THE LATE REV. THOMAS HODSON.

It is fitting that, in a periodical like this, there should be some record of the longest career hitherto registered in the history of Wesleyan Missions in India. This memorial, however, must needs be very imperfect, as I have not access to any of Mr. Hodson's papers and am obliged to fall back on published records and personal reminiscences. It is to be hoped that ere long a fuller memoir may appear in England. Meanwhile I may have the satisfaction of paying an earlier tribute here.

From the account read after the funeral sermon it seems that Mr. Hodson was born at Scarle, Lincolnshire, in 1804. He lost his father when quite a child, and with his mother and the rest of the family removed to Lincoln. At the age of twenty years he gave himself to God, and soon afterwards became a local preacher. He was engaged as tutor in the schools of Messrs Bainbridge of Lincoln and Dr. Hulett of Greenwich. He afterwards felt called of God to the work of the ministry, and his offer was accepted by the Wesleyan Conference of 1829.

It was first intended to send Mr. Hodson to Egypt, but the scheme for establishing a mission in that country fell through, and he was appointed to Calcutta. He had as his fellow voyager the Rev. Dr. Duff who was then just entering on the career which afterwards became so distinguished. Mr. Hodson arrived at Calcutta in 1830, where he was joined by the Rev. Peter Percival from Ceylon, and the two Mis-
sionaries set vigorously to work to establish a mission cause in the chief city of India. I have before me the first report published at the end of 1830, six months after the station had been occupied. It was something to be able to compile a report at all in so short a time. The work already accomplished was considerable. Four schools containing 350 pupils were in operation, and a number of stated services had been established. Unfortunately the Committee in England soon found it necessary to retrench, and in 1833 the Calcutta Mission had to be abandoned. Mr. Percival returned to Ceylon where he afterwards gained considerable celebrity as a Tamil scholar. His career was sketched in a recent number of this periodical.

Mr. Hodson was transferred to Bangalore where he arrived in July 1833. He seems to have been sent for the special purpose of commencing a Kannarese mission, and he at once began the study of the language.

Bangalore had been occupied as far back as 1821 when Messrs. Hoole and Mowat were appointed, but for some years it had to pay the penalty of being the new station in the Madras district by giving up its ministers when an older station needed a supply. Both missionaries were removed in 1822, and no one was sent in their place till 1826, from which year the permanent establishment of the mission seems to date. From 1826 till Mr. Hodson's arrival, Mr. England, Mr. Cryer, and Mr. Hardey were successively in charge. The work had been carried on both in English and Tamil with very encouraging success. In 1822 Mr. Mowat had erected a small Tamil chapel in Chupprakardie street in the Cantonment. This was repaired by Mr. England in 1826, and it still remains in the use of the mission as a Tamil school-room. In 1829 the present property adjoining the Parade was purchased, and a chapel was formed out of one of the buildings on the premises. This was opened in 1831, but had very soon to be enlarged to accommodate the increasing congregation. The English cause at this time seems to have been exceedingly prosperous. St. Mark's Church was the only place of worship besides our own, and that was often closed on Sunday evening. Mr. Cryer reports that he had frequently seen people sitting or standing outside the doorways, and others going away unable to get accommodation of any kind. I have not at hand the returns for 1834, but three years later there were 107 members of society in connection with the English church. The Tamil work
had also been successful. In 1834 there was an interesting con­
gregation of about seventy adults most of whom were profes­
sing Christians, and upwards of a hundred school children.
There were also five schools containing 122 boys.

Such was the state of the work when Mr. Hodson arrived,
and he very wisely resolved to leave the English and Tamil
departments to others, and to commence a mission among the
people of the country. While preparing, however, to preach
in Kanarese, he laid the province under a lasting obligation
by initiating the work of English education. When he came to
Bangalore he saw the necessity that existed for a good school
for East Indians and Natives, and commenced one without
delay. During his three years’ residence in Calcutta his
interest had doubtless been excited in what was then a new
form of missionary agency. He met with every encourage­
ment from the community at Bangalore. Some out-houses
on the mission premises were fitted up as school-rooms,
and although they were inconveniently small they were made
to serve till a suitable room could be built. In December
1834 the first public examination was held, at which Col.
Cubbon, the Commissioner, was present. He expressed
himself pleased with what had been done in so short a time,
and gave a donation of Rs. 200. Just before the exami­
nation, the Governor-General, Lord William Bentinck, was
in Bangalore, and having heard of Mr. Hodson’s educational
efforts sent him Rs. 200 for school purposes.

In March 1835 four native gentlemen called on Mr.
Hodson at the Mission house in the Cantonment to request
him to establish an English school in the Petta. They
promised that it should not be any expense to the mission.
If the fees were insufficient they and their friends would
make up the deficiency by subscriptions. A meeting was
convened to consider the subject. All thought it very
desirable that the school should be in the Petta, but in
that case it could not have the advantage of Mr. Hodson’s
daily attendance. It was eventually determined to build
a room on the Cantonment mission premises. A committee
of East Indians and Natives managed all the financial
matters. During the year the number of pupils averaged
seventy-six, and the monthly expenses were only seventy
rupees, although three teachers were employed. Mr.
Hodson himself gave all the most important lessons. In
October a public examination was held before a crowded
audience.
Meanwhile Mr. Hodson had obtained a large plot of ground lying between the Fort and Lal Bagh Roads, and there, in 1836, a school building was erected which has been gradually enlarged into the present High School. For more than twenty years this school remained the chief educational institution in the province and many of the principal officials were trained in it.

I have purposely given these details, because, as an educationist, Mr. Hodson outlived the generation he had specially served, and there are now but few remaining who were under his instruction. Had he left India in 1838, probably his removal would have been more widely regretted than it was in 1878. But although few may now feel any personal indebtedness, the community at large will not wish to forget the man who first introduced English education into the province. There are now in Bangalore seven Colleges and High Schools, besides a number of Middle Schools, containing many hundreds of students and scholars, and all these have sprung from the Mission godown opened in 1834. It is difficult to realize that English education has had so recent and humble an origin.

The Missionary Committee in London, having determined to take up other stations in the Mysore province, directed Mr. Hodson to make a tour through parts of the country and collect all needful information. Accordingly, in 1836, he first made a journey towards the Northwest, visiting Tumkur, Gubbi, &c., and afterwards a much longer one to the Southwest, through Mysore and Coorg to Cannanore, and back through the Wynaad jungle. Mr. Hodson seems to have recommended Gubbi in the Tumkur District, Mercara in Coorg, and some other places as suitable stations. The Committee fully intended to occupy Coorg, but their purpose was never carried out, and work was afterwards begun there by the Basel Mission. It was decided that Gubbi should be the first station, and Mr. Hodson its first occupant. To us it seems rather strange that with the whole province before him Mr. Hodson should have fixed on Gubbi. The choice was not, however, made at random, but was in accordance with a clearly-defined principle. It was thought that European stations were not the most suitable for Mission work, and the object was to find a large and important, trading centre entirely free from European influence, and but slightly under priestly domination. Gubbi at that time answered well to such a description, for it was a place of much more
importance than it is now. Mr. Hodson reckoned the number of inhabitants at seven or eight thousand, while now there are only about four thousand. The weekly fair has also considerably declined. The place was, I believe, recommended by Captain Dobbs, who was then Superintendent at Tumkur.

Just before leaving Bangalore for Gubbi, Mr. Hodson opened a new chapel in the Artificers’ lines near the Fort. It was erected for the benefit of the people employed in the arsenal, and for their families. For several years it was well attended every Sabbath day, but was pulled down after the chaplain obtained a place for Divine service in the Fort.

Mr. Hodson arrived at Gubbi in April 1837, and looked out for land on which to build a Mission House. For a time he and Mrs. Hodson lived in a large tent kindly lent by Captain (now General) Dobbs. General Dobbs, in the interesting ‘Reminiscences of Mysore’ he has lately published, makes the following reference to these early days at Gubbi. He says, “Several amusing incidents occurred in connection with this beginning. The tent, which inside was thirty-two feet long by twenty wide, afforded ample and comfortable accommodation, having one side partitioned off. The possibility of a storm not having been taken into consideration, the tent pegs were not ‘bushed’ or secured, and the consequence was that the tent was levelled by the first squall of wind and rain, and the inmates buried under the thick heavy canvas. Mrs. Hodson was wont to humourously describe how she crept into her palanquin which was between the hhanats or tent walls. The hut was soon finished, and Mrs. Hodson, who had the gift of order and exquisite taste, arranged the interior of this temporary structure so as to make it appear like a drawing room. Everything looked nice and comfortable till a heavy fall of rain penetrated the roof, and obliged them to sleep at night under the protection of umbrellas. All this discomfort was looked upon as an amusing episode by the lively, bright-spirited little lady who, happily, at that time had no children to look after.”

Little inconveniences of this kind, which can scarcely be called trials, only added zest to the enjoyment of country-life, and I believe that Mr. Hodson was never happier than during his residence at Gubbi. Many pleasant
memories gathered around the station, and in later years he used to speak of it with much affection. At one time he seemed to have serious thoughts of returning there after his retirement to spend the remainder of his days. Village preaching was the kind of mission work he liked the best, and for this his new station afforded abundant opportunities.

The first year at Ghibbi was, however, a very broken one. In July, his health began to fail, and was not restored by a few weeks' change at Tumkur and Bangalore. In October, he had to leave his station a second time to spend four months on the coast. In 1838, he built a Mission house, and, on its completion in August, he and Mrs. Hodson were joined by Mr. and Mrs. Jenkins, who shared the house with them. The author of 'Grinx's baby' was a son of Mr. Jenkins, and was born while his father was at Ghibbi. Two brothers of Mr. Jenkins are also well known,—the Rev. Ebenezer E. Jenkins, who is one of the Secretaries of the Wesleyan Missionary Society, and Mr. D. J. Jenkins, Member of Parliament for Falmouth.

The months of the year remaining after the arrival of Mr. Jenkins seem to have been spent very busily. There was daily preaching in the town and surrounding villages; and a number of Kanarese schools were established. Most of these schools have been continued to the present. We have been allowed to retain all the educational work in the Gubbi Taluk, the Government having given grants-in-aid instead of establishing rival schools.

Gubbi has been a somewhat barren field of labour and has greatly tried the faith of the successive missionaries who have been stationed there. At one time it seemed possible that the one family gained in Singanahalli, a village near the town, might die off or remove before any of the other villagers had been converted. But prospects are brighter now. At Singanahalli there is a growing Christian community, and the last year of Mr. Hodson's life witnessed what, I believe, the first conversion in the town of Gubbi itself. In spiritual husbandry seed may spring up fifty years after it is sown, and we have not the slightest reason to despair of an ultimate harvest.

At the beginning of 1839, Mr. Hodson was removed from Gubbi and appointed to commence mission work in the city of Mysore. Mr. Male and Mr. O'Sullivan were his colleagues. At first their work consisted entirely in holding
out-door services, and conversing with inquirers about Christianity. In a few weeks, however, Mr. Hodson obtained an excellent preaching place in one of the principal thoroughfares, and in the course of the year two other wayside chapels were secured. Stated services for the heathen could thus be established, and another important department of mission work was initiated.

A few weeks after Mr. Hodson's arrival he was introduced to the Rajah, and during the whole of his stay at Mysore remained on very friendly terms with him. To the end of his life the Rajah entertained very kindly feelings towards his old friend. I had the honor of an interview with His Highness in 1866, the year before his death, and he then sent an earnest request that Mr. Hodson would come to see him on his next birth-day. During one of the visits to the palace a curious incident occurred, which I will narrate in Mr. Hodson's own words. For this, as for much of the information contained in this memoir, I am indebted to the papers on the Mysore Mission which he contributed to the first series of this periodical. The incident is thus described,

"A few weeks after Mr. Hodson's arrival at Mysore he was introduced to the Rajah and then at short intervals had several interviews with him. On one occasion the Rajah sent for him to put His Highness's microscope in order, and in the course of conversation afterwards the Rajah said, 'I understand you sometimes preach in the streets. I don't think that is at all respectable. Many persons who wish to hear would not like to stand in the streets. Indeed I should like myself to hear you preach.' Mr. Hodson replied, 'If I had a congregation, I would preach now.' The Rajah said, 'I will soon have a congregation for you,' and then without a moment's delay he gave orders for all the Brahmans and others who were near to be called. In a few minutes the Prime Minister and thirty or forty of the palace people stood respectfully before the Rajah, who said, 'Sit down and hear what this English Missionary has to say to you.' So (says Mr. Hodson) without delay I commenced, and endeavoured to show that all men are sinners, that all deserve eternal punishment; and that there is only one way of obtaining pardon, purity, and eternal happiness, namely, by repentance and faith in the merit of the death of Christ. I exhorted them to forsake the worship of idols and to worship the one true God. Towards the close of the address, I said, 'Your own Vedas teach you that there is only one God.
You Brahmans do not believe that an idol is anything more than metal or wood or stone. You do not believe that the worship of these things can benefit either you or the Rajah, but you persuade him to keep up all Hindu ceremonies merely for the sake of obtaining your monthly pay. The Rajah added, 'Certainly; that is true.' This incident is very characteristic both of the Rajah and of Mr. Hodson.

In Mysore, as in Bangalore, Mr. Hodson opened the first English school. The progress of this school was reported to the Rajah, who one day made many inquiries concerning it. About this time Mr. Hodson drew for His Highness a map of the Mysore country, and put the names of all the principal towns and villages in the Kanarese characters. This was the first map the Rajah had seen, and it pleased him very much. Before long His Highness generously offered to pay all the expenses of the English school, which at first were Rs. 120, but were afterwards increased to Rs. 177 a month. The Rajah was willing that the Scriptures should be taught as usual, but he wished the school to be called 'The Rajah's Free School.' In October 1841, the first public examination was held in presence of His Highness, the Resident, and a number of English and Native gentlemen. Ninety boys attended and the examination lasted from twelve o'clock to half past three. All the boys in the first class, before leaving the palace, received presents varying from ten to four rupees. The scholars in the other classes were rewarded in proportion. Six silver medals were also given to deserving students. Those seem to have been fine times for boys learning English. No fees; books provided; and handsome presents into the bargain!

Several vernacular schools were also established, and the work generally was in vigorous progress. But in 1842, Mr. Hodson's health failed more seriously than when he was at Gubbi, and he was obliged to return to England.

J. Hudson.

(To be Continued.)
Judging from personal experience, the missionary is but seldom seen ‘at work’ by his fellow-countrymen. Not that the missionary is not to be found engaged in work, but it seems as though his fellow-countrymen are too much engrossed in their own concerns, or have too little zeal for the salvation of the natives of this land, to evince much interest in the labours of the missionary. Be that as it may, the normal state of the missionary is one of work, as it ought to be, and if persons will not come to witness our mode of operations, it may not perhaps be thought egotistic, if we, very modestly, venture to give a few incidents connected with our every day work.

The poor padre, whose duty it is to preside over the educational department of some town, has often very little sympathy from good Christian people, because they think he is not doing real mission work, whatever their ideas of that may be. In order to show what is being done in our schools to lead the youth of the country to Christ, and to give some idea of the way in which the young Hindu mind receives the truths of Christianity, I venture to give a few notes from jottings made in my journal at different times, thinking they may not be uninteresting to the readers of the Harvest Field. There will be very little unity in the treatment of the subject, but it is hoped that a few incidents taken at random, illustrating the working of the minds of Hindu youth, may prove useful, and prompt some perhaps to breathe a prayer to Him, in whose hands are the destinies of all, that He would lead these young men into the paths of truth and right.

The missionary generally selects a Gospel for the study of the young men, because it enables him to bring more prominently before their minds the perfect purity and exalted character of the person of our adorable Redeemer, and to press His claims upon their hearts and consciences. And these mutual studies—for the lads do study the Gospels—and these mutual conversations—for often the lads talk very freely—are very helpful to cheer the missionary and to mould the minds and hearts of the rising youth.

A short acquaintance with an Anglo-vernacular school soon convinces one that the Hindu student has characteris-
tics that broadly differentiate him from his English fellow-
worker. In the first place he goes to school to study, and as
a rule requires very little "spur" to make him work hard. It
is true there are lazy boys in every class; but there is gene-
rally an intense desire manifested to obtain a good position
in the class, or to get promotion from year to year, whether
it is deserved or not. A lad comes at the beginning of the
year who has completely failed in every subject in which he
was examined, and most persistently demands promotion to
a higher class. He will promise to study day and night; he
will employ every effort to make up his deficiencies. "Try
me, sir," he says, "for three months, and if I fail then, you
may 'deprorate' me." The truth is that the Hindu student
wishes to appear well in the eye of his relatives and friends,
and he will resort to all sorts of artifices to gain his end.

The methods of study common among the boys are certainly
not of the best. Like the eat, in the story of our childhood,
they have but one method—to them an unfailing one—
_viz., that of committing everything to memory. Hence very
often Scripture, English, Euclid, History, Geography are
stored up in their capacious memories in the most heterogene-
ous fashion, and the consequent confusion is manifest in the
most astounding and ludicrous answers. As the Hindu
youth thus trusts to his memory almost entirely, it is very
easy to make him acquainted with the facts of Christianity;
but as he is conservative in his nature, it is very difficult
to make him think rationally about them. If he does think,
he soon gets into a state of perplexity which requires very
careful guidance to set him right. He is, however, prepared
to study any subject in which he may pass an examination.
A subject in which he is not to be examined, however useful
or important it may be, has no charms for him. As a rule,
the passing of an examination—whether Middle School,
Matriculation, F. A., or B. A.—is the _ultima thule_ of his
aspirations. Hence the Peter Cator and Dobbs' Scripture
examinations lead many to study the Scriptures with praise-
worthy diligence in the hope of getting a prize. So eager
are some that they will commit a whole Gospel to memory
and do their best to understand it.

The Hindu boy is generally very obedient. He requires
very little "stick" to keep him in order. His animal
spirits are not high; he is not overburdened with a large
stock of surplus energy; and hence he quietly pursues his
way, caring but little for athletic sports or boisterous
At Work.

The typical student is one who comes to school with the deliberate intention of passing some examination, who bends all his energies in that direction, heeding but little the charms that would seek to draw him aside from his object. He is not perhaps studiously inclined by nature; but he thinks his education will help him to obtain a better situation, and so he throws himself heart and soul into his studies. And it is to such minds that the missionary in the school has to bring the truths of the Christian religion.

The facts of our religion are generally received without any objections, because they appear so thoroughly reasonable when compared with what the Hindu has to receive as facts. Still, the thoughtful among the young men in the upper classes of a school do find difficulties, which are not easy to overcome, and present objections which are not always readily met. One morning, while we were talking about the Bible, one intelligent young man wanted to know why there were two Testaments. I told him the Old Testament was a revelation to the Jews which foreshadowed, and was completed by, the New Testament. He found it difficult to understand why there should be a gradual development of revelation, and his questions were after this pattern:—“Why did not God make a perfect scheme at once? Why did God choose the Jewish nation for the purpose of making known His will? Was He not partial in selecting them and neglecting other nations?” These questions represented real difficulties that presented themselves to this young man’s mind, for he had been enquiring into the claims of Christianity for two or three years; and it was not easy to show that a gradual revelation was in harmony with God’s usual method of working, and therefore probably the true one.

Christianity presents to the world the conception of a perfect God, in whom all the attributes are so harmoniously blended, that one does not overshadow or destroy another. In this perfect conception lies a difficulty to our finite minds. Justice and mercy are two attributes possessed by God in perfection: the blending of these seemingly opposite qualities is a mystery. The difficulty arising out of this union has frequently been brought to me by some of my students. They can understand a God perfectly just, visiting transgressors with vengeance, and rewarding the righteous with eternal bliss; for their own doctrine of transmigration is but a hypothesis, carried to its absurdest limits, for maintaining the impartial justice of God. But they cannot
see how the attribute of justice can be tempered with “mercy’s mildest grace,” and how the Cross of Christ is the grand means of reconciling all things to God, “whether things upon the earth, or things in the heavens.” To their minds, mercy brings with it a semblance of weakness and injustice, and the laying of chastisement upon the innocent so that the guilty may escape is to the mind of the young Hindu, as it was to the Jew and the Greek, a “stumblingblock” or “foolishness.”

“Providence, foreknowledge, will, and fate,” are subjects that have a wondrous fascination for the minds of some persons who love to revel in the abstract realms of thought. The discussion of these subjects has divided the Christian Church into two great parties; and in all lands diversity of opinion respecting them has prevailed. The commonly accepted idea in this country, however, is that of fate. Man is powerless to help himself out of the position he has been brought to by his previous births. When these young men are told that their salvation depends to a very large extent upon their own free will, they are naturally prepared to dispute the point; and the reconciling of God’s foreknowledge and absolute power with man’s ability to do as he pleases within certain limits is a difficulty that staggers them. It brings a new idea of responsibility to them, and thus awakens thought. To guide them through the mazes of many of these perplexing problems, one has need of all the wisdom one can get, to make things plain, and of all the patience one can muster, to repeat “line upon line, precept upon precept.”

Difficulties of the kind I have referred to are such as have troubled thinking minds in all ages. Other objections that one sometimes meets with are of a more captious nature, and often carry their own refutation in themselves. One morning I was gravely told by a boy that I was committing sin in trying to persuade the lads to become Christians. His reason for the statement lay in the fact that the Bible was plainer and more easy to be understood than the sacred books of the Hindus, and hence he inferred that those who became Christians had not examined both sides of the question. He evidently thought it was possible that undue personal influence might induce some who had not fully considered the question to become Christians. We seek to use our influence to persuade them to become Christians; but we always show them the difficulties and dangers, as well as
the hopes and joys, that lie before them, and leave them to make their decision.

Another objection I have often met with from the lads is that Christianity favours cruelty, in that it sanctions the slaughter of animals for food. This objection comes of course from the vegetarian section of the Hindus. I believe the utter disgust and loathing with which they regard flesh meat is no mere fancy in many cases; and they cannot think that a religion which tolerates what is so obnoxious to them can possibly be true. I shall not soon forget the disgust that was depicted upon the countenances of a class of lads, as I broke an egg before them to illustrate what animal albumen was. Only two of the whole class had seen the inside of an egg before; and one lad wanted to know if there was blood inside it! All Brahmans have not the same strong aversion to flesh meat; for one day one of my lads came to me and asked me to get him some mutton, as he wished to know what it was like; but I would not of course help him to break his caste secretly, however vile and infamous the system may appear to be. The charge of cruelty can be retorted upon them; for their sacred books sanction, nay command, the sacrifice of animals on certain occasions. It avails little to tell them that the animals are put to death in as painless a manner as possible. "Is it not cruel to take away life?" is their question. The argument, whatever it may be worth, that man by the formation of his teeth is intended to have both an animal and vegetable diet, carries greater weight with it, and they know not what to say in reply. It is very strange that while the Hindus hold all life to be most sacred, they will treat animals in the cruellest manner. I have seen a cow, with its leg broken, dragging itself along in the most painful manner; yet no one would think of killing the animal to put it out of its misery—that would be a great sin!

A lad on one occasion said that one reason why they should not become Christians was that the people would have nothing to do—there would be no sects or divisions to quarrel over! Evidently the lad knew very little of the unhappy divisions that rend the Christian church, and the bitter animosities that are kept alive in a religion that is one pre-eminently of peace.

Besides difficulties that come naturally to thoughtful minds, and difficulties that are captiously brought forward,
one has to meet difficulties imported from the west, through infidel, secularist, or materialistic writers. One morning I was certainly taken aback to hear Hume’s celebrated argument against miracles brought forward in a most familiar way by a purohita, or family priest—a young lad of some 18 or 19 years of age! Miracles were contrary to the constant experience of men, and therefore the belief in miracles on the testimony of a few was not to be accepted in preference to the constant experience of mankind. Arguments of this kind are not easily refuted in a way readily comprehensible by lads; but the attempt has to be made, and forms by no means the easiest of the school-missionary’s tasks.

On another occasion two young men came to me, and wished to ask me a few questions. Having given them permission, one of them began by saying that every effect must have a cause. To that I assented. His next proposition, delivered in the most confident manner, was a quotation from Professor Tyndall to the effect that there was nothing supernatural. I reminded him that Professor Tyndall’s assertion of a thing did not by any means prove its truth, and I objected to the statement entirely. From these two propositions he wanted to show that the miraculous birth of Christ was impossible. He had determined beforehand that the supernatural was an impossibility, and the miraculous birth of Christ must therefore be of the same class.

Such objectors seem utterly to forget how similar arguments tell with ten-fold force against their own system. They little think that every argument of this kind pointed against the Christian religion, comes with far greater power against a system which will not allow itself to be examined, for fear of crumbling to pieces in the operation. Such objectors are generally lads who have a little learning and who are desirous of displaying it. Give them time to talk and they will soon contradict themselves, and reveal the hollowness and insincerity of their aims.

By thus meeting objections—whether real or captious—the school-missionary has a capital opportunity of exposing fallacies, and of guiding the minds of the young men to sound propositions on which to build their faith. He will not fail at the same time to show how the Christian system is in harmony with the highest reason and the truest philosophy, and thus dispose the minds of those lads to investigate the oracles of God.
GATHERED SHEAVES.

II.

GURUMURTI.

Gurumurti, whose name before baptism was Rámanna, was by birth a Brahman, and by religious education a pantheist. He belonged to the Smarta sect, than which none is to be found more tenacious of its beliefs or more stubborn in its conservatism. For minds of a spiritual and mystic type the Smarta creed has a singular fascination, by reason of its contemptuous denial of things seen, and its vigorous assertion of the sole reality of the unseen. It tells us that this world, to gain which men drudge so weariedly and yet so unceasingly, is after all not worth our toil. It is an utter unreality, a sheer illusion.

Nothing is, but all things seem,
And we're the shadows of a dream.

Its cardinal principles are that the Supreme Spirit is the one true Existence, albeit impersonal; and that this apparent universe, like a sunbeam, is nothing in and by itself, and must ultimately and consciously be absorbed into the sole fountain Luminary, the Paramátma. Before the Universe appeared, say the Smarta philosophers, only Paramátma existed. After it has disappeared He alone will exist. Therefore here, in the middle, nought is but Paramátma. Thus in reference to the three tenses,—and speculation can go no further,—the Supreme One alone is.

To ordinary English readers all this must seem very strange and prove very puzzling. Indeed to many who have carefully studied it for years the whole system is still a bewildering labyrinth. But it is less difficult to understand the practical influence of such a creed. A theory which identifies every individual as a real though unconscious part of the impersonal Deity, at once destroys responsibility. "I do not exist," says the Smarta. "What I seem to do, can be in no way charged to me. All energy dwells in the Supreme, and all deeds are His." Thus, too, is effectually closed the avenue to all "conscience of sin." Indeed the existence of sin and that of merit are alike denied, constantly and consistently, when our philosophers argue according to what they consider the absolutely true; but they have a "practical" theory (vyavahárika) which permits them in ordinary
Gathered Sheaves.

life to accept and act upon the distinctions of right and wrong. It will be readily perceived, then, that the missionary, when dealing with those who thus deny the existence both of sin and of responsibility, has but little ground of appeal left to him; and it will be felt how peculiarly unwelcome must Christ’s Gospel be, which would replace such unanxious security by a disturbing consciousness of guilt.

Away in a little village near Kortagiri in the Tumkur District, Ramanna passed the first 17 years of his life, being indoctrinated in the beliefs which I have just sketched. Nothing different was ever presented to him. None appeared, in that secluded spot, to confute, or even question those doctrines which the unchallenged reiteration of generations had made venerable, and, in the popular esteem, axiomatic. Confident in his creed, Ramanna, in his 18th year, left his village, and visited at different times, and for longer or shorter periods, the mission stations of Hassan and Chikmagalur. There he several times heard the Gospel preached, but was not particularly impressed with it. He says that he looked upon Christians as proud sectarians whose sole object was to humiliate all other castes and thereby enlarge their own. Coming at last to Gubbi he found that regular services were being held in the Petta Chapel, and in the fulness of a bigot’s zeal he attended them with the sole object of casting public ridicule on the missionary and catechist. He even, on some occasions, descended so low in his expression of contempt and hostility as to throw stones and cowdung at them!

The Gubbi festival came round—a festival which had previously become historical in our Mission in connection with the conviction and ultimate conversion of Gnanasamjiva.* Those who have once been present at that festival are not likely soon to forget it. I remember well my own visit to it, in company with Manuel, the Native Minister, and others. It was a magnificent night. A gentle breeze fanned our previously heated foreheads. Not a cloud darkened the sky. The moon was “riding in her highest noon”, and by reason of her exceeding brightness no star peeped forth save Venus. As we passed through a long avenue of trees the ground was beautifully flecked with silver; while trees, temple, car and people, wore a strange unearthly appearance. Truly “it was an eve of Heaven’s holiest mood”!

When we reached the road leading to the temple, we fell in with streams of people many of whom had walked 20 and 30 miles. Around the great car, and on the green hard by, some were sitting and others sleeping in the calm moonlight—all waiting for the event of the night to begin. And what was that event? About midnight the beating of the tom toms and the sound of wild piercing bagpipe-like music announced that all was ready. With much burning of incense, waving of lamps and chanting of sanscrit *slokas* the idol was carefully lifted from the throne which he had occupied during the year, carried round the temple, and then borne in irregular procession to the gorgeous car which had been prepared for him. Three times did the procession march round the car; after which, to prevent the too-great fatigue of Gubbi-appa, he was placed in a sort of swinging seat suspended from a cupola erected close to the car. Here for a time he was rocked to and fro, music and dancing accompanying, and numerous prayers being muttered or shouted, as best pleased the individual taste. In about 15 minutes the idol was once more lifted and this time placed in the car. And now all was expectation and excitement. The torches were replenished with oil; priests stood around fanning mosquitoes from the idol; large numbers of able bodied men seized two stout ropes which were attached to the car, and the signal was given to start. When the car first creaked, as the ponderous wheels began to revolve, the whole multitude set up one long shrill shout. Showers of limes, plantains, and other presents from the devotees fell upon the car, while numerous fireworks lit up the air with brilliant and varied lights. Altogether it was a strange scene. Long white flowing robes; graceful turbans; dark but earnest faces; a cumbrous car; a grim idol; and overhead, by its calm grandeur rebuking the whole pageant and calling man to adore his Maker, the full orbed moon.

These festivals afford invaluable opportunities for sowing the seed of God’s Truth broadcast over a very wide area in a short time, alike by preaching, the selling of tracts and the distribution of handbills. The services are not always allowed to proceed quietly. There are occasional murmurs of dissent, and frequent questions, three or four in different parts of the crowd at the same time shouting out their hasty criticism. Much patience is needed by the preacher at such times. Gurumurti has told me that it was the forbearance and quiet good humour of the catechist which first
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disarmed his sincere but impertinent opposition, and during that festival preaching, he, for the first time, began to feel that there was force in the Gospel. Then he bought some tracts and a copy of the Gospels, and, as he read, he found repeated mention of that which his own pantheism had taught him was impossible, or at least had led him to ignore—sin. Not that he wanted to believe it; but the evidence of his own life and the testimony of an awakened conscience strongly confirmed the message of the books. Conviction deepened, and he began to see that if he were a sinner and responsible for his sin, he needed some way of escape from its consequences. The Gospel told him of Jesus Christ, and his own heart told him that this Jesus was the very Saviour he wanted. But what about his father and mother, and all his caste people? How should he sever himself for life from the home obligations and companionships which had been growing upon him all these years?

Questions like these would be serious to anybody; but to a Brahman they are especially so. He has never been taught that between principle and conduct there should be any vital connection. Advice and example have both forced upon him the belief that expediency is the true rule of life, to which all conduct must shape itself; and it was a strange hour for Rāmanna when he found that conviction was becoming imperious, and urging him irresistibly to a course so manifestly opposed to his present self-interest. What should he do? The decision was a trying one, but at last he made it; and one day early last year he appeared at Tumkur and asked me for baptism. I had seen him before, for he had opposed me in some of my services; but I had no distinct recollection of him, and listened to his story with a sort of incredulous wonder. But a careful examination of his views, and observation of his conduct, convinced me before very long that God's hand was in the matter; and, after warning him of the hatred and opposition he would encounter, and being assured that he had fully counted the cost, I gladly received him into the Christian church under the name of Gurumurti.

As we anticipated, his friends were greatly exasperated; and naturally so. Had he not, in their view, wantonly broken through every filial and religious obligation, disgraced his high birth and dishonoured his relations? They came to Tumkur and remonstrated with him, but it was in vain.
He bore their reproaches with patience and answered their questions well. A little later I had occasion to take him to Gubbi with me, and there his father, mother and brothers came to see him. The mother wept, and pleaded with him, by all the love which she had bestowed on him through his whole life, to return with her. When this failed the others abused him very angrily, and told him he had ruined himself and them. But he asked how? Was he less affectionate than before, or was his conduct less satisfactory than in the old time? Had he not rather left his sins and given himself to the one true God? They left him sadly disappointed, and very angry; and, in accordance with their religion, they called together their people, burnt their son in effigy, and pronounced him thenceforth dead to them.

Some months after Gurumurti's baptism I baptized another young Brahman in Tamkur. He came full of hope and joy, his only sorrow being occasioned by his having to leave his old mother and his home. The case was full of promise, but, alas! our hopes were doomed to disappointment. After baptism he went with some of our Christian people to their home, and early next morning his friends came to the house and took him away by force. We expected opposition, but nothing so serious as actually took place, otherwise we should have sheltered him in the Mission compound. All our efforts to find this young man, Gnanayya, have hitherto failed, and although search has been made for him in several taluks, I have never seen him since the moment I said good bye to him at the chapel door. Who knows how often the hearts of God's servants in this country have to mourn in this way! It is impossible to say where he may have been sent, or what may have been done to him by his infuriated relatives.

There was a report, however, in the town, that this young man had been again received into caste. If true, it was a most unheard of thing; but the friends of Gurumurti, hearing the report, hastened to Tamkur one Thursday evening. They arrived at the schoolroom while a lighted service was being held, and calling him out they begged him to go with them to the guru who was said to have received Gnanayya, so that he might be reinstated in his caste. But he quietly, yet with unwavering determination, refused to listen to them. He had found the great Guru, Jesus, to be all he needed, and did not wish to seek any favour from their guru.
Hostility has now ceased, and Gurumurti is able to live out his convictions undisturbed. His friends speak to him kindly when they meet him, and we are not without the hope that some of them, too, will be yet won for Christ. Last month he went with me to Badachaudanahalli to be present at the celebration of the marriage of one of our Christians. His sister is married to a Brahman in an adjacent village, and as the people had not seen him since his baptism, his visit caused much excitement and some consternation. During the day, the sister and her friends came to him and asked him many questions as to how he lived and what he ate—evidently thinking that he could not have changed his religion without having also changed all his old habits and customs! It was a striking thing to see him joining in the genial happiness of a Christian wedding almost within a stone’s throw of the home where he had so often gone through the dull routine of idolatrous rites.

A few days later Gurumurti was himself married to one of our Boarding School girls. He is giving us much joy by his quiet consistent Christian conduct, and by the interest he manifests in efforts to bring others to the Saviour. He is still a comparatively young disciple, and our knowledge of the deadening influences of surrounding idolatry, and of the peculiar temptations of this country, makes us rejoice over him, and all other Christian young men, with trembling. But we trust that with God’s blessing he will steadily develop gifts and graces that will enable us to use him largely for the furtherance of Christ’s kingdom in the Mysore.

G. W. SAWDAY.

GLEANINGS.

BABU KESHUB CHUNDER SEN, “a servant of God, called to be an apostle of the Church of the New Dispensation,” signalised the opening of the year by issuing an address “from the holy city of Calcutta....to all the great nations in the world and to the chief religious sects in the east and the west.” “The Minister” believes himself possessed of a message for humanity, a message, the acceptance of which shall dispel all jealousies, heal all strifes, unite all creeds, and blend the whole world’s music into one grand harmonious psalm of the Fatherhood of God, and the Brotherhood of Man. The style of Mr. Sen’s letter is largely in imitation of the prophet Isaiah, and the substance of it may
be very concisely given. Repudiating religious sectarianism as the fruitful source of the world's multiplied evils, he announces it to be God's will that now the reign of love and unity should begin. As there are many instruments yet but one music, many limbs yet but one body, and many nations yet but one blood, so, he assures us, amid many churches, God desires but one Church, the Church Universal of the New Dispensation, "which He hath already planted in this land" of India. The basis of this Church is Universal Love, and its cardinal principles Morality in life and Universal Toleration in doctrine. Here is the efficient instrument for mitigating prevalent friction, for reconciling apparently irreconcilable discrepancies, and for "harmonising all prophets and all Scriptures in beautiful synthesis." Like a liberal eclectic he urges us to "gather the wisdom of the east and the west, and to accept and assimilate the examples of the saints of all ages;" and he promises that thus "the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity and the highest purity of the best men of the world" shall be ours.

The letter has some merits, not the least of which are that it is written in strong, clear, and rhythmic English; that it breathes an earnestness which rises sometimes almost to passion; and that it touches an ancient and universal evil. Its assumptions are as large as its merits, and a good deal more striking. It speaks of a new "apostleship" and of Mr. Sen's headship therein—"me and my brother-apostles"; while it implies further that divine communications have been granted in recognition of that headship. Its message is the old one of "peace on earth" based on God's Fatherhood and man's common brotherhood; but all the deep meaning and efficient force which Christ imparted to His revelation of those doctrines are wanting here. To attain the unity which Mr. Sen urges, conviction must be slaughtered, and peace must be deemed more precious than truth. That was not Christ's method. He proclaimed no empty truce based on a compromise between Truth and its enemies. "Let the fight wage, Plunge in the sword, and babble not vainly of an impossible peace. Only when Truth shall have smitten every opposer, and slain its last and strongest foes shall peace be possible and worthy. And the full expression of that peace shall be love and unity." Thus shall be won by glorious conquest what Mr. Keshub Chunder Sen desires from inglorious compromise.

Since issuing his New Year's manifesto, Mr. Sen announces that he has received a divine command to make a pilgrimage round the world. He feels that the religion of the New Dispensa-
tion is not understood as it ought to be, and in imitation of the Christian Apostles he is going forth to try to "disciple" the Western nations. It is suggested that he anticipates for his cause a much more rapid extension in this country if only he can enlist the sympathies of some of the advanced thinkers of Europe.

It is interesting to find that native ladies are beginning to attempt for themselves what their European sisters have been striving for some time past to accomplish for them. A Society called the *Arya Mahilâ Samâja* has been formed, consisting of a number of Mahratta ladies headed by Panditâ Râma Bái. The Society seeks (1) to diffuse female education more widely, (2) to aid the abolition of injurious customs, particularly early marriage, and (3) to aid and encourage all efforts aiming at social, moral and religious elevation of women. When the Education Commission visited Poona, the President, Dr. W. W. Hunter, was invited to a meeting of this Association, and there to his astonishment he found himself introduced to an assembly of 280 native ladies. Most of them belonged to the Brahman caste, and all were unveiled, even though many European ladies and gentlemen were present. It will be long before such Associations will be widely possible; but the establishment of one is significant and promising.

An important and promising effort is being made in Bombay to secure for that city the services of two or three fully qualified English lady doctors. A guarantee fund of Rs. 30,000 is required before the scheme can be considered safe; but already, in a few days, subscriptions to the amount of Rs. 18,000 have, we hear, been received or promised. This, of course, is merely a local and tentative effort; but if the plan succeeds we shall probably see a movement towards the formation of an Indian fund for the same purpose. Nothing could indicate more plainly the special channel into which lady mission workers, and Ladies Committees at home, should direct their energies. How is it that the hint thrown out by Mr. Lidgett last year, in a speech at the Centenary Hall, has not been noticed and acted on? He asked if Methodism had no ladies of independent, or almost independent, means who would be willing to study medicine for two or three years and then come to find their life work among the women of India. The question should be reiterated with accumulating emphasis until it has been heard all through Wesleyan Methodism. We doubt not there are many such, if only the way is set before them. *Our Church can do what any other can,* and in this matter the lead has already been shewn. The time has passed when our wealthy people may be missionaries merely by
God is calling them to personal service in the mission field, and calling the daughters as well as the sons. This subject should not be allowed to sleep.

Mysore has been thrown into excitement by the death of the Dewan, Mr. C. V. Runga Charlu, c.i.e. It is not yet two years since the English Commission was abolished, but the Dewan had made the utmost of his time, and had begun to control not only the departments but all departmental details, from his own office. He was a man of eager spirit, high ambition, unresting energy, and not less a man of large and various ability. He was sincerely anxious to stimulate native energy and develop native resources. He heartily favoured social reforms within orthodox limits, and was especially anxious for the spread of a discriminating education for girls. He was himself the inspiring spirit of the first indigenous attempt in this matter, and frequently gave much time to the consideration of questions affecting the Maharani’s Girls’ School in Mysore city. About Mr. Runga Charlu’s State policy opinions widely differ; but all agree that he was a man of uncommon force and unquestionable talent, and that so far his removal distinctly and seriously impoverishes the governing power of this struggling Province. He died comparatively young, probably a martyr to his tireless zeal. The Wesleyan missionaries in the Mysore will wait with prayerful interest to hear who is designated as successor to Mr. Runga Charlu.

H. E. the Governor of Bombay, as Chancellor of the University, when speaking at the recent Convocation, uttered some very timely words in reference to the absolute religious neutrality of the Government in this country. He believed that the education given in Government Schools and Universities was meant by Government to be simply secular, and this, he contended, not only to the exclusion of directly religious, but equally of anti-religious teaching. He referred to public complaints made, both in Calcutta and Bombay, to the effect that in many Government institutions instruction is being given which militates against all religions; and this he held to be a distinct breach of neutrality. He expressed the hope that “never, under the auspices of the British Government, would there be sanctioned or tolerated teaching which is opposed to those supernatural beliefs which actuate all religious organizations, and which give to morality the support of the reliance on a higher Power, and the encouragement of immortal hopes.” His Excellency’s words have given offence, we hear, in some quarters; but they were spoken neither too soon nor too strongly.
The members of the Oxford Mission in Calcutta have recently organised themselves into a special religious Order under the name of "The Oxford Brotherhood of the Epiphany." Four of their number were formally admitted by the Bishop of Calcutta, and to one of them, as the Superior, were committed the Constitutions. The Order is to consist of Mission Celibate Priests, and it is instituted for the purpose of extending Christ's kingdom among the natives of India, "first, by eucharist, prayer and fasting, and second, by study and work amongst them." The members of the Oxford Mission are manifestly in earnest, and we cannot but respect this last movement on their part as an additional evidence of their devotion. Moreover there is very much to be said in favour of a solemn, voluntary and combined dedication of themselves by a number of Christians to one special work. But why vow celibacy? Surely it would be enough to practice it, each one as he felt able, and at the same time to leave open the Brotherhood to equally excellent men who nevertheless prefer marriage! And then again, why, in the means enumerated for extending Christ's kingdom, is preaching omitted? "Prayer," by all means; "study and work," of necessity; and even "fasting and the eucharist," if they will. But why should preaching be discarded? In St. Paul's time "it pleased God by the foolishness of preaching to save them that believe," and we have no subsequent indication that God has set aside this instrumentality, even in favour of "the eucharist." Indeed the Oxford mission men themselves were originally sent out to lecture to the educated natives of the Indian metropolis. But their success was only moderate at the first, and that soon waned; so now they seem disposed to let it go altogether. In this respect they might profitably go to the Salvation Army for a lesson.

The Indian Baptist says that a gentleman in a Public Office in Calcutta recently enquired of all his clerks as to where they had been educated, and in the list thus obtained he added his statement as to the character of each. The result was remarkable. Out of those educated in Missionary Colleges 9 are put down as fairly honest and good, and 3 are otherwise; while out of those educated in other Institutions the honest and good number 3, and those who are unreliable number 13. If the gentleman's estimate of the character of his subordinates is trustworthy, the record speaks well for the general moral influence of Missionary Institutions.

Last month the attention of the readers of this Magazine was called to the wonderful success of our mission in Fiji. Scarcely
less rapid in its growth or less remarkable in its history has been
the work of the L. M. S. in Madagascar. It is only twelve
months since the first Malagasy who ever learnt the alphabet
died. He was born in 1810 and was 10 years old when the first
missionary landed in the island. Since then the language has
been reduced to writing, the Bible translated and circulated, a
literature formed, and 1,200 churches established in which are
more than 70,000 members, of whom the Queen herself is one.
Surely this is a nation well nigh born "in a day."

THE MADRAS DISTRICT MEETING.

The Annual Committee of the Madras District met at Roya­
pettah on January 4th, and continued in session until January
20th. All the European and Native missionaries who are now
in full work were present, with the exception of those from the
Nizam's Dominions. It was arranged that they, along with our
Chairman, should hold a separate "sectional" meeting at the
close of the one in Madras.

We were thankful to be able to welcome important and oppor­
tune additions to our staff of workers. In March last the Rev.
W. Goudie arrived from England to take charge of the Black
Town English Church. In July the Rev. J. V. Benjamin was
transferred to us from the North Ceylon District, and appointed
pastor of the Tamil church in Madras North. Our most recent
arrival is the Rev. W. H. Findlay, M.A., who, after having
been for some time Assistant Tutor at the Richmond College, is
now about to enter upon Educational work in Negapatam.

On the other hand we have some serious losses. During the
whole of last year the Rev. R. Arumanayagam was unable,
through ill health, to do any work, and he has therefore been
placed on the list of Supernumeraries. It is with very great
regret, too, that we contemplate the speedy departure from
among us of the Rev. A. F. Barley of Negapatam. For more
than 15 years, without any prolonged break, he has been at
work in the District, and during the greater part of that time in
Negapatam. He has wielded a wide and varied influence alike
as a vernacular preacher and as an educational missionary, and
has set in motion forces which will be powerfully felt long after
he has left. In our District meeting he has ever been the
advocate of a cautiously vigorous policy, and his counsels have
The Madras District Meeting.

always carried great weight. He is beloved as a man and honoured as a missionary, and he leaves, with our affectionate good will, for a furlough which he has well earned, and which his health seriously demands.

The numbering of the people was reckoned to David as a great sin; but in these days of vast organizations and clamorous committees it has become a necessity. Towards the close of the year schedules abound to such an extent that they worry the missionary by day and harass him in his dreams at night! Specially irksome are they to one who has no taste for “dry” statistics, and a man needs a tender conscience faithfully to give all that is required for reports. At the same time we all recognise the importance of the figures demanded, and on the whole they may be regarded as thoroughly reliable. This year, irrespective of Hyderabad (which will make separate returns), our District numbers 522 native members of Society and 145 English, being an increase of 55 among the former, and 9 among the latter. In addition there are 167 natives and 9 English on trial for Church membership. There have been 132 baptisms during the year, of which number 46 were adults; and there are now 57 under instruction for baptism.

What with the Educational Commission, the evidence of experts, the speeches of eminent men, and the discussions by the press, the question of education in India has been so prominently before the public for some time that many are growing weary of it. Happily we are not called upon to discuss the general question, for our policy was settled long ago, and year after year we have steadily and successfully striven to carry it out. That policy is summed up in a sentence—to convey sound Christian instruction to all classes who will put themselves under our influence, as far as ever our means will permit. We have now 66 Day Schools with 4,266 scholars, as against 65 Schools with 4,260 scholars last year. Thus the increase is but small. On the other hand the standard of several of the Schools has been raised. For instance, the school at Madrantakam which was opened in 1879 and has been growingly successful, has this year been raised to the standard of a First Grade High School by the opening of a Matriculation class.

At Negapatam our educational prospects are very bright. The new school building has recently been completed and the Rev. W. H. Findlay, M.A., has been specially appointed by the
Committee to take charge of the important Institution there. Concurrently with these events the only College previously existing in Negapatam has been removed elsewhere. When a proposal was made, therefore, that a College department should be opened in connection with our own High School; the District Meeting, influenced by such a conjunction of favouring circumstances, heartily agreed. So a new departure is being made, and Wesleyan Methodism is about to attempt her part more adequately in permeating the higher classes with evangelical truth, and in shaping the larger destinies of this country. A Normal trained native Christian graduate has been appointed as headmaster.

Of late years considerable attention has been paid in this District to Sunday-Schools. We rejoice to report this year 32 such schools, with 1,534 scholars, being an increase of 7 schools and 212 scholars on the previous year. A little careful effort may, we believe, extend our operations in this direction indefinitely, and we are quite certain that there can be no more efficient evangelizing agency.

There has been much in our review of the year's work to humble us; much to make us cry mightily unto God for His quickening and strengthening hand to be placed upon us. We have all felt the need of a fuller consecration, a more steady and tenacious zeal. We are gladdened by the successes which God has permitted us to achieve; stimulated into more anxious activity because those successes are in no wise commensurate with our own wishes and His promises. We seek, for Christ's sake, to become a commanding influence, and are willing to learn anything that will help us to this end. We bring all our methods to God, and ask him to charge them with the divine electricity. Then they shall not fail of a force which none of the powers of darkness can withstand.
The annual missionary meeting in connection with the Royapettah Tamil Church was held on Monday, January 15th. The attendance was most encouraging, the chapel being well filled. The Rev. H. Little presided; the report was read by the Rev. P. J. Evers; and addresses were delivered by the Revs. J. V. Benjamin, T. Balavendrum, and G. Hobday. Considerable interest was awakened during the progress of the speeches, which expressed itself at the close in a very good collection.

Bangalore (English.)

Nowhere is the Week of Prayer at the beginning of each year observed more heartily or more successfully than Bangalore. As it is concurrent with the sittings of the Wesleyan District meeting, our missionaries are always able to take a full share in its exercises. This year the L. M. S. missionaries were having their annual meeting also in Bangalore, and contributed largely to the interest and success of the week’s devotion. The attendance throughout was excellent; God was manifestly present; and the gain to the Bangalore churches in individual strength and in the spirit of union should be evident all the year through.

The Bangalore English Sunday Schools have just had their annual treats. The Scholars from St. John’s Hill were for the fourth time taken to Kadgudi, 12 miles by rail, and spent there an immensely enjoyable day, unmarred either by accident or unpleasantness. Most of the money expended had been collected by Miss King and other teachers. A little later in the month the Cantonment scholars had their turn at the Lal Bagh. Those who had no vehicle of their own were conveyed there, as on previous occasions, in military sick carts generously lent by the Commissariat Department. Once arrived, the young life burst forth in noisy exuberance and all went “merry as a wedding bell.”

The distribution of prizes in connection with the Girls’ Day School in this circuit, took place privately on Jan. 22nd. Only the parents of the girls were invited on this occasion, and the proceedings were as informal as possible. Two reports were read by the Rev. E. R. Eslick. The first was from the Government Inspector who expressed very great satisfaction with the work done in the school by Miss Whitwell and
her assistants. The second report was from the Rev. B. Robinson who fully confirmed all the Inspector had said, and spoke with high commendation of the “painstaking teaching.” In the highest class two prizes were won by Miss Nancy Farmer, one for class marks and the other in recognition of her having just passed the Higher women’s Examination. Another prize winner was Miss Emma Beaumont, who was recently successful in the Middle School Examination. At intervals during the proceedings several pieces were pleasingly sung under the leadership of Miss Farmer. Near the end of January seven girls from this school presented themselves for the Peter Cator Scripture Examination in the lower grade.

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BANGALORE (Tamil).

The distribution of prizes to the Girls’ Schools in this circuit has just taken place. The body of the chapel was quite filled with the girls of the five schools, including the boarding-school scholars. To the left of the pulpit, sat a number of Native gentlemen, who appeared to take a most lively interest in the proceedings, while to the right, the English friends and supporters were accommodated. Mrs. MacGrigor, who has shown much sympathy with the work of female education, kindly presided. Prayer having been offered by the Rev. E. R. Esluck, the Rev. W. H. J. Picken read the following report:

LADIES AND GENTLEMEN.

It will not be necessary, this morning, to ask you to listen to anything more than a very brief statement respecting the work of these schools, as a sufficiently full account will appear in the District Report of the Wesleyan Mission Schools, which will be shortly published. It was inevitable that in this department of our work we should very seriously feel the loss occasioned by the departure of Mrs. Symons, who had herself organised two or three of these Tamil Girls’ Schools, and had actively superintended the others for many years. We are thankful, however, that, in spite of much difficulty, the work has been maintained, and has afforded us some ground of encouragement. In the boarding school for Christian girls, vacancies have been filled up as fast as they have occurred. The privileges of the institution are being increasingly valued by the Native Christians, many of whom are very willing to pay part of the expense of educating their daughters here. In this way they paid the sum of Rs. 160 as school-fees during the last year. A few of the children are orphans; and, of these, four are supported by local friends. The conduct of the boarders has been excellent. We cannot doubt that they steadily endeavour to please God. In their studies they are patiently diligent; at the Government Inspector’s examination 12 girls passed in the Upper Primary Standard. The number on the roll is 42, including 6 day scholars. The Ulsoor School maintains its numbers. There are at present 33 names on the roll, and the average attendance is about 70. These girls all belong to Hindu families of the higher castes. A few scholars passed both in the Upper and Lower Primary Standards at the last examination, but we have still to regret that the girls are removed from school at such an early age.
that all our work is seriously crippled. Our school in the Broad­
way, although the largest in point of numbers, is capable, we are
sure, of further increase and improvement, if we had increased
means to sustain it. Though we have here more than 100 scholars,
we have never yet been able to obtain any Government aid towards
the support of this school. We have to acknowledge the kindness of
several ladies who, from time to time, have visited the schools above
mentioned, and also the two schools in Shoolay. They have not only
exercised most valuable influence by their example, and prevented
many troubles by their thoughtful oversight of the teachers, but by
imparting Scripture instruction to the children, they have actively
shared in our great mission work. To those who have aided by their
subscriptions, and to those who have kindly collected on behalf of the
schools, we would express our sincere gratitude in this general manner
reserving further acknowledgment for the printed report.

The boarding-school Scholars then sang a hymn, 'Wake the Song,'
with much precision and sweetness. Miss Dunhill, who presides over
the musical part of the Tamil Church Services, must be congratulated
upon the success of her efforts. The prizes, over one hundred in
number, were then distributed. Subsequently, through the kindness
of Mrs. Macgrigor and Miss Mullins, sweetmeats were given to all the
children.

TUMKUR.

Christmas day was a time of great rejoicing for the Orphanage boys
here. Early in the morning each one received a small present, and
then all went to chapel where we had a hearty Christmas service. The
new bell tower had been finished only a few days previously, and the
great bell was rung for the first time, to the great delight of all our
people. The service was followed by a feast and sports which were
kept up briskly until darkness set in.

The distribution of prizes to our Girl’s Schools was recently held in
the large hall of the Government High School. The chair was occupi­
ced by the Deputy Commissioner, C. Subba Rao, Esq, whose remini­
scences carried us back to the earliest days not only of female, but even
of English education in the Mysore. He had come in contact with
many of our missionaries and spoke in highly appreciative terms of
their various efforts to benefit the people of this country. He referred
with especial gratitude to his own personal indebtedness to the Rev E.
J. Hardey who, long years ago in Mysore city, had assisted him in his
studies. Our Fort Girls’ School, which was emptied at one time last
year owing to the baptism of one of the teachers, has more than
regained its old position.

Soon after our return from the District meeting we went to Bada­
chaudanahalli, one of the outstations of Tumkur, in order to celebrate
the marriage of Doddanna, a recent convert. He had long been
wishful to become a Christian, but was successfully hindered by his first wife. At her death he openly avowed himself as an enquirer. His friends did all they could to dissuade him and endeavoured to make him marry again; so in order to evade their importunities he left the village unseen, at midnight, and arrived at Tumkur next morning footsore and weary, asking for baptism. We had long known him to be a most respectable, well conducted man, and after some time we received him into the church with much joy. On his return to his village the people abused him to their hearts' content, and then refused to have anything more to do with him; but this he did not mind as he had plenty of friends among the Christians. Having found a suitable Christian girl for him we decided to marry him—at which his relations professed to be still more enraged. As this was the first Christian wedding in the village the people were very curious to see what it would be like. Many of our Tumkur Christians went out to witness the ceremony, taking with them their *bhajane* instruments. The chapel had been prettily decorated, and the day was one of general rejoicing. It was brought to a close by a mild display of fireworks, after which the missionary jumped into his *saman* bandy and in the bright moonlight set out for home. May God bless the village work!

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**MYSORE CITY.**

“Farewell” and “Welcome” are words that fall continually upon our ears, bringing to our hearts feelings of sorrow or gladness. In Methodism they are generally closely connected, for the bidding good-bye to an old minister is but the prelude to the welcoming of his successor. Something of this kind has recently happened in Mysore City in connection with the departure of the Rev. Henry Haigh and the return to his old station of the Rev. C. H. Hocken who has just arrived from England. Mr. and Mrs. Hocken were received at the railway station by the missionaries and the teachers of the different schools, the latter of whom garlanded the new arrivals and presented them with limes and bouquets of flowers. At the mission house the native Christians had gathered, who with songs of welcome, ushered them into their new abode. There words of greeting were spoken by the Rev. T. Luke on behalf of the native church, a hymn was sung, and prayer offered for the Divine blessing on the old-new pastor and his wife; after which Mr. Hocken expressed his happy gratitude at the reception accorded to them.

Two days later there was a meeting of the English congregation at which Mr. Evers, who has ever been a true friend of the Mission, presided. Words alike of regret and greeting were spoken by the Rev. Henry Gulliford, after which the Chairman uttered very forcibly the sorrow they felt at the loss of Mr. Haigh, which, however, was tempered by the return of an old friend whom, with Mrs. Hocken, he heartily welcomed. Then, on behalf of the congregation, he read an address expressive of the high esteem in which they held Mr.
Haigh, both as preacher and pastor, and of their grateful appreciation of the work he had done amongst them. The Sunday School children had their share also in the proceedings, for in their name Miss Fanny Evers read a short address signed by them all, and presented to Mr. Haigh a very pretty writing-desk. Two books, Hardy's "Manual of Buddhism" and Wilkins' "Hindu Mythology" were also presented on behalf of the Tonic Sol-Fa Class. Mr. Haigh suitably acknowledged all the parting kindness that had thus been shewn to him, and Mr. Hocken expressed his pleasure at returning to his old station, and thanked them for the welcome that had been accorded to Mrs. Hocken and himself.

Early next morning there was a large meeting of the members of the native church at which Mr. Hocken presided. The Rev. T. Luke read an address in Kanarese setting forth the affectionate remembrance in which the native Christians would ever hold Mr. Haigh's services amongst them. A Tamil translation was also read, and both were placed in an elegant sandal-wood box inlaid with ivory, and presented to Mr. Haigh, who thanked them for the kindness that prompted the gifts.