EDUCATED HINDUS.

By Iyengar.

FOR ages the boast and the strength of India has been its unbroken unity. Other nations have been split up into parties, which, like the icebergs from the Northern seas, have been compact enough in themselves and constantly moving, but which have also been in continual danger of colliding with one another. India, on the contrary, like the ice seas immediately around the Pole, has presented ever to the world one unbroken surface,—a surface remaining ever unbroken, in spite of outside attacks or deep disturbing undercurrents. But now a change is taking place, and a breach is to be seen. While one section of Hindu society is still unmoved, the other has begun already to float into distant and open waters, to search for Truth and Freedom, and, not improbably, to meet with Danger.

To speak plainly, one and by far the larger class amongst us is still thoroughly conservative,—bound to be so, alike by instinct, education, habit and interest. Hid away, many of them, in quiet villages; passing long days of uninterrupted leisure; following customs which the observance of generations has transformed into instincts; practically oblivious of the great and busy world outside; strangers to doubt, and desirous of no variety—our orthodox
vernacular people live and work and die, and their sons begin again the same unchanging round. Let us not blame such men for being conservative, for they cannot help it. The most sacred revelation that they know is old tradition, which purports to convey the essence of our holy books. Their best known and most binding law is custom; and everything beyond is strange, disturbing, and unwelcome. Believing themselves to be possessed of all truth they are utterly satisfied, deeming doubt an impertinence and inquiry folly. Even in regard to those who live in the largest towns and amid the chief activities of our land, the foregoing description needs, probably, less modification than many would suppose.

The other party is much smaller in numbers, but much greater in present power and future promise, and we call ourselves somewhat grandly, but not unjustly, the party of progress. We have learnt English, have thus been introduced to a greater variety of ideas and experiences than our neighbours, and have seen things generally with a broader vision. I mean to be candid in this paper, and may therefore say at once that our position, though in some respects proudly unique, in other respects is very painful. We have exchanged the security of the old party for distrust; its easy confidence for questioning; and its unfaltering adherence to ancient custom for an imperfect and begrudged observance of it. Many of us, in matters both social and religious, have learnt the meaning and the misery, but few of us have yet grasped the blessings of honest doubt. Our interest is a divided one. We are held back by the power of the old, and yet drawn on irresistibly by the fascination of the new.

Partly for my own clearer apprehension, partly also for the sake of being helpful to my brethren, and not least for the sake of those Europeans who are genuinely interested in us, and wish to be, not lofty patrons, but honest friends, I have determined to set down one or two of the dangers which seem to me to be attendant on our present transition state.

Among the best and most honest of us, not a few are tempted to an abrupt and unreasoning dissolution of all the old ties. This is not difficult to understand. All change represents dissatisfaction, and whether that dissatisfaction arise from the fickle, unresting disposition of the persons concerned, or from the discovery of some lack or untruth in that which is condemned, the result is the same. The
anxiety for change focuses and enlarges the faults of the old, and just to that extent shuts out from the vision all that was good and true in it. It is very natural, but nevertheless I protest that nothing is to be gained by a wild, hasty and reasonless renunciation of the whole past. For the past is not all untrue. No nation, creed, or system has ever been built up on absolute unmitigated falsehood.

Sympathetic and well meaning Europeans have probably fostered, in some cases, this unfair estimate of the past, by a very indiscriminate denunciation of it. Let the evil be admitted and denounced; but we do not improve our position in the eyes of thoughtful men, or our chances of success in the long run, by burying the good along with the bad. There is caste, for instance. We chafe under it, and should like to shake free our limbs from the rusty shackles. But surely the chances of a wise use of our freedom, when it does come, will be all the greater for recognising the permanent truth which, under the name of caste, has been exaggerated into so tyrannous an error. No one will challenge the broad basis on which caste rests. In the nature of things there must be distinctions between man and man. The man of limited experience, narrow intellect, and dull emotion, will ever belong to a class distinct from the man of eager mind, ready sympathies, and wide experience. Even in the details of caste distinctions there is the indication of necessary truth. The scholar and teacher are, in fact and nature, higher than the man whose strength is in his muscle, and whose pride is in his physical courage. Then, too, the man who endures hardships and faces death to defend his home and his country, is surely on a higher platform than the merchant, to whom personal interests are the first consideration. The whole idea is sound enough, and the error has been in exaggerating the idea; in lifting natural distinctions, which may well exist in common with the truth of universal brotherhood, into stiff impassable barriers, with the sharp pikes of religious penalties fastened to the top, threatening to lacerate those who would fain leap over.

It will not be supposed that I plead for caste as at present in vogue. Nor must I be understood to condemn those who, believing that the system is chiefly or altogether bad, have left it and thus become martyrs to their convictions. But what I do affirm is this,—that birth has a distinct value, and imposes definite obligations; and he who, out of impatience
with the evil, let's go any part of the good, or lives unworthily of it, is degrading himself and effectively hindering that general progress which he professes to seek. Let the largest concession to truth be made with the least possible change. One is important, and so is the other,—that is, if we take a wide general, rather than a selfish, view of things. Thus our disbelief of caste, as we know it, may legitimately lead us to favour the various movements for the interdining, not only of the different sects of Brahmans, but of all equals in intelligence, education and manners, of whatever nationality. But that does not imply that we must do violence to our own stomachs and disgust our orthodox relatives by eating beef; and still less does it mean that we should degrade ourselves, even privately, by drinking brandy. These examples are doubtless rare and extreme, but a score of details will occur to the reader wherein, by thoughtful consideration for our friends, we could render more palatable to them the changes which principle may compel us to make. It may be thought that in some instances those changes are such that nothing will reconcile the orthodox to them; but even then we owe something to birth and self-respect. Take the instance of a Brahman becoming a Christian (and in these days of rising appreciation of the character of Christ, that is a step at which no thoughtful or honest man amongst us can afford to sneer); why should he not in personal habits and general characteristics still remain a Brahman, so that not even the lynx-eyed bigotry of orthodoxy shall be able to find aught to quarrel with but his change of religious principles and methods? The sum of what I here contend for is, that to be effectively liberal we must be wisely conservative,—though only on those points where principle is not at stake.

The intense impatience of the past, which is observable among so many of us, is just the measure of that eager readiness with which we embrace whatever differs from it. And here it is, perhaps, that the greatest danger awaits us as a body. We belong to a race accustomed for generations to repose on the authority of tradition as infallible, and consequently unaccustomed to exercise individual judgment; and the strong temptation is, from indigenous authority to fly unreflectingly to the most popular foreign authority. There is a danger of our accepting ideas, not for what they are in themselves, but for the sanction which they obtain from great names. And that is not the whole statement of the
Educated Hindus.

case. The more special and remarkable phase of the danger is the tendency, in rebelling against the venerable orthodoxy of India, to accept and follow with jaunty enthusiasm any popular and authoritative leadership against all orthodoxy everywhere. It would not be difficult, I think, to make good this assertion in reference to matters political, while as touching questions philosophical and religious it is manifestly true.

I wonder whether this has ever occurred to Christian missionaries when seeking to account for the tardy success which they seem to win amongst us. We can only judge of things from our own standpoint. We are told, for instance, that in England the mass of the people are Christians, but that there have arisen a few subtle, independent men, of much patient courage, who, in spite of constant opposition from Christian orthodoxy, are bent on giving to their country and the world a more reasonable and elevating creed. Not unnaturally, some amongst us regard these men as occupying, in relation to the mass of their countrymen, a position similar to our own in relation to the mass of our countrymen, and our sympathy is at once guaranteed. We know too that their ability is sufficient to secure for their works a place in our University curriculum, which embodies the highest in literature that we have yet been made acquainted with, and their authority is thus rendered indisputable. So they become as gods, whose words are oracles; and after listening to them, we are tempted to look with lofty pity on missionaries, as the amiable propagators of an orthodoxy which, like our own in India, is, as we believe, doomed to gradual supersession. In no other way can I account for the astounding fact that so many of us exalt the teachings of Mill and Spencer, Huxley and Tyndall above those of Christ.

Something, however, may be said on our behalf. We belong to a country where, until very recently, history has quite lost itself in myth. Our historical sense is awaking but has not yet been developed; consequently our perspective is uncertain, and our idea of proportion is confused. Doubtless it will all come right by and bye; but in the meantime our ready acceptance of popular and authoritative unorthodoxy may throw some ugly barriers a little ahead in our path, and needlessly multiply the difficulties of those who come after us. We need a mind more judicially calm, while yet thoroughly earnest; habits of more patient and profound investigation, and the willingness and power to
Educated Hindus.

look at all teaching apart from the question of time and men.

I have now mentioned two dangers which are incident to our present state of transition. The first, inasmuch as it touches matters of practice, threatens only the recklessly bold amongst us. The second, having only to do with matters of opinion or conviction, touches us all. There is one more, with the mention of which I will close. It is the danger we are most of us in of undervaluing the obligations imposed upon us by conviction. To very few except the rashly enthusiastic does it seem to have occurred that conviction and deed should, with all true men, be interchangeable terms. On some points we have certainly seen truth which was not seen by our ancestors, which is not now seen by our vernacular brethren. We are proud of our perception, much as we are proud of our general scholarship. Among budding Bachelors of Art, or in the presence of sympathetic Europeans, we love to air these lofty principles of ours, knowing that thereby we gain the credit of being enlightened leaders of native opinion. Moreover, it is very soothing to ourselves. The consciousness that my ideals are correct, advanced, and even noble, is a very considerable and comforting support to my self-respect. My practice may be far from perfect, and that in itself would be rather a disturbing thought. But then I turn affectionately to my unimpeachable principles, which, as the country advances, are sure to find scope and opportunity for their embodiment, and I am consoled. How elevating to reflect that when the world reaches its ideal state, its general principles will be nothing higher than those which now I delight to expound and discuss wherever opportunity offers!

But as to present personal practice of our own creed,—why that is a different matter. We can and do argue the justice and necessity of widow re-marriage most felicitously; but how many of us seek straightway to marry our sons to eligible virgin widows? We denounce the evils of child marriage; but who of us will refuse to give our daughters until they are eighteen years of age? So much for our faithfulness to social truth. When we come to religious truth, I fear matters are still worse. We interpret undoubted difficulty to mean impracticability, or even impossibility, and then rest, waiting for the ‘good time coming.’ This is the saddest aspect of all, in connection with us as a body. A judicial separation has been proclaimed, and is being
maintained, between conviction and practice. Some, I know, very feelingly urge that we should be considerate for our friends who are less enlightened, and try to educate them up to our standpoint; and that plea must be accepted and emphasised on all non-essential points, as I have already shown. But the royalty of truth demands the reverence of hearty obedience wherever it concerns our own personal practice, at whatever sacrifice that obedience may imply. Hitherto we have ingeniously consulted expediency, rather than courageously, and for ourselves, followed right. And hence we are lacking in moral force. Like a spavined show-horse, we are fair to look upon, but inefficient when the highest demands are made.

This is not flattering, but I fear it is true. There is much that is good to be said about us, much in us that is worth development. But I was anxious to find some of the dangers and weaknesses of our position, and these, which I have here set down, have struck me most prominently. They are certainly deplorable, but they are also as certainly removable; and I know some whose sorrow at their existence is stimulating effort towards their annihilation.

HISTORY OF THE MADRAS CHRISTIAN COLLEGE.

BY THE REV. GEO. PATTERSON.

III.

THE change in the constitution of the Free Church Central Institution referred to at the close of the last article on this subject, the widening of its basis, and the adoption of its present undenominational character and name, was one which was brought about, indeed rendered almost inevitable, by the rapid but healthy growth of missionary education. An immense stimulus to higher education of all kinds had been given by the establishment of the University, and Christian education, quite as much as secular, had felt this stimulus. The following table shows the total number of students who matriculated in each of the six trienniums between the establishment of
the University and the year 1874, and the number of those wholly or partially educated in Christian schools.

<table>
<thead>
<tr>
<th>Years</th>
<th>Total no. who matriculated</th>
<th>No. of these educated wholly or partially in Christian schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1857-8 &amp; 9</td>
<td>43</td>
<td>12</td>
</tr>
<tr>
<td>1860-1 &amp; 2</td>
<td>97</td>
<td>20</td>
</tr>
<tr>
<td>1863-4 &amp; 5</td>
<td>353</td>
<td>98</td>
</tr>
<tr>
<td>1867 &amp; 8 *</td>
<td>662</td>
<td>247</td>
</tr>
<tr>
<td>1869-70 &amp; 71</td>
<td>1,315</td>
<td>366</td>
</tr>
<tr>
<td>1872-3 &amp; 4</td>
<td>1,987</td>
<td>752</td>
</tr>
</tbody>
</table>

Year by year an increasing number of these youths wished to continue their studies with a view to a degree in Arts. The question then arose, were they to be allowed to drift away from Christian influence altogether, or were Missionary Societies to provide for Collegiate instruction. As far as the Free Church of Scotland was concerned this question had, as we have seen, been answered by the establishment of College classes in 1864. For some years these classes had sufficed to meet all the need, and the agents of the Free Church had received in this work hearty support and sympathy from many other Protestant missionaries, who had gladly availed themselves of the opportunity thus given of securing to their students a high education under Christian influences. By 1874 the question had, however, assumed larger dimensions. More needed to be done, and it had to be decided whether other Missionary Societies were to follow the example of the Free Church and open Collegiate classes in connection with their Institutions, or to unite together in one large and thoroughly equipped College. To this question, from all those who had the interests of Christianity and higher Christian education thoroughly at heart, and who were superior to merely party distinctions, there was but one answer. To have had two Christian Colleges at that time in Madras would have been a waste both of money and energy, and each would have

* The year 1866 is unavoidably omitted.
seriously crippled the other. A well organized College, with a sufficient staff of professors, can educate 350 or 400 students almost as easily as 50, and is more economical, inasmuch as a larger portion of the gross cost is met by class fees. It was therefore felt by most missionaries that if ever Christian education was to take its proper place in South India it would be necessary, at any rate for a number of years, that the various Protestant Societies should unite in the support of one central and thoroughly efficient College—a College second to none in the land. That this would always be the case no one ventured to predict. What the future might bring forth it was impossible to foresee; but that then, and for some years at least, this would be the only right and wise course, most thoughtful men were agreed.

In April 1874 a very memorable meeting of Christian educationists, and representatives of various Protestant Missionary Societies labouring in South India, was held in Mr. Miller's house in Madras, convened by him for the express purpose of considering this important question. It had long occupied Mr. Miller's mind. Year by year the necessity of some decided step in this direction had been pressed upon him with increasing force, and he had at last determined to address the Foreign Mission Committee of the Free Church of Scotland on the subject. It was to hear what he had written, and to discuss the entire situation, that he had invited his fellow labourers in the same field to meet him. His letter, which was afterwards published* and widely circulated amongst missionaries and the friends of missions, is one of the most interesting and important documents in the history of the Christian College. In the space of 85 octavo pages Mr. Miller reviews the then condition of Christian education and its future possibilities. His conclusion is that one strong College is urgently needed, but not many weak ones, and he urges the Free Church Committee either to strengthen the one they already had by devoting to it more men and means, or to invite the active co-operation of other Societies, so that, whether in their hands or the hands of others, an efficient and thoroughly equipped College might be the result—such a one as would be "a priceless benefit to untold generations."

* "The need of a Christian College for Southern India; a letter to the Committee on Foreign Missions of the Free Church of Scotland."—Foster & Co., Madras.
To understand aright Mr. Miller's position we must quote at some length from this letter. After discussing the needs of the country and describing what had already been done, Mr. Miller goes on to say:

"Now the question of how to make the whole liberal education of Southern India tend in a Christian direction, and the question more particularly of how to preserve and deepen the spiritual feeling of the Christian youths that come forward to receive it;—these are certainly questions not for one only, but for all the missionary bodies that are labouring in the field. Still, the establishment of the College I have described in the hands of the Free Church of Scotland, seems to lay upon it the duty of taking these questions up. Providence calls specially upon it to consider what the circumstances of the case require. If the good for which there is now so fair an opening shall fail to be realised, on it, preeminently though not exclusively, will the blame and the dishonour rest. Therefore it seems only becoming to entreat you, the Foreign Mission Committee of that Church, to take the initiative in considering prayerfully the conditions on which the good that is now within easy reach may be confirmed and developed and perpetuated to coming generations. I believe I have it in my power to throw some light on what these conditions are. I can claim at least a deep interest in the matter and a not inconsiderable experience. I have thought over it for years, and for the last twelve months in particular have weighed and examined all the statements that I mean to make.

The first indispensable condition of the maintenance of an efficient Christian College is the sympathy and support of the Protestant organizations that are at work in Southern India. There is room at present for but one fully developed College of the kind I have endeavoured to describe. The attempt to establish more than one in the Presidency town would end in inevitable ruin. The one would stand in need of all the support that the sympathy of the united missionary body could afford. Many Societies have, indeed, at present high schools and imperfectly developed Colleges in different parts of the country. I do not in the least mean that these ought to be given up. If a fully equipped College were once permanently established in Madras, the educational centre, it might perhaps be good economy to lower the standard of some of them; but there is no necessity for this being done even in a single instance. Neither do I wish to lay down a law for all time coming. It may well enough become desirable hereafter that new Christian Colleges should spring up. In the immediate future, however, there can be but one thoroughly complete Christian College for the education of native students. That one will have such opposition and such rivalry to meet with, that if it is to prosper it must have the support and sympathy of all to whom the cause of Christ is dear, whatever be the body that may directly maintain and manage it.

Such a College can certainly be carried on more safely and economically by a single body than by many. If you, therefore, can undertake the expense which I shall detail immediately, and can secure the moral support of all, or most, of the other missionary bodies, it will be best that your present Institution should become the fully equipped and fully developed College that the circumstances of
Southern India demand. If, on the other hand, the expense be beyond your power to meet, or if the other missionary bodies will not regard with favour a College connected with one particular Church, it will become necessary to consider on what terms and to what extent co-operation should be asked. The one thing indispensable is that each Society should come to regard it as a matter of course to send to this one College, by whomever it is managed, such of their students as carry on their studies farther than the less developed schools can carry them—that they should look upon it as the legitimate centre of their educational work—that they should unite in its defence when it is attacked, as it is sure to be from many different quarters,—in short that they should all watch over it as their own, and advance its interests by all proper means. The bodies that make educational operations an important branch of their missionary work in Southern India, and with which communications should therefore be opened upon this point are:

(1.) The Church Missionary Society.
(2.) The Society for the Propagation of the Gospel.
(3.) The Established Church of Scotland.
(4.) The Wesleyan Missionary Society.
(5.) The London Missionary Society.

I would gratefully acknowledge that many of the agents of these bodies have manifested for some time a friendly feeling to our Institution as at present carried on. The Church Missionary Society sends to it the holders of scholarships from several of its schools, thus treating it even officially already as holding the place which I wish to see the Christian College hold. I trust other Societies may agree to act similarly, if they once realize how powerfully the influence of an efficient and truly Christian College will tell in favour of the common cause, and how essential it is that the College should be strong and stable if it is to exert any influence at all.”

Mr. Miller then enters minutely into the questions of cost, number of men required, &c., and comes to the conclusion that all that it was necessary then to do might be done if a staff of five European professors could always be kept up, with a sufficient number of native assistants. He estimates that the whole yearly outlay need not be more than £4,000, of which £2,200 might be realized locally, leaving £1,800 to be supplied by the Church at home. He then proceeds:

“I cannot look upon the whole question in any other light than this:—that God is now addressing a solemn call to the churches of Britain to enter in at a door which He has marvellously opened, and that this call comes first and loudest to the Free Church of Scotland before whom the door has been peculiarly set. I can do no more than point out the opportunity, and lay before you what my experience suggests regarding the only way to take advantage of it. It is you and the Church you represent, that must decide whether or not it is to be improved.

If not improved in one way I hope and pray that it may be in another. I have not concealed that, in my opinion, the thing most to
History of the Madras Christian College.

be desired is that the Free Church Mission Institution without change, at all events for a time, in its present management or connection—simply with the indispensable development—should become the centre of Christian education for Southern India. Besides being far more economical, such an arrangement would avoid difficulties which might be serious to a College still so young and not yet firmly rooted, and would allow things to develop with that quiet growth which is so much to be preferred to sudden change. Yet the arrangement would be a good one, only provided—first, that all or most of the missionary bodies cordially approved of it, and showed their approval by some such practical steps as the Church Mission Society has already taken;—provided also in the second place, that the necessary outlay can be met by the Free Church of Scotland.

If either of these conditions fail, I entreat you to consider what other steps are most advisable, and to take them at once before the opportunity that is now enjoyed be lost for ever.

It is not at all indispensable that the College should be in the hands of any branch of the Scottish Church, or of any particular section of the Church at large. The parties by whom it shall be managed is in my estimation a question merely of convenience and economy. The only thing essential is that a College animated throughout by a Christian spirit, should be set up and permanently carried on by some body or bodies that will take a deep, an intelligent, and a watchful interest in its prosperity and progress.

Now if such a College cannot be maintained by us, it matters little, provided it be maintained by others. If therefore, by its proving impossible to fulfil one or both of the above conditions, we are compelled to give up the prospect of doing such a glorious and lasting work for the whole of Southern India, it remains only to decide in what form, and upon what terms, others shall be invited to come forward to the rescue.

It may be that some of the large and wealthy Societies would take the work off our hands entirely. This is perhaps not very likely, and it would be a dangerous experiment. The transference of work that has risen up and thriven in the hands of your agents to some entirely distinct organization, would not be an easy thing to manage safely. Still if it be utterly beyond our strength to make our work permanent and stable, this would give at least a chance of its becoming so in the hands of others.

Or again, it may be that all the bodies I have mentioned might join in some well considered scheme to support one central and united College.

Or, better than that, it may be that some one or more of these bodies would contribute men or money for the aid of the common cause, taking a portion at the same time of the responsibility of management, without disturbing any of the arrangements now existing within the Institution.

But safer and better in all respects would it be if the Free Church of Scotland rose to the call of God, and bore the honorable burden which the blessing that has rested upon her efforts in the past now summons her to bear. In doing so I am certain she would have the sympathy and aid of many individual members of other churches, and I think she might receive sympathy and aid of a more formal and extensive kind if not from her more distant kindred, at least from the
Mr. Miller's plans were received with favour by the representatives whom he had invited to discuss them with him, and an approving minute drawn up and signed by them was appended to the copy of the letter which was sent home. This minute thus concludes:

"The desirability of such a missionary agency being thus generally admitted by all, the question next arises by whom should the College be maintained. To some extent there has been a useful division of labour among Missionary Societies. Some have given their strength to vernacular work in rural districts; others have sought rather to act upon the great centres. For many years past the Free Church Mission has taken the lead in the higher education in the Madras Presidency. It has, in fact, at present, the only missionary College, properly so called, in South India. It seems therefore only right and fitting that to it should belong the honour of taking the lead in the proposed movement. On other grounds also it seems very desirable that the management and direction of such a College should continue in the hands of a single Mission. The supply of matriculated students will not probably, for many years to come, be so large as to require more than one such Institution. Under such circumstances it would be a great waste of money and men for each Society to attempt to establish a College of its own. Further, any combined effort would, as it seems to us, lack the unity and interest essential to success.

As to the expense of maintaining such a College, which will necessarily be very considerable, we have no doubt that some of the Missionary Societies now engaged in educational operations in the Presidency would gladly make an annual pecuniary grant to meet the cost of its maintenance, should the funds at the disposal of the Free Church be inadequate for the purpose. And even should the Free Church not stand in need of such pecuniary assistance, it will still be in the power of other Missions to manifest their sympathy and co-operation in the scheme by sending to the Free Church Institution matriculated students from their own schools, to continue there their collegiate studies.

This has already been done by some of us, and we should be glad to see the practice adopted by all. In the case of Christian students especially every effort should, we think, be made to bring them under Christian influence and training during their undergraduate career.

On every ground, therefore, we deem it most desirable that the course suggested by Mr. Miller should be followed out. As the representatives of some of the principal Missionary Societies labouring in Southern India, we gratefully acknowledge the noble efforts of the Free Church of Scotland in past years in the cause of Christian education. It has given able and earnest men to the work for a long series of years. A good foundation has been laid; a stately pile of buildings has been erected; a large number of students has been gathered within its walls; the College has already attained a distinguished place among the educational institutions of the Presidency; and the College staff only needs to be strengthened to enable it to meet all the requirements of the
History of the Madras Christian College.

The Free Church could not, in our opinion, confer a greater boon on the cause of Christian missions in Southern India than by maintaining its present College on a thoroughly efficient footing in some such way as that indicated in Mr. Miller’s letter.

(Signed) J. Murdoch... Christian Vernacular Education Education Society.

A. Walker.  Church of Scotland.
D. Sinclair.  Church Missionary Society.
J. Barton.  David Penn.
A. Corbold.  George Hall.
W. Burgess.

Such was the origin of the scheme of union. When Mr. Miller’s letter and its appendix came before the Free Church Foreign Mission Committee, that body at once opened communications with four of the other Missionary Societies engaged in education in South India—the Church of Scotland, the London, the Church and the Wesleyan Societies—with a view to determine whether they would be willing to co-operate with the Free Church in the support of the College, in case terms of union could be agreed upon. All four of these Societies expressed hearty sympathy with the movement, and the two last named promised each to contribute £300 a year for four years towards the cost of the College, by the end of which time it was hoped a full and complete union would have been brought about, and the respective responsibilities of each Society finally agreed upon. The Church of Scotland and the London Missionary Society were not able to go this length, but they stated that financial difficulties were the chief hindrance, and these it was hoped time would remove.

The next step in the development of the College was a change of local government. Hitherto, like every other department of Free Church Mission work, it had been managed by the local committee. It was felt, however, that any steps towards a more catholic basis at home should be accompanied by similar steps in this country. The local committee therefore determined to hand over the College to a Council composed of the Principal and
European professors *ex officio*; the local secretaries of the Missionary Societies contributing to the funds, *ex officio*; and a sufficient number of other missionaries or Christian laymen to raise the whole number to eighteen. This Council was established in 1876 and its constitution still remains unchanged. It has had the entire financial control of the Institution for the last seven years,—years of unbroken prosperity. Amongst its members have always been representatives of the following societies:—the Church Mission, the Free Church Mission, the Church of Scotland Mission, the London Mission and the Wesleyan Mission.

In July 1878, as the term of four years during which the C. M. S. and W. M. S. had promised to continue their contributions was drawing to a close, the Free Church Mission Committee determined to make another attempt to draw the various Societies into a more definite and formal agreement, in the hope that it might be able to hand over the final control of the College to a United Home Board. For this purpose a letter was addressed by Dr. Main the convener:—

"It seems to us" says Dr. Main "that, on the whole, the most hopeful plan of permanent co-operation is that a separation should by and by be made between the School and College departments of the present Institution, that while the former should continue to belong as hitherto to the Free Church, the latter should cease to be exclusively under its control; that the various evangelical missions in Southern India interested in Christian education should take an equal share in its support; that the management at home should belong to a representative body, as the local management already does; and that each Church or Society that contributes an equal share to the support of the College, should be equally represented on this managing body at home.

In thus surrendering its special connection with the Madras College, the Free Church world be sacrificing not a little, but if the step promote the great end of missions the sacrifice will be gladly made.

At present I am only authorized to throw out this idea as a suggestion. Our aim is to give permanence in whatever may prove to be the best way to that united action which has done so much for the College at Madras already. We shall welcome any advice or suggestion towards this end; and should matters advance to the proper stage, shall have much pleasure in arranging the details of the scheme of co-operation in conference with any committee that you may appoint."

This proposal was favourably listened to by all the Societies concerned, and later on in the same year a joint committee of the Established and Free Churches of Scotland was formed to consider in greater detail the plan
of union. After several meetings they drew up the following scheme:

I.—That there shall be a Home Committee of management; and that whilst it is desirable that all the parties uniting should share equally in the maintenance of the College, the interest of the several parties in its management shall be proportionate to the measure of support actually undertaken by each—it being understood that if the present buildings of any of the parties be used for the united College, reasonable rent shall be allowed.

II.—That the members of the Home Committee of management shall not exceed twelve in number, which, on the understanding that the sum to be contributed by the Churches and Societies at home does not exceed £1,800 per annum, provides that one representative shall be appointed for each contribution of £150 per annum.

III.—That all the professors shall be appointed by the Home Committee of Management, and shall be under the discipline of the several Churches of which they are members; and that in making appointments, supreme regard shall be had to the qualifications of applicants for the particular Chair.

IV.—That the local management of the College shall be in the hands of a College Council, consisting of the Principal and missionary professors, ex-officio, and of representatives, clerical and lay, to be chosen according to rules agreed upon by the Home Committee of Management.

V.—That in addition to the Council, there shall be a Senatus, composed of the Principal and professors of the College, which shall regulate the work of the College, subject to the decisions of the College Council, and ultimately of the Home Committee of Management.

VI.—That the College shall be conducted on the same Christian basis as that on which the missionary institutions in India were originally established, with the earnest hope that by the Divine blessing the minds of many of the students may be opened to the reception of Christian truth, some of whom may reasonably be expected to devote themselves to the work of the ministry among their countrymen; and that it be left to the parties uniting severally to make such provision for carrying forward the theological training of aspirants to the ministry as circumstances might require.

VII.—That reports concerning the work done by the College shall be regularly presented to the several Churches and Societies.

This scheme was sent up to the two General Assemblies in 1879, by each of which a deliverance was given in its favour. It was also communicated to the other Societies, by whom it was generally approved. The Assembly of the Established Church of Scotland sanctioned the union, but handed the matter over to a financial committee, which decreed that no money was available for the purpose. The realization of the union was thus again deferred, and as the L. M. S. had similar financial difficulties, and the C. M. S. and W. M. S. had in the interim renewed their
grants, the former for so long as their “local agents shall be satisfied with the working of the College,” and the latter for another period of four years, the subject was again allowed to drop. More detailed proposals have since been made to some of the Societies, but the C. M. S. and W. M. S. seem to be so well satisfied with present arrangements that any alteration is improbable, if even at the present stage it be desirable. Effective home co-operation will be impossible so long as one Society contributes £1,400 per annum (the present contribution of the Free Church), while the other two give only £300 each. What is most to be desired is that other Missionary Societies should join the union and contributions be equalized. Until that time arrives it is but just that the Society which contributes seven-tenths of the cost should have the final voice in the management. At the same time it should be noted that no Home Board could make the College more catholic than it is at the present time. De facto, if not de jure, the College Council is final in all matters relating to management, and no constitution could make that body more thoroughly representative than it already is.

NORTH CEYLON DISTRICT MEETING.

By the Rev. W. J. G. Bestall.

The District Meeting has just been held at Point Pedro, under the genial presidency of the Rev. Edmund Rigg. Many of the readers of this Magazine will know that we hold two District Meetings each year, the one in January and the other in June. The former is attended by the European missionaries only, and is practically equivalent to the Home Financial District Meeting. The latter is attended by both missionaries and native ministers, and is the general meeting of the District. It has been thought by some outside the District that two meetings yearly are unnecessary, but those who have been on the ground longest testify most strongly to the value of the present arrangement.

This year the sessions commenced on Thursday June 14th, all the missionaries and native ministers being present with the exception of two of the latter, who were kept at home by the pressing needs of their circuits, and a third who was
prevented from attending by illness. The meeting referred regretfully to the departure of the Rev. John Brown, and expressed great sympathy with him in his work at Calcutta. Much sympathy was also felt with the Rev. J. N. Benjamin, who was transferred from this to the Madras District a year ago. Bro. Benjamin has not yet gained health and strength, and is obliged to be a supernumerary for one year. We hope that he will be spared to us for very many years, and that his piety and talent will soon be exerting their full power upon the people here. During the year Bro. D. Valupillai left this District in order to labour at Negapatam, and the best wishes and earnest prayers of all have followed him to his sphere of toil. May he have mighty and abundant success!

After the preliminary questions as to character and ability had been answered satisfactorily, the meeting spent some time in considering the Examination Reports of the candidates, probationers and ministers, and with the exception of a few all passed creditably.

The number of members and members-on-trial amounts to 1219, showing an increase of 51 during the year.

In addition to these we have 232 young persons who meet in junior society classes, and 70 candidates for baptism. The number of baptisms during the year is 53 infant, 59 adult, total 112, or 11 more than during the preceding twelve months.

Schools.—The number of scholars on the Sunday school rolls is 4,583 with an average attendance of 2,870, the number of Sunday schools being 87. We are sorry to have to report a falling off in the number of boys and girls attending our day schools. The number of boys is 6,043, girls 1,486, total 7,529, shewing a decrease of 528 in the former and 124 in the latter. It is hardly like North Ceylon to shew decreases, but in strict candour and truthfulness we are bound to say that the much talked of new “Instruction Code”, the falling off of the revenue, and the temporary poverty of the people owing to failure in the crops, more than account for the decrease just presented. We are more than ever determined to bestow labour upon our schools, and especially upon our village vernacular schools. This is a distinct policy of the District, and every missionary and native minister is wedded to it. It is here that a boy receives his first lessons in and forms his first ideas of the doctrine of salvation, and by the time he reaches an English school, he knows who Christ is, what He has done and what
North Ceylon District Meeting.

He is to day; so that Scripture truth may be advantageously studied and strongly enforced. Already our village schools have borne much golden fruit. They have paved the way for holding successful and well attended village meetings, which are systematically carried on throughout the District. Both parents and children now delight in hearing the gospel, and soon there will be a general coming to Christ.

Scholarships.—A very interesting discussion took place on the subject of scholarships. Year by year the District grants several for the encouragement of higher education and in order to help poor boys. They are open to competition to all the mission schools of the District. This year we are offering six (3 senior and 3 junior) viz.:—The Crowther, Rs. 100; 1st Kilner, Rs. 60; 1st Squance, Rs. 40; 2nd Kilner, Rs. 30; 2nd Squance, Rs. 25; 3rd Kilner, Rs. 20. We have just raised the standard of examination considerably, our aim being to run as nearly as possible on the lines of the Madras University. The requirements for the senior scholarships are practically the same as for the Madras Matriculation examination, and those of the junior equal the work of a Preparatory Matriculation class. Of course in these examinations very special importance is attached to Scripture, catechism, and Christian evidences.

The Batticaloa Press.—During the year our printing establishment has been most judiciously managed and energetically worked. The “North Ceylon Christian Herald” has increased its influence as a newspaper by increasing in circulation, and is the means of stimulating Christian workers in the District, of introducing Christianity into heathen homes, and of spreading the interest felt in our work by those who do not reside in Ceylon. A Tamil 3rd Book, a Geography of Ceylon, a New Tamil translation of the Revised 2nd Catechism, and William Arthur’s “Tongue of Fire” are now in course of publication. In addition to these, preparations are being made for the issuing of the entire series of Tamil copy books. The Rev. R. N. Sethukavaler, M. A., was requested to prepare a Tamil Arithmetic for publication, while the Revs. W. R. Winston and D. Niles were asked to prepare a Geography of the World. Our Press has certainly made great progress during the year.

Annuitant Society.—The scheme drawn out by the third Indian Conference held at Madras in October 1882
North Ceylon District Meeting.

occasioned a spirited, keen and clever discussion. At first the feeling of some of the leading native ministers seemed to be that the Home Committee were responsible for their maintenance until their death. The Meeting however fully and cordially recognized the necessity for the formation of an Annuitant Society, and cheerfully undertook to do all in its power to relieve the Home Committee of any unnecessary burden in making provision for supernumeraries and for ministers' widows. We were all heartily of opinion that when the long hoped for Indian Conference, with full legislative powers, is established, all the Districts of India and Ceylon should join in forming one large Society. Until that happy consummation arrives we intend to work a Fund in our own District.

**Native Ministers.**—We have at present in the District 18 native ministers, eleven of them being ordained men. There are also 6 candidates for the ministry. The course of study is both long and severe. It extends over twelve years, which are divided into three periods. When a candidate offers for the ministry, he is required to pass a yearly examination for four years before he is received as a minister 'on trial.' When received 'on trial' he has to pass four more yearly examinations before he is ordained, and after ordination another 'fiery trial' of four years awaits him before he is free. If during any of these years a candidate or minister fails to pass his yearly examination, he is kept back a year and takes the same examination again;

* For the benefit of Indian missionaries and others specially interested in the working of this Society, we append the chief modifications which are suggested by this District with regard to the above named scheme.

(1) "That all catechists and other mission agents be excluded, and that it be for the benefit of native ministers only." (See paragraph 3 of the Scheme.)

(2) "That a note be added to paragraph 8 thus:—

‘N.B.—The reduction of allowance arising from disparity of age shall not operate in the case of the widows of brethren who have travelled ten years or more, and who re-married previous to 1883.’"

(3) "That for the sake of avoiding any ambiguity paragraph eleven be altered in the latter part so as to read as follows:—‘But in case of a member's expulsion at any time, or of his retirement from want of health before he has travelled ten years, or of his death before he has travelled ten years, a sum equal to his contributions shall be returned to him or made over to his widow.’"

(4) "That the following be added to paragraph 9:—‘In case a minister marry a widow annuitant he shall be exempt from payment of the marriage fee.’"
and candidates who fail to pass during three successive years are dropped.*

The question has sometimes been asked, "Is not this course undesirably difficult?" The answer of the District and especially of the native ministers themselves is decidedly "No"!
The constant experience of the older missionaries is, that the man who conscientiously masters his studies from year to year is the man who exhibits the greatest piety in his life, and shows the greatest success in his circuit. So uniform has this been that weakness in examinations has come to be regarded as a sign of weakness in spiritual life and work. As a District we are more than ever determined to maintain our efficiency here, and on this subject I quite give way to a temptation personally to eulogize. I gladly acknowledge that our native ministers are a cultured, earnest and pious body of men, men who are thoroughly respected and looked up to by the masses of the Ceylon people, and men of whom the Missionary Society and Methodism at large may well be proud.

**Special Meetings.**—During the meeting two services of a specially interesting character were held. The first was styled by the people "The Point Pedro Convention," and it was a "convention" in deed and in truth. Several of the leading Sivite gentlemen of the neighbourhood evinced a desire to meet the missionaries, in order to make a public recognition of the good the Wesleyan Mission had done in Point Pedro. Accordingly a meeting was arranged for. As the hour appointed drew nigh, a large crowd of people accompanied by musicians approached the mission house for the purpose of escorting us to the school room where the gathering was to take place. We found the room beautifully decorated, and it was soon crowded by a warmly enthusiastic audience. No less than six Sivite gentlemen, of high position,

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* The course of study comprises the following subjects: English Grammar, History, Geography, Mathematics, Chemistry, Physics, together with the study of the following books, Angus' Bible Handbook, Hannah's Evidences, Wayland's Ethics, Wesley's Sermons, Hannah's Lectures, Wesley's Notes, Tongue of Fire, Stobart's Islam, Jevon's Logic, Mosheim's Church History, Local Hinduism, Kural, D'Aubigné's Church History, Garbett's God's Word Written, Hunt's Entire Sanctification, Steven's History of Methodism, Field's Theology, Butler's Analogy, Elliot's Romanism, Conybeare and Howson's St. Paul, Simpson on Preaching, Moulton's "English Bible," Wesley's Appeals, Paley's Evidences, &c., together with the Biographies of the following.—Wesley, Hunt, Henry Martyn, Gideon Ouseley, Collins. Four or five of these subjects are taken each year.
North Ceylon District Meeting.

spoke to resolutions expressive of thanks to the missionaries for their past efforts, and of determination heartily to support mission work in the future. Special mention was made of several of the past Chairmen of the District, and testimony was borne to the value of our mission schools. The Revs. W. R. Winston, S. Niles and R. N. Sethukavaler responded feelingly on behalf of the Christians. Thus is Christianity triumphing here, and thus is Christ being crowned. Certainly that convention will be historic.

Not less gratifying and encouraging was the splendid Bible Meeting held in our large Poly schoolroom. In this village the missionaries were received with the utmost courtesy and joy, and as the honour of the Bible was being upheld by the various speakers, it was most inspiring to see the interest and deep feeling manifested. At the close of the meeting the missionaries dined in the school room, having been invited to do so by a Sivite gentleman of the place. Many other interesting services were held, and at one of them seven adults and one infant received Christian baptism.

It would ill become me to close without mentioning the conversation on the work of God. All felt the presence of the Divine Spirit, and the experiences of the brethren were rich and full. More than one native minister burst into tears as he related the marvellous way in which Christian light had dawned upon him. It was indeed a “season of grace and sweet delight.” We all dispersed with feelings of deep thankfulness and looking forward to a year of great success. The motto is distinctly and definitely ‘Excelsior’! Our eyes are looking toward “the hills” of strength and grace, and He who knows the secrets of the human mind and heart, and is at present accompanying many through long labyrinths of sorrowful doubt will, we firmly believe, lead them during this year into all the fulness of gospel day. We often think of and pray for our brethren on the vast Indian continent, many of whom are labouring amid difficulties very much greater and more distressing than ours. May God pour down upon us all floods of divine blessing, so that during this year both India and Ceylon may see the salvation of the Lord.
GLEANINGS.

A circular of a most unusual and significant character has very lately been addressed from Bangalore to "the native princes, merchants, graduates of the Madras University, and all other educated gentleman of Southern India," strongly urging the immediate formation of a "native philanthropic Association for the Regeneration of outcastes commonly called Pariahs." The statement on which the appeal is based is curious and instructive. It allows very regretfully that "the caste system and its concomitant religious intolerance, when in their full vigour" caused the privileged classes "totally to neglect the welfare and advancement" of their less favoured brethren; but claims that now "the spirit of cold indifference" is yielding before the influence of higher education. Two reasons are then given why a speedy, organized and national effort should be made to raise these pariahs. First, their condition is a "sad and distressed" one, seeing that "as a body they are ignorant, ill-fed, and given up to the pernicious vice of drinking, which consumes the major portion of what little they earn." Secondly, their "ancient religion is fast losing its hold of them;" indeed "several (the circular would have been quite in accordance with fact if it had said very many) of them have shewn a readiness to embrace faiths foreign to them;" and this adopted faith, it is said, "has in no way helped them in shaking off their vices, such as drinking, &c." Nay, it has in no way helped their present or prospective position in the country, for "their children are despised in the schools which are opened for boys" (1). To support a plea based on such reasons it is pointed out that, "in spite of the deterioration they have been undergoing of late," they are, as a class, strong, intelligent, industrious, and possessed of great powers of adaptability. They are also unfettered by the bonds which enslave caste people, and are thus in a position without "scruples of a religious nature to reap the benefits of travel in civilized countries." Lest any should consider the proposed scheme Utopian, history is invoked to prove that ancestors of the present Pariahs have distinguished themselves as "grammarians, poets, and religious preachers;" and why, then, should not the present race

* The italics here and elsewhere are our own.
do the same? If any should question the propriety of the "twice-born" interesting themselves in out-castes, they are reminded of the example of the great sage Ramanujachariar. "In recognition of the help the Pariahs rendered him on an occasion when their services were needed, he allowed them the privilege of worshipping God in the celebrated temple of Melkote on special occasions. Similar instances of privilege are to this day observed in the famous temple of Tiruvalur, in Tanjore." Armed with such proofs and precedents, the promoters of this movement ask, "Is it then just, proper, or expedient to look down upon Pariahs, who have a noble and elevating history, or allow them to pine away in their miserable condition?" The objects of the proposed Association are then detailed as follows:—

"(a) To establish charity schools in all the large towns of Southern India for the education of the lower orders.
(b) To employ learned men to go about the country preaching religion and morality amongst them, and to train up their own preachers.
(c) To give scholarships to promising and intelligent lads to enable them to prosecute their studies in English Schools."

The above is, we believe, a fair representation of the contents of this aggressive circular, and three or four remarks are suggested thereby. The document admits that caste, in its highest development, and a wide philanthropy have shewn themselves to be incompatible; from which it follows that this new proposal will, exactly to the extent of its success, prove disastrous to the caste system. So it appears to a certain native correspondent, who writes with quite laconic straightforwardness:—

"Seems to me Quixotic......The names and gradations of castes have been unanimously and for ages accepted and observed, and who are these disturbers of peace and order under the title of philanthropists?"

On the other hand The Hindu argues that:—

"While the scheme will give them (the Pariahs) intelligence and elevate their social position, it will no more induce them to rebel against existing social arrangements than it has done in the case of the Sudras. They will acquiesce in their caste peculiarities; and eschewing whatever is barbarous or inhumane, they will refine and improve whatever in themselves is unobjectionable."

The instance cited, however, does not support the proposition. It was but recently that the Sudras began to seek higher education, and so far the number of educated Sudras as compared with educated Brahmans has been very small:
Only time is wanted, and then, unless the history of all advanced nations elsewhere is to be falsified in India, it will be found that equal education will make the Sudra and the Pariah clamorous for equal rights, social, religious and political, with their long favoured "twice-born" brethren. There is a strong wave of democracy sweeping through the world, before whose unsparing progress all pretensions reared on the unsubstantial basis of birth and hoary myths are being ruthlessly swept away. Moral excellence and intellectual superiority will stand, but nothing else will; and the sooner this is understood the better.

While the ostensible purpose of this Association is to educate Pariahs, the deeper and scarcely veiled object is to counteract the influence—the rapidly spreading influence—of Christianity among them. Its work is to be as distinctly religious as educational. If, then, it is seriously intended that Hinduism should try issue with Christianity among the masses we cannot have the slightest objection. Only the propaganda is rather late in the day. It should have begun its work before Christianity entered the field. In any case the success of these ardent propagandists will not be rendered surer or easier by an attempt to ignore present facts. In spite of quiet insinuations to the contrary Christianity has not been ineffective, as recent statistics and common observation abundantly prove. But what is to be said of the statement that "their children (the children, i.e. of Pariahs) are despised in the schools which are opened for boys"? This is turning the tables on the poor missionaries most heavily and unexpectedly! In our simplicity we had believed that the University honours won by so many of these very Pariahs (some of which were mentioned in our pages last month) were due almost entirely to the help given in mission schools. When, on the appearance of a Pariah on our benches, a whole school has for some time been broken up, we have ignorantly put it down not to missionary but caste influence! The whole statement is made, if not ignorantly, then disingenuously, and in any case unworthily. Surely, rather than this, it is better to be straightforward and say with The Hindu:—

"The Christian missionaries have done immense good to these classes............But philanthropy need not be monopolised by them. It is not a circumstance of which we can boast ourselves, that the work of giving education and social position to this portion of our countrymen has been undertaken by these foreign people."

One other remark suggests itself. If this Association is to do any work of deep and permanent utility, its agents
must utterly put away that spirit of lofty patronage which is so manifest in the circular. True philanthropy is love for man as man. That was the spirit of the supreme Philanthropist, for he "emptied himself, taking the form of a servant, being made in the likeness of men." Ardent sympathy thrilling through the voice, beaming through the eyes—that is the lever by means of which effective work is to be done among the masses. But to go as a caste-man to an outcaste and say "Permit us to educate you. We assure you it will be greatly to your advantage, for when you have taken your University degree we shall be glad for you to sun yourselves in our distinguished patronage, and we will further accord you the special and occasional privilege of worshipping God in the celebrated temples of Mélkote or Tiruvalur,"—surely the thing is hollow and unworthy! If the missionaries of this Association can say "Brother men, we want to help you. We have so far had greater advantages than you, but we should like you now to share them with us. Let us help you to help yourselves to wider knowledge, nobler ideals and higher conduct, and we will then withhold from you no place for which your virtues and abilities fit you,"—then we heartily wish them the success which such a spirit must ensure. But Christ is King, and all their efforts towards the enlightenment of the Pariahs will but hasten the final dissolution of an effete Hinduism.

A wonderful story of the Spirit's work comes to us from the Transvaal, South Africa. Eight years ago a man named Hans Aapjee was converted in the Cape Colony, received baptism, learnt to read, and then returned to his home in the Transvaal. Christianity was altogether unrepresented in his neighbourhood, but Hans immediately began to declare the wonders God had done for him. The people listened and several were truly converted. Regular services were established, and a day school started to which not children only, but men and women came in their desire to learn to read the Scriptures. Hans had no school appliances whatever, but that formed no insuperable difficulty. He simply taught the letters of the alphabet out of the Bible, then picked out the short and easy words, and so led them on until all the converts could read God's word. So things went on for five years—a church springing up in the desert of God's own planting and tending. The chief and people gave Hans their full confidence and built a chapel for him, in which services were held every day in the week. Less than two years ago on hearing that the Wesleyan Mission had begun work in the
Transvaal, the chief sent a message to the Rev. Owen Watkins, begging him to visit his people and stating that he would find several Christians waiting to receive him. Mr. Watkins went and found more than thirty persons professing to love Christ, only two of whom, Hans and his wife, had been baptized. The work was accepted as from the Lord’s hands, a church was organised and Mr. Watkins left. In the early part of this year he revisited the place, and had the joy of baptizing forty-eight adults, besides seventy-two children and infants. Days of grace—surely they cannot long be delayed for India! The baptism of power, a more daring faith, and the Master’s calmly passionate zeal for souls—these are the blessings Christ’s messengers need. Plead, Christians, and join in pleading! Why should there not be a prolonged and united waiting upon God for an outpouring of His Spirit on India? Let a week of prayer be appointed for all Christians, English and Vernacular, and let us “prove Him now herewith...if He will not open us the windows of heaven, and pour us out a blessing, that there shall not be room enough to contain it.”

A story of equal blessing comes from the Rev. J. Nicholson of our own mission in Kandy, Ceylon. “No one can tell” says he “when this touch of holy fire began to glow; but we know there has been a growing fervency in the hearts of our people and an expectant faith which claimed Divine promises of blessing.” The “little cloud” first loomed in view last December, when six Singhalese young men came out publicly and confessed Christ. One of these was the son of a Buddhist, and another the son of a leading theosophist of Galle. By February last the cloud had overspread the sky, and the blessing descended. Ninety persons, English, Tamil and Singhalese, came forward to seek Christ’s mercy. One night eight people were kneeling together seeking forgiveness, “and while the congregation was engaged in silent prayer a ‘still small voice’ came at the same moment to every one of them. They found peace instantaneously,” and arose at once to sing a rapturous thanksgiving.

The Calcutta Bible Society have resolved upon a new translation of the Scriptures into Bengali. It has long been felt that the Version by Dr. Wenger now in use, though laboriously literal, is by no means idiomatic, though ‘faithful to each thought of the original,’ is yet, ‘in the expression of it,’ neither ‘harmonious nor free.’ To render
such faults impossible in the new Version, the Bible Society asked the leading members of the Bengali Christian churches to undertake the nomination of a translation committee. This has been done, with the result that eleven Bengalis, of competent ability, have been appointed to act with five European missionaries in this important matter. Amongst the latter our own Society, we are glad to find, is represented by the Rev. J. Whitney. The missionaries have voluntarily signified their intention, in all questions merely affecting Bengali idiom, of abstaining from voting.

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**WESLEYAN METHODIST NOTES.**

**MADRAS DISTRICT.**

St. Thomas' Mount.

At Taiyur we have been permitted during the year to receive into Christ's Church by baptism no less than 14 adults, more than half of these being the wives of our people. For about four years there had been no adult baptisms, and we feel that God has indeed permitted us to reap where others have sown. In this and the surrounding villages there is a spirit of enquiry, and half a dozen earnest catechists would find a people ready to be instructed. On the 30th October 1882 the first fruits were reaped in the village of Komancherry. Five years ago a catechist was sent there, but in 1880, finding, as man thought, that his labours were unavailing, he removed three miles further away from Taiyur to the large town of Tirupporur, a sacred place among the Hindus full of darkness and sin. The house in which he had resided was allowed to fall into ruins, and in the middle of last year the remains of it were carted off to another place, so fully did our folly teach us that no good would be done. However the seed sown had fallen into good ground, and when man ceased to hope God caused it to spring into life, and a number of the people came asking for baptism and attended at Taiyur to obtain it. Being assured that they were in earnest we offered to visit their village on the next day and baptize them there. They agreed, and so under the shadow of an old tamarind tree, which had witnessed many a heathen ceremony, and in front of the ruin of our house, we gathered a little company and baptized five men and the three children of one of them in the name of the Father, Son, and Holy Ghost; after which we held a regular Methodist prayer meeting, kneeling in the dust surrounded by a large number of the villagers. One of the converts is the head of the village, and another is in good circumstances for his class. So far they have stood firm and witnessed a good confession before their own people and the Mudeliars of the village, refusing to give up Christianity so as to get help from their old masters. As in duty bound we have
temporarily repaired our house for purposes of prayer, and many more promise to become Christians very soon. We rejoice, and pray for their establishment in the faith. R. Brown.

MYSORE DISTRICT.

By the death of Mrs. Walker on the 20th June last, this circuit has lost one of its most useful and reliable members. On Sunday July 1st a funeral sermon was preached in the Cantonment Chapel by the Rev. E. E. Eslick from Phil. i: 23, and at the close the following particulars of Mrs. Walker’s career were given:—Born in 1825, she was not converted to God until 1849. The Master uses many methods in bringing sinners to Himself, and the instrument used in this case for arresting and reversing the whole current of life was a dream, in which the words of Ezek. xxxvi: 26-28, were vividly impressed upon her mind. In December 1851 she was married to the Rev. William Walker, and during a union of two and twenty years proved a most efficient helpmeet to that servant of God. During that time they laboured in various stations in this Province, chiefly at Kunigal and Gubbi, at the latter of which places Mrs. Walker organized a native girls’ school, which is vigorously working to day. In other ways too, always unobtrusively but not therefore the less effectively, she strove to add to her husband’s force and value as a missionary. In June 1874, the chief loss of her life occurred. Twelve months afterwards her religious experience was thus recorded:—“I have a strong and firm trust in Christ’s precious blood, which was shed for the remission of all my sins. Nothing in my hands I bring, Simply to Thy cross I cling.

I am often drawn to the throne of grace and I feel strengthened and encouraged to leave my all in God’s hands......I look forward to the time when I shall meet my dear husband in heaven, and be able to join in singing with him the song of the Lamb.” After Mr. Walker’s death she came to reside permanently in Bangalore, and for a long time was one of our class-leaders. For some months this year she had been very unwell, but the end came suddenly. On the last evening of her life she said to her daughter “I have no fear of death. I am quite prepared to go if Jesus calls me. I have no doubts.” Thus trustful and unwavering she passed to her reward. Mrs. Walker was a wise, good mother, and had the joy of seeing all her children brought to Christ. She was a trustworthy Christian worker; and, while thoroughly catholic in heart, was yet warmly attached to the Church of her choice.

TUMKUR.

On three successive days in the month of June we went to Kyatusundra, a village four miles from Tumkur, in order to be present at the annual parish. We had fair audiences on
all days, but the last evening was especially encouraging. As we sat under a large tree a little removed from the tumult, great crowds gathered, and listened most attentively and patiently to the story of Christ's love.

We have again been enabled to leave home for nearly three weeks and carry the glad tidings of salvation to the regions beyond. Only in one or two instances were we received with marked rudeness and discourtesy. As a rule the people were well disposed and appeared interested in what was said, whilst some evinced a most pleasing desire to know more. As we had arranged to visit many of the places during the weekly market, we generally had considerable congregations, and we sold a large number of books which will bear witness to the truth for years to come.—Sira, Hiriyur, Chitaldrug, Chellakere, Parasurampur, Pavugada, Madaksira, Hindupur, Chikkabalapur, and Doddabalapur were among the places visited. One Sunday was spent in Chitaldrug where, in addition to the services for the European residents, we had a meeting for their children and an address to the educated Hindus. A long journey across country from Hindupur took us to our outstation at Badachaudanahalli, where we spent a happy Sunday with the Christians.

A good deal of excitement has recently been caused in this little village (Badachaudanahalli), by an order received from the panchayat of the caste, that if the people have any thing to do with their Christian friends they will be put out of caste. In consequence of this, attempts were made to dispossess our people of their rights in the wells, which belong in common to them and their heathen relatives. Our people stood firm, refusing to sell their own share or to buy the shares of the others, and the heathen, seeing they were not to be moved either by threats or bribes, have discontinued drawing water at the wells in question, leaving our people in undisputed possession. I had the happiness, on the Sunday morning, of baptizing two men who are now living in a small village at some distance, but intend shortly removing so as to be near their Christian friends. They are related to some of our people and have been undecided in their minds for a long time, now listening to their heathen relatives, and then again yielding to Christian influence; but at last they have yielded to Him who has sought them so lovingly and so long. Though poor they are respectable, and will be a clear gain to our little Church. A long weary journey across country took us from our outstation to Chikkabalapur, where a suit had to be lodged in the Munsiff's Court by one of our men whose little boy has been withheld from him by his heathen relatives.

In the orphanage our industrial operations are taking a more settled form. The weaving room is turning out capital towels, dusters and tape. Last week the machinery for rope-making was completed, and our good friends the Sub-Judge (Mr. Cress)
and his wife came up to the inauguration. Col. and Mrs. Wroughton from Bangalore have also recently visited us, and most kindly sent us a donation of Rs. 50 for our orphanage work. All that we now need is that all who are interested in our work should send us orders.

NORTH CEYLON.

Jaffna.

A most successful Blue Ribbon Army meeting was held in St. Paul's school room Jaffna on Monday July 16th. The school room was very gaily decorated, and amid the leafy stars on the walls were to be seen the mottoes "Success to the Blue Ribbon Army," "Touch not, taste not, handle not." After a lyric had been sung and prayer had been offered by Rev. J. Benjamin, the Chairman, the Rev. E. Rigg, led the attack in a short, crisp, manly speech. He dwelt with much power on the evils of strong drink. The Secretary (Rev. W. J. G. Bestall) next spoke at some length on the Blue Ribbon Army, its history, aims, and conditions of enrolment. The invitation was then given to come forward and "take the blue." The scene which followed was unexpected and inspiring. Burghers and Tamils, native ministers, teachers, school boys and merchants all pressed forward, and no less than 121 ribbons were pinned on. This is only the beginning, and there is sure ground for saying that by the end of this week we shall number 200 at least. The demon drink has in the past entered many a house in Jaffna and spoiled many a fair and promising family. It is to be so no longer. He who has been crowned with garlands, honoured with social custom, introduced into our gladdest gatherings is now being humiliated. He has received a severe blow this day, and we shall not rest satisfied until we have extirpated him from this town.

LITERARY NOTICES.

THE CHRISTIAN COLLEGE MAGAZINE, No. 1.—July 1883.

Madras: Lawrence Asylum Press.

For a long time past the Christian College has done more than almost any other institution in South India to stimulate and develop the highest intellectual activity. Its class rooms have been well nigh unhealthily crowded; its professors have been overworked; and year by year it has sent forth an increasing number of University graduates to spread the influences originated within its walls. Partly with a view to continuing and strengthening those influences, but chiefly with the object of facilitating the freest interchange of serious opinion by the best minds of all creeds and nationalities in India, the professors of the Christian College have now projected a magazine, the first number of which lies before us. The best English magazine cannot supply the place which this is intended to occupy.
comparatively, of the subjects treated in them are of interest to educated Hindu readers, and even where they are, the style of treatment lacks that special adaptation which only can ensure the highest effectiveness. There is just now in India a special condition of things such as is not found anywhere else; which can only be fully realised by those living in India; and which the ordinary contributors to English magazines are quite unable to enter into. Yet this unique condition of things needs discussion like every thing else, and discussion by all classes of mind; not in that crude irresponsible fashion which is common in small newspapers, but gravely, by men of the highest training and the most varied experience. Hence the need for a periodical like the Christian College Magazine, to which we give a right hearty welcome.

In an 'Introductory' Mr. Miller states very clearly and straightforwardly the hopes and aims of this new venture, and indicates the principles on which it will be conducted. Its promoters wish it to be clearly understood that "to them Christ is the centre of all history, the true Enlightener and Saviour, alike of the individual and the race:—that to them the truth He has declared, if once its bearing on the point in hand can be fully understood, is the most trustworthy guide in every difficulty of thought and practice that can at any time arise." They believe that the result of all honest discussion will be to vindicate that position, and hence they invite it and provide facilities for it.

The Rev. T. E. Slater contributes an opportune and useful article on "The Old and the New," the main burden of which may be thus stated:—The old religions of India are a serious indication of man's deepest wants, and also a serious attempt to supply them; all the truth, however, which Hinduism offers or even suggests, is to be found in Christ, Who has also revealed certain essential complementary truths, thereby fitting Christianity to become the religion of every race and of all time.

Literature is represented in a pleasantly written article on Sir Henry Taylor's "Sicilian Summer" by Alex. Alexander, M.A. In the "Philosophy of the Upanishads" by C. Cooper, M.A., some of the most abstruse and vital points of Hinduism are very capably dealt with, e.g., Maya and metempsychosis. Science receives due recognition in a very interesting account of James Clerk Maxwell, by C. Michie Smith, B.Sc., and also in "Science Jottings," presumably by the same writer. In future issues it seems to us that these 'Jottings' might, with great advantage, be somewhat more extended. Space is wisely allotted to "Queries" and "Correspondence."

Altogether the first issue is interesting and promising. The get-up of the magazine is excellent. It is well printed on good paper, and is a pleasure to look at. We warmly recommend it to our readers, and trust that it will have a sale worthy alike of its purpose, and of the ability with which that purpose promises to be carried out.