AN OLD YEAR MEDITATION.

Yesterday, to-day, and for ever.—Heb : xiii. 8.

Time is the subject of our present Meditation: time past, present, and future. Who will question the appropriateness of such a topic to the present season? As we "take no note of time but from its loss," so when its flight is brought most conspicuously before us, we find ourselves best circumstanced for marking its progress, gathering up its results, and forecasting the events to which it is rapidly bearing us forward. Were we wise and watchful, each returning day, each revolving week, each recurring month would be to us seasons of scrutiny and opportunities for reflection. But so engrossed are we with the objects and pursuits of life that these minor divisions of time are allowed to flit unnoticed by, and it is only when we are brought face to face with a farewell and greeting, only when we come to a change that is indicated by a new name or number and the comparative unfrequency of which prevents too great familiarity, only then can we readily be induced to turn our thought for a brief space to that which is to us second in importance only to eternity.

We may adapt the words of the hymn as especially appropriate to us at the present season; "Lo on a narrow neck of land, 'twixt two unbounded seas we stand,"—the
past, with its opportunities and failures, a tossed and troubled sea over which sailing has been both difficult and dangerous, and which, as we look back upon its storms and whirlpools and sand-banks, calls forth our wonder that we have been able to gain our present temporary standpoint,—the future with its duties and unforeseen events, a mist-enveloped ocean on which the eye fails to discover ought but one thing, gaze at long and inquiringly as we will.

"Yesterday!" The past! what of that? As we "ask of the days that are past" what answer reaches us? Had time past a voice, were it able to utter its convictions, it would tell us in words whose very deliberateness would carry assurance, "Ye are this day what I have made you." And this is fact not fancy. Just as little by little the sculpture grows into form and assumes its graceful proportions under the eye and chisel of the artist, just as little by little the canvass gains each day some new tinge and shade until it glows with the perfection of beauty under the touch of the painter's hand, just as little by little the monarch oak is warped and twisted in its growth by outward influences until it reaches its irregular yet stately dimensions, just as little by little the sea-side rock is scooped and hollowed and smoothed and rounded by the constantly recurring wave,—so each one of us is found to-day an individuality, a personality, a character, formed by the accretions, modified by the influences, and moulded by the circumstances of the past. Every scene upon the stage of time in which we have played a part, every actor with whom we have come in contact, every event which Providence has dealt out to us, every word of our own lips, every thought of our own heart, every act of our own life, has served to shape and fashion us—well or otherwise as the case may be—into what we are to-day. How fallacious the idea often entertained by us, that we can enter into a certain work, or join the company of certain individuals, or indulge in a certain line of thought, and be afterwards just what we were before. Impossible as that one should take fire into one's bosom and not be burned, or handle pitch and not be defiled by it, or lie among roses and not absorb some of their perfume.

The circumstances of the past may be divided into two classes: those over which we have had no control, which the clearest foresight and the utmost vigilance could neither have discerned nor averted, the sovereign acts and appoint-
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merits of Heaven's great King: and those in the making of which we ourselves have had a hand, events which have owed their existence to our own deliberate act and for the results of which we are therefore responsible. Both the one and the other have had all to do with making us what we are. Between them, however, there is this difference. All the appointments of Divine Providence have been absolutely good, designed to promote our present well-being and secure our eternal happiness. And wherein that end has not been attained the failure must be attributed, not to any weakness on the part of the great Disposer, but to the ignorance and perversity of our own hearts, frustrating the gracious purposes of our Divine Ruler. Had we been wise to learn and quick to obey, the frown and the favour, the chastening and comforting of our Father in Heaven would alike have served but to make the present more gladsome and the future more secure. On the other hand those conditions in which our independent action has placed us—those events of which we have been the intelligent originators have tended to our advantage only so far as God has restrained the waywardness of our hearts and helped and sanctified our best intentions. Let us not, however, think that we may charge God with our failures and delinquencies. Effort to do good has ever met with His help and approval; every tendency to evil has encountered His warning and reproof; and only when selfishness has weakened the one and obstinacy characterised the other, has the good within us proved inadequate and evil carried the day.

Look at some of these Providences—often have they been strange and inscrutable. They have constrained us sometimes to rejoice with the joyful, sometimes to weep with the sad, and sometimes to lament not for others but for ourselves. Disease has invaded our persons; adversity has breathed upon our prospects; death has entered our households; the grave has yawned at our feet; a "fare-thee-well" and that for ever has trembled upon our lips; many a high hope and glowing aspiration lies buried in a loved one's tomb. And such has been the will of God. Our mightiest efforts and our strongest prayers have failed to change the Divine purpose and preserve to us the objects of our desire. Now each and all of these dispensations of sorrow as well as each and every allotment of joy has had its due influence in the formation of our character and in
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The ordering of our condition to day. The past is with us in its results. Yesterday is not a blank or a dead letter. Every affliction has either mellowed or hardened our hearts, every bereavement has either subdued into acquiescence or quickened into rebellion, every reverse has either strengthened our allegiance to our true King or confirmed us in our rebellion against Him.

Nor is the case otherwise with reference to those circumstances into which we have introduced ourselves. These one and all have likewise told for good or evil upon our disposition and our destiny. We are the better or the worse accordingly as our choice has been wisely or foolishly made. Every engagement in questionable occupations has rendered such occupation easier and more attractive, every violence done to conscience has operated like a touch upon the sensitive plant. Wherein we have failed to improve and benefit by the multiform providences of God, it is our fault no less than our misfortune; the loss and disadvantage are altogether our own. Wherein we have made a free and deliberate choice of such actions and conditions as could not by any possibility be made to subserve our best interests it is no less our sin than our shame; the pain and the penalty will be equally ours.

Reader, the past is not dead, or rather, it "being dead yet speaketh," and that in no faltering or meaningless terms. It speaks with all the emphasis of accomplished facts, with all the solemnity of truth. And it ever speaks. It is said that the waves of sound set in motion by the human voice and by the other voices of nature never cease to roll. Inaudible to the human ear they become as they recede further and further from us, but they never entirely die away; and may be if our sense of hearing were immeasurably quickened we should still be cognizant of sounds that for us, as we are at present constituted, have long ago sunk into silence. What the microphone may yet do to realize the poet's longing for "the sound of a voice that is still" remains to be seen. And how far our condemnation or approval at the day of Judgment may be confirmed by our quickened sense of hearing, when this corruptible shall have put on incorruption, is also a revelation of the future. Be this idea of the prolongation of the sounds of nature true or not, it is certain that the voice from dead days never ceases to articulate. Muffled up in the cares of business, or immersed in the pursuits of pleasure, or bewildered by
the anxieties and duties of life, or deafened by the shout of 
"Excelsior, Excelsior" within us, we may fail to hear that 
voice, but it is sounding still. And sooner or later in our 
history there will probably come a time when, all these other 
sounds being hushed in the chamber of sickness or bereave­
ment, that voice will imperatively demand a hearing, and 
will bring before us all our yesterdays with such vividness 
that in imagination we shall live them over again. Persons 
rescued from drowning tell us that in the short interval 
between immersion and unconsciousness their whole past 
life has flashed like a blazing panorama before their mind's 
eye, and events long lost sight of have arranged themselves 
with a distinctness almost greater then at the time of their 
actuality. In view of the death embracing them life's 
present business and pleasures vanished into oblivion, and 
the voice of the past, which these things had so long 
hushed and silenced—that voice alone was heard. And to 
many of our readers the experience of the patriarch is not 
unfamiliar;—"In thought from the visions of the night 
when deep sleep falleth upon men, fear came upon me and 
trembling, which made all my bones to shake. Then a 
spirit passed before my face; the hair of my flesh stood 
up." Yes, the spirit of our past days has passed before us 
on such occasions, and in the hush of darkness confronted 
us with sayings and doings that we had thought dead and 
buried never to have life again. But if we are wise, we will 
not wait till trouble, or oppressive darkness, or impending 
death compels us to listen to what the past has to say, but 
to-day, silencing every other sound, we will open our 
"inward ear" to hear the voice of our days that are gone. 
And if we are attent to hear we shall learn one thing of 
paramount importance and that is that to-day we are either 
nearer the realms of light or closer to the confines of dark­
ness than we were when this now fast dying year began. 
And there need be no doubt as to which of these alternatives 
is our present position. We have sinned in the days gone 
by. Who has not? which of us can look back upon a single 
yesterday and feel and say in the presence of God that that 
day was not marred by one short-coming, not stained by a 
single sin? Not one. And if our dull vision and excusing 
hearts cannot discover one day of our lives about which we 
may congratulate ourselves as being free from fault and 
failing, how much less so can that pure and holy Being 
whose eyes are keen to penetrate and swift to detect the
motives and disguises of the human heart. Yet there is this great difference between men. Whilst all are sinners, whilst all have sinned innumerable times in the past—yet some are rejoicing in freedom from the guilt of their transgressions while upon others the full weight of their iniquities presses heavily down. The former, feel neither condemnation nor alarm, for their sins, repented of, have been forgiven, and saved by their faith, they go in peace. The latter cannot contemplate the past but with confusion and shame; they may not face the future with anything but fear. Those are safe for time and for eternity, they know it and are glad; these are joyless and hopeless, oppressed by the discomforts of the present, and apprehensive respecting the future. "To which of these classes do I belong?" is a question of no mean importance. And to this question let us not be satisfied with any but an assuring answer. Above all let us allow the time past to suffice for our waywardness and rebellion. Then shall the lessons of the past be serviceable, and its failures salutary, and its dangers admonitory, and its ill-deeds forgotten,—or remembered but to inspire us in the pursuit of a higher calling, in the development of a nobler life.

"To-day"! The present! What of that? What is it? "A moment’s time, a point of space." What is it? The length of time consumed in the articulation of the one word "now." Brief as it is, it is to us all important: more important than the past which is gone beyond recall, than the future which we may not live to see; it is the only time that may properly be called our own, and yet how often is it vainly spent in dreaming over the irrevocable past, or speculating upon the uncertain future. This is our folly as it is our sin. We are prone to lament by the grave of time that is dead, or stand in expectancy of the birth of time yet to be, rather than disposed to act in the "living present." How fruitful of disaster has this tendency been! Many a fortune had never changed owners’ hands, many a home never lost its life and stay, many a battle had terminated with a different result, many a catastrophe been averted, many a dead man been now in the land of the living, if the importance of now had been fully realized. Aye, and many a soul now bound in "chains of darkness" awaiting the judgment of the great day had been otherwise and more happily circumstanced if it had considered in its "day," its now, the things which made for its peace, but which now
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are eternally "hid from its eyes." And knowing these things are we wisely improving the present and availing ourselves to the utmost of what alone of time belongs to us? Nay do we not rather despise it as small and insignificant compared with the time to come in which our purpose is to bring about some wonderful changes. Ah! to-morrow, the day of our greatest deeds, our most prodigious efforts, our loftiest achievements, too often never comes, and our end surprises us before we have made the long deferred beginning of what it was in our hearts to do. And then we die as fools die. After spending our time in buckling on armour and bracing up for a conflict in which through our dilatoriness we never engage, after exhausting our ingenuity over schemes that the future is to see in active operation but whose fate is one of eternal oblivion, we go down quickly to the gates of death and enter, never to return again, that region of silence and desolation which knows no work, nor wisdom, nor knowledge, nor device! Better far better to do with our might and now the thing, however trifling, that lies nearest to our hand, than to let the present pass in vainly seeking the accumulation of such a force as shall enable us to waken the world with our energy and startle the nations with our deeds. And better, above all things better, to seek the kingdom of heaven and the righteous of God now, before even another day add to the weight of our responsibility and the length of our rebellion, than to peril our safety by postponement or stake our eternal welfare on the chances of to-morrow. Of the present we say, use it, use it well. Make the most important matters your first concern. Leave minor things for may-be opportunities. Secure the necessary in the actual present, leave the merely desirable to the possible future. If your peace is not made with God, make it. If your title to heaven is not secured, secure it. If the past has been one of unbroken rebellion, repent of it. If to-day you are without saving faith in Christ, put forth this faith. Make this matter right at once. Whatever else you put off for future consideration, set not this aside. With a humble, penitent, and believing heart draw near to the throne of the heavenly grace, and there tarry till the smile of Christ assures you, till his word of mercy sets you free.

"For ever"! The future! What of that? Here we are lost. Here is a "vast unfathomable depth where all our thoughts are drowned." In the act of creation
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God invested us with a never ending existence. He alone is from everlasting; but every creature into which he "breathed the breath of life" and made "a living soul" is by virtue of that inspiration to everlasting. Let men babble as they will about the improbability or the impossibility of immortality, let them air their logic and publish their incredulity and propound their theories respecting the inglorious destiny of man! Do they seriously shake any man's belief or conclusively convince any man's judgment? Do they overthrow any man's self consciousness that his end will not be determined by the dissolution of nature, that something better or worse than insensibility, annihilation, or oblivion will be his through the interminable ages of the future? Rather than hold the opinion that the spirit of a man like that of a beast goes downward into everlasting forgetfulness, let us adopt the idea of transmigration and believe that the deathless principle of the soul is perpetuated in innumerable changes of condition and existence. Better still, rather than listen with blank acquiescence to the implied negative, "man giveth up the ghost and where is he?" let us hear the voice of our spirits which in no unmistakable terms tells us that if we die we shall live again. Above all, let us take to our hearts the words of inspiration, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation."

But as we look on into the future we cannot discover any event of absolute certainty save one. About other transactions there must of necessity be much doubt, but "there is one event to the righteous and to the wicked, to the good, to the clean, and to the unclean, to him that sacrificeth and to him that sacrificeth not: for wise men die, the fool and the brutish person also perish; so one event happeneth to all." And because that one event is alone absolutely certain, and according to our condition when that happens to us our destiny for ever will be fixed, it behoves us to regard it with that interest and attention which its momentous importance demands. It is not a pleasant subject, perhaps to think about but it may not on that account be any the less wholesome. One of the characteristics of a wise man is that he considers his "latter end." Fools may be known by their aversion to this salutary employment.
And there is no middle class in which we may enrol ourselves. We cannot be partly wise and partly foolish with reference to this subject.

We must die. We cannot disguise the fact; we cannot explain it away. All nature is vocal with it. Everything around us echoes it, and re-echoes it, and echoes it again. Happy he whose spirit is in harmony with the universal strain, and upon whom the reverberation produces no misgiving and alarm! With how few is this the case! And yet familiarity with the thought of death is the most effective means by which preparation for it may be attained.

The Future. What portion of it will be passed in the present state of existence? The great Disposer of human life alone knows. Oh with life's brevity and uncertainty, with death's certainty and possible proximity pressing upon our attention, how can we refuse to make to-day—the present, the season of a wise preparation for to-morrow, the future? So far as possible "let the dead past bury its dead." Let "to-day" be spent in obliterating by the mercy and forgiveness of God the errors and misdoings of our yesterdays, and in preparation for the writing of a new and better history on the page of our life which yet remains to us; a history that, in the "forever" when we have risen from "the dust of the earth," shall gain for us "everlasting life" and secure us from "shame and everlasting contempt."

A. F. B.

MISSION WORK AMONGST THE BADAGAS AND OTHER HILL TRIBES ON THE NILAGIRIS.

"I believe that on these Hills there are five tribes who are not reached at all as yet,"—thus wrote lately a Missionary visitor to these Hills, to friends at home. As the first part of the above statement only is true, viz., that there are five Hill tribes here, we must say something about the Mission Work that has been going on among them.

Who are the five tribes inhabiting the Nilagiris? 1. The Irulas, i.e., "the men of darkness" (from the Tamil "Irul" dark) who inhabit the unhealthy lower slopes and jungles that skirt the base of the Hills, living in small villages, seldom containing more than half a dozen huts. These huts are made of split bamboo, or wattle, interwoven like
basket work and plastered with mud inside, and thatched with grass or straw. They practise a rude system of agriculture. The jungles in which they live yield them food of many descriptions and other forest produce which they barter with the Hill tribes on the plateau, and the low-country people, in exchange for food and clothes. Of late years they have mixed more with the civilized tribes, and some are to be found among the coolies on coffee plantations.

Their ideas on religion are rather confused. They possess some knowledge of Shiva and Vishnu, more of the latter than the former. They worship Mariamma or Mariatha the goddess of small-pox. They have a temple on Rungaswamy’s Peak near Kotagiri, where during an annual ceremony they officiate as priests, and crowds of Badagas, as well as pilgrims from other parts, flock to celebrate the same with money and produce.

They comprise about 500 souls. Their language is Tamil.

2. The Kurumbas*—Shepherds, are also a wild race inhabiting the jungles on the lower slopes of these Hills who from time immemorial have established a terrorism over the other Hill tribes by means of their supposed powers of sorcery and witchcraft. Chiefly the Badagas are in such fear of them that several of their tribe have been known to die of terror merely from meeting a Kurumba in a lonely place. This belief has from time to time induced the Badagas to massacre whole families of Kurumbas. Only the other day, the 5th of June last, seven Badagas and two Todas were sentenced to be hanged for having put to death a Kurumba and his family. According to a decision of the High Court of Madras, one Toda and two Badagas were hanged in Ootacamund on the 19th September; one Toda and two Badagas had died in prison; the rest were transported for life. It is a curious fact that none of the other tribes will slay a Kurumba until a Toda has struck the first blow. The Kurumbas are on the other hand themselves fearfully superstitious; they in turn and together with the Badagas, believe the Todas to be possessed of powers of witchcraft, and are on this account terribly afraid of that tribe. To tell the truth, it would appear that all the tribes are afraid of one another. The Kurumbas live in villages

* Probably from the Canarese Kuruba=Shepherd.
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called "Mottas," consisting of eight or ten huts each, built similar to those of the Irulas. They are anything but neat and clean; the Todas have a saying that a "Motta" of the Kurumbas may be smelt long before it is seen. At the same time the Kurumbas have a right to pay the Todas a similar compliment.

Very many of the Badaga ballads contain stories of the villainies of the Kurumbas; and yet, strange to relate, these very people officiate as priests for the Badagas, for example, at seed time and harvest. Almost every Badaga village has its own priest who is well paid.

The Kurumbas seldom cultivate the soil, excepting when they clear a patch of ground round about the village and sow ragi, kiri, &c. They generally bring down supplies of grain and other articles of food from the Badaga villages they visit, and when these sources are exhausted, they like the Irulas, resort to the jungles for food. They are clever in capturing game in nooses and nets, and sometimes construct rude stone gins. They make rude rattan baskets and milk vessels out of a joint of bamboo. They occasionally take work on Coffee plantations. Besides officiating as priests to the Badagas, they are also employed as musicians at wedding feasts and funerals of other tribes.

The Kurumbas call their deity "Kuribattaraya" meaning Lord or possessor of sheep, and to him they now and then sacrifice a goat or a fowl. In some of the "Mottas" the visitor may now and again see a round stone set up in a circle of stones called a "Kovil"; this stone they worship under the name of Hiriadeva; to this they make puja and offer cooked rice, a goat or a fowl.

They number about 600 souls. Their language is a mixture of Tamil and Canarese.

3. The Kotas.—Derivation doubtful. They are the only Nilagiri race who practise the industrial arts. They are gold and silversmiths, blacksmiths, carpenters, tanners, musicians, umbrella makers, potters, and besides all these industries, they cultivate the soil. They keep herds of cattle, but do not milk them either for consumption or sale. They are however a dirty set of people, filthy in their habits, and extremely immoral. Their filthy habits have procured for them a bad reputation even among the Nilagiri tribes; none of whom are remarkable for their cleanliness. To call a man of one of the other tribes a Kota-dog is considered the worst form of abuse. They are great
consumers of carrion and opium. Besides eating the pure
drug, they used to collect and carry home the skins of the
poppies from the Badaga villages, and by boiling them
obtain a stupifying decoction which they drink as freely as
water. They are unable to do this since Government have
restricted the opium planting in this District. They are
very bitter in their complaints against the Sircar for
shortening the lives of so many who, having become
addicted to the use of opium, have now either to pay dearly
for it or do without it.

The Kotas appear to have been a caste of artisans
brought from the plains to work for the other tribes. They
occupy seven tolerably large villages in the different Dis-
tricts of the Nilagiris, all of which are known by the
general name of Kotagiri, meaning Hill of the Kotas.

Their houses are of mud and thatch, their smithies have
stone or brick walls, and are tiled. Their villages are not
very inviting on account of the remnants of dead cattle
which lie about, and the hides which are spread out
for drying.

The god they profess to worship they call "Kamataraya." He has a wife called "Menji." These two gods are each
represented by a plain silver plate. The Kotas have a
tradition that their god Kamataraya wiped from his brow
three drops of perspiration, and that from them were
formed the Todas, Kurumbas, and Kotas; that the Todas
were told to live on milk, the Kurumbas on the flesh of
buffalo calves, while the Kotas were favoured to eat any-
thing they could lay hands on.

The language of the Kotas is nearly allied to Tamil.
They number about 1,150 souls.

4. The Todas (means perhaps herdsman) are a pastoral
people. They possess herds of cattle, though not so large as
they once used to have; from the produce of these they
principally live. Another source of support is the "gudu," a
tribute paid to them in grain as the proprietary lords of the
soil, by the Badagas and Kotas. The Badagas now profess
to give the 'gudu' partly as a charitable donation, partly as
a bribe to prevent them casting a spell on their cattle.

The Todas surpass all the other tribes in physique and
dignity of bearing.

In features they resemble the Caucasian races. The
men are striking by their crop of rather coarse but glossy
black hair, and the women by their long thick ringlets, the
curling of which on long sticks occupies a considerable time every evening.

But as to the present condition of this once noble race, we cannot but write "Ichabod."

Their abhorrence of labour of any kind, the increase of drink among them, perhaps also of female infanticide, the debauchery of their women, are slowly, but no less surely, hastening the extinction of this tribe. It is certainly sad to have to add that these people have been more ready to adopt the vices of the Europeans than to accept the teaching of God's Word.

The Todas live in villages called "Munds" consisting of five or six huts. These are built of bamboo laid closely together fastened with rattan (or the bark of trees) and covered with thatch, perfectly water tight. The roofing bears great resemblance to the top of a waggon. The inside of a hut is about 10 feet square. The door-way about 30 inches in height and 24 inches in breath. This entrance is closed from the inside by a large slab of stone or a stout plank of wood. To effect an entrance, the Toda goes down on all fours and wriggles himself through. The huts which are next in appearance, are enclosed by a stone wall from two to three feet in height. Some of these munds are picturesquely situated, but as a rule they are not exactly models of order and cleanliness. The chief god of the Todas is Hiriadeva, a sacred buffalo bell. They have an idea of a life after death, in a region called "the other district." At their so-called "dry funeral" they slaughter she buffaloes in order that the departed may be supplied with milk in the other world.

Their language is guttural, whereas that of the Kotas is nasal. Some say that the Toda language is derived from Tamil, whilst others have declared it to be a mixture of Malayalam and Hindustani. This would agree with the theory that the Todas came from the West Coast.

They number about 650 souls.

5. The Badagas,* people of the north—are the most numerous of the Hill tribes. They are not an aboriginal or jungle race of people. They are Hindus of the Shiva sect, have temples and idols, and are ever ready to adopt new ones, as they have for instance in recent years introduced the worship of the goddess of small-pox. They are

*From the Canarese Badaga, bagadu—North.
supposed to have migrated to the Hills from the Mysore country about 322 years ago. They cultivate the soil and keep herds of cattle, are very hard working and enterprising. They have indeed materially benefited through the Europeans and others who have flocked to these hills. But alas! they have also been corrupted, and having been removed from their primitive simple-mindedness, have become less susceptible to the influence of the Gospel. They are a most conservative people who find it very hard to give up the ways of their forefathers. To the eye of the European there is nothing to distinguish one Badaga from another, but among themselves they recognise eighteen different classes, each of which has its own peculiar characteristics.

Their villages form a pleasing contrast to those of the other tribes, although by no means patterns of cleanliness. Their houses are built of stones or bricks, with a substantial roof of thatch which is gradually giving place to tiles as the people become more wealthy and the thatch scarce. They pay the Todas an annual tribute in grain called "gudu."

Their funeral ceremonies are elaborate and peculiarly interesting on account of a long "confession of sin," which is repeated over the corpse by one man chosen for the occasion, the others responding as in the Litany. By this ceremony the sins of the dead are said to be transferred to a calf which is chosen according to the sex of the deceased, and which after being so used is never afterwards devoted to common purposes. The Badagas believe that by this confession of the sins of the deceased and laying them on the calf, complete forgiveness is insured.

Their language is a corrupt form of Canarese.

They number about 20,000 souls.

Further detailed and interesting information regarding the above mentioned five Hill tribes will be found in the books of
1. Metz, "The Tribes inhabiting the Nilagiri Hills."
2. Breeks, "Primitive Tribes of the Nilagiris."
and in others.

Mission work among the above mentioned Hill Tribes was begun by the Basel Missionary Society in 1846.* The

* In the year 1843, a few gentlemen connected with the Church of England associated themselves together for the purpose of securing the
early missionaries first lived and laboured at Kartëry, but shifted their head-quarters to Kaity on the death of Mr. Casamajor, M. C. S., who bequeathed the greater portion of his property to the Basel Society, for the maintenance of a mission to the Hill tribes on the Nilagiris. The Basel Missionaries entered upon this work by devoting themselves principally to the most numerous and the most hopeful of the tribes, the Badagas, at the same time availing themselves of every opportunity to reach the others, while of late years they have endeavoured to reach also the Canarese coolies working on plantations. But having from the beginning looked upon their work as a special Mission to the Badagas, they always made it their aim to learn as much as possible the Badaga dialect. The Gospel of St. Luke has been translated into Badaga and lithographed. A collection of Badaga Ballads and Proverbs has been made. Manuscripts of a short Badaga Grammar and of Barth’s Bible Stories have been prepared.

While it was not possible for the Missionaries* to set to work to learn the particular dialect of each of the tribes, they did their best to reach them by means of Badaga, Canarese, and Tamil. The Badaga dialect the other tribes have picked up through their intercourse with the Badagas, whereas no case is known of a Badaga having mastered the languages spoken by the other tribes. How much less could it have been possible for a European (unless he be a wonderful linguist) to learn the languages of all the tribes. The only Europeans who have mastered one or two of the dialects spoken by the Hill tribes are those who have been born and bred on the Hills.

At present it may safely be said that Tamil and Badaga will enable a Missionary to preach the Gospel to all the Hill tribes. From 1846, some twenty Missionaries, two to three at a time, and several of them the ablest men of the Society who could not bear the low country climate, have laboured and suffered among these Hill tribes. Seven of these have been called to their rest, three are at present at their post, three have been transferred to other stations in services of a Missionary who should devote his time to the spiritual instruction of the Natives of the Hills. This object was never accomplished, and the funds collected were handed over to the general fund of the Kaity Mission.

* One of them learned also a little Toda.
the low country and the rest have gone home for good. One of the above-mentioned missionaries, Mr. Metz, labored for about 25 years, chiefly as itinerant Missionary among these hill tribes. As he never married he looked upon no particular station as his home, but was free to travel from district to district bringing the glad tidings of the Gospel to all he met. He lived among the people as a friend, sat by their side, and partook of their food. His being congenitally deprived of the senses of taste and smell has been held by some to have been a providential qualification for his peculiar work. Together with Metz, we cannot refrain from mentioning the name of another of the chief workers among the hill tribes, viz., Moerike, who after some 12 years of patient labour and anxious waiting without any visible result was permitted to see the first fruits of his labours in the person of that excellent Christian Badaga, Abraham, and some of his relatives. Although of weak constitution, he indefatigably laboured in his quiet way, spreading blessings wherever he went, amongst natives, Europeans, and the Missionary circle, till increasing weakness compelled him to retire to Europe, where he died in 1866. He was also chiefly instrumental in building the first Badaga church on these Hills (1864), the expenses of which were entirely defrayed by the kind contributions of English friends.

Itinerating continues to be a most important branch of the Hill Missionary's work. The mission owns little cottages in the different districts, which the missionaries make their head quarters while working in the district. Where they have none of these travellers' little bungalows, tents are used. They are always accompanied by native helpers on these preaching tours.

Hand in hand with the preaching of the gospel the Basel Missionary Society feeling the importance of exercising Christian influence on the growing up generation, and fully endorsing Mr. Rowe's statements (in "Every day life in India") "with education even if it be of a very elementary character, comes light and capability of appreciating more light," made repeated attempts to instruct the Badagas and other Hill tribes by means of schools in which the Bible was taught. But owing to the indifference of the people to learning, the great demand for labour which renders the work of even very young children valuable, the fickle-mindedness of the people, the peculiarly trying climate, the frequent changes in the personnel of the missionaries—those
who originated and took an interest in them being transferred to other districts—the labours of the Basel Missionaries were not rewarded with the desired success. Still they were not in vain. Government established 4 schools in 1857, but these were made over to the German Missionaries at their request, who in 1859 had the management of 10 village schools with 123 heathen boys. These Badagas schools did well for a time, but the attendance, from the above mentioned causes, became greatly reduced, so that the Government grant was withdrawn, and of these 10 schools only 3 survived but never flourished.

For a couple of years past there has been a revival of desire among the Badagas for instruction and schools, and—we do not scruple to say—this is in a great measure owing to the local missionaries being believers in elementary Mission schools among the heathen as one of the most important methods of spreading the Gospel. It is also owing to the Missionaries accommodating themselves to the wish of the Badagas, and making Tamil (the language of the Sircar) the medium for secular education and not, as hitherto, giving the preference to Canarese the mother tongue of the Badaga dialect.

Thus we now have altogether 11 (eleven) schools with nearly 300 pupils.

Even the Kotas do not wish to be left behind, and the villagers of the Kota village next to Kaity are most importunate in asking for a school which when given them will not we hope, excite the jealousy of the Badagas as it did on a former occasion when a school was opened among them. In 1869, the Mission opened an orphanage, expecting to gather destitute children from the Hill tribes. But the experience of the missionaries has been that as a rule the Hill tribes prefer to see their orphans and destitute children begging from house-to-house rather than give them over to a Christian orphanage. However they did get a few. In the famine of 1879, the Wynaad planters made over to the Kaity Mission a number of Canarese famine orphans which led to the establishing of two orphanages, one for boys (14) at Kaity, and one for girls (15) at Kotagiri.

All classes of children are received into these orphanages, whom we hope to benefit without having to fear that they will contaminate the others. The Christians who place their children in these orphanages contribute towards their support.
But it is now time for us to ask finally, what has been the outcome of more than 30 years' Mission work of some 20 missionaries among these Hill tribes; to ask, have they been reached or not, and to give a summary answer. Is it possible that during 36 years, 20 missionaries should not have had ample opportunities of bringing the Gospel message to all the Hill tribes? Indeed it is not. And a visitor to the remotest village on these hills can convince himself that the foreign and native messengers of God have repeatedly been there to proclaim to the people that "they be no gods which are made with hands," that "God that made the world and all things therein is the Lord of heaven and earth," and that "there is none other name under heaven given among men, whereby we must be saved but the name of Jesus Christ."

But excepting the tribe of the Badagas there has been no visible fruit of the work among the other tribes, not one single convert to Christianity. And even with regard to the Badagas, how contrary to all human expectations and wishes has God directed the course of Mission operations. The servant of the Lord, the late Mr. Casamajor, not only caused the Basel Society to commence a mission to the Hill tribes, but he had himself with characteristic zeal, as it were, prepared the way for them by attending to the bodily and spiritual wants of the Badagas in Kaity and the neighbourhood. People who see the well-to-do village of Kaity with its tiled houses, only some hundred yards away from the Mission compound, have often been under the impression that it was a Christian village, but the sad fact has to be stated, that during these 36 years, there has not been one convert to Christianity from Kaity itself or the adjoining villages. Once a young man from Kaity came to the Mission house to become a Christian, but was taken away by force. When near death's door he again asked to be taken to the Mission premises either to live or die, but his people would not think of permitting such a thing. The Missionaries as already stated, only reaped the first fruits of their labours in 1858, after 12 years of patient and self-denying work when the first Badaga convert Abraham was baptized, and this in a village, 3 miles from the head quarter station Kaity, named Nerkambe, where there is a Mission Church, a small congregation of Badaga Christians, and a Badaga Evangelist. And now as this paper has already transgressed its prescribed limits, we have only space to give in statistical form
the result of the Mission work among the Badagas from the time of the first convert to the present date to show what the Lord hath wrought. If asked for reasons why, in our opinion, there has not been a larger ingathering of souls since the first convert, we might according to our judgment mention the following:—The pernicious influences of nominal Christians and low-country people on the originally simple-minded inhabitants of these hills; the increase of wealth which has not only made them independent, but also impudent; the conservative character of the people who hold together as one large family, &c.

But there is One to whom alone is known all the details and minutiae of the inner lives of these poor idolaters, as also the best way and means by which He purposes to bring about their salvation and whose is the work, which His servants are endeavouring to do in His name.

The results of 36 years of Missionary labour among the Hill tribes of the Nilagiris are as follows:—

**Mission Stations.**

Kaity.
Nerkambe.
Kotagiri.
Kodanad.

Badaga Christians who have died since 1846 ... 21
Do. do. now on the roll ... 65
Missionaries since 1846 (not including wives) ... 20
Do. in 1882 ... 3
Orphanages ... 2
Mission Schools for heathen Badagas ... 11
Pupils in these schools, nearly ... 300
Badaga Candidates for baptism ... 7
Do. Christians, Tamulians and others... 221

The following vocations are represented among our Badaga Christians.

Catechists ... 3
Schoolmasters (one has been a weaver) ... 2
Carpenters ... 3
Plantation Overseer and Writer ... 1

The rest are farmers, servants, &c.

W. STOKES,

*Basel Mission, Kaity.*
THE NECESSITY FOR A REVISION OF THE TAMIL NEW TESTAMENT.

(Continued from page 137).

Ch. xi. 2 and 3. The rendering of πέμψας δύο τῶν μαθητῶν αὐτοῦ, ἄπεν ἀπετύχη is of the nature of comment. However, as διὰ is the reading adopted by the English Revisers, I think the passage should be rendered μετὰ ἀποκρημένης——ἀποκρημένης.

10. Is not ἤθελεν ὁ Κυρίς an uncommonly long equivalent of γὰρ? ἢθελεν is better.

17. οὖν ὁ λόγος for λέγουσιν is enough. ἢθελεν is an explanatory addition neither warranted nor necessary.

19. ἐξείλησα γιὰν ὁ λόγος ἁπάντησεν ἢ ἐξείλησε is = will be admitted to be just, which is not ἐξείλησεν = was declared to be just. The force of the Aorist is not to be weakened by giving a Future meaning to the verb, as Alford well points out. Fab. and Hay observe the tense. I propose: ἐξείλησα γιὰν ὁ λόγος ἔργον ἐποίησεν, or with Fab. ἐξείλησα ἐποίησεν. As ἐργον is the reading of Tregelles and Tichendorf, adopted by the English Revisers, instead of ἐργον, ἔργον ὁ λόγον must give place to ἔργον ὁ λόγον, now relegated to the margin.

25. ἰδίον = ἀνακρίμην = learning or knowledge; σέλος = intelligence or understanding = ἀκολούθως. The former is acquired and the latter is natural, though capable of cultivation. ἀκολούθως ἐπιγνώσθη, therefore, is a more suitable rendering of ἀνακρίμην. The σέλος are the wise ones of this world, no little part of whose σοφία consists in book-learning. The σοφία are the clever and knowing ones. Winslow's definition of ἀκολούθως——"a sharp, clever person"—corresponds with Liddell and Scotts' definition of σοφίας.

25. Why is ἐπαινεῖται (having answered) left untranslated? There is evidently a psychological reason for the use of this apparently unnecessary word, stated thus by Bengel: "Respondens ad ea quae de Patris consilio, de suis cogitationibus, de discipulorum mente agitabat." Alford also renders another reason. It may be once for all remarked here that ἐπαινεῖται is never used in the Gospels, so far as I know, without a good reason that may be either seen on the surface or brought to light by a little digging: such digging is often profitable, as which careful student of the Gospels does not know? How often do the Expositors above refer-
red to delight to point out this! Who is to judge as to where it is necessary and where not? If the word is objected to on the score of Tamil idiom, we reply that its introduction without an apparent reason is quite as awkward in Greek and English as it can possibly be in Tamil.

30. Why should यथा be tacked to अनुवाद and अनुवाद? Again, why अनुवाद instead of Fab.'s simple अनुवाद = light = ελαφρόν? I should restore Fab.'s smooth rendering: अनुवाद (यथा, left out in the present version) अनुवादानुवाद. (better simply अनुवाद) अनुवादानुवाद, अनुवाद अनुवादानुवाद अनुवाद.

Ch. xii. 5. यदि तु नौ म is = in the law = ἡ ἡμερήσια or दिन दिन होल दिन हो as Fab. γραμματίζω is = Scripture=γραμματίζω. As these words are thus correctly rendered in other places, it is as well to maintain an uniformity.

15. There is nothing in the original for फाब and फाब. फाब फाब फाब फाब फाब फाब फाब seems to be a correct rendering of अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद अनुवाद.

19. अनुमोदनम् is literally अनुमोदनम्, which limits अनुमोदनम् to only one of its significations, viz., to wrangle. It also means to quarrel, to contest, to rival. I think अनुमोदनम् covers these meanings more or less.

33. A glance at the original—for that matter, at the Eng. version—will show how unsatisfactory the rendering of this passage is. Our Lord is made to utter a mere truism instead of a solemn warning. यदि तु नौ म is = in the law = ἡ ἡμερήσια or दिन दिन होल दिन हो as Fab. γραμματίζω is = Scripture=γραμματίζω. As these words are thus correctly rendered in other places, it is as well to maintain an uniformity.

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and therefore you are bad; for, the tree is known by its fruit. The text must be rendered simply as we find it, and elucidation should be left to the Commentator.

34. Does not ἐπισκοπέω (how will ye speak) rather miss the force of σκότος, which implies a moral impossibility? I should say ἐπισκοπέω σκότος, as Fab.

35. Surely κράτος is not genitive of apposition, but possession. However, as the Eng. Revisers have rejected the word with Lachmann, Tregelles and Tichendorf, we must follow them.

ἑρυπτεῖ is not ἔρχεται ἐρυπτεῖ = takes and shows, but casts out or brings out. ἔρχεται ἐρυπτεῖ gives the sense better. The same verb is rendered at xiii. 52 by ἔρχεται ἐρυπτεῖ = to take and give, equally incorrect.

42. Where is the necessity for transposing the members of this verse? Does it not appear from this rendering (q. v.) that the queen of the south would rise up to condemn, because a greater than Solomon was present? I should simply adhere to the original thus: ἔρχεται ἐρυπτεῖ κατά καθαρὰς ὑδάτιδος ὑπὸ τῆς σοφίας τοῦ νεκροῦ, ἐρυπτεῖ κατὰ καθαρὰς ὑδάτιδος, ἐρυπτεῖ κατὰ καθαρὰς ὑδάτιδος, ἐρυπτεῖ κατὰ καθαρὰς ὑδάτιδος ἐπὶ τοὺς ἁγίους. Why ἐρυπτέον (having risen and stood) for ἐγερθέντων, instead of simply ἐργαζόμενον?

Ch. xiii. 3. Why is ὁ (behold) left out; and why εἰς (unto) and ἔπεσε for ὅπερναι? I should restore Fab.'s ἀφίησθι, ἐνεργεῖα.

15. For μὴ τοιῇς ἡμῶν, I prefer ἀφίησθι ἡμᾶς ἐνεργεῖα, as in other places, to ἀφίησθι ἡμᾶς ἐνεργεῖα.

24. In this and other verses in this chapter, where ἄγνοια occurs, I should restore Fab.'s ἀφίησθι instead of ἐνεργεῖα.

35. μηδὲν ἐρυπτεῖ κατὰ καθαρὰς ὑδάτιδος does not convey the Passive force of κεκρυμμένα = things hidden. I should propose μηδὲν ἐκκρυμμένα. These things had been hidden by the Father from the foundation of the world and revealed by the Son. Hay observes the voice.

51. There is nothing for ἔτερον ἢ ἕτερον in the original and it should be omitted.

52. Instead of ἐναντίον γεγραμμένα for ἀνὰ τοῦτο, I should restore Fab.'s ἀνὰ τοῦτο.
nothing here for τιμωρεῖαι, ἀμαθίας καὶ παραβασιῶν. I should propose: μὴ γόνως ἀπὸ ταμαίνοις τὴν κυρίαν ἐπιδείκνυε. The Church is the Kingdom of Heaven set upon the earth, and every scribe discipled into it, &c.

ἀνθρώπων διδάσκαλοι, is simply έπισκόπων καὶ νέων και not έπισκόπων καὶ φίλων καὶ σύμβουλων. As is well known, ἀνθρώπων is idiomatically added in certain instances, e.g., ἀπὸ των ἀνθρώπων, ἀνθρώπως βασιλεὺς, Πωμαίου ἀνθρώπως, correctly rendered ἀνθρώπως, ἀνθρώπως, ἀνθρώπως.

Ch. xiv. 10. Why should ἀπεκκαταλείπτε (beheaded) be rendered as if causative, ἀπεκκατάλειπτε ἡμῖν — caused to be beheaded? What the executioner did was Herod's act. I should say ἀπεκκαταλείπτες ἡμῖν. The correction may not be important here; but the principle of giving a causative turn to simple verbs is not a safe one.

22. ἀπαντάω, the word used here with an evident purpose, should be rendered ἀπαντάω ἑαυτῷ ἡμῖν, and not to be toned down to ἀπαντᾶς ἑαυτῷ ἡμῖν (he hurried), as if 'ἐράνω. Hay correctly has ἐράνος ἑαυτός. The disciples were but too ready to second the wish of the crowd to make Him a King, and therefore He compelled them to leave first. ἀπαντάω occurs nine times in the N. T. and in every instance, it admits of no other meaning than to compel or constrain. In Luke xiv. 23 it is rendered ἁγιάζω, in Acts xxvi. 11 ἁγιάζω ἑαυτῷ, &c.

23. The words rendered ἀπαντᾶ (καὶ ἐμφανίζεται, καὶ ιδιαίτερα) are different in Greek (καί έπειραν and μόνος) and should be reproduced into Tamil. καί έπειραν = ἀπαντᾶ ἑαυτῷ; μόνος = ἀπαντᾶ. The lynx-eyed Fabricius notices the distinction.

35. Instead of the diffuse ὄντως ὅτι ἔθετε ὑπάρχουσαν αἰσθήσεις for ἐπιγνώστε αὐτόν (having recognised him), I should adopt Fab.'s ἐπιγνώστε αὐτόν — at once faithful and idiomatic.

36. There is nothing in the original for καὶ ἐπιτρέπεται (that permission should be given), an expression rather savouring of formality. I should render simply ἐπιτρέπεται. ἐπιτρέπεται ὁ θεός ἐπιτρέπεται ἀνθρώπων.

Ch. xv. 2. Is not τὸ πόλεμος sufficient (παραβάλλομαι)? Why add τὸ πόλεμος? Fab.'s παραβάλλομαι is elegant and should be restored.

17. ἀφλεῦρον means also anus; and ἀφλεῦρον, in this connection, follows up the offensive suggestion. ἀφλεῦρον, the word here, is "locus, in quem excrementa alvi egeruntur"—Grimm. It might be too great a freedom to render ἀφλεῦρον
Perhaps some thing to this effect will do: διὰ τοῦτο αὐτὸν ἐστὶν ἀγαθὸν ἄνθρωποι. It is as well not to be too plain here. I think the present rendering makes the public reading of the whole passage a matter of delicacy.

22. In viii. 6, δεῦτε ἑσεραυκόνας is rightly rendered ὦ τῇ ἡμέρᾳ τῆς ἁμαρτίας. But the words here being different—κακῶς διαμονικέται—should be differently rendered. I should say μὴ γινώσκετε τὸ λάθος αὐτῶν is nearer the mark. ἐκφαντάζεται appears to be a more appropriate rendering of ἐκφαντασάμην than simply ἐκφαντάζεται. κράζει in the following verse is rendered κακοπάθεται. In xii. 19, κραυγάζω is properly κακοπάθεται.

23. ἰπότως being the word here, is not ὠρατός ὑπεραυξάνειν ἡμῖν (they asked) a more correct rendering than ὠρατός ὑπεραυξάναντες (they begged)? In St. John's Gospel, ἰπότως is studiously used with reference to our Lord's prayers to the Father. The disciples had not yet sufficiently advanced in their knowledge of the Person of the Lord to have used ἀραίων with reference to Him. The theological significance of the distinction between the words is pointed out and illustrated by Trench (Gr. Syn. s. v.) Ch. xvi. 9 and 10. There is nothing in the original for μαθηταὶ ἐλπισάντως and τίνες. Our Lord puts the disciples in mind of the miracle and not of the fact of their dividing the loaves. The rendering appears to be far too paraphrastic. I should propose: εἰλήφθη ὁ Υἱὸς τοῦ Θεοῦ καὶ ἀναστῆσαν αὐτὸν τὸν λεπτόν, and the next verse similarly. Our Lord hints the thing, but the translation enlarges. One of the miracles is recorded only about half-a-dozen verses before and does not require to be recapitulated, as it were.

22. Surely προολαβομένος αὐτῶν is not ἀνακοίτωμεν ἑαυτῶν καὶ ἀνακοίτωμεν (having called and taken Him aside). The verb, which occurs fourteen times, no where means to call aside. To give it such a sense will make nonsense in many places. Peter's act of presumption and the Lord's severe rebuke occurred before the other disciples; and is this without its significance? As the compound Tr. verb ἀναστήσατε is in use, I should render: ἀνακοίτωμεν καὶ ἀναστήσατε or simply ἀναστήσατε. Hay's rendering ἀνακοίτωμεν ἐκφαντάζεται is good.

27. Why is γὰρ left out. It implies, "and it is not without reason that I thus speak: a time will come when the truth of what I say will be shown."—Alford.
Ch. xvii. 5. I think *στενος* (torment) should, as far as possible, be reserved for *βασανος*. *στενος* is a better rendering of *πάθος* (she is suffering). In fact the latter word is so rendered in the last verse but two!

15. When the pure Tamil word *தி* (fire) is used in the former clause, why the Sanskrit word *तिर्यं* (water) in the latter clause? Should it not be either *स्वमयिन्यं* and *पल्लं* or *तिर्यं* and *क्रीणं*, or, if alliteration is preferred, *स्वमयिन्यं* and *पल्लं*?

20. As *οἰγοσοτίαν* is adopted by the Eng. Revisers, with the chief textual editors, instead of *ἀπωτία*, I should have *νιπτάριον* instead of *σάρκαριον*.

21. As *ஆரி* is the common word for caste, I should prefer *இவரி* However, the whole of this sentence, interpolated from Me. ix. 29, is rejected by the Eng. Revisers from the text and relegated to the margin. We should follow them. The words *ஆரி போரி* (and by fasting) in the parallel passage in Me., evidently dictated by the ascetic spirit of a later age, are excluded from the recension of Westcott and Hort, and rejected by the Eng. Revisers from the text.

Ch. xviii. 10. *समुक्तः*, like *समुक्तः*, means presence, from Sansk. *समुक्तः*. I think no fear of the charge of anthropomorphism should prevent our faithfully rendering *το πρόσωπον* by *σμαχίωμα*. The beauty of the passage is marred by toning down the word.

12. *ஆவமதि* is doubtless idiomatic and picturesque, and it is rather strange that such a good Tamil preacher as the late Mr. Dibb should have objected to the word on the ground of idiom. As, however, the parable has an ethical significance, I think the marginal *இவரி போரி ஆவமதि* (which of course is the literal rendering of *'உவ பல்கர்கி*) is more suitable and not less idiomatic. Does not the very word remind us that we have gone astray from the right path?

16. *அனூ வெர்பன* is not *ஆன்கூத்து* (at the word) but *ஆன்கூத்து* (at the mouth), which is perfectly idiomatic. E.g., *ஆன்கூத்து பியா பியா* is a common usage. *ஆன்கூத்து பியா பியா*: *பியா* seldom or never signifies *thing*, but (the spoken) *word*. Alford points out that even Luke 1. 37, where it may appear otherwise, is no exception. I should render *பந்த பியா* by *பியா பியா*. Hay properly has *செமை செமை*. In iv. 4 and xii. 36 *பியா* is rendered *ஆவமதி*; in v. 11 *அனூ வெர்பன*, &c.
25. शरणार्थी (management, support) is doubtless the sort of word used in this connection; but does it express the absolute nothingness implied in the words μη ἵκοντος αὐτῷ (as he had nothing)? तेजस्विता दुर्गा भाटान्तरतानि is both exact and idiomatic, as Hay's अवार्त्तकां च सदैव चिन्द्रस्य ऐय।

If it be asked: how could he be said to have had nothing, seeing that in the latter part of the verse we are told that the king ordered everything he had to be sold? I reply that it is the part of the Expositor, and not of the Translator, to account for the apparent inconsistency.

30. देवसिद्धेश्वरजीवन्यास for दमकता ओरवं दिल फलकहर and not the causative देवसिद्धेश्वरजीवन्यास, for reasons already stated.

Ch. xix. 4. युक्तिसंदर्भ is not in the original. व पोषण = the Creator = निर्धारितम, a word in common use. He is the Creator of all.

13. अजय occurs too often in this verse, without the sanction of the original. The first अजय at least might be omitted without prejudice to sense or idiom.

26. वृत्तिक (having seen) does not give the intensive force of 'ειδολασ. Bengel remarks: "Intuitus ad cogitationes territorum discipulorum figendas. Jesus etiam vultu et nutu multa docuit." I should propose: εἰδολασ

In vi. 26, the word is rendered अजस्वितम्बे. Ch. xx. 6. दिन (day-time) is used as distinguished from रात्रि (night), and sometimes indeed, from दुर्गा (darkness). दिन सरि is preferable here. If a native wishes to express What do you do the whole day? he will say दीन चुम्बन करन सको।

12. ὁ βαπός is not कास्य and अपनायेति कास्य is not exactly दानमूष. I should propose: कास्य करन करन करन, अपने कास्य करन करन. This may not be alliterative, (कास्य—

कास्य) but I think it is the more correct and expressive rendering.

15. एकौ भवनेति युद्धनीणानि, दुश्चित्वदेय असम्भवम यज्ञ (Because I am gracious, may you be evil-eyed?) is scarcely a correct rendering of ὁφθαλμὸς σῷ ποιηρός 'εκεῖν, ἄν ἔνδο αἰμάθος εἴμαι; I should suggest: κακό ποιηρός πρὸς σῷν ήμντεν ἄλλον τοῦτο? There is a contrast here—'ενδο αἰμάθος, σῷ ποιηρός—which should be brought out.

20. Why create an oratio recta where there is none in the original? अयुग्मिताः तु न एकौ भवनेति मत्स्य इश्वरनाथ (she said: I wish to make a request of thee), which is not analogous to πρὸς αὐτοῦ = अयुग्मिताः तु एकौ भवनेति मत्स्य इश्वरनाथ. 

Matthew's Gospel.
24. Is not a better rendering of than ? The word is so rendered in the next chapter. seems to answer to .

32. Instead of for , I should say When the inwardly blind man is touched by grace, his becomes affected.

Ch. xxii. 2. before is unnecessary. follows the original.

8. Instead of (a few others) for , I should suggest : possibly these also were many.

9. I should prefer as more compressed and not less idiomatic than , , a regular Tamil word. These are younger than . There is a here—children, yea the very sucklings—which is lost in the translation. Why alter into ? Surely the latter does not give the sense of any better! If a change is desired, I should suggest as more elegant.

22. Instead of , I should suggest , for . , as far as possible, should be reserved for . Where we ask any thing of , is used; and where Christ asks, is the word. The distinction is important, as already pointed out.

25. Is this not a diffuse rendering of the simple words: ? The repetition of three times is awkward and unnecessary. Will it not be better thus: ? Again, is much better, I think, than . The repetition of five times in almost as many short lines is grating upon the ear, and there is nothing in the original to justify it.
Wesleyan Methodist Notes.

38. Instead of ἐν καιρῷ (with each other) as if πρὸς ἄλλους, I should restore Fab.’s ἐν εὐαγγελίῳ.

(To be continued).

A. T.

WESLEYAN METHODIST NOTES.

—The Rev. J. Brown, Batticaloa has been appointed Chairman of the Calcutta District. He leaves Ceylon with his family, early in December.

—We regret to record the death at Madras in his 75th year of the Rev. H. O’Sullivan late of the Wesleyan Mission. He was educated in connection with our Mission and was ordained in Mysore, where he laboured for more than 35 years. Mr. O’Sullivan leaves a large family to mourn his loss.

—Two aged heathens, a man and his wife of good position and wealthy, residing at Point Pedro aged 80 and 75 respectively, received baptism at the hands of the Rev. D. P. Niles, Native missionary. Their daughter-in-law, a Christian girl, educated in our Boarding school and her husband were mainly instrumental, in bringing them to Christ.

—The President of Conference, the Rev. Charles Garrett, while recently in Edinburgh in advocacy of the Wesleyan Foreign Missions, was welcomed to a public breakfast, attended by representatives of all denominations. Mr. Murphy represented the newest phase of the Temperance agitation, while Principal Cairns and Canon Sandford, as Presbyterian and Episcopal leaders, both claimed kinship with Methodism, and expressed warm sympathy with the Total Abstinence movement.

—BANGALORE ENGLISH—ST. JOHN'S HILL.—A public meeting was recently held in connection with the Anniversary of the Sunday school. The chair was taken by Mr. W. Fitzgerald and addresses were given by the Revs. G. W. Sawday and E. R. Eslick.

The report, read by the Rev. A. Burnet, showed an increase in the number of scholars. A library was opened during the year and is highly appreciated. A Band of Hope has also been established and already forty pledges have been taken. The financial results of the Anniversary were gratifying.
—The anniversary of the Bible Society, Jaffna Auxiliary was held in the Wesleyan Chapel on November 14th. The Government agent, W. C. Twynam, Esq., presided. There were ten speakers of the American, Wesleyan and Church Missionary Societies, and the addresses were interesting—especially that of the Chairman. The collection amounted to Rs. 27-15, a good collection for an almost purely Tamil congregation. This auxiliary is in active operation. It has sold during the year 76 English Bibles and 127 English Testaments. Tamil Bibles 161 and Tamil Testaments and portions 2,645. The amount realized by sales is Rs. 465-3-3.

The Native Churches have contributed in free gifts to this auxiliary Rs. 381, and friends Rs. 265 which with sales and collections makes the grand total of Rs. 1,138-4-8.

—The foreign mission report for 1882 has been issued. From it we learn that the British contributions amounted to £117,726; the foreign receipts were £20,620—a total of £138,346. The outlay for the year was £146,755. The deficiency added to the outstanding debt left a total of £33,308. The extra contributions at the last anniversary and a further grant from the Thanksgiving Fund will, it is hoped, clear off this serious item. The wide extent of the work is thus summarised:—Central or principal stations, called circuits, 447; chapels and other preaching places, 2,439; missionaries and assistant-missionaries, 581; other paid agents as catechists, interpreters, day-school teachers, &c. 2,017; unpaid agents, as Sabbath-school teachers, &c., 8,174; full and accredited church members, 89,349; on trial for church members, 12,934; scholars, 97,727. Thirty-nine missionaries have been sent out to mission stations in India, China, Africa, and the West Indies during the year. Eleven missionaries and wives of missionaries have died.

—Madras South, Royapettah. The Quarterly Meeting of this circuit was held on October 28th. There were present the Revs. J. Cooling and P. J. Evers with eight office-bearers of the circuit.

The accounts of the Finance Meetings were presented and showed that the sum of Rs. 106-13-1, had been contributed to the Church funds during the past quarter. A conversation took place on the need of urging our people to a more systematic way of giving. It was stated that the subject had been brought before the Royapettah congregation in a sermon recently preached by Mr. Evers but in order to
enforce the duty still more the meeting suggested that it should be the topic for the next Society meeting. The number of members in Society was reported as Royapettah 113. Poodoopettah 13. On trial 8. There had been two adult baptisms during the quarter. It was resolved considering the number of members of Society now residing in Mackay's Gardens and the excellent opportunity for evangelistic work in that neighbourhood that steps should be taken to erect a building which might be used as a meeting place for the society there, as a school-room and as a hall for evangelistic services.

At the close of the quarterly meeting the Local Preachers Meeting was held. Enquiries were made into the religious character, the fidelity to Wesleyan doctrine and the attention to his duties of every brother on the plan and it was found necessary to drop one name. Two brethren who have been for some time on trial are to come up at the next meeting for Examination in order to be proposed as fully accredited Preachers and names of two others are to be brought on the plan at once as exhorters. Two of the brethren have during the past quarter been regularly going out with the Catechists to open out work, and arrangements were made for some of the other brethren to do similar work.

—On Wednesday the 4th of October last a large gathering attended the ceremony of laying the corner stones of the Wesleyan Chapel, Jabalpur. The Government have kindly given land and Mr. Marston of the G. I. P. Railway a neat plan for the building which will seat nearly 200 persons. Towards the estimated cost, which is Rs. 4,000, we have already in hand about Rs. 2,800, hence we are still open to receive gifts from all. One of the stones was laid by the Revd. A. Fentiman, Chairman of the Lucknow and Benares District, and the other by Major Richards of the 2nd Battalion Leicestershire Regiment stationed here. The Revds. Peel (of Lucknow) and G. W. Jackson also took part in the proceedings. After the ceremony about 250 persons sat down to Tea, at the close of which addresses were given by Messrs. Fentiman, Peel, Jackson and Duffill, and lively hymns 'sung at intervals during the meeting, which was closed with prayer. The building is still in process and we hope to complete and open it early next year.

Last Tuesday November 14th a service of song, entitled "Christie's old Organ" was given, the proceeds of which are to be devoted to defraying the cost of a New American
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Organ lately bought for the use of our congregation. Thus preparation is being made for future extension and usefulness, whilst in the meantime God is cheering our hearts by bringing one and another to Himself.

Not only amongst Europeans, but amongst Native young men there appears fruit "white unto the harvest."

—The North Ceylon (Tamil) District Central School Examinations for scholarships were held last month. These scholarships are local, all but one founded by Tamil Christians. Jonathan Crowther, Esq., Proctor, Batticaloa gave Rs. 1,000 towards the founding of a scholarship of the yearly value of Rs. 100 only open to Christian boys. The scholarship was founded February 2nd 1875. The others are the 'Kilner' scholarship and the 'Squance' scholarship. The former has an endowment of Rs. 2,000, the latter, in honour of the Rev. Thomas Squance, as an endowment of Rs. 1,000 all of which has been raised locally save £69 contributed by Newcastle friends in memory of Mr. Squance. The annual income from these endowments is Rs. 400, which is thus allotted. viz—Senior scholarships, these; value Rs. 100, Rs. 80 and Rs. 60. Junior scholarships Rs. 50, Rs. 40, Rs. 30, Rs. 25, Rs. 15. The senior scholarships are graded higher than the Junior, and all are tenable for one year at any of the "Central" schools of the district.

NOTICES OF BOOKS.

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CONTENTS.

Art. I.—Missionary Letters III, Siam and 'The Light of Asia.' By the Rev. T. S. Wynkoop, Late of Allahabad.

II.—Patna, Gaya and Benares—Buddhism, Hinduism and Christianity. By the Editor.


VI.—The Aborigines and Outcastes of India. By Major Conran.


VIII.—Notices of Books.

IX.—Notes and Intelligence.
The Conditions of a Powerful Will; Six Lectures by R. Nielson
Professor of Philosophy in the University of Copenhagen, Translated
from the original Danish by the Rev. Herman Jensen, Danish
Missionary. Mangalore, Basel Mission Book and Tract Depository
1882.

This small book on a great subject is a singularly able one. The
style is racy and rigorous, and the reader is carried forward from
beginning to end without any feeling of weariness. After discussing
the question whether the will is innate or acquired, the Lecturer
proceeds to speak of the will in man, as three-fold, viz., the sensuous
will, the will of impulse, and the will of reason, corresponding to the
old division of man into body, soul, and spirit.

Lecture IV, deals with man and his relation to God. Approaching
this subject the lecturer speaks of the difference between animals
and man. Man has discovered himself. He has discovered virtue,
and duty, and death, and eternity. The animal has made no such
discoveries. The domains of faith and science are glanced at, in
succeeding lectures, and spoken of in a masterly way. The following
extract will give our readers an idea of the style and vigour of these
lectures.

"Declarations such as the following do indeed run smoothly: "We
are living in the time of laws, and not in that of miracles;" but is
the most important question of the race determined thus? Let us
translate the declaration into other language, that we may see clearly
what it contains. "We are living in the time of laws," this means
will of Omnipotence is extinct, only the finite will remains. The
flag of the time to come bears the inscription: Ephemeral Will.
With this agrees pretty well the statement that all ephemeral wills
must come forth, and that the will of the majority must sit on the
throne of power; but how this ephemeral will is to reach the highest
end, to fulfill the laws, and raise the mass to a state of freedom, has
not yet been explained.

The question about miracles combines in the last instance with
the question about the origin of will. This question cannot be
disposed of by appealing to the unchangeableness of laws. One
might as well refer to the unchangeableness of the laws of thought.
If even the unchangeable laws of thought cannot be said to interrupt
the human will as regards new ideas, new beginnings and correspond­
ing new actions, much less would the unchangeable laws of nature
be able to hinder at any point the unconditional liberty of the Divine
will. By unconditional liberty, is not meant that the will is without
conditions, but that it has the conditions within its power and is
above limited bounds. Reason is the form for the substance of
wisdom, but the substance itself is provided by the will! The spirit
has not the reason outside itself, as surely as it has not wisdom out­
side itself. The Almighty will can do what it chooses, act and move
as it chooses, it never comes outside the infinite cohesion of the infinite
whole; of course it can never come outside itself. But exactly in the
infinitude of the cohesion, freedom has inexhaustible possibilities."

We have only to add that the translator has done his difficult work
with much ability, and deserves the gratitude of all English readers
to whom he has made these Lectures accessible.