things are even 'swept and garnished' when a Collector goes round for jamabandi.

A few other Brahmins came, anxious that I should start an Anglo-Vernacular School in the village for caste boys. They would give a house rent—free for the purpose, and subscribe to its support by the payment of school fees. They were very courteous, but I told them that they must be prepared to accept complete financial responsibility if the school was to be an Anglo-Vernacular one, or at least furnish me with a list of the probable number of boys who would attend, after which we would talk of the matter. Among those 'courteous' men was one who lingered behind, one of John Anderson's scholars, who, like all of them with whom one meets, cherished grateful recollections of his early teacher and friend. He was a man advanced in years, and in comfortable circumstances, and had come under no Christian influences since he left school. So I told him that God had sent me to echo his old teacher's words, and urged him to repent of his long life of sin and accept Christ as his Saviour, and pray that God might grant him repentance unto life. In the village we had audiences varying from seventy to a hundred persons, and found not one among them disposed to cavil.

An old man, a pusári and pandaram, came daily to see us bringing a garland of flowers. Poor old man! he had done his duty to Mariattal for many years, and it had profited him nothing. He was sad as he remembered the past, and fearful as he thought of the future. Many flowers had he plucked and prepared for Mári, but Mári could do nothing for him. Did he believe in her? Oh no. She was but a stone, and of no real use to the people. He obtained his food by doing his duties, but he had no faith in Mári—not he. Christianity was true. He believed in Jesu Swami. Thus he talked. Every body should belong to the Christian vetham. "True, quite true;" said one, Mári has done us no good.

"She only gives us ragi congee," said another. "This new vetham is a good one," said a third, "a number of people have joined it at J—." a village five miles distant.
"That may be so," said another, "but how many people speak of Mári as Swami; are they all telling lies?" Thus they talked, guided and stimulated by the old púsári. It was interesting to hear them. In answer to the question why the people of India worship idols and are ignorant of the true God, I read a portion of the first chapter of the Epistle to the Romans, which they heard with respectful silence, as if they felt that the degradation in worship and in life were there traced to their true origin. Said one man, "If only we worship a Swami is it not enough?" I said, "No. To pay a debt is good. But if you pay it to the wrong man will your debt be cancelled? If your wife reverence another man as her husband will you be satisfied? Or if to-morrow you should give your labour to a stranger, will your own master give you wages? Even so we must worship and obey the true God alone." He assented. Generally the people had nothing to say in favour of heathenism, but frankly admitted that Christianity was much superior to their own faith, and that it would be much better if all were to become Christians. A few ventured to speak of the greatness of Siva and the glory of Krishna, and as they could neither deny nor vindicate their sins sought to apologize for them. But it was easy to show that a God who needed to be apologized for was no God at all. I felt that if only continuous and earnest instruction could be given to them, we might soon reap a great harvest there.

While we were busy with the men, my wife was equally busy with the women, who crowded round the tent door where she sat. Many of them had never seen an Englishwoman before. They stood staring silently and wondering, and at first, hardly ventured to speak even when spoken to, but gradually they gained a little more courage. One non-caste woman succeeded in dragging her husband to the tent door, she had a woman's curiosity and was anxious to look inside, and at the invitation of my wife at last mustered courage to do so. When she did, and saw the children sleeping her woman's heart was touched, and she said, "I am a poor woman, but if you will let me, I can send some milk and rice flour for the children." Surely no one can doubt but that in such a heart the gospel can find a congenial home, while all must rejoice that after ages of ignorance and error Indian women, aye, even non-caste women have touches of nature which show their
kinship to the women of Christian lands. Those village women live in a narrow world, and to them life is meagre and simple enough. It is not possible to do much for the mothers, but something can be done to make life richer and purer for the children.

The immediate results of our visit may be briefly summed up. Forty six persons have placed themselves under instruction for baptism among the non-castes. Their village consists of four streets and is clean and comfortable looking, and altogether better ordered than non-caste villages generally are. The people are anxious to have a school opened for their children, and have promised to help in its erection. The chief man among the non-caste villagers, who possesses considerable property also appears quite decided to become a Christian, and if he renounce heathenism, I have little doubt but that all the non-caste villagers will do so in a body, as he is greatly respected both by caste and non-caste people. This is what we desire to see. In the meantime let us thank God for these first-fruits. I only wish that an evangelist could be placed among them at once. But there is no money.

G. M. C.

NOTES OF THE INDIAN CONFERENCE.

The authorized report of the late Conference of Missionaries in India and Ceylon is not yet published, yet we trust we shall be forgiven if we place before our readers some of the most important subjects which came under review. The Conference was held last month in Madras, and was presided over by the Rev. Henry Little, Chairman of the Madras District. Representatives were present from Madras, Mysore, Lucknow and Benares, and North Ceylon Districts, but the districts of Calcutta and South Ceylon were not represented. There were no native brethren present. If an Indian Conference without native brethren appear a mis-nomer, it must be remembered that the place and functions of the Conference have not yet been clearly assigned in our polity. Hitherto it has been merely a deliberative assembly without legislative functions, and its decisions on all important questions have been subject to revision by the district meetings. This year also care was
taken to guard the rights of district meetings by the passing of a special resolution to the effect that no action shall be taken with reference to any subject until the district meetings shall have considered the same. Not only does such a resolution secure the rights of district meetings, it likewise saves the Missionary Committee from the temptation to legislate hurriedly on a subject, without having fully ascertained the missionary opinion regarding it. Direct legislation; i.e., without consultation of district meetings, is not only distasteful, but perilous. A scheme, good in itself may easily be rendered unpopular if it appear as if forced upon a district, for human nature will assert itself, and unpopularity means failure. The Indian Conference as if conscious that for some time to come it must be only an auxiliary to the district meeting, decided that it should henceforth be called a Committee instead of a Conference.

Among the subjects which engaged the attention of the Conference was the formation of an Annuitant or Provident Fund for native agents, which should be common to all the districts. Such a fund would be a great boon to all, and would be well if to all district meeting agents membership were made compulsory. Indeed if in every district all Christian native agents whether teachers, catechists, evangelists or preachers could be brought into connection with such a fund much distress might be avoided.

A simple deed for the settlement and security of our Mission property is still needed by our Indian Districts, and to this the Conference gave some attention. It is to be hoped that as soon as possible every superintendent may be furnished with a copy of such a deed. While remarking on the question of property we are reminded how much money has been wasted on rent, which would have been better spent in acquiring property. It may not be possible for the Missionary Society always to advance the money necessary for the purchase of buildings or land, but if it could be obtained as a loan from England at a low rate of interest, this would not only facilitate the acquisition of property, but would make the payment of purchase money much more easy. It ought to be an established rule that no place shall continue to be rented if it can be purchased for a reasonable sum.

When should our young missionaries be married. We think that there is but one wise answer to this question, viz.;—They should be married as soon as possible. Our
Indian Conference decided that there should be one rule for all, and that no one should be married until he has travelled four years. Theoretically such a decision seems wise enough, yet we feel sure that it would be a mistake to adopt it. It goes by saying that men who are “engaged” will be better as married than as single men, and that though years of waiting for the marriage-day may be admirable mental discipline for future missionaries’ wives, yet the physical effect of such prolonged endurance is by no means beneficial. The necessities of our work are supreme, and more sacred than any arbitrary rule. Instances are not wanting in which the wives of missionaries now in the field are bearing burdens which rightfully belong to others, and this ought not to be. The rightful burden bearers are in England, because a rule forbids marriage before a certain date. We do not say that the rule should be wholly erased from the statute-book but we do say that it should be possible to break it when necessity or expediency may require this. Such necessity can always be most justly determined in the mission field.

Reference was made to the production of a vernacular literature, and in this work North Ceylon District holds an honourable prominence. The new Wesleyan Hymn book, the first catechism, Arthur’s Tongue of Fire and some of Wesley’s sermons have already been translated by the industrious brethren of that district.

The Madras Christian College came into the discussions of Conference. As most of our readers may be aware, our Missionary Society agreed to contribute £300 annually for five years, towards the maintenance of this College. The College was commenced and up to the present has been carried on in connection with the Free Church of Scotland Missionary Society, it has indeed been the chef d’œuvre of that society in the Madras Presidency. It employs and pays for the services of one of our Missionaries as professor. A few years ago a special effort was made to secure the union of the different Missionary bodies at work in Madras, in its maintenance and management, but as yet this has not been done. The Church of Scotland, Baptist, London Mission, and S. P. G. Missionary Societies have all held aloof from partnership, and only our own society and the C. M. Society have subscribed to its funds. There have indeed been rumours of the non-continuance of the C. M. S. subscription at an early date. There appears to be no prospect of the
college ever becoming a pan-denominational institution, so that our Missionary Society is merely a generous subscriber to another Society's funds. Were our annual subscription of £300 withdrawn today the work of the college would not be retarded, for the Free Church Missionary Society is less impecunious than our own. These three hundred pounds would practically give us another evangelistic missionary for our Madras District, and we need not one but several. Our connection with the Madras Christian College is a dead loss to our work. If our own work were fully cared for, there could be no objection to render aid to a sister society, but since that work is so feebly manned, and since money and men who have been importuned for cannot be granted to our own Indian missions, we do not think it wise to give these to any other society. Yet the Conference bravely and generously voted for an additional grant to the Christian College, and decided to request the Committee to give five hundred pounds for the enlargement of the building. We earnestly hope that no such expenditure of Wesleyan Methodist Missionary funds will be sanctioned. Charity should begin at home.

Such were a few of the topics which engaged the attention of our Indian Conference. The conversation on the state of the work of God was an interesting one, and if the brethren had to regret the lack of vital religion among native Christians, there were tidings of revival also. Would that these were more numerous. If we learn to be satisfied with nothing less than the salvation of souls—will not God, even our own God bless us and show us His salvation.

A TOUR IN THE NIZAM'S DOMINIONS.

(Continued from page 124).

Once through this English military cantonment we came upon an open stretch of country, and after a further ride of four miles reached the village of Yemjal, our camping-ground for the day. Our first business was to refresh ourselves with a cup of tea, which we made with an economic apparatus we had, warranted to boil water in five minutes. It is certainly as natty as it is small, the flame being fed with bits of paper, dried twigs, and dead leaves. It will
not only boil water, but the kettle acts as a teapot by the insertion in it of a small perforated vessel containing tea. There is also an arrangement for cooking a mutton chop, or making a wheaten cake, and the whole concern packs neatly away in two tin dishes, not unlike soup plates. Refreshed with our hastily made tea, we made an incursion into the village, and, seeking out the rustic hall of justice, which is invariably a kind of central rallying-spot at all times, we soon gathered around us a congregation, and to attentive listeners preached the Gospel of Jesus. After preaching we returned to our tent for breakfast, which meal was no sooner over than our native colleague, whom I invariably call “Ben,” repaired again to the village, and, visiting the people from house to house, talked with them on religious topics. Ben, I may say, is a young man of about twenty-eight years, and thoroughly well educated. He is a capital preacher, and has a happy, conversational style, and being of an observant turn of mind, enriches his discourses with well-chosen, apt, and strikingly simple illustrations. He has a good temper, which serves him well in street interruptions, and is never at a loss for an answer. Discussion, however, he avoids as far as possible, knowing that too frequently such only tends to street brawls. He does not preach so much against Hinduism in its varied forms as some do. Attack leads to irritation. He interprets his call to be to preach the Gospel, and he is right in sticking to that. Preach up Christ, and down will come Brahma, Vishnu, Siva, and all the minor deities in the Hindu pantheon. Perhaps the best part of Ben’s preaching is that he never forgets to tell his hearers what Christ has done for him, and invite all to seek the same peace by the same communion. Early in the afternoon we struck our day tent, a thing which with expedition may be done in less than half an hour, and then moved on another eight miles to our camping-ground for the night. Our invariable rule was only to make one march a day. At five p.m. all hands were called, and the rowtee (or sleeping tent) was pitched, and our rugs spread. The day-tent was then struck and stowed away in one of the carts, which, as soon as our evening meal was over, was packed with our kitchen and other apparatus, and, under the charge of one horse-keeper and the cook, moved off into the darkness and went right through the night to our next halting-place, which was generally reached soon after daybreak. We then lay
down to sleep. At half-past four we rose, got an early
cup of tea and a wheaten cake, struck our night-tent,
packed away our goods and chattels in the remaining cart,
and, setting out on our horses, left it to follow in our
wake. Our stages varied from fifteen to twenty miles,
and, as we had oftentimes four or five villages to preach
in along the road, we rarely reached our camping-ground
before noon. Weary and jaded with travel, fatigued some­
what with work, and scorched and almost baked by the
remorseless Indian sun, it was a sight to make the eyes
sparkle and the heart glad to espy our white tent delici­
ously stretched under a grove of trees, with a lake or a
watercourse hard by. Our appetites needed no sharpening,
If we did not always relish our breakfasts, we none the
less disposed of them. The following cart generally came
lazily winding in at three p.m.

It would be a great mistake to fancy that when I speak
of a road I mean anything like those in or near Melbourne.
Even the grand trunk roads connecting central towns are
hardly more than cart tracks. This forms one of the most
striking differences between those parts of India under
British rule, and purely native States. Wherever the Eng­
lishman goes bridges are built, good roads made, and rail­
rroads constructed. In the Nizam’s dominions what roads
there are may almost be said to be bounded by the canton­
ment of Secunderabad. We carried two large ordnance
folding maps with us, and on these we found certain villages
connected by lines, which footnotes on the maps described
as passable tracks. The roads between important centres
were marked with a double line, which we naturally inter­
preted as indicating that they were somewhat of a higher
nature and in good repair. Here we were doomed to be
disappointed. We never met with anything that had the
slightest pretence to a “made” road, and the only reason
for the double line that we could suggest was that they
were meant to indicate that there were two ruts about six
inches deep, left by ancestral carts, which had passed along
that way sometime or other before the days of Abraham,
and that the single line implied that enough jungle had
been cleared to let the two legs of a man or the four of a
horse tramp through it without being cut to pieces by
thorns. Lacs of rupees are spent in the city of Hyderabad
to maintain the mock pomp of a semi-barbarous court, and
crores wasted yearly in the upkeep of a rude military
establishment, as useless as it is ponderous and ill-trained,—money, which, if only wisely laid out on roads and irrigation works would lead to such a development of the resources of a naturally fertile country as would enrich the land tenfold in less than as many years.

WESLEYAN METHODIST NOTES.

—We all remember the cheering announcement of the Rev. John Kilner that if the eight thousand pounds were raised a further 5 per cent. reduction of mission grants would not be made. There is an ominous paragraph in the Recorder which darkly hints at the possible breaking of the Deputy Treasurer's pledge.

—An excellent missionary meeting was held at St. Thomas' Mount during the sitting of the recent Conference. R. E. Mackenzie, Esq., presided, and addresses were delivered by the Revs. H. Little, E. Rigg, and A. Fentiman, Chairmen of the Madras, North Ceylon, and Lucknow and Benares Districts, and Rev. A. F. Riddett of Mysore District. The Rev. A. Riddett also preached the annual missionary sermon to a large congregation.

—There is to be a thorough inspection of the London Mission Field. We congratulate the Missionaries, for it must prove a real gain to them. Their policy, their aims will be understood in England, and the Society will be able intelligently to guide and aid them in their work. Such an inspection by one or two men of sound judgment is just what we need. Every district has an ideal after which it strives. Every circuit has one. Are these the best possible? Are they thoroughly understood not only by our Secretaries but by our Committee in England? We wish they were. Let us ask them to come over and see us.

—News has reached us of the death of the Rev. Thomas Hodson, the founder of the Mysore Mission. He entered the ministry in 1829, and for fourteen years laboured in India, chiefly in the Mysore territory. Then there followed ten years of toil at home. In 1853 he returned to the scenes of his former Missionary life, and there spent twenty-five more years. In 1878 he returned home, and retired as a supernumerary to Mansfield, whence on September
9th he passed to his endless rest. He was a man of remarkable gifts for the duty assigned to him, and his whole career was one of energy, fidelity, and success.

—Here is a summary of one or two sections of our work taken from the recently published Minutes of Conference;—

In Foreign Missions, full and accredited members, 89,369; on trial, 12,934; ordained ministers, 398; on probation, 198; supernumeraries, 16. French Conference, full and accredited members, 1,769; on trial, 126; ordained ministers, 27; on probation, 1; supernumeraries, 3. Totals—members, 509,367; on trial for membership, 54,489; ordained ministers, 2,124; on probation, 298; supernumeraries, 341.

The number of ministers and members in the Australian Wesleyan Methodist body and the Methodist body of Canada are given in the Minutes of their respective Conferences.

Ninety-three young ministers have recently been received into full connection with the Wesleyan Conference, viz., 67 in Great Britain, 4 in Ireland, and 24 in foreign missions.

—The Annual Meeting of the Catechists employed in the circuits of Madras, and St. Thomas' Mount, was held on October 15th at Royapettah. The Rev. H. Little, Chairman of the District presided. The Rev. R. Brown acted as Secretary. The Chairman questioned the Catechists individually as to their work, and studies, and also addressed them. Short addresses were also given by the Rev. P. J. Evers and G. M. Cobban. On the following day a sermon was preached, by Mr. Wesley Samuel, after which ministers and catechists partook of the Sacrament of the Lord's Supper. We feel assured that all were greatly blessed and stimulated by these services, in which special reference was made by the Chairman and others to the Holy Spirit, and the necessity of His presence and co-operation with both ministers and catechists.

—'Founder's day at the Children's Home, Karur.—This is one of the red letter days of the children's calendar, and its approach from year to year is looked forward to with much interest, and involves a good deal of preparation. The Poet Laureate of the institution has to cudgel his brains to construct a new birth-day ode or keertanei; then this has to be multiplied a hundred-fold for the use of the friends and visitors; and after that is a general 'grind' of words and time so that all may work smoothly on the eventful day. Great things are planned also, in connection with more material matters such as curry
and rice, fruit and sweetmeats. This year for some
days previous to the event the carpenters, smiths and
ropemakers had been busy in preparing a couple of
giant's strides, one for each branch of the Home, and as
such things had not been seen before in these parts there
was not a little wonderment as to their use and advantage.
A spell of hard work immediately preceding the anniversary
made the advent of a day of rest and amusement
particularly acceptable. First thing in this morning
deputations waited upon the 'Founder' to read and sing
addresses of congratulation, and to present garlands; then
at 8-30 the church was well filled with a grateful and glad
audience to listen to the anniversary sermon. The
Rev. George Hobday of Peria Darapuram was the preacher,
and for over an hour he interested and edified both
children and adults while he discoursed on 'Jacob's vow.'
During the middle of the day the merriment waxed fast
and furious. The use of the giant's stride was soon
discovered and except during meal time there was little
rest for them that day. Balls, marbles and all sorts of
games were kept going until evening. Then there was a
general gathering in the compound of the Boy's Home and
big and little, family men and women and very little folk
joined freely in the fun. As darkness closed in there were
a few speeches, and hurrahs—long and loud for the
superintendent and matron, the preacher of this day and
friends who had contributed to the treat. After that came
fireworks, rockets, Roman candles, blue and red lights, &c.,
the whole winding up with the keertanei (Praise to Jesus) and the Benediction. Thus
ended the fifth anniversary of the founding of the Childrens' Home.

—Bangalore English (Cantonment) Sunday School Anniversary.—The day appointed for Universal Prayer on
behalf of Sunday schools (October 15) was also the day
chosen for celebrating our Anniversary. The morning
preacher was the Revs. J. A. Richards M. E. Minister and
in the evening Colonel W. N. Wroughton, m.s.c., occupied
the pulpit. Unfortunately, the heavy rain which com-
menced to fall shortly before the evening service and
continued till late at night, prevented many from attending,
and, of course, lessened the amount of collections for the
school funds.

Tea Meeting.—This was held on Thursday evening,
October 26th, the Tamil Wesleyan Chapel being used by the kind permission of the Rev. W. H. Picken. A number of Wesleyan soldiers had volunteered their services to arrange the tables, and fix up a number of decorations, and Scripture mottoes, which were made by Bombardier Cheverton. When the tables were laid, the room looked really pretty, and soon every seat was occupied, those arriving latest having to wait. Altogether, a large number sat down to an excellent Tea. At 6-30 the Circuit Meeting was held in the English Chapel, under the presidency of the Rev. J. Hudson, B.A., Chairman of the Mysore Mission. The congregation was very large and appreciative. After the opening hymn, the Rev. Mr. Picken engaged in prayer. The Chairman’s address was upon the need of thorough consecration to God in order to ensure successful church work. The Rev. E. R. Eslick presented the financial statement, from which it is evident that the Wesleyans are gradually rising to self-support. The Rev. A. Burnet, in his turn, addressed himself to the spiritual condition of the churches, and pointed out how much each could do to improve it. Colonel W. N. Wroughton, M.C., urged all who were connected, as he himself is, with the Wesleyan denomination to grapple with matters financial and spiritual. Among them they had the ability to relieve the Missionary Society of all burdens; and for himself, he would be glad to bear a tenth of the additional sum needed to bring their church up for the position of self-support. The several addresses were earnest, plain, and practical, and calculated to strengthen the Wesleyan work during the next year.

Under the guidance of Miss Farmer, four sacred songs from the latest edition of Sankey’s collection were sung by the choir at intervals, and they added immensely to the enjoyment of the service.

Tumkoor—Some months ago a young Brahmin from Gubbi came to us enquiring about Christianity and after due trial he was baptized. His conversion caused great consternation amongst the people, and his friends were so exasperated and concerned that they burned his effigy at Gubbi and yet made the most strenuous efforts to win him back. He has, however, stood firm in the presence of both entreaties and threats, and his steady, consistent conduct has afforded us much joy. Not long afterwards, another young man one of the masters of our Fort Girls’ School and related to many of the Brahmins of the town, came to us asking to be
admitted into the church. On two successive Sundays arrangements were made for his Baptism, but on both occasions he was hindered by his mother and brother who had heard of his intention. At last he came to us and received baptism in the Wednesday evening service. During the night he remained in the town with some of the Christians with whom we thought he would be quite secure, but the next morning his people came to the house and took him away by force. All our efforts to see him have up to the present been unavailing. The Brahmins of the town were filled with wrath and resolved to ruin our schools. The Fort Girls' School was almost emptied only a few Christian girls remaining. Efforts were made to bring about the dismissal of all the Christian teachers and a charge was laid against the missionary before the Deputy Commissioner. The whole town was in confusion and the most absurd reports were circulated. The charge fell through—indeed the Magistrate refused to entertain it—as the young man was upwards of 20 years of age, and as regarded the schools we resolved to be patient, knowing that confidence would return. We have been fully justified in that thought. The children came back one by one, and there are now more pupils in the school than in the earlier part of the year. Were Gnanayya in our midst our hearts would be filled with joy. Our one fear is that his mind may have been influenced by the misrepresentations of his friends, we can but leave the matter in the hands of God praying him to use all for his glory.

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NOTES OF OTHER CHURCHES AND SOCIETIES.

—Mr. Albert Spicer, and the Rev. R. Wardlaw Thompson of the London Missionary Society are now in India for the purpose of visiting the London Mission Stations and inspecting the work of the Society.

—The Rev. Father O'Neill of Indore is dead. He was an advanced Ritualist in doctrine and, in practice, a most devoted Missionary. There was a touch of the heroic in his self-imposed penance; but whether it was specially beneficial to his Mission work, we cannot say. We should be glad to learn something of the work done by him in Indore.
—On Sunday, October 15th, W. Elder, Esq., M.D., Medical Mission, Madras, was ordained to the Ministry at the Free Church Mission Chapel, Royapuram. There was a large attendance, and the Rev. G. M. Rae asked the necessary questions in public. The Rev. W. Miller offered the ordination prayer, and the Rev. W. Stevenson addressed Dr. Elder. The Rev. Mr. Andrew, of Chingleput, addressed the congregation, and the Rev. A. Alexander preached the sermon, taking for his text the Acts of the Apostles, Chapter 13, verses 1, 2, 3.

—On Monday, October 16th, the annual gathering of Sunday School children took place in the large Wesleyan Chapel at Bangalore, under the presidency of the Rev. J. Mills Walker, Chaplain of Trinity Church. Every available seat had been placed in the chapel and all were fully occupied. It is estimated that 500 children and over 200 adults attended the meeting. After a most appropriate opening hymn ("A year since in concord assembling") had been sung by the children. The Rev. E. Marsden offered prayer. The President then addressed the parents; other addresses were delivered by the Rev. A. Burnet (to the teachers) and Mr. A. Cockburn and Mr. W. W. Bruce (to the scholars). The whole service was deeply interesting and augurs well for Sunday School work in Bangalore for another year. The Schools uniting were as follow, viz. 1 Church of England; 2 Wesleyan Methodist; 2 Methodist Episcopal; 1 Baptist; and 2 conducted independently.

—The Right Rev. the Lord Bishop of Madras, with his Chaplain and the Right Rev. Bishop Caldwell, arrived at the Railway Station, Tinevelly, on Tuesday, the 24th ultimo, and were received by the Right Rev. Bishop Sargent. Bishop Gell put up at Bishop Sargent's bungalow and the Chaplain put up in the C. M. S. Printing office premises. His Lordship was welcomed by the Boarding school children, the boys standing in order in one row on one side and the girls on the other, at the entrance of the gate. All the senior missionaries of the C. M. S. awaited Dr. Gell's arrival. At about 7-30 a.m., on Wednesday, the 25th, there was Communion service, when the Bishop of Madras preached an edifying sermon on Eph. v. 20, 21. The sermon was interpreted by Bishop Sargent. There were present on the occasion, without Bishop Caldwell, five European missionaries of the S. P. G., and three of the C. M. S. Besides these, there were 25 native ministers, and
about 90 mission agents of the C. M. S. The lay members present were about 500, together with 300 Boarding school children. Communicants were 133 and the offertory was Rs. 22. At 9-30 a.m. a breakfast was given to all the native clergymen of the C. M. S. At 12 o'clock there was a meeting held in the premises of the "Preparandi Institution," the two Bishops, Bishop Gell's Chaplain, three European and 25 native missionaries of the C. M. S., seven of the Secretaries of the "District Church Councils" and many members of the "District Church Councils" were present on the occasion. The Bishop of Madras gave a short address expressing pleasure at his visit to the place and seeing so many present on the occasion. At one o'clock p.m., the meeting came to a close. On Thursday morning at 9-30 a.m., eight of the Native Ministers were entertained at the Bishop's bungalow. Dr. Gell visited the C. M. S. High School, the Training Institution and the Sarah Tucker Institution.

—At Edyengoody last month, the meetings of the Provincial Church Council of the S. P. G. in Tinnevelly were held. Almost all the European and Native clergymen of the mission in the Tinnevelly District and the M. D. C. agents were present, and the schoolmasters and catechists of the S. P. G. came in for their Prize Examinations on Theological subjects. Three large arches were erected by the people of the village with various inscriptions on them such as "success to the Native Church," &c. At 7-30 a.m. on Wednesday, the 11th October the services commenced. The Rev. T. Adamson read the Communion service, the Rev. D. Vedamuthu the Epistle, and the Bishop the Gospel. The Rev. J. A. Sharrock, b. a., Principal of the S. P. G. College, Sawyerpuram, preached from Gen. xii. 1, and Heb. xi. 8. After the sermon collections were made, when the Rev. T. Adamson read the offertory sentences. The Bishop then read the Prayer for the Church militant; his Lordship was the celebrant and he was assisted by Rev. Messrs. Adamson and Vedamuthu. The number of communicants was 316. At about 11-30 a.m. the Provincial Church Council held their meetings in the old Church, Bishop Caldwell, the President, in the chair. The first business of the Council was to elect a new Secretary to the Provincial Church Council as two years have elapsed since the Rev. T. Adamson was appointed. Almost all present voted for Mr. Adamson. The members of the Executive Committee were elected by votes. At about 2 p.m., the
Executive Committee assembled for the purpose of preparing business for the general meeting. At about 3 p.m., the Provincial Church Council assembled. The interest taken in the proceedings by the Native Christians ought certainly to out-grow the doubts entertained by those who say that Natives cannot understand or enter into the work to be done at these meetings and especially that Natives and Europeans cannot unitedly carry on mission work. Many subjects in connection with the working of the mission were discussed. Some propositions brought forward by the Rev. Mr. Sharrock, with reference to the F. A. students of the S. P. G. College at Sawyerpuram, were discussed and carried. It was also decided that the next meeting of the Provincial Church Council should be held in March next at Palamcottah, so that the S. P. G. and the C. M. S. may have a conjoint meeting; and that the standing Rules of the Widows' Fund Pension should be revised by a Sub-Committee. At 7 p.m. evensong was said by the Rev. D. Vedamuthu, of Edyengoody. The Rev. D. Pakyam of Radapuram preached, from Acts xx. 19: to an audience of a little more than a thousand. The Bishop gave the Benediction. On Thursday the 12th, Matins were said at 7-30 when prayers were offered by the Rev. D. Vedamuthu and the Lessons by the Rev. P. Solomon of Sawyerpuram, and the Rev. Mr. Suvisashamuttu of Kulathur. Hymn No. 149 "Fight a good fight" was sung. The Rev. M. Yesadian of Nazareth preached on Colos. i. 28. At about 10 a.m. the examinations for prizes for the Moncoxtion scholarships took place. At about 4 p.m. a meeting of subscribers of the Widows' Fund was held in the old church and in the evening the examination papers were examined and the candidates for prizes and scholarships were selected. At 7 p.m. evensong was said by the Rev. D. Vedamuthu, when the Rev. P. Swamiadian of Attankarai preached a sermon from ii Peter i, 5-7. On Friday, the 13th instant, at 7-30 a.m. there was a procession from Bishop Caldwell's bungalow. The Communion service was read by the Rev. Mr. Sharrock: after the Creed a lyric, "Christ is our Physician" was sung. Then the Rev. S. G. Yesadian of Nagulapuram preached a very interesting and instructive sermon from S. Luke v., 5: "Launch out into the deep and let down your nets." The Bishop was the celebrant, the Rev. Messrs. Sharrock and D. Samuel, assistants. There were 314 communicants. At about 12
noon the Church Congress met, when a few prayers were offered by Bishop Caldwell. Essays were read on three different subjects and there were two speakers on each. Twenty minutes were allowed for an essay and ten for a speech. The 1st subject was “The advantages of Pastoral visits to individual families.” Essayist, the Rev. P. Solomon; Speakers, Mr. G. Pakyam of Radapuram and Mr. Abraham Naidu, of Nazareth. The second subject was: “The necessity and usefulness of Sunday schools and Bible classes.” Essayist, the Rev. A. Pitchirimuthu of Nazareth; Speakers, Mr. Peter Sebengnanam of Edyengoody and Mr. G. David of Pothiapatur. Third subject: “Should the Bible be taught to non-Christians and if so, in what manner and under what regulations.” Essayist, Mr. Samuel Daniel of Kulasekharapatnam; Speakers, Mr. Yesadian of the Sawyerpuram College, and Mr. Aseervadham of Tuticorin. The Church Congress meeting came to a close at about 2-30 p.m. At 7 p.m. evensong was said by Mr. Vedamuthu, the Rev. M. Gnanakan of Mudalur preached a sermon from i Cor x, 32: “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.” There were on this occasion about 1,200 persons present. The Bishop closed the service with the Benediction. On Saturday the 14th there was a Communion service at about 7-30 a.m. Hymn No. 134: the Communion service was read by the Rev. H. B. Norman. The Epistle by the Rev. Yesadian and the Gospel by the Bishop. A lyric “Christ is our Physician” was sung after the Creed and then the Bishop preached an interesting sermon from S. Luke iv, 23: “And he said unto them, he will surely say unto me this proverb, physician heal thyself.” At 10 a.m. a breakfast was given by the Bishop to all the Native Clergy and four representatives of the M. D. C. and Agents of the S. P. G: the Bishop himself was the host. At about 12-30 p.m. there was the meeting in Holy Trinity Church of the “Devotional Conference,” which began with the singing of the Hymn “Rock of Ages” and a few suitable prayers offered by the Bishop. Dr. Caldwell gave an introductory address with a few remarks on the object of the “devotional conference” and on the necessity and the blessedness of piety and godliness in all Christians who profess to fight under the banner of Christ. Three essays had been appointed on three different subjects and six speakers: but one essay
was not ready: so only two essays were read and four speakers addressed the meeting, 1st subject: "The importance and advantages of family prayer." Essayist, the Rev. M. Suvisashamuthu of Kulathur; Speakers, Rev. S. Joseph of Poshiemputhur and the Rev. M. Yesadian of Nazareth; 2nd subject: "The advantages of frequently communicating and the ways and means of inducing others to partake of the same often." Essayist, Rev. P. Isaac of Mala Seitalay; Speakers, Messrs. G. Swamiadian and A. Aroomeinayagam. At the end of each subject an extempore prayer was offered and a Kehertime was sung. When the 1st essay was being read, the Rev. R. F. Willis of the Oxford mission arrived, the Doxology was sung and the Bishop brought by his Benediction the interesting proceedings to a successful close. At 7 p.m. evensong was said by Mr. Vedamuthu and the lessons were read by the Rev. Messrs. P. Isaac and P. Daniel. After Hymn No. 116 was sung, the Rev. D. Samuel, the Bishop's Native Chaplain, preached an elaborate and interesting sermon from 1 Cor. xiv, 33: "God is the author of peace," bringing in many a homely illustration of peace-seekers and peace-makers. The Bishop pronounced the Benediction. On Sunday morning the 15th at about 7-30 a Communion service was held, when Bishop Caldwell was the celebrant, and the Rev. Messrs. D. Samuel and P. Swamiadian were his assistants. Communicants were about 200. At 11 o'clock Matins were said, when W. Vedamuthu was the reader. The Rev. R. F. Willis gave a very instructive and practical address in English, (which was interpreted by the Rev. D. Samuel,) from Rom. 1. 2. About 1,350 persons were present on the occasion. At 7 p.m., an English service was held in Bishop Caldwell's church. The prayers were read by the Rev. J. A. Sharrock, B.A., and the lessons by Messrs. G. Aroomeinagam and P. Gnanakan, graduates of the Madras University, who are masters in the S. P. G. College, Sawyerpuram. Mr. Sharrock preached from S. Luke xii 34-36. There were 69 men and 40 women present. From all that took place at Edyengoody the keenest observer cannot but honestly say that every thing went off well and orderly, that the labours of the good Bishop and the European Clergy in behalf of the Native Church have not been in vain.
—A good work is proceeding at Genoa, under the auspices of the Scotch Church. For a long time an old vessel has been fitted up for the use of sailors of all nations; but this has become too small. A larger one, called the Caledonia, has been specially constructed for the work, holding three times the number of the Bethel. Here all kinds of religious meetings are held by Messrs. Jones and Delfino, and the ladies of the congregation provide bags, with interesting and instructive books, which are put on board the vessels leaving the port.

—Miss Whately is returning to Cairo to resume charge of the schools and mission, of which she is the founder, the work having been interrupted by the late war. Her sister, writing to the Times of Tuesday, tells that during a winter sojourn in Cairo for health, in 1860, Miss Whately was struck with the neglected condition of the children, especially the girls, of the poorer classes, and resolved to make an effort on their behalf. Accordingly she collected a few little ones in her own sitting-room, and, with the aid of a respectable Syrian female teacher, instructed them in the rudiments of reading in their own tongue and needlework, and gave a little simple Scriptural teaching. In a short time the eight or nine girls increased to 30; then further help was engaged, a boys' school was opened, and a little later, through the kind representations of the Prince of Wales, who himself had visited the schools, a grant of land was given by the late Khedive, on which Miss Whately built a school-house with some help from English-friends. She had, at the beginning of this year, a daily attendance of 500 scholars (300 boys and 200 girls), of whom nearly two-thirds were Moslem. It was calculated three years ago, that upwards of 600 boys had passed through the school into situations of trust. The early marriages of girls, Miss Whately says, prevented their education being carried so far; but all alike learnt Arabic, reading, writing, and Scripture. A flourishing medical mission has been added to the work within the last three years, and already upwards of 4,000 sick poor have been under the care of a skilful doctor.

—The annual meeting of the Zenana Medical Mission Home and Training School for Ladies, Vincent-square, was held on Tuesday evening at Exeter Hall. Rev. Dr. Sinclair Paterson presided. The report read by Dr. De Gorreque Griffith, the founder and Honorary Secretary of the institution, set forth that the home was opened two years ago to train ladies for medical and missionary work in the zenanas of the East. The institution, which is unsectarian, does not itself send out missionaries, but had received many applications for the services of its pupils. Already eighteen students had gone out to various parts, they would bid farewell that night to three others, and ten remained in the school. The Chairman pointed out the opportunities within the reach of ladies, who had a fair knowledge of medicine, to minister both to the bodily and spiritual necessities of women in Oriental countries, who would otherwise be inaccessible to mission agency. Dr. Rigg delivered a brief valedictory address, and then presented certificates and testimonials to three of the ladies—Miss F. Sharp, Miss Parslee, and Miss Adie, who are leaving the
school, the two former for India and the latter for Lebanon. After addresses from the Rev. W. Sinclair, Vicar of St. Stephen's Westminster, Dr. Haywood Smith, and Dr. Edmunds, the report was adopted. A resolution was subsequently carried recognising the great need of zenana medical mission work, and calling upon the public to support the training home.

—The Madras Hindu Women's re-Marriage Association. Hindu Women's re-Marriage Association, at a meeting recently held there were present M. R. Ry. Dewan Bahadur Raghoonatha Row Garu, M. R. Ry. P. Chentsal Row Garu, M. R. Ry. T. Venkatsawmy Rowji and others. By desire of the President Dewan Bahadur Raghoonatha Row, the Secretary read to the meeting the refutation of the crotex of the two Pandits of the "Madras Hindu Sabha," copies of which were distributed to the gentlemen present. The attention of the meeting having then been drawn to the second subject for consideration, the President suggested that a vote of congratulation be sent to M. R. Ry. Veeraiasingam Pantulu at Rajahmundry, requesting him to convey the same to the Mardhava bride and bridegroom of the marriage celebrated on the 22nd instant. After a short discussion, it was resolved, that the Secretary be authorized to despatch a congratulatory telegram, after satisfying himself that the said marriage was celebrated in conformity, in all respects, with Hindu Law, as expounded by this Association. The secretary then reported that there has been a large addition to the strength of the Association which numbers 423. M. R. Ry. P. Chentsal Row Pantulu Garu then informed the meeting that Sri Brahmanantha Sawmy Garu, now at Nellore, has written to him forwarding a Sanskrit pamphlet on the legality of the re-marriage of virgin widows, and assuring that he would be ever ready to convince any body on the subject and for which purpose he would willingly go to Madras whenever his presence is necessary. Resolved that the respects of the Association be conveyed to the Sri Sawmy Garu, that his pamphlet be printed, and that he be requested to visit Madras at his convenience. The President then explained to the meeting the necessity of a missionary, and after a short discussion as to when he should be sent out on his mission, it was resolved, that a missionary be sent from this Association to preach to the people in this Presidency the legality of the re-marriage of virgin widows, as soon as the work in Sanskrit by the Dewan Bahadur is ready, and that a sum of Rs. 600 per year be sanctioned for the purpose, and that the power of appointment be vested with the President. After the transaction of other business the meeting closed.—Communicated.
It is a matter of sincere and deep regret to us that the article on Sringere and the Jagat Guru in our October issue should have accidentally escaped revision, and appear in its present form. Nothing could have been further from our thought than to have penned or published a single word which by any possibility might be construed as disrespectful either to the distinguished Guru who is so widely esteemed, or to his trusty Amildar. We have no wish, nor ability, nor could we have any reason for seeking to throw a shadow either upon the one or the other. We are glad therefore to find that our readers rightly interpret sundry references in the article; as not at all serious in any sense, but the reverse. The whole article is a holiday narrative.

Though we do not believe that even one will be so dull or ungenerous as to interpret it otherwise yet we cannot forbear from taking this, the earliest opportunity of asking our readers to consider the references in question as entirely withdrawn, and of expressing our sincere regret for their appearance. We do this, that we ourselves may not be misunderstood; that we may acknowledge that respect which we cherish for all concerned, and which they deserve.—Ed.

Since writing the above we have received the following which we gladly insert.

"H.G." regrets exceedingly that the article with the above title should have appeared in the form it did in last month's Harvest Field. The article was written in a hurry from rough notes made at the time of the journey, and it was sent off hurriedly, with the expectation that a proof-sheet would be forwarded so as to secure careful revision when in type. Unfortunately this was not done, and the writer was grieved when he found the article had been published without revision. On reading it over it appears to the writer that some of the expressions may possibly be deemed offensive, and there is one sentence respecting the Amildar which would certainly have been struck out, had a proof been received. The writer, therefore, hastens to tender his amplest apologies to him for remarks that were made not through any malice, but simply though hurry and inadvertence, and hopes that this public expression of regret will allay any feelings of annoyance if such may have arisen.

Some after putting the Harvest Field

S.W.C.