At the time of Mr. Anderson's death, Mr. Braidwood was in Scotland. He returned early in the following year and continued in charge of the Institution till 1860, when the health of Mrs. Braidwood compelled him to retire permanently from the work. Mr. Campbell then became Principal and held the office until 1863. These eight years, though years of vast importance in the general history of education in the Madras Presidency, were uneventful as far as the Institution itself was concerned. It continued to do efficient work, but except in the matter of fees, the whole amount of which rose from Rs. 590 in 1857 to Rs. 1,032 in 1863, it cannot be said to have made much progress. In 1855 there were upwards of 450 names on the roll, while in 1863 there were only 410. This is to be accounted for, in part by the many changes that took place in the staff of the Institution, in part also by the heavy demands that were made upon the time and energy of the missionaries by other branches of their work, but chiefly no doubt by the growth of many other schools in the immediate neighbourhood.

In 1862 Mr. Miller, the present Principal, was appointed to the Institution, and the next year he was left alone in charge. Fourteen years afterwards he thus described the condition of things as he found them:

"Christian schools had indeed long existed, but it cannot be said
that any of them, unless one, had much position in the community, or much hold on the public mind. Upon the whole Christian education had become discredited. The one thoroughly efficient school there was, which was not in Free Church hands, was not strong enough to turn the tide of feeling.

It had not indeed been thus at any time in Calcutta, nor had things always been so bad even in Madras. The name of Mr. Anderson was honoured then, and it is honoured to this day, not only as that of a most devout Christian missionary, but as that of one of the most gifted and successful educationists that India has seen. Yet from a variety of causes—chiefly from the failure of this Church to maintain its mission worthily—Christian education had ceased, upon the whole, to wield any wide influence, and in most cases even to command respect.”

About the same time the Institution had lost some of its best lay supporters, and with them subscriptions to the amount of Rs. 1,800 per annum. Mr. Miller had thus many difficulties to contend with, but in spite of them all the Institution soon revived and commenced that course of steady growth which has gone on to the present day.

Between Mr. Anderson’s death and Mr. Miller’s arrival many changes had come over education in South India, the chief of which were the development of the grant-in-aid system and the foundation of the University of Madras. These gave a new impetus to secular education of every kind, by providing a higher standard for educationists to aim at; and as the Government made the University and other public examinations stepping stones to the public service, the demand for a liberal education increased from year to year. Thus an altogether new set of conditions was brought to bear upon school work of every kind, and the special lines were prescribed in which educational success must be sought to be attained at all. It therefore became a serious question whether it would not be well for missionaries to withdraw from the work of higher education and leave it entirely to the Government, assisted by such indigenous helpers as the system of imperial aid might be expected to call into the field. I have adverted in a former article to a feeling which prevailed to some extent even in Mr. Anderson’s day, that mission schools were of service to the cause of Christ only in so far as they were a converting agency, and thus directly swelled the rolls of the Church. Mr. Anderson always combated this view, although even upon it his work must have been pronounced successful. From the first he had a fuller and truer appreciation of the influence of Christian education. Now, however, that conditions were wholly changed, those who held the na-
rower view, and they were by far the more numerous party, advocated a policy of withdrawal, a policy which was adopted and consistently carried out by at least one Missionary Society. Speaking roughly, I may say that twenty years ago, while most missionaries approved of elementary vernacular instruction as a means of spreading the knowledge of the gospel, very few of them could be called hearty supporters of high class missionary education; and it became a fruitful source of discussion in Missionary Conferences whether it was worth while for missionaries to devote the time and energy to education which efficiency in its higher branches positively demanded. The arguments which were used on the negative side were sound enough from a certain standpoint,—were indeed unanswerable if it was granted that all education was useless for Christian ends which did not result directly in conversion. The high pressure, it was said, at which secular instruction must be carried on, will be inimical to all sound Christian instruction: it will be impossible to devote that amount of time and energy to it which it has had in the past, and to make students feel that the one aim and object of the missionary who teaches them is to wean them from their Hindu faith and turn them to Christ: exhortations to immediate decision will be out of place in a school in which secular advancement is the primary end, and hence mission money will be spent in doing what the Government is willing to do, and what it will do much better than missionaries can.

One of the speakers at the Missionary Conference at Ootacamund in 1858 declared that even then the effect of these new conditions on mission schools was seen in the lessened interest which was manifested in the study of the Scriptures:

"The secular studies" said he "which are to prepare them for Government situations absorb the mind, while the time occupied in the study of the Scripture is regarded as lost to their great object; and the study itself is pursued with indifference if not with disgust. That this is not mere theory, but that this disinclination to the study of the Bible has already become manifest will, I think, be admitted."

Proceeding from this basis to prophecy, he declared:

"Missionary teachers will feel that the character of their schools, and in some measure their own character as teachers, will depend upon the standing of their scholars at the examination. They would be more than men if they could entirely resist such an influence; and the effect will be that the study of the Scriptures will generally become a matter of secondary importance, while every
nerve will be strained to secure a superiority in merely intellectual training and secular studies. Where the students are heathens the Bible will practically be ignored; and if Christians, the strife after honour and literary fame will have a most deleterious influence upon their Christian character, unfitting them for subsequent humble and self-denying missionary labour.*

It is remarkable that at this Conference the advocates of higher education seem to have accepted in full the principles from which their opponents started, and to have contented themselves with denying the consequences declared to be inevitable from the higher pressure induced by the action of Government. The most earnest of them did not rise to anything like an adequate appreciation of his subject. The only arguments which he could bring forward in support of his position were that the school was "an excellent preaching place," a "direct agency for the conversion of souls to Christ," and "afforded efficient facilities for the training of native agents."

"No better or more hopeful congregation" said he "could any one expect in a land like this, than 300 or 400 such youths to whom he may daily for months or even years unfold the riches of redeeming love. Nor should it be thought that these are mere children, for a great proportion of them are young men between 14 and 24 years of age. And though these youths come to learn English, yet it should be remembered that the vernaculars are regularly taught, and by some missionaries are extensively used in pressing home the truths of the gospel on the hearts and consciences of the pupils. He would make no comparisons, but must affirm that in such circumstances a missionary is daily a preacher of the gospel."†

All this is no doubt true, but if it was in this way only that missionaries could justify their entering upon the field of higher education, the wisdom of their work might well be questioned. No wider view however seems then to have been taken. The school was a preaching place, one where an audience could be got, different from, and in many cases of a higher order than, any that could be gathered elsewhere; its value was to be measured by the number of conversions traceable to it, and if the vernacular preacher pointed to the paucity of such direct results, the educationist triumphantly replied that small though the number of converts undoubtedly was, they were from classes of the community which had not been influenced at all by any other agency. This argument is also true and was last used in

† Ibid, page 163.
1879 by Bishop Caldwell, and used with great force, though he was very far from considering it the only, or indeed the chief, of the results of higher Christian education:

"Even as regards conversions the strength of the case for our mission schools cannot be appreciated without a comparative reference to the results of other methods. I restrict my remarks to the Presidency of Madras, but as I have been well acquainted with this Presidency for forty-two years, my remarks may carry some weight. I have also had some experience in the work of conversion myself, and have tried in succession every variety of method. Let me mention then the remarkable fact that during the whole of this long period not one educated high caste Hindu, so far as I am aware, has been converted to Christianity, in connection with any Mission or Church, except through the Christian education received in mission schools. Such converts may not be very numerous, and I regret that they are not, BUT THEY ARE ALL THAT ARE."

Those, however, who had a deeper insight into the ways by which God works, and a more intimate acquaintance with the forces that were at work in Hindu society, claimed for mission schools a wider and deeper power for good than any that can be thus reckoned up. To them it seemed that school work must always be secondary to the direct proclamation of the gospel, but secondary only in the sense that it is preparatory. Not by one agency only but by many is the whole current of the thought and feeling of a vast nation to be changed, and education holds no mean place amongst these agencies. It is not in the direct teaching of the Bible alone that the missionary educationist’s duty resides. He must set Christ before his pupils as He is set forth in the New Testament, as a living power, present and active in the world. He must show them how truth of every kind springs from, centres in, or points to Calvary, and how only in the shadow of the Cross can the mysteries of man’s nature and history be solved. If he has this aim ever before him he is no less a missionary of the Cross when lecturing on History, Philosophy or Science than when expounding the words of Christ. His work is like the Baptist’s—to prepare in the desert a highway for the Lord. Like him he looks for the advent of One mightier than himself, Whose voice shall call men to the conscious realization of those high ideals which they have carried away from the class room.

* On Reserve in communicating Religious Instruction to non-Christians in Mission Schools in India. A letter to the Right Reverend the Lord Bishop of Madras, p. 44.
Only when this is accomplished is he fully satisfied; but meanwhile it is enough for faith and hope if the valleys are exalted, the mountains and hills brought low, and the crooked places made plain, and thus the way prepared for Him who is both Truth and Life.

But many years passed before this wider view took hold of the minds even of missionaries themselves, and it is only in comparatively recent times that perfect unanimity has been reached. In England and in India, in private and in Conferences on missionary subjects, on the platform and in the press, was the question discussed, till at last the Bangalore Missionary Conference in 1879 substituted for the vague and half doubting recognition which the Ootacamund Conference twenty-one years before had given to such education as had then been attained, a hearty and unanimous resolution urging upon the Churches the vast importance of maintaining missionary schools and colleges in a condition of the highest possible efficiency. During all these years no man took a more lively interest in, or more warmly advocated the cause of, higher missionary education than Mr. Miller. Alike by his deepest convictions and by his position at the head of the leading missionary Institution in South India, he was constituted the champion of educational missions. Although he is still, happily, in our midst, I may be pardoned for saying—what none would contradict—that he has done more than any other living man to rouse the Church to a sense of her duty in this branch of her work. To explain the position which Christian education ought to take, and which it is taking more and more, I cannot do better than quote from a lecture which Mr. Miller delivered while at home on furlough in 1877:

"Some brief words may, however, be fittingly looked for at this point about the results of this great work. Some few have been led by means of it to give themselves to Christ so fully as to separate from their people, and to be baptized in the Redeemer's name. That is one precious result for which it is impossible to be too thankful. But I must add, and must state emphatically, that it is not by the number of such cases in the past that the value of this work is to be tested, and not in them that its chief result is in the meantime to be looked for. The open confession of Christ, and incorporation with His visible body on the earth, is the fully developed fruit of the many co-operating agencies by which the Spirit works. This should not be lost sight of for a moment by any worker or by the Church at large. What does not tend towards this has no value from the Church's standpoint, and can have no great interest for a Christian man. But it is a fundamental law of our Master's kingdom—we have it from His own lips—
that His Kingdom is like the seed growing in the earth, which "bringeth forth first the blade, then the ear, after that the full corn in the ear." When that full corn really appears we are to rejoice with exceeding joy; but if we have one particle of our Master's spirit in us, we shall rejoice and be thankful too, when either blade or ear appears, and even when there is the feeblest sign that the seed is quickening in the ground, though the day for bearing its ripened fruit may still be far away. On this I have dwelt unhesitatingly and often, and I have found my doing so represented as meaning that I did not believe in conversion, and did not want it. This, however, must be quietly borne. Worse things than being misunderstood and misrepresented should be pretty easily endured when the trial is encountered for the sake of truth and God's glorious cause on earth. But though it is at least my desire to long for the spiritual quickening of souls, and for its open manifestation too, as much as Paul did, or John, in the Apostolic days, yet I am persuaded that neither John nor Paul counted all work useless that did not issue in immediate baptism. Now the main result of the work I have been describing is a change of thought and feeling, a modification of character, a formation of principles tending in a Christian direction, which has begun to leaven the whole lump of Hinduism. For the very reason that collective life in the Hindu community is too strong for individuals to separate from it easily, any influence that tells on individuals takes all the more effect upon the whole. I know not how better to illustrate this than by the simile of what takes place when it is wanted to heat a large mass of metal on the one hand, or an equal quantity of water on the other. If heat be applied to a portion of the metal, that portion will soon be as hot as the source of heat can make it, but all the other portions will remain for a long time almost unaffected. In the water, on the contrary, the portion in immediate proximity to the source of heat has its temperature but slowly raised, and raised scarcely any faster than the other portions of the mass. In the one case the heat-applied produces an effect very quickly on a part, and leaves the rest unchanged; in the other its effect is mainly traceable in the altered temperature of the whole. The effect of any moral and spiritual influence upon the Hindu people is much more like what is observed when heat is applied to water, than what follows the application of heat to a mass of solid iron. This arises naturally from the whole condition in which that people is, and it is by the condition in which men actually are, that God would have His Church to regulate her mode of dealing with them, and her anticipations of the effects that her dealing will produce. Now a change in the whole mental and moral attitude of the Hindus, and a change that can be seen by the wise and observant eye to be most hopeful for the future of Christianity—a change by which an opening is made for the quickening reception of saving truth—such a change is going on and will show itself in due time in many individuals. I am far from saying that this change is wholly due to Christian colleges and schools. Many things contribute to it, but chief among them is the effect of Christian education. If such education be maintained to the necessary extent, and with the faith in the living God and the deep devotion to His cause without which its savour must be lost, its effect will become greater every year."

*History of the Madras Christian College.* 359
history of the Madras Christian College.

"But this line of thought raises irresistibly the question of the precise relation of the work I have been describing to the whole enormous task of Indian conversion. The main thing to be said in this connection is, that for the ultimate Christianization of the Hindus, Christian schools and colleges are on the one hand indispensable, but on the other not all-sufficient.

They are indispensable, for without them there would even now be no permanent access for Christian thoughts or feelings to the minds of those whom the Hindu system dominates, and without them the forces left to act upon those minds would certainly result ere long in a state of avowed atheism or of contented materialism and worldliness that would make Christian effort barren and hopeless through many a dreary age. For the Church to intermit effort along this line would be to despise the whole experience of the century and more during which missions to the Hindus have been in some way prosecuted. It would be flatly to refuse to listen to the plainest voice of God in providence. But to think that a few such institutions, however efficient in their proper sphere, will avail by themselves for the spiritual conquest of India is but an empty dream. They are at best but the foundation on which labourers along all other lines may hopefully build. They are a foundation that is eminently required in India, but they must not on that account be confounded with the structure that should be based on them. Christian education is a most important auxiliary to the Church in every land and every condition of society. The circumstances of India raise it in the meantime, and are likely to raise it for a long time to come, to a position of greater relative importance than it has held in the Church's history elsewhere or before. Yet it must never be forgotten that in its proper nature it is still auxiliary and subordinate. It will cause incalculable injury on all sides if the Church ever come to regard even the highest Christian education as a full or sufficient expression of her spiritual life. It is one expression of it, but it cannot be the highest, and should never be the only one. The Church must deal with adults as well as with those whose minds are being formed. She must stand forth plainly in her native spiritual strength, as well as work her new life into the trains of human thought, and lives of human character. The Christian congregation cannot be made to rise directly from the school alone. To act as if it could would be to fly in the face of the experience not of a single century but of all the centuries since the day of Pentecost. Therefore the Church must put in play in India every instrumentality that she has learnt to use; and, for my own part, I believe that before this greatest of moral conquests is fully made, she will have to use lines of action and modes of influence of many kinds that are little thought of yet. But especially she must develop upon a large scale and in its fullest vigour that direct simple heralding of the gospel message, that direct dealing with men as rational and fully responsible, which is the chief weapon in her armoury, and by which in every age the Church has been mainly built up in the last resort."

These views Mr. Miller early formed and from them he

* Indian Missions and how to view them. A Lecture delivered in Edinburgh, 1878, p. 29, sqq.
never turned. They have now become practically universal. Missionaries of all denominations have come to acknowledge that education is one of their most powerful weapons, and missionary institutions have gone on with the time, keeping abreast of the needs of the age and of the provisions of secular institutions. They have adapted themselves to the requirements of the Indian Universities, and the education which they now offer is equal to that offered by any institution in the country. This was absolutely necessary if they were to exist at all, for an educational establishment behind the age, or not suited to its needs, can never hold its own in the presence of others more progressive or more elastic. For some time it was a question whether, granting the utility and even the necessity of higher education as a missionary agency, it might not be well to sever missionary institutions both from the Government and from the University, in order that missionaries engaged in them might escape what was regarded as a bondage to secular rules, and be thus freer to devote their energy and the time of their pupils to sacred subjects. This proposal, however, never found many serious advocates, all those who had any practical knowledge of the subject being strongly on the other side. Here again I may quote Mr. Miller:

"Undoubtedly the University, and a sudden development of a somewhat crude education in connection with it, have made it more difficult than it once was for missionary institutions to be thoroughly efficient for their highest ends. Undoubtedly it has become far harder to pervade such institutions with that moral and spiritual tone, the entire want of which would amount to neither more nor less than their entire uselessness. And as undoubtedly it might easily have been better for the intellectual as well as the religious progress of this land if the University, and all the movement it symbolises, had been a little more tardily developed:—if thus there had been a little more of making haste by growing slowly. On points like these I do not, for my own part, see any room for difference of opinion here. But I just as little see what interest we can have (except a purely speculative one) in talking either backwards or forwards on this matter. We cannot abolish the University. Neither can we think of allowing ourselves to be abolished by it. The only course open to us is to make the best we can of the new conditions we are placed in. It is more difficult to make higher education a handmaid to eternal truth; but it does not follow that we should quietly allow all education to become anti-religious, or non-religious at best—that we should thus stand by and see the mind of India flow into atheistic or secularistic channels, without an effort to direct it to a nobler goal. Just as little does it follow that we should cut ourselves off from the educational movement round us by separating our schools and colleges from the University. That would be to give up all hope of doing deep and wide-spread good:—to give it up as effectually as if we
closed our institutions altogether. Those who would guide any movement must be sharers in it. There is little use in pulling back from behind a train that has begun to move. To try to stop it by standing in its way would be as futile, and more certainly disastrous. The man who wants to guide it, to stop it when it reaches the proper station and send it on again at the proper time, must mount the engine and move along with it. Thus with the great educational movement going on in India. Whether we like it or dislike it,—or partly dislike it and partly like it,—there is no alternative but to go along with it, less or more, if we have any desire to guide it.”

The Bangalore Conference may be said to have set all these questions finally at rest. There is now no serious difference of opinion—if indeed there be a difference at all—as to the vast importance of Christian education. All missions do not adopt this method, for no mission could have in active operation every agency into which the Church has been guided; and there are other fields quite as important and infinitely vaster. But all recognize it and value it, and all acknowledge that it has a work to do which no other agency could accomplish.

After this long digression let me turn now to the growth of the Institution under Mr. Miller’s care. In 1863, as we have seen, Mr. Miller was left alone. This was not however for long. In 1864 the Revds. W. Stevenson and J. Macmillan joined him, and in 1867 the Rev. G. Milne Rae. Thus ably seconded in his efforts, Mr. Miller was able to carry out from year to year a number of reforms of various kinds, too small or purely technical to be specified here, but all tending to increase the efficiency of the work. By 1865 the school had so far recovered itself that it became possible to add a First Arts class, which consisted that year of six boys. Thus was the foundation laid of what has since become the largest and most popular College in the Presidency. In 1867 a B.A. class was added, and in 1869 the Institution sent out its first graduates. By that time the premises had become inconveniently small for the numbers that flocked to the school classes, and alteration and enlargement became necessary. This was effected in 1870 at a cost of Rs. 45,000, Rs. 15,000 of which was contributed by the Government. Up to this time the buildings had been as irregular and unsightly without as they were awkward and inconvenient within, and one of the greatest improvements was the addition of a new front, which made the Institution an ornament to the esplanade.

On the internal history of the Institution I need not dwell. It may be summed up in a single phrase—steady progress in every direction. This may be best illustrated by the following table in which I have taken the twelve years from 1863 to 1874, inclusive, in four portions of three years each, so as to eliminate those purely accidental fluctuations which must always occur.

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<th>Years</th>
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<td>1869—71</td>
<td>76</td>
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<td>1872— 4</td>
<td>146</td>
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In 1875 another great step was taken in advance by the union of other Missionary Societies with the Free Church in support of the College, but this I must reserve for another article.

G. Patterson.

IDOLATRY.

(Concluded from page 326.)

Yes, the people mistake the idol for God Himself. There are sixty-two temples of kinds in the city of Mysore, and in each one an idol of some sort. Just visible in the gloom of the dark adytum stands the figure, it may be of a monkey or some other beast, silent, impassive, motionless. This brass or stone image is treated as if it were a sensible human or rather divine being. It cannot smell, yet its neck is graced with garlands of fresh and tender flowers. It has no sense of hunger, yet rich and tasty food is served before it. A slight interval is allowed for the god to consume the essence, and then the worshipper removes it and consumes the substance. Sunk in profound abstraction it is not aware that the time of worship is at hand, a bell is therefore rung to
Idolatry.

summon it to do its duty like a god. Frail beauties dance before it, and stand by with fans to keep it cool and scare away the persecuting flies. Thus, adorned with jewels, washed and cared for, fed and clothed, provided with wives and servants, what more could it ask for, if it had a mouth to speak? It causes in me a painful feeling of shame to see men and women, heavy-hearted with the sorrows of life, seeking help at the feet of gods like these. They pass in with fear, bow themselves and hide their faces in the dust, while in their hearts they think that God Almighty is like the piece of brass frowning above them. Then they come out into the light again and tell me that they have seen God face to face.

These idols represent malignant beings, guilty of cruelty and unspeakable sensuality. The people naturally imitate their gods. So they are undone, and religion itself becomes the instrument of their corruption and degradation.

I have seen gathered on Chamandi Hill, which rises 1,100 feet above the surrounding plain and overlooks the city of Mysore, at least 20,000 people, to worship the goddess Chamandi, another name for Kāli or Dūrgi, the goddess of destruction. They came swarming up from all the country round; and the top of the hill was a picture full of life and colour. Near the gates of the large granite temple stood the huge idol car rising tier above tier, and gay with silk and flowers. The idol was brought out from the shrine slowly and reverently on the shoulders of priests. The royal salute, fired from the city walls, came faintly up from below, and mingled with the chanting of the hymns of praise, while the idol was placed on the topmost tier of the car in the sight of all the people. And what a sight it was! A mis-shapen image in the form of a woman, ablaze with gems, with eight hands, and in each hand a weapon, with a necklace of skulls and a cobra for her girdle, she smote the assembled thousands with terror into their inmost hearts. There, aloft in pomp and glory, sat the devil's lie, and flat contradiction to the truth that "God is love." It was enough to make the stones cry out, "Brother-men, creatures of a merciful God, what madness is this! Do you think the God that made you is a thing like that! 'God is love'!" At the time I am thinking of, no sooner had the idol been placed on the top of the car than a storm, which had long been gathering, burst with sudden fury like a blinding deluge over the hill. The people fled in all directions and left the idol out exposed to the weather. When the storm passed away the top of the
hill was one mass of mud. To drag the car round the temple was impossible. The gilt was off everything. The bravery and finery were all wet and draggled, and the idol was huddled unceremoniously back into the temple. I said to the people, "Do you think that this goddess that cannot take care of herself, that has to be carried about and protected by guards, can do any good or harm to you?" And the fickle people were quite willing to regard Chamandi as an object of ridicule.

The fact is the people are afraid these evil beings will meddle with them or their cattle; and practice idolatry in self-defence. The priests systematically utilize these superstitious fears to further their own selfish purposes. A superstition is a fragile structure standing in the air, resting on nothing but imagination grounded on ignorance. Truly, as its derivation imports, it stands above. It is a light and airy fancy, which assumes many shapes, and is very hard to lay hold of, but has no connection with the rocks of reality. Now of all superstitions these of the Mysore people seem among the worst; they rise from the grossest ignorance, and foster the worst passions of human nature. The priests and educated classes apologise for idolatry, saying the common people are capable of nothing better, and would be unmanageable unless restrained by these groundless terrors. But after these ages, during which idolatry has gone from bad to worse and left the people in a more evil case than it found them, it is surely time that it should die; and Chamandi, Mári, Ganesha, and their friends, should be sent to the various museums as crude works of art, objects of superstition among the Hindus in the dark ages. Education alone must in time accomplish this result, as it destroyed the belief in astrology and witchcraft in Europe.

In religion the Hindus at present seem in much the same position as that in which the people of Southern Europe were, when Roman paganism was tottering to its grave. The arguments used by St. Augustine in the "City of God," to bring the irresolute heathen of the upper classes of his day to decision, might be used with equal applicability in India at the present time.

We have in Mysore a curious instance of history repeating itself. When European paganism was on its last legs, the Roman priests make their dead Caesars into gods. So we have in Mysore the apotheosis of H. H., the late Maharajah. He died in 1868, and is now found among the gods. His idol may be seen in the great Shivite temple at Nanjungode, thirteen miles from the city of Mysore. Funds have been set apart
So to ensure regular ceremonial, and sinful men and women worship at his shrine. He is known among the people as “Kali-Yuga-Krishna”—the Krishna of the iron age. We have, too, the apotheosis of a village schoolmaster in Gubbi; he has now a place among the gods, and enjoys an excellent reputation throughout Mysore as “Gubbi Appa.” These are not so bad as an idol I saw in the great temple at Madura. In a dark corner of that huge structure, there is on a pillar the image of a flat faced and very ugly dwarf; whom it is intended to represent I could not discover. This image the people were said to honour by spitting on it. On the stone were traces of this extraordinary mode of worship. If in other places it were deficient, we have in India ample evidence that men can believe any thing, and worship any thing.

Now let us consider what idolatry has done for the people. These idols have not helped ignorant and stupid worshippers to realize the presence of the Divine Being. On their way to God they have stopped at the idol; and now in their minds He is synonymous with these grotesque forms, and the immoral and cruel beings whom they represent. And this degradation of God has, by an inexorable moral law, reacted with fearful violence on their own heads. They “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts.” With our conceptions of God manifested to the world in the character and teaching of Christ, we have a religion which enforces the purest morality by the most powerful motives. Its heavenly mission is to purify and sweeten our lives; to prepare and nerve us for a useful and noble career in this world; and fit us for a more glorious destiny in the world to come. The religion which rests on idolatry is the very reverse of this. These idols will not permit the people to be moral. They bring continually to their recollection every act of duplicity, sensuality, and violence. They hang like heavy mill stones about the necks of this misguided and unhappy people, to sink them in the dead sea of irretrievable moral ruin. How can the worshipper help sinking to the level of his god!

When we have pressed this point on our heathen friends, they have replied that there is immorality in London, Liverpool, and Dublin, as well as in the cities of India. It is truly a cause for shame that England, and especially
Ireland, should present such a sorrowful spectacle to the pagan world. But the great difference is this, that in Christian countries immorality exists in spite of religion: she struggles with every kind of wrong, hurls at iniquity her heaviest thunders, and swears never to rest till righteousness covers the earth as the waters prevail over the face of the mighty deep. But idolatry fosters iniquity of every kind. Yea she is the mother of it; she conceives it, brings it forth, nurses it, and regards her offspring with a mother's pride. We must not be understood to say that all our Hindu fellow-subjects are immoral characters. In many virtues they surpass Europeans. Who can help admiring, or desiring to imitate, their patience, politeness, obedience to their parents, care for their relatives, respect for their elders and veneration of the past? These arise partly from the excellent moral maxims which abound in their sacred books, and partly because great numbers of the better instructed are not idolaters. They countenance it with their example in order to impose on the vulgar, but in their esoteric creed idol-worship has no place.

The Hindus, according to their light, teach their children morality: they get this teaching, however, neither from the temple services nor from the temple priests, but, like the Greeks and Romans did, in the schools of the philosophers. The sanctuary is for Christians the most sacred of all places. It is consecrated and hallowed by a thousand pious memories of the purest teaching, of penitence for sin, and eager yearning after a better life. But an idol temple is the last place in which one would expect to hear anything good. There is no moral teaching there and no moral preparation necessary for the worship. And, maintained by the funds of the temple, and living in its precincts, are troops of dancing girls, women of easy morals who are there for hire, and who cause terror and confusion in the homes of virtuous married women.

Thus idolatry is an unmixed and unmitigated evil, in which it is hard to trace a single redeeming feature. We brand this system as vile from head to foot. Its gods are demons; its shrines have been stained with human blood; its temples are used to harbour persons of ill-fame. It has degraded God and imputed to Him every vice and crime under the sun. This is the system that produced infanticide, kindled the fires of suttee, incited the murders of the Thugs and invented the massacres of Juggernaut. It is this which took its rise in the valley of the Indus more than 3,000 years
ago, which has spread itself like a network over this vast continent, which has become more intricate and degenerate from age to age, which has married itself to every form of cruelty and wrong; and which is now such a mass of corruption that science scorns it, common sense disowns it, and the enlightened conscience of the human race declares that it shall die.

Southern India has produced, within the last eight or nine hundred years, three distinguished religious reformers, who strove to introduce a purer faith and a better state of morals. They founded sects which are with us at the present time. But now they are mighty only in name; old influences have resumed their sway; no permanent good has been the result. Old Brahmans speak peevishly and hopelessly of the present as the Kali Yuga, the iron age. The question then for us is this—Has Christianity moral force enough, and have we men of this nineteenth century, moral earnestness, self-denial, faith and courage enough, to do for these hoary impostors, what the apostles of our faith did for the gods of Greece and Rome? Have we any message to which the men of India ought to listen? I should be sorry to think these questions could be answered in the negative. I believe myself with all my heart that we have. We should call upon all among the Hindus who are dissatisfied with the present, and desire to lead a better life and to do something to save their country; by the memory of their own holy men, by the wise sayings of their ancestors, and by the soul of goodness, which, though stupified and inactive, still remains alive in Hinduism, to help us; and then, by precept and example, we should iterate and reiterate, and insist with never wearying earnestness on three things concerning God—First that He cannot be represented by wood or stone—"God is a spirit;" then that He is not stained by vice and wrong doing—"God is light;" and lastly that He is not malignant and vindictive—"God is love." This is the substance of Christ's message to the men of India. And when their homes are invaded and broken up by death, when they groan under the burden of an uneasy conscience and are weighed down with the misery of this evil world, when they are dismayed at the past and distracted by the mystery of the future, He tells them to turn from the immoral Krishna and the savage Kali, to Him, the pure, the tender-hearted, the self-sacrificing, the victorious, the Almighty Saviour of men.

C. H. Hocken,
GATHERED SHEAVES.

IV.

ELEAZAR, THE GOLDSMITH.

About three miles to the north-west of Chikmagalur, on one of the high roads leading to the coffee-district, is the little village of Indávara, containing about 150 houses and having a fairly thriving population. My first visit to the place occurred some four or five years ago, when the catechist brought me an invitation from the potail or head man of the village to call on him at an early opportunity. There is little doubt that his motive was purely one of self-interest, for at the time he was involved in some dispute with Government, and he probably hoped that by enlisting the sympathy of a sahib matters might somehow be influenced in his favour. In any case I resolved at once to go and see my unknown friend.

On our arrival at the village we had first a short conversation in the outer verandah, after which I was taken inside the spacious courtyard, up a broad flight of steps, and into a small room at the end of the inner verandah immediately in front of the house. Here I was offered a wooden bed-stead to sit upon, and then quite a little feast was served for my sole refreshment. There was a loaf of English bread brought from Chickmagalur, a pat of butter in a leaf, a packet of soft sugar and a little sugar-candy, a bunch of plantains, and, to crown all, a brass pot of boiling milk. The latter had to be cooled in a dish of cold water—a device they seemed not to have seen practised before. But a more serious check was the absence of a knife wherewith to cut the bread. A messenger soon, however, appeared with a very diminutive and well-worn penknife, and I was beginning to cut a slice when the noise of shutters and the increasing heat and gloom of the little room suggested to me that I was being shut up by my well meaning friends to ensure my complete privacy! Happily they were induced to leave out a couple of the shutters for the admission of light and air into the tiny guest chamber. After a hasty meal, followed by more conversation, I wished good-morning to my kind entertainers, and leaving the catechist to preach a little longer mounted my pony and returned to Chikmagalur before the fiercer heat should be upon us.
Thus concluded my first visit to Indávara,—to all appearances a fruitless visit. Certainly one would have said that not a single being in that village had any real desire after, or intelligent acquaintance with, the way of salvation through Jesus Christ. And yet, at that very time, all unknown to the missionary and his helper, in the little house adjoining the potail's building, the work of conversion was silently progressing in the heart of Nanjundayya, the village goldsmith. For some time already this humble enquirer had been groping after the true light: He had at that time actually renounced idolatrous creeds and practices, and as I have since ascertained was even then "not far from the kingdom."

Nanjundayya was one of the Panchala caste, who profess to be descended from the five sons of Visvakarma, the architect of the gods. They are workers in the five substances—gold, brass or copper, iron, wood and stone. It has often been matter of wonder to me to find Nanjundayya able to adapt his deft fingers to such varied materials, and yet he is equally at home in fashioning golden ear-rings edged with delicate drops of the same precious metal, or in carving the hard wood of the country for ornamenting a bedstead. He can, I believe, repair a clock or mend a pump. Add to these acquirements his knowledge of native music and poetry, and his skill in performing upon different musical instruments, and it will be seen that our convert is a many-sided man and no mean personage in his village community. He wore the sacred thread, and, in common with his fellow-castemen, considered himself equal to a Brahman; a pretension, however, which would not be allowed by the latter.

One or two years before my first visit to Indávara, Nanjundayya had gone to do some work at the house of a farmer in a neighbouring village, and while there he found in the house a Kanarese tract that had doubtless been bought from the Chikmagalur colporteur. Its contents first startled and then interested him, and he managed soon to get hold of other Christian tracts which he carefully read and pondered. At last he bought a complete Kanarese Bible, the study of which convinced him of the falseness of idolatry and the reasonable claims of the religion of Christ. After a time he found out the catechist, and in 1879 was brought to my tent at Chikmagalur as an enquirer after the truth.

Very many, and in some cases very sad, are the disappointments the missionary has to bear in this matter of enquirers. There is indeed a danger lest, by the frequent
discovery of unhallowed motives, he may sometimes form groundless suspicions, and discourage some timid Nicodemus who comes to him for guidance. In the case of Nanjundayya, however, I never felt the slightest doubt as to his sincerity of motive. A grey-headed man of good caste and independent position could not be driven by poverty, nor allured by social considerations, nor misled by the inexperience of youth, to cast off the religion he had professed for half a century, and to accept a new and untried faith. Yet this did Nanjundayya in very deed, and we can only suppose that he acted under genuine conviction wrought within him by the Spirit of God. He did not look like a man who would trifle or deceive. His earnest manner and intelligent and patient face won my confidence from the first, and marked him as one to be believed.

By the divine blessing, the reading of the Bible and so many tracts had largely prepared him for fuller instruction. In the quiet of his cottage he had already thought out the prominent difficulties of the whole matter. The battle with superstition and prejudice and conscience had been fought without missionary or catechist or Christian friend to support him, and the issue was no longer doubtful; indeed the victory was virtually won. The heathen enquirer, even at that stage, was well nigh as advanced as many a professed Christian. It will be seen therefore that this first interview was full of hope, and the more I knew of Nanjundayya the more my interest in him grew, and success seemed both sure and near.

But family matters pressed on him very heavily, especially the arrangements in connection with his elder children's marriages; and at one time it appeared likely that the "cares of this world" would choke the word, and the good seed become unfruitful. These marriage negotiations took him to Kunigal, many miles away, and for some time we heard nothing of our enquirer. While at Kunigal he occasionally saw the catechist, and by means of conversations with him, and also, if I remember rightly, by interviews with Christians in Bangalore, the impressions were in a measure preserved. When he again returned to his village Nanjundayya was still very unsettled. He seemed no sooner free from one domestic difficulty than another took its place, weakening his resolves and threatening to delay his decision for an indefinite period. I repeatedly urged him to cast in his lot altogether with the people of God, but
still he would plead these real family claims and beg for more time.

At last, early in 1882, we once more had a long talk in the Chikmagalur travellers' bungalow, when I told him all that was in my mind, showing the danger of delay and the duty of making an open confession of Christ, in Whom he was at heart a sincere believer. At the end of our conversation Nanjundayya was thoroughly roused, and on leaving me promised that nothing should prevent his being baptized during my next visit.

The month of May had been fixed for the inauguration of a new club-house at Chikmagalur, and I went over there with my family, remaining several days and holding Sunday services for the numerous coffee planters who came in from the surrounding estates. During this visit we had the great joy of receiving Nanjundayya as a member of our little Kanarese Church in that town. He had never made any secret of his changed belief and his desire to live as a Christian; but his neighbours tolerated all that so long as he did not openly break with heathenism. Had they thought he was really bent on being baptized, they would certainly have done their utmost forcibly to prevent him from coming to chapel on that day. It must have been with a view to put them off the scent that Nanjundayya left the village with his caste marks boldly blazoned on his forehead, and so presented himself at our Sunday morning service. For the last time, however, the badge of Hinduism was washed off, and then the converted goldsmith, having bowed his head to receive the baptismal water, rose and went forth an avowed follower of the Lord Jesus Christ.

Nanjundayya, whom we will hereafter call by his Christian name, Eleazar, now returned to his village. In a short time the news spread far and wide that he had been joined by baptism to the despised Christians, and had thus at one stroke broken his caste, disgraced his village, and snapped asunder, as by death, the sacred ties of husband and father. It was not to be endured, and so, all through that eventful Sabbath day, did they bait with relentless fury the offending Eleazar. Abuse was heaped upon his head, One of his grown sons seized a knife and was scarcely prevented from taking the old man's life! Finally, unable to remain longer in a house polluted by his presence, all the members of the family seized what household goods they could carry and hurried outside the village, where they stayed
the rest of the day. As night drew near they were reluctantly persuaded to go back to their home, but Eleazar was turned into the verandah to eat his meals in solitude, while his wife and children appropriated the inside of the house.

It will surprise no one to hear that the men of Indavara regarded the supposed originator of all this mischief, the missionary, with no friendly eye; and, indeed, the resolve was made that when he should next show his white face in their village he should be soundly beaten! In total ignorance of this proposed warm reception, and knowing nothing of the persecution endured by Eleazar, I drove over to Indavara with my wife on the Tuesday morning following the day of his baptism, intending to make a friendly call on our new convert, and to give him what sympathy and moral support I could in any little troubles that might possibly arise. We left the dogcart in the road, sauntered leisurely up the village street, and were seated in Eleazar's verandah almost before any one knew of our arrival. Our visit was so sudden and unexpected, and so very early in the morning, that the people were taken by surprise and seem to have faltered in carrying out their programme of revenge. The eldest son, too, appears to have given a hint that they should not offer any violence; so they contented themselves with gathering round us, inside and outside the verandah, and watching the course of events.

After a few unimportant remarks had passed between us they at length opened out their grievance, and with much vexation and sorrow reproached Eleazar and myself for what we had done. They referred to the disgrace of a respectable father of a family being pushed outside the house to eat his food while wife and children ate inside. They also expressed a fear lest Eleazar, now become a Christian, should repudiate debts contracted before baptism. These and other objections I tried to remove, and then proposed by way of a diversion that the father and his sons should give us a little music. This move brought out Eleazar from the corner into which his neighbours had thurst him, since none but he could properly tune the pipe and drum; and half an hour of singing and playing had a soothing effect on the gloomy breasts of the listeners.

After an hour or so we left the village, not, it is true, sped on our journey with any general good wishes, but still without having received a single rude word from our opponents. Joel, the catechist, remained behind, and it was then that
he learnt all about the stormy events of the Sunday and the plot to med against the padre. "But, sir," they said, "when some of us saw the gentleman and lady walking quietly into the village this morning, somehow our minds were changed." I quite believe it was a fortunate thing all round, especially for me, that the "change of mind" did take place.

Through all these trying times Eleazar, I rejoice to say, bore himself with patience and good sense, and after a while, by a consistent walk and quiet attention to his own business, he made most of his enemies to be at peace with him. An attempt was made, at the instigation of a leading man of the village, to oust him from some of his house property, and the tenant then in possession obstinately refused to move out when asked to do so. Eleazar took the case to Court and at first encountered much difficulty in prosecuting it. I interposed, however, and later on went to the village in company with the Rev. D. A. Rees to take evidence on the spot. We had the satisfaction afterwards of hearing that justice had been done, the tenant turned out, and Eleazar left in comparative quiet.

When his caste-men and relations at Kunigal heard of the baptism they came down to Indávara to try and persuade the wife to leave her husband and return with them; but neither words nor money moved her, and she remained faithful to her Christian husband. She never opposed him very violently, and but for family reasons would have followed him into the Christian fold. As soon as the first shock was over she settled down quietly to the new order of things, and cleaved to her husband like a loyal and reasonable woman.

Another Christian Church, that does not usually covet our humbler converts, thought it worth while to try and get hold of Eleazar, a man of good position and able to strengthen their own community. Accordingly a deputation of three native Roman Catholics waited upon him recently, and promised to see him safely through the legal difficulties connected with his house property provided he would join their Church. He however saw no reason for leaving his earlier Christian friends, and I think is not likely to "go over to Rome."

Different cases of conversion often illustrate different phases of mission work, and show how the Lord uses at one time this agency, at another time that, and frequently two or three together, in bringing the heathen to himself. In the history of Eleazar we see how an agency which is sometimes
undervalued receives its complete and very striking justification. A single tract was effectual in arresting Eleazar's attention and in leading him to seek after the truth. Results were wrought by the simple reading of the Scriptures which are often not effected by a whole staff of mission workers.

In these days of multiplied agencies, when missionary methods are, very rightly, reduced as far as may be to a science, it is emphatically good to be brought thus face to face with the unaided work of the Spirit of God. Organized effort there must be, and to it we must largely look for the ingathering of converts from the heathen world; but, when the Spirit of God wills it, we are content to see organizations superseded. Let missionary, native minister, and catechist "stand still," while the goldsmith of Indavara, sitting at the feet of the Great Teacher, humbly reads his way to everlasting life.

GLEANINGS.

There are times of refreshing in Ongole. Mr. Keirnan of the American Baptist Missionary Society writes to the Indian Baptist announcing the baptism, on a recent Sunday evening, of 90 adult converts from heathenism. He further states that during the past six months, in that same station, about 1,400 persons have been added to the Church.

The Rev. S. Knowles of Gonda reports a five days' visit to a great religious fair, accompanied by a band of native preachers. During that short time they preached to more than nine thousand people, registered the names and villages of one hundred enquirers, and baptized ten persons, viz., two Pandits, four Brahmins, one Muhammadan, and two of lower castes,—a result which will appear very remarkable to all who understand the conditions of work in India.

Our pages this month shew idolatry on its picturesque side. Here is an added sketch from Mr. Knowles' letter to the Indian Witness:

"But before we go further let me try and briefly describe the awful scene of blood and animal suffering in which we found ourselves. To
our right front, beyond the gory temple of the goddess, the cut and gleaned fields were filled and blackened with herds of swine, each sow with her clustering litter of sucking pigs; hundreds of lines of tethered he-goats; and droves of bellowing buffaloes, all unconsciously awaiting the sacrificial knife at the temple, or the blow at the tomb. Then nearer to us, the tank of filthy water, in which the goats and pigs must be dipped ere they can be offered. Then, nearer still, the blood-sprinkled temple itself, with every avenue leading to its sanguinary idol thronged with shouting eager men, each carrying a young water-dripping he-goat to the place of offering. Immediately in front of the temple is a space ten feet square, filled with sand, in which stands the butcher priest with blood-dripping hands and reeking, heavy-bladed knife, severing the head of the goat or buffalo with a single blow. To our left front, away in the distance, beyond the lines of shops, are the picketed circles of horses and targas or small ponies, brought for sale. Then nearer to us gleams the dome of the tomb of Mirza, a supposed convert of the Devi, whose penance everlastingly is to have the blood of sucking pigs sprinkled upon his grave. Before this tomb is a large stone embedded in sand, on which the heads of sucking pigs are being cruelly dashed in quick and fatal succession, and the stricken pigs carried into the tomb that their blood may fall upon it; and then they are thrown upon an ever-increasing heap, when, after lying all day in the burning rays of the sun, they are sold to low caste natives at one pice each.

Thus it is calculated, at the very lowest estimate, that a sucking pig, a young he-goat, and a buffalo are offered to this ugly, impure goddess every minute of the day for over ten days; that is, twenty-one-thousand six hundred of God's innocent creatures brutally and uselessly slaughtered in one week!

It was amid this awfully impressive scene of blood we stood up and cried: "It is not possible that the blood of bulls and of goats can wash away sin," but "The blood of Jesus Christ, His (God's) Son, cleanseth us from all sin." O, how we thank the blessed God for these wonderful words of fact and experience! Never could we have a more solemn occasion for drawing such a wonderful contrast between these poor, unavailing animal sacrifices, and the grand, ineffably meritorious offering of the Cross for the whole human race."

The last number of the Indian Evangelical Review calls attention in one of its articles to the question of self-support in the Native Church. The importance of the subject is unquestionable, and the difficulties connected with it are only too patent. Certain it is that so long as the Church in India is mainly supported by foreign gold, she will be but a house built on the sand, a fruitless tree without root, a parasite dependent for life on another, from which if she be separated she will inevitably languish and die.

In some parts of the mission field this lesson of self-support seems to have been learnt readily and thoroughly,
and nowhere more conspicuously so than among the Karens of Burmah. For a long while now the Karen Christians have entirely supported their own pastors, and provided amply also for the sufficient education of their own children. But they have done more than this: they have become an aggressive mission church. Not many months ago it was our glad privilege to attend a Karen valedictory missionary meeting, which in interest and enthusiasm was not one whit behind such meetings in England. Some years before, the Karen Christians of Rangoon had selected three from amongst themselves, and, with promise of all needful support, had sent them as pioneer missionaries to Siam. In a short time one of the three died, but the remaining two kept steadily at work. In two years more a second died; yet the sole survivor toiled on, until, broken down by long continued fever, he was obliged to seek health in a visit home. His brief furlough had done for him all he had hoped, and at the meeting in question he stood forth, with seven others whom he had induced to join him, ready to start back to Siam. The native church in Rangoon had guaranteed the necessary expenses of this little mission band, —and this, although the Karen Christians are by no means well-to-do.

An important case, the issues of which will extend for beyond the parties interested, has just been tried in the High Court of Madras. The facts of the case are simple. In the year 1849 one Kistnama, a Brahman, was married according to Hindu rites to Seenamall, a Brahman girl at that time eight years of age. Eight years afterwards, and before the final consummation of the marriage, Kistnama was converted to Christianity, and immediately after asked Seenamall to join him as his wife. This she refused to do, on the ground that he had become an out-caste. Kistnama appealed to the Collector, and received permission to take charge of her; but the girl's friends hearing this removed her to another village. All attempts at negotiation having failed, Kistnama asked for a document, signed by Seenamall, renouncing him as her husband and relinquishing all claim upon him. By the advice of her friends Seenamall gave this document, and it was produced in Court. Kistnama, on his part, gave a similar document (which the girl's friends refused to produce), and considered the matter at an end. Thus released from the obligations of a ceremony performed, without his consent being asked, in childhood, the
young man went to Madras, and lived in the house of Mr. Rajagopal of the Free Church Mission. Twelve months later he was publicly married, according to Christian rites, to one Mungle, a Christian girl from Calcutta; and they lived together until 1882, when Kistnama died very suddenly, leaving behind no will. Mungle at once, and naturally, claimed the property through the Administrar General. But when Seenamall heard of Kistnama's death, she also claimed the property as original wife of the deceased; and when the Administrator General repudiated her claim, she filed a suit against him.

The above are the main facts, and substantially they were not disputed. The counsel for Seenamall urged that she had been truly and properly married to the deceased; that the marriage ceremony which was performed the day after the betrothal constituted the couple man and wife irrevocably; and that if, after such ceremony, and before consummation, the man had died, the woman would have been his widow for life. It was further argued on her behalf that Hindu law did not contemplate such a thing as divorce; that even if a woman was guilty of infidelity towards her husband, he was still bound to maintain her; and that the consummation ceremony was by no means necessary to the permanent ratification of the marriage contract.

In opposition to this, and on behalf of the Christian widow, it was argued that Seenamall's refusal to take her position as Kistnama's wife, and her voluntary relinquishment of all claim upon him, undoubtedly nullified, according to all laws of equity, the force of her present claims. But it was also shewn that according to the Vedas no girl could be fully given in marriage except by the "god of fire" who was said only to take possession of a girl when she came to maturity; and that according to Hindu law generally no civil rights could be demanded from a husband until after consummation. It was also pointed out that though Hindu law never used the word "divorce," the thing itself was contemplated by the use of such synonymous terms as "banishment, abandonment, desertion, supersession"; and that every thing involved in such words had been accomplished by the releases given and taken. It was further proved that an out-caste was never considered to be a member of a Hindu family, and that no
single instance could be cited wherein a Hindu ever became possessed of the property of an out-caste.

We have thus given an outline of the arguments on either side, because this is a test case. Its importance to native Christians generally cannot be exaggerated, and the judgment, which has been postponed, will be eagerly awaited. The whole complication arises from the pernicious practice of child-marriage, and from the vagueness of the law in reference thereto. Yet as things are at present the complication may arise in any number of instances. The case needs to be carefully watched by the committee appointed at the Calcutta Decennial Conference to inquire into these matters.

The Brahmo Somaj is benevolently impartial in its patronage. With a happy facility its logic of love reconciles the most violently contradictory elements in the creeds of the world. Harsh inconsistencies and glaring incongruities disappear at once in the luminous vagueness of the Gospel of the New Dispensation. Its powers of appropriation in matters of doctrine are only equalled by its powers of adaptation in matters of ritual. It can be ascetic with the members of the Oxford Mission, demonstrative with the Salvation Army, while at the same time it revels in the mystic symbolism of the East. It rouses itself to religious interest by means of the drama; whirls itself into wild religious enthusiasm by means of the dance; subsides into quiet contemplative devotion when it takes the Christian sacraments.

The latest exhibition of its powers of adaption is described in a recent number of The Liberal and New Dispensation, the official organ of the Brahmo Somaj. This time it is jugglery, the performer being Babu Keshub Chunder Sen. The solemn grotesqueness of the whole is imitable.

"The juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama explained the deeper principles of the New Faith as they had never been explained before. There was the magician waving his magic wand, using his magical apparatus and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through allegories and metaphors. Great prophets and seers
have spoken in parables, but this clownish-looking juggler of the New Dispensation enacted parables if we may so say. He knelt before a plantain tree, and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love, through a small pipe he attached to it, first as rose water and then as sherbet. 'God is not only visible,' said he, 'but He always speaks through nature, and the devotees hear him. Let the clamour of passions subside, and His gospel will be heard.' And so it was. The sweet hymn, 'I am the Holy Spirit,' was chanted behind the scene, and the audience listened reverently. 'Thus,' said the Juggler, with an air of triumph, 'God can be seen and heard, and His love tasted by every believer to-day as in days of yore.'

A number of beads and stones of different colours were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mahometan's Crescent, the Vedic Om, the Saiva's Trident and the Vaishnava's Khanti. These stand aloof from each other in decided antagonism and never coalesce. Is it not possible to combine and amalgamate the truths which each represents? By dexterous shuffling, these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal, those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation.'

EDITOR.

WESLEYAN METHODIST NOTES.

MADRAS DISTRICT

MADRANTAKAM.

The anniversary of the Wesleyan High School in this place has been recently held. The chair was taken by E. J. Sewell, Esq., C. S., acting Sub-Collector of the Chingleput District, and there was a large and influential gathering of native gentlemen. The Report shewed that the school was opened in January 1879 with 90 boys, and that the numbers had steadily and quietly increased to 144. The standard of the school had advanced as surely as its numbers. From being a second grade Middle School at first, it had risen to a High School with its University Matriculation class. The past year was stated to have been one
of very efficient work, as shewn by the public tests through which the boys had passed. In the Lower Primary examination 17 out of 19 candidates passed; at the Upper Primary examination 14 out of 16 boys; while at the Middle School Examination 6 out of 7 boys succeeded. Scripture had been made a prominent subject in all the classes during the year.

After the distribution of the prizes and certificates by the chairman, the Rev. J. Cooling gave an address in which he pointed out the special needs of Madrantakam, and referred particularly to the need of a new school building. He stated that an eligible site had been secured and plans made out for a building to hold 200 boys and estimated to cost Rs. 5,000. He appealed to those present to help him to raise one third of that amount locally, and the appeal was emphasised by the chairman. In response, promises were made to the extent of Rs 260.

A difficulty has risen during the last few weeks, which for the time seems serious. A native Christian boy, said to be a pariah, has been admitted into the school, and this fact, used by a few prejudiced people, has led to the withdrawal of from 35 to 40 boys, and to the establishment of a rival school under native management. Strenuous efforts of a somewhat dubious kind have been made to get away our teachers and elder scholars, and in the case of the two lowest teachers in the school they have been successful. Many of the boys who are now staying away have told us they would gladly come back, but their parents will not allow them. The women are said to be the most bitterly prejudiced. There is no doubt that this outbreak is the expression of a fear amongst the more conservative townspeople, that the boys who have been attending our school are breaking away from their old ideas and customs. This indirectly it is a testimony to the good already accomplished by our school there.

MYSORE DISTRICT.

Tumkur.

We have had to mourn the loss of some of our people by death. One of these was an old man named Philemon. For many years he had been in Government employ and had lived in villages far removed from Christian influence, amidst surroundings not at all favourable to the growth of his spiritual life. For the last two or three years, however, he had been living in Tumkur, and there was a marked improvement in his character as well as an evidently increased desire to live in accordance with Christ’s precepts. His illness was of short duration, but he passed into the valley of the shadow of death without fear and died in humble reliance on his Saviour. Another was one of the oldest boys in the orphanage. His strong will
has often caused us deep sorrow, but his grief for all the trouble he had given us, and the fact that he passed away with the name of Jesus on his lips, lead us to hope that he too has reached the land where there are no more death and no more sin.

Amidst much sorrow we have the joy caused by the baptism of another young Brahman. Going out into the veranadah one day, we found a young Brahman standing there, who said he had come all the way from Chitaldrug (some 85 miles distant) for baptism. When the catechist from Davangere was on one of his visits to Chitaldrug he had listened to the preaching and afterwards obtained a copy of St. Luke's Gospel. We were at first rather sceptical, but examination and probation convinced us he was sincere, and in due time he was baptized. Since his baptism his steady consistent conduct has greatly cheered us. Oh that God would multiply such cases!

LUCKNOW AND BENARES DISTRICT.

The Report of this District for 1882 appeared at the end of April, too late for notice in the last Harvest Field. The District is still very young, having been only four years in existence, and the work is therefore only in the initial stage. Four large cities, Lucknow, Fyzabad, Benares, and Jabalpur, constitute the District, and afford large scope for the utmost energies of six European missionaries, and their six native helpers. In each city there is a considerable amount of English work to be done; but the equal claims of vernacular work are acknowledged, and, as far as possible, met. In each station a native church has been formed, and the Report speaks of anxious attention to these churches, and of slow but measurable development both in numbers and character. Street preaching has been diligently carried on, and has always, we can readily believe, been found interesting, and not unfrequently exciting. The chief religious fairs have been visited, and occasional tours have been made into the surrounding districts. There have been several baptisms from heathenism, one of which is so interesting that we quote the account given in the Report:

"The case of the man before referred to, who was arrested by the preaching of Brother Chirag Masih, in the bazaar, and who afterwards accepted baptism, is a rather remarkable one. He lives in a distant village and had come in, as was his custom, to sell grain, when, in driving his cart past the preaching place, he heard the words of life. He afterwards found out the preacher's house and told him how he liked the words he spoke. This man continued to call upon the catechist every time he came to Fyzabad, and at last we sent for him to examine him, and ascertained that he had a regular means of support. After reading Scripture to him and instructing him in the principles of it, we prayed with him and then arranged a time for his baptism. He was baptised, and has been faithful ever since."
calling to see us or Brother Chirag Masih whenever he comes in to the market. After his baptism he had a severe temptation which brought out his Christian sincerity. He had passed his word to a creditor of his father's for Rs. 30. This man, a Banian, sued him for Rs. 85. It was a threatened case of endless litigation. But he had learned the gospel rule, "If any man will sue thee at the law and take away thy coat, let him have thy cloke also." He went to the cutcherry, but to the astonishment of the plaintiff and Judge and every body else, produced a big bag of rupees and proceeded to open it. Refusing to take an oath on the Ganges water or anything else, or even to call any witness, or to allow the plaintiff to call his, he at once paid the plaintiff's claim, scandalous and exorbitant as it was, alleging to the Judge that he wanted no false oaths or lying statements on one side or the other. The claim was a most unjust and false one; but he would pay it for peace sake, and the plaintiff he would leave to God for justice. The Judge (himself a native) was amazed, and remarked that this man had evidently renounced his Hinduism, as he refused to take an oath on the Ganges; but that his conduct in paying the claim, for peace sake, was very noble, while the plaintiff had evidently wronged him in his rapacity and greed."

The ladies of the District (who, by the way, have just welcomed Mrs. Peel and Mrs. Elliott as additional workers), have been busy in the Zenanas, and have had the assistance of eight Bible-women. Mrs. Carmichael reports two Mussalmani enquirers:—

"One came to us some time back in consequence of harsh treatment, being turned from her home for her persistency in reading the Gospels we had given her. We have had many heart-pangs on her account. She still hangs back through fear of persecution; but she has told us that she believes in Jesus and wishes to be His disciple. The other woman is a widow and the daughter of a native doctor. She is desirous of opening a school; and, although a pardah woman, she does not object to visit our catechist's wife, slipping out for the purpose by night when not observed. I fear for her much persecution when she comes out boldly and makes a profession. We hope in a short time to baptize her."

In most of the stations the English work carried on is chiefly connected with our soldiers. Regimental changes are frequent, and long continuous influence over the men thus becomes impossible. The importance of spiritual work in the army none will doubt; but it is undeniably difficult, and demands, though it does not always seem to reward, great tact and quiet patience. But the missionaries report several conversions, which, if not counted in their columns of membership, go to swell the active Christian influence already existing in the army.

The statistics of the District for 1882 indicate, not a rapid growth, but quiet expansion. There is an increase of 25 members (whether English chiefly, or native chiefly, the Report does not enable us to determine), with 21 on trial for church membership. There is an increase in Sunday schools of 54, and in Day schools of 74 scholars. Throughout the District there has been collected for the Parent Society Rs. 476.0.0, for the native
ministry Rs. 518-4-6, and for general purposes, including schools, Rs. 8,202-9-3. The total, Rs. 9,196-13-9 is considerably in excess of the amounts contributed in 1881.

JUBULPORE.

Just one year ago the Wesleyan Missionary Society purchased a Bungalow for the residence of the Missionary, and for holding English services in this station. On the 29th of April last a beautiful little chapel, arranged to seat 150 persons, was opened by the Revd. A. Feutiman of Benares, Chairman of the District. The entire construction of the chapel, which is built on land granted by Government in Cantonments, and after designs kindly given by Mr. Marston of the G. I. P. Railway Company, was supervised by Mr. F. Pearcey, one of our Local Preachers. The chapel is built entirely of stone and is roofed with Mangalore tiles, being 50 feet in length by 25 feet in breadth and height, and has verandahs on three sides and a portico in front. Its situation is excellent being convenient for both soldiers and civilians.

In preparation for the opening services we had four days of special prayer, and a Tea Meeting for our Soldier friends. Mr. Feutiman preached twice on Sunday April 29th, and conducted Evangelistic Services on the three following evenings, the results being one clear case of conversion and the return of three or more backsliders, for which God be praised. On Thursday, May 3rd, a Public Tea Meeting were held. About 150 persons sat down to Tea, and at the meeting which followed the Revds. A. Feutiman, G. W. Jackson, and Messrs. Pearcey, Duffiel, and Ross gave addresses. The report showed that the cost of the chapel was Rs. 6,000, of which Rs. 3,000 had already been subscribed. During the meeting promises were made amounting to over Rs. 1,000, thus leaving a balance of Rs. 2,000 still to be raised. It should be borne in mind that the whole of the amount raised has been given and collected by friends in the station and that, too, within the last fifteen months. Several of the friends have also contributed articles of furniture. We are resolved upon two things, viz., that we will, by God's blessing, save souls, and also clear off the remaining debt this year. Our friends who read this are requested to help us to realize these results by praying for the former, and giving towards the latter. This, our newest Indian Mission Station, has now a Mission House and English Chapel. Who will give us Rs. 1,500 for a City Native Mission School Chapel for Evangelistic Services and a Sunday School?