IN MEMORIAM: MRS. PATTERSON.

BY THE REV. J. COOLING, B. A.

THE late Mrs. Patterson was born on February 21st 1855 at Altrincham, England. Her mother was a Wesleyan Methodist, but she was brought up as a member of the Established Church with which she remained in constant communion until her marriage. Her mother died when she was nine years of age and her father subsequently married again. When she was twenty-two, her step-mother also died leaving four young children of whom the eldest was not more than seven years old. It was this great sorrow which more than anything else called out her rich womanly sympathy and her patient faith and made her under God what she was. She saw that now it was her duty to be a comfort to her father and to supply a mother's place to her little brothers and sisters. She knew that this would tax her faith and her patience and that she would have to postpone for years the prospect of marriage, but duty had long been her watch-word and now her duty was plain.

So early as 1872 she became a member of an Association of communicants connected with St. Thomas' Church, York, for the united study of God's word, and prayer not only for and with each other but also for an outpouring of the Holy Spirit upon the parish and all Christian work. Whilst she was with her father he was more than once brought very nigh to death, and she had for weeks to watch by his bedside. These were great trials to her faith, sad seasons of suffering, but as she often afterwards said they taught her what she could in no other way have learnt, lessons of patient faith and hopeful courage. It was not the suffering in her own home only that she entered into; wherever sorrow was she was anxious to be there and help if possible. District visitation and
Sunday school work she engaged in all the while she was at home and laid great store by them as being almost the only way outside her own home in which she could serve the Master. During this time too she became a member of the “Bible and Prayer Union.” Under date 1875 there is amongst her papers a prayer (which it is evident she made daily use of) for Indian and African missions, composed and given to her by Bishop Wilkinson of Zululand, whom she frequently met at Seaham Harbour where she was then living. Thus was her heart in mission work long before she was privileged to enter upon it.

Upon her arrival in Madras in October, 1881, she at once volunteered to do any work amongst Hindu women or girls in which it was thought she could be of most use. It was suggested that she should take the superintendence of three schools for caste Hindu girls, situated respectively in Tiruvadesampettah, Meersaibpettah and Egmore. To this she readily consented, and from that day to the day of her death she regarded those schools as her special sphere of work. In them there are about 190 heathen Hindu girls between the ages of six and twelve. The girls remain for four or five years and then pass away into the seclusion of their homes, often never again to be brought under Christian influence. Mrs. Patterson clearly saw that this work must necessarily be largely a work of faith—all the toil of preparation and seed-sowing, with but little of the joy of harvest—but she saw too that here was an opportunity for bringing gospel truth to bear upon young hearts that could be reached in no other way. She felt called of God to this work, of that she had no doubt, and with due regard to the claims of her home, to it she determined to devote all her energies.

Her first endeavour was to get some knowledge of Tamil, and accordingly she set apart a large portion of each day for its study. She did not quickly get hold of it as some do. It was for her hard, dry weary work, a constant effort, a conscious struggle to bring herself to it; but she so longed to be able to speak freely to her girls that she would never have cherished for one moment the idea of giving it up. She regularly prepared lessons in Tamil for her scholars, especially Bible lessons, and these cost her much labour. She used first to write out the substance in English; then a number of questions on it. She would then translate it into Tamil, correct it with her munshi, make a clean copy and afterwards thoroughly master it. Those who
knew her well know how hard she worked at her Tamil, and yet she often reproached herself for not doing more.

In all she did in her schools she aimed at making them nurseries for Christ, but she did not overlook other matters. She entered into all the details of their management, interested herself in the teachers, their qualifications, their suitability for their work, their pay, and appointed the course of study, the text books to be used, and the time to be given to each subject. She kept notes of her visits, of the lessons she gave, of the examinations she held, of the progress of each class, and in all the higher classes of individual scholars. She was anxious to raise the standard of the schools and thus to keep the girls longer under her influence. This by dint of hard work she succeeded in doing, though not to the extent that she wished. In addition to almost daily visits on the weekday in two of the schools, she got the girls together on the Sunday for purely religious instruction. Taking with her one or two of the elder Christian girls from the boarding school it was her delight by means of Scripture pictures for the infants, by Old and New Testament stories for others, and by such books as “Peep of Day” for the elder ones, to tell of Jesus and His love. Her Sunday schools she regarded as the most precious of her opportunities of work for Christ.

It must not be supposed that such work was all pleasure. There was much in it to dishearten. She knew what is meant by carelessness on the part of teachers and scholars, indifference on the part of parents, weeks of hard work to bring up a class to a required standard and then failure at the time of examination; and she felt the disappointment of these things all the more from her intense interest in her work. She was cast down many a time but she did not give in. Taking her troubles in prayer to God she was only stimulated by them to renewed effort.

Shortly after Mrs. Patterson took charge of these schools the Home Committee was obliged to reduce its grants for their maintenance, and this placed upon her the burden of collecting from friends in India and England the money to make up the deficiency. Again at the beginning of this year when a further reduction was found necessary she determined to do her utmost to meet it. She longed to raise all the money required for them (apart from Government grants and fees) herself, and thus set free regular mission funds for an extension of other work.
But her schools did not absorb her thoughts and cares to the exclusion of everything else. Her mind was too evenly balanced for her to be one of those who in their zeal for Church or mission work neglect home duties. She delighted in her home and strove to make it a happy one. She took a deep interest in all parts of her husband's work and strove not only to help him by her sympathy, but to do what she could to relieve him of actual work. It was a pleasure to her to make the acquaintance of the native young men, students of the Christian College who came to call upon her husband, and especially did she sympathise with and pray for those who were in religious difficulty and doubt.

Her religious life was deep and full, but very unobtrusive. Sometimes, owing to an almost morbid self-scrutiny, it was sad; for the measure of her trust in God was the measure of her distrust in self. There was very little that was emotional in her religion. It consisted rather of a high ideal of true service and an ever increasing earnestness in her efforts to attain it. Her constant spirit is well expressed in a hymn, part of which is pencil-marked in one of her books:

"I desire to wear no crown of glory,
Where my Saviour wore a crown of thorns;
Not in paths of roses would I dally,
Where my Saviour trod the gloomy valley,
Where he suffered bitter pain and scorn.

Lord send forth thy light and truth to lead me,
In the way wherein thy saints precede me,
With thy Holy Spirit for my guide;
Let me choose the path of self-denial,
Shunning no sharp cross or bitter trial,
Which my Saviour's steps have sanctified."

She valued all the ordinary means of grace very highly but especially the Sacrament of the Lord's Supper. It was to her every month a time of deep heart searching and of fresh consecration to God. For this purpose she regularly made use of a little manual of preparation for the Holy Communion called "The Earnest Communicant" by Bishop Oxenden. Other books greatly valued by her as helps to devotion were Doddridge's Rise and Progress of Religion in the Soul and Thomas à Kempis's Imitation of Christ. The latter was her constant companion during her last illness. Second to the Bible, Christian biography was her great delight. She often said that she was not happy unless she was following the course of some saintly life, and during the two years she was in India she read the lives of
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Dr. Arnold, Charles Kingsley, Dean Stanley, Norman Macleod, Dr. Wilson, Dr. Duff, Bishop Patteson, Mrs. Elizabeth Fry, Mr. Ragland of Tinnevelly, John Mackintosh the "Earnest Student," and many others. When taken ill she was busy with the life of Henry Martyn. Her reading was by no means wholly confined to biographies for she had wide sympathies and loved to study humanity in all its phases. But her general reading she adapted to her husband's wishes, so that by reading aloud she might help him in his work. Of all books the Bible was her chief delight and study. It was her habit to take it portion by portion and, by using every commentary she could, endeavour to find out its meaning and apply it to the needs of her own heart. Out of what to most unclassical readers would have been a mere skeleton of dry bones, she extracted that which nourished her spiritual life.

Those who lived in closest intimacy with her noticed during the last six months a ripening of her spiritual experience. We all thought God was preparing her for some nobler service here, and little supposed she was being fitted for the service of the higher sanctuary. The following extracts taken from her diary during this period show something of her inner life and of this ripening to which I refer:

January 30th, 1883—"Now that I have visitors in the house I give too little time to my devotions. The cares of housekeeping and entertaining occupy my mind too much. Oh God, if I had to lay bare my life before the world how little of the character of the Christian would be seen in me! But all my life, thoughts, actions and desires are known to Thee, and it is against Thee, Thee only I have sinned. May I begin to-day a better and a brighter page in my life's history! But a short span of life may yet be left to me. Many as strong and healthy as I am are cut down and I have no certainty that my life will be prolonged. Oh God, help me to live ever close to Thee and do Thou keep me from wandering as I have so often done. May I ever bear in mind that each moment is thine and that as I call myself Thy servant all my strength should be spent in Thy service. Thou hast in Thy great mercy called me to work in Thy mission-field. May I be an earnest and diligent worker, and not consider my own feelings, but work for Thee and Thee only!"

Feb. 14th.—"Our class met after having been adjourned about six weeks on account of the District Meeting &c., &c. We had rather sad experiences to relate, much coldness and heart wandering and distance from Christ. The world had occupied us too much to the exclusion of our higher duties. Mr. Cooling spoke to us very earnestly and impressively upon our little love to Christ, if when extra work is put upon us we are so engrossed by it that we grow cold and careless in spiritual matters. I felt very deeply all he said and asked God on my knees to make me more earnest and consistent in my Christian life. I feel I have been far from what I ought to have been. My mission
work has been put secondary and all my duties as a follower of Christ neglected. But by God's grace I will press forward."

"I have lost much lately by my apathy and too great self-indulgence. Oh God! I beseech thee to quicken and strengthen me that I may run and not grow weary. Thou hast called me to labour in the mission field. From henceforth may everything be subordinate to the one great thing—educating myself to be an efficient worker for Thee. May all I do be done to Thy glory. I am too prone to work by fits and starts * * * * * I must be more systematic and more dogged in my determination to do what is my duty and not to yield so much to inclination."

"It behoves us to live each day as though it were our last and to keep our lamps bright and burning, awaiting the Bridegroom's arrival. May my life henceforth be one of progress in Christ-likeness. May prayer and Thy holy word be a greater delight to me! God grant it for the Saviour's sake."

In order that she might the better redeem her time for God she about this time drew up a number of "Rules for daily life" in which she portioned out her duties for the whole day. Half an hour at mid-day she set apart entirely to intercession for others; and that she might omit none in whom she was interested she made notes of those whom she wished to pray for. Amongst them are to be found the names of all her home friends, all the Wesleyan missionaries in the Madras district, the professors of the Christian College, native students whom she was interested in and who were seeking the light, many personal friends, and others whom she knew to be in difficulty and need. For her other prayers she also made notes, e.g. "Blessings to be sought," "Special causes of thanks," and most numerous of all and most touching as revealing her innermost spirit, "Sins to be confessed and bewailed." Amongst these are many of the things which others would have least suspected to be to her sources of sorrow; but the ideal at which she aimed was high, and she measured her life by no human standard. Similarly in regard to the subjects which she noted for petition she sought after what to others it seemed she already possessed in a high degree, such as, "A kinder and gentler spirit," "Grace to keep me from allowing a languid tired feeling to make me neglect duty," "Delight in God," "More love towards Jesus," "To hold communion with God as with a friend," "For perfect purity, holiness of heart and Christ-likeness."

Of her last illness and death little need be said. About six weeks ago she was ill for a few days with what the doctor thought was malarial fever, but she appeared to have thoroughly recovered. On the last day of July she was
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confined and for a few days seemed to be regaining strength. But dysentery and fever set in, and though her constitution was naturally robust yet she could not bear up against the weakening effects of the dysentery and the uninterrupted raging fever. That spirit of self-sacrifice for others so conspicuous in her life was manifest to the very last. During much of the last week she was under the influence of opiates, but in the intervals of full consciousness her thoughts were chiefly on her work—planning new schemes of usefulness—or on those she loved in England and in this country.

She had no idea that death was near, nor had those about her, and thus she was very mercifully spared what would have been to her an unutterable pang—the pain of parting with her beloved husband and her darling children. About 4 o'clock on the morning of August 14th, after a night of great restlessness and partial delirium she woke up and began to talk with remarkable strength of voice and clearness of apprehension. Her chief concern was about two members of our mission then in Madras whom she knew at that time to be unwell. In order to satisfy her, her husband went out about 7 o'clock to make enquiries after the welfare of one of these. Alas! she was never able to be told the result of his enquiry. On his return the doctor was with her for about an hour and she conversed with him clearly and intelligently and showed some remarkable signs of vital energy. But the doctor had scarcely left the house when a change took place and in half an hour her happy spirit had passed away to be for ever with the Lord.

Her remains were interred the same evening in the St. George’s Cathedral Burial Ground, in what in our mission circle is known as “Methodist Corner.” Side by side sleep three missionaries’ wives whose united ages amount to only eighty nine years. Each, when life seemed just opening, was removed to higher and holier service. One of these was the wife of the Rev. J. S. Banks, smitten by cholera in her 29th year. Close by rest the remains of Joseph Roberts and Thomas Cryer, men who laboured long in India; and on the other side three sweet children, in whom “the bud of immortality blossomed into heaven.” So God calls home His own of every age! Together they rest, and together they shall rise; and when the events of life stand out in a light we see not now, husbands, mothers and children shall alike acknowledge “He hath done all things well.”
THE SUNDAY SCHOOL AS A MISSIONARY AGENCY.

By the Rev. J. Hudson, B.A.

It is only during the last decade that the Sunday school has come into prominence as an important Missionary agency. This is shewn by the Missionary Conference Reports which are excellent gauges of the rise or fall in interest of the several varieties of mission work. At Calcutta in 1855, and at Ootacamund in 1858, the subject did not appear on the programme at all. At Allahabad in 1872 time was found for a single paper on Sunday Schools and Sunday School Literature during the session devoted to the consideration of the Press. Mr. Scott, the writer of this paper, remarks:—

While the immense value of the Sunday School agency is now fully recognized in almost all Christendom, it is a remarkable fact that as an evangelistic agency in mission work it is hardly recognized at all in India. An examination of the reports for several years of the leading Missionary Societies in India shews that as a rule this agency is hardly thought of as an available mode of missionary effort. Only one report examined shews that a systematic effort is made to work through the Sunday School. A considerable correspondence with missionaries of different societies confirms this statement.

At the South India Conference in 1879 the subject first excited some real interest. There and at the recent Decennial Conference a whole session was set apart for its discussion.

In former days the conditions for carrying on this kind of work were altogether wanting. The European missionary stood alone and held all the offices of the church in his single person. The day-school, in which the services of heathen teachers could be utilized, naturally preceded the Sabbath school. Nor did Sunday offer any advantages for gathering children together which were not possessed by every other day of the week. We do not wonder, therefore, that the Sunday school was omitted from the number of agencies employed.

As, however, the work of God progresses, we have from time to time to re-consider our plans and adapt them to altering circumstances. If Sabbath schools are now possible as an evangelistic agency it is because considerable success has already been achieved. We do not think that there will
be any great gain to be derived from them unless we can secure the services of private members of the church who have only the leisure of the Sabbath at their command for Christian work. To ministers and catechists the care of the native church is the paramount duty of the Lord’s day. Six days can be given to the heathen; the seventh should be specially consecrated to the edification of the church. Public worship, children’s services, special ordinances for members, these have the first claim on brethren who are responsible for a native church. When these demands are fully satisfied, then and then alone are we justified in giving any time to the heathen. We lay special stress on this point, because here seems to lie the one danger likely to result from this form of mission work. At the same time, as missionaries and catechists are appointed in view of the boundless field of labour outside the Church, they are often more than enough to supply all the requirements of Christian congregations, and in such cases they cannot do better than give their surplus time to such promising work as that we are considering.

The increased attention paid in recent years to Sunday schools is largely due to American missionaries. The United States can boast of a greater number of scholars and a more perfect system of instruction than any other country in the world. Nowhere else does the Sunday school assume such proportions amongst the agencies of the church. The discipline of the Methodist Episcopal Church requires that there must be a school wherever ten children can be found willing to attend. It is no wonder that brethren trained under such influences should make a specialty of this branch of work. In the Methodist Episcopal Mission in the North of India there are no less than 15,000 Sabbath scholars.

For our present purpose we may conveniently divide Sunday Schools into three classes; 1st, Native Christian Schools; 2ndly, those connected with Hindu Day Schools; and, 3rdly, Sabbath Schools for the Heathen independent of Day Schools.

First—Native Christian Sunday Schools.—Our previous remarks have had reference to Sunday Schools for the heathen rather than to those intended for the children of native Christians. There is no reason to suppose that the latter have been neglected though they have often been carried on under difficulties. The climate and in many cases a small attendance must of necessity be unfriendly to an institution
which depends for much of its success on vigorous management and the influence of numbers. We ought to do what is possible to minimize these disadvantages. The number of children will only increase gradually, but meanwhile we may bring them all as close together as possible and make them feel they are a large family although a small school. The varied appliances in use in England and America are just as much needed in this country. Lively singing, blackboards, pictorial illustrations are all helpful. While on the one hand we avoid the modern danger of superficiality and seek above all thing to impart living religious truth, we should on the other do our best to make the school the children’s delight on the Sabbath day. We are not likely to fall into the error of keeping too long hours, but even a short service may be tedious to young people unless there is variety and life.

A very important question arises in connection with this subject. May not the Sunday school be most advantageously extended so as to include many of the adult members of the church. In this case the second service of the day, which is generally in the afternoon, would become practically a Sunday school. One speaker at the South India Conference in 1879 went so far as to say that if but one service could be held on the Sabbath day the formation of the congregation bodily into Sunday classes would be the best way to instruct, edify, and save both old and young. This proposition did not meet with general approval, and rightly so, for a service of prayer and praise is the first necessity of the Christian Church. But we do not know of any congregations confined to a single service a day, and there is much to be said in favour of making the second mainly catechetical. The high character of the morning service should by all means be maintained. Ample time should be given to devotional exercises and the instruction should not fall below the wants of the hearers who are most advanced in intellectual culture and spirituality of mind. But there are among the old as well as the young many babes in understanding and grace, and for these nothing is so nourishing as the milk of the word imparted a spoonful at a time through the medium of catechetical instruction. By means of question and answer not only is spiritual food given little by little and in the form most easily assimilated, but the whole process can be watched and it can be easily ascertained how far each separate truth reaches the under-
standing and the heart. In mixed schools of this kind probably two-thirds of the time could be profitably devoted to class instruction, while the remaining third could be given to public catechising and rehearsal, and the delivery of short, appropriate addresses.

Secondly—We have the Sabbath instruction which is supplementary to the ordinary Bible teaching in day schools. To some it appears that no great advantage can be derived from the addition of an hour’s teaching on the Sunday to the more thorough and systematic instruction of the week, and that the time may be more profitably spent in other ways. This has been our own view, but it must be acknowledged that much can be said in favour of Sunday classes. At our last Bangalore Monthly Conference, when the subject of this paper was discussed, one of the members who had had much experience spoke of the ‘totally different atmosphere’ of the school on Sunday as compared with other days. There is no doubt that, if boys go of their own accord and with the object of studying the Bible, they are in a better frame for receiving spiritual good than on other days. The need for Sunday classes and lectures seems to be greater now than formerly, inasmuch as the passion for examinations makes pupils more and more impatient of spending time on anything that does not help forward their one object. It must be acknowledged that the Sabbath class affords the most favourable conditions at present for successful religious teaching.

Heathen teachers employed in mission schools have perhaps a still stronger claim on the missionary for Sabbath instruction. If they have to teach the Scriptures they certainly need first to be taught themselves, and, if they do not, they are able to exert much influence either in favour of or against Christianity. They have but little leisure except on Sunday and we are disposed to think that if there be but one class it should be for teachers. We can bear witness to the great value of such an institution.

Thirdly.—Independent Sunday schools for heathen children are far the most difficult to establish, but they are also susceptible of the widest extension. At the South Indian Conference in 1879, these schools were spoken of as extremely rare and it was feared that little could be done to increase them. At the recent Conference in Calcutta the tone was very different. Considerable success had already been gained and there was no misgiving about future results.
To carry on this work extensively a large number of voluntary workers is needed. A wide field is opened for the members of European congregations, especially those who know the vernacular. In his paper read at the Decennial Conference, Mr. Badley states that at Lucknow European gentlemen, military officers and others have laboured most faithfully and efficiently in Sunday schools, especially as teachers of Bible classes. This is an example well worthy of imitation. So many Hindus now know English that gentlemen and ladies who have no acquaintance with any of the languages of the country will find ample scope, while those who can talk with the natives in their own tongue have an unlimited field before them. A lady who was present at the monthly Conference already referred to told us how on Sunday afternoon she gathered the children of a neighbouring parcherry in her own verandah. She gave a small sum to a woman for collecting them, but the children themselves readily came without promise of reward. They could not read but she taught them by oral lessons and pictures. Few ladies would find much difficulty in establishing such a school. The children of the servants would form a nucleus and in many cases would be a class of themselves. The distance between masters and servants in this country is unfortunately so great that even Christian people may at first shrink from such a task, but they will find this humble service to be pleasing to the Master they serve, very profitable to themselves and probably more successful than far more ambitious undertakings. The Sabbath becomes a bright and happy day when sanctified by sincere and earnest work for Christ.

From the native church also we may hope ere long to secure a most valuable company of voluntary workers. In some places they already exist. At Lucknow the older boys and girls of the Boarding schools are employed as teachers.

At many stations, however, mission agents labour entirely alone, and they have no conveniences for Sabbath school work. There are half-a-dozen places in the Mysore district where the Catechist has only his own house, and both on account of its small size and because of caste prejudices that is seldom suitable for gathering children together. At the Conference already referred to a native brother from such a station pertinently inquired where he was to assem-
ble his school. The difficulties are no doubt great but not generally insuperable. At the Calcutta Conference, Mr. Hume of Ahmednagar showed how Sunday schools had been established where circumstances seemed most unfavourable. We quote a portion of his speech:

The missionary goes to a rest house or dharmashala, and when a company is collected he says that there will be a school there every Sunday at a certain hour, and asks all children to come and asks the parents to send their children. He also shows pictures and says that each child who can repeat on any Sunday the lesson taught a week before will receive such a picture. If a rest house is not available the shade of a tree, or the house or verandah of a friendly person serves for a school-house. The subjects taught are Bible stories and Christian hymns.

The American missionaries make much use of small pictures and other cheap rewards. According to the plan adopted by the missionary at Moradabad a ticket is given to each boy who comes with a verse of Scripture, and for twelve of these tickets a picture-book is given. When four of these little books are secured a larger picture book is given. A small sum also is paid to the person collecting the children. A Sunday school of fifty boys costs about three rupees a month.

In connection with this subject there is one question which seems to us worthy of consideration. Might not a Sunday school on week day mornings—the contradiction is verbal rather than real—be occasionally substituted with advantage for the ordinary village preaching? We know how difficult it is, after the first curiosity has worn off, to collect congregations in the villages surrounding our principal stations. No one can wonder that men who care nothing for Christianity should dislike to be detained from their work in the fields in order to listen to an address. But the children often come of their own accord and a service for them would be of two-fold benefit. Many of the elders would be beguiled to linger for a quarter of an hour to see what was going on, and we may be assured that teaching suitable for children would not be one whit too simple for men whose dulness of intellect is proverbial. Women too would gather round with much greater interest than they do now. But even if the children should be left alone we should still have by far the most hopeful and impressible portion of the community. An interesting Scripture story, lively questioning, a spirited lesson based on a gay Bible picture would soon arrest the attention of the little folk, and by
the promise of some trifling reward golden texts might be committed to memory to be repeated on some future occasion. Thus near the village gate or in the temple portico under the shade of the tree where the elders sit in council, a weekly or a monthly school might be established, and with seven Sabbaths in the week a number of villages might be worked even by a single catechist. One can scarcely doubt that Sunday School work in India is capable of indefinite expansion if we extend the meaning of term so as to include schools held on any day for religious instruction only; and as funds fail for day school work we may be glad to avail ourselves of an alternative mode of teaching.

SUPERNATURAL POSSESSION.

BY THE REV. H. GULLIFORD.

(Continued from page 81.)
why it entered its victim. He then asks the spirit to state what it desires in order to leave the victim, and to give some signal by which it may be known that it has quitted the person. The spirit often requests that a great feast may be made, after which it will depart, and at the same time give a sign that shall be understood by all. The banquet is prepared on the following day, the possessed is attired in her best apparel, adorned with jewels, and garlanded with flowers. She eats inordinately of the food prepared, and then under violent excitement she plucks out a handful of hair from her head, or seizes a huge stone, which it would be impossible for her to lift in her ordinary state, and carrying it on her head throws it into the nearest tank, when the spirit departs, and she falls down in a state of extreme exhaustion. After a few days' rest, she regains her usual health and spirits.

The subject may be more vividly realised, perhaps, if an actual case is described in detail. Unfortunately I have never been an eye-witness of one of these scenes, as the people object to the presence of a European. The details of the case have been communicated to me by a trustworthy witness, and I have no doubt they are substantially correct.

A young girl, about twelve years of age, had attended one of the mission girls' schools in Mysore for some time. She had an attack of common malarial fever, and in seven or eight days the girl lost consciousness, closed her eyes, began to cry, and bark like a dog. The neighbours were called and they came to the conclusion that she was possessed by a demon. Her father, who knew the spells by which the evil spirit could be exorcised, made a magic circle on the floor, and seated her in it.

"Who are you? Where did you come from? Why did you seize her?" the father asked.

"I am a Komati" (a caste of merchants), replied the spirit. "My name is Srikhantha. I died from the bite of a mad-dog six days after I was bitten. As a demon I sat on a tamarind tree in the road by which the girl went to school. One day when she had bathed, put on clean clothes, and adorned her face with saffron, I saw her as she was going to school, I loved her, and came upon her."

"What must we give you in order that you may depart?" asked the father.

"While I was dying," said the spirit, "I longed for a
pomegranate, but no one gave me one. If you will give me one now, I will leave the girl. As she is a little girl, I will not possess her long."

One of the women standing by, holding up her closed fist, said to the girl, "If you are truly a devil, tell me what thing I have in my hand."

"You have nothing," was the reply. "Do you come to examine me? I know everything."

Another woman asked, "What is in my hand?"

"You have the rind of an orange in your hand," replied the demon.

The answer was correct. Several questions of a similar nature were put by the women, who often visit persons thus possessed for the sake of the amusement they derive from it, and they always received correct answers.

The father then gave the girl a pomegranate and said to the spirit, "What sign will you make to show that you have left the girl?"

"I will pull out a lock of my hair," was the reply; and immediately the girl pulled out a lock of her hair as thick as her finger, without suffering any apparent pain. She then fell down from sheer exhaustion, and for a short time she seemed unconscious; but when consciousness returned, the evil spirit had departed, and the girl was in her usual state of mind.

Another case, in which the demon met with a tragic end, is one of more doubtful veracity. A woman was possessed by an evil spirit, and taken to the temple to be cured. About that time an idol procession, in which the god is carried with music and banners in triumph round the town, was taking place. One of the men, who took an active part in that procession, became possessed by the deity thus honoured, and under that inspiration he seized a whip and began to beat the woman most vigorously in order to expel the demon. She fell down, while the man stopped beating her, ran swiftly into a neighbouring house, went to a corner, where there was a pile of chatties,* took them down quickly, put his hand into the bottom one, clenched his fist, as though he had seized something, came out into the street, where a fire was kindled, and opening his hand threw some invisible substance into the flames, which immediately gave forth a horrible stench. The woman was cured, and the

* Vessels for holding corn, &c., generally placed one upon another.
general opinion was that the demon had been seized and burnt.

In many cases these possessions are feigned by women in order to extort money, jewels, and other things from their husbands; for whatever the demon asks must be given. One woman had a very miserly husband, who was most inhospitable and neglected the duty of giving alms. She was a liberal soul, and waxing impatient under his tyranny planned a device by which she could cure her husband. She declared she was possessed by a demon, and sat down under a particular tree where persons so possessed were accustomed to sit. The usual questions were asked, and she replied that she was possessed by a demon, who required so much money to be distributed in charity and so much given to the service of the gods. Her husband, who was a shrewd man, said it was customary to beat persons possessed by demons, and took a stick and began to thrash his wife soundly. This was more than she had bargained for, and the demon soon declared that it would take its departure at once and leave the woman in peace—doubtless wiser as well as sadder by the experience she had gained.

There can be no doubt that in both theiastical and demoniacal possessions there is a vast amount of deliberate deception; but after the most ample deduction has been made for this, there remains a large number of cases exhibiting many varied and peculiar phenomena which require a satisfactory explanation. The investigations that have been made in electro-biology or hypnotism, delirium, and insanity, should throw some light on the subject; and it would be a decided gain to science if medical and other scientific men would devote themselves to a thorough investigation of the phenomena that present themselves for study in this country.

The mental and physical states of those possessed by the deity have corresponding ones in many religions. According to one writer,* the Urim and Thummim of the ancient Jews had many points in common with these possessions. The Delphic oracle was undoubtedly of a similar kind. Perhaps the “speaking with tongues,” referred to in 1 Cor. 14, as well as the phenomena called by that name in connection with the rise of the Irvingite movement, may be allied to these possessions. Doubtless much of the

* Professor Plumptre, in Smith’s “Dictionary of the Bible,” in the article on the Urim and Thummim.
fervour and most of the ecstatic visions of devoted religious persons bear a resemblance to these theiastical possessions.

In all these cases one thing stands out prominently. There is a state of profound attention, a withdrawing of the mind from external circumstances, and a concentration of the mental powers. In the case of the Jewish high-priest the attention appears to have been fixed on the two symbols of light (Urim) and truth (Thummim), which he wore on his breast; in the Hindu the idol that represents the deity absorbs his attention; the Pythia of the Delphic oracle inhaled an intoxicating vapour that the mind might be freed from external influence; and in the devout mystic it is the contemplation of some saint or of the Divine Being that absorbs his attention. The state of mind produced is analogous in each case, and is apparently similar to that induced by hypnotism upon those who are susceptible to its influence.

Closely connected with this concentrated attention is an eager expectancy of some answer, some manifestation to the inward sense, respecting the subject agitating the mind. In his article on the Urim and Thummim, the writer referred to thinks that God made use of the peculiar state of mind, caused by fixed attention upon an object, for revealing His will to the high-priest. The mind of the high-priest by contemplating the symbols of light and truth became raised above the fear of man and self-interest, and when in this elevated mental state, naturally expecting some answer to the question for which he had been enquired of, the Incommunicable Name revealed to him His will. It is when the Christian is most absorbed in devotion and in a state of eager expectancy, that he undoubtedly receives those comforting assurances of the Divine favour that are so precious to him. In the case of the Jew and the Christian, we can readily understand that God makes use of the attitude of fixed attention and eager expectancy to reveal Himself to the soul of the worshipper. In the case of the hypnotised subject there is the will of the operator actively engaged upon the person, and a communication of that will is made by signs and speech; and these things will account for the actions of persons in that state. But the difficulty to be accounted for is what is the cause of the revelations to the Hindu possessed by his deity, and to the Pythia delivering her oracle? Dr. Carpenter* argues that the state of mind caused by

* "Mental Physiology," pp. 311—15.
Supernatural Possession

"expectant attention" combined with a "dominant idea" is sufficient to account for the subjugation of "the will, so that it expresses itself in bodily action without the least restraint." This may be a satisfactory explanation of the unusual bodily excitement, but it does not appear sufficient to account for the mental phenomena—the double personality, as it were. Undoubtedly in the possessions that are said to have taken place in Mysore last year, there was unusual excitement, the persons possessed placed themselves in an attitude of "expectant attention," and a "dominant idea"—the terrible cholera—possessed the mind; but these things do not satisfactorily account for the revelations made. They may be sufficient to account for the unusual physical phenomena and they may determine the subject of the revelation; but they do not account for the fact of the revelation. Dr. Carpenter does not really argue that all the phenomena attending such possessions may be accounted for by the action of "expectant attention" combined with a "dominant idea," but the general tendency of his writing implies as much. These two causes will doubtless explain many of the phenomena. "Expectant attention" will account for the mind being brought into a state where a revelation is possible; the "dominant idea" may determine the character of the revelation; but neither of these causes accounts for the fact of the revelation. Doubtless many of the revelations are absurd, and result from a state of mind bordering on temporary insanity; but after making allowance for these there still remain a great many phenomena very difficult of explanation.

Proof perhaps may not be forthcoming—in the nature of the case it cannot be forthcoming—for the hypothesis that some supernatural influence is at work upon the mind; but if we believe in the supernatural, (and if we do not our faith in other ways is taxed beyond endurance,) there is no reason to be alleged against the hypothesis. No other hypothesis will fairly and fully account for the phenomena.

The cases in which anything sensible is revealed by the persons thus possessed are, I believe, extremely rare. It may be that "the lying spirit" (2 Chron. xviii, 18-22) has deceived them, unless they themselves are deceivers. In cases where sensible revelations may have been vouchsafed, it may not be unorthodox but charitable to assume that the merciful Father of us all in His pity for poor creatures without light and guidance has vouchsafed help to those who
sought Him in sincerity and truth; for God hath spoken "at
sundry times in divers manners." (Heb. i, 1.)

Persons possessed by demons manifest many if not all
the bodily convulsions attending persons possessed by
a deity; but the mental attitude appears to be different.
There is not the state of "expectant attention," though
there is the "dominant idea" that the person is possessed
by a demon. The possession by an evil spirit is dreaded, so
that it can hardly be said that he eagerly expects it. There
is generally some premonitory disease and a general lass-
itude, tending to depress the spirits and to lessen the vitali-
ty of the person. These symptoms are often the forerun-
ers of hysterical and other emotional excitement; and it is
evident that this class of possessions bears a close resem-
blance to hysteria, hypochondriasis, and disorders of that
class, especially as females are chiefly the subjects of such
possessions. But hysteria and similar diseases are often
more mental than physical, the mind, when under the in-
fluence of hysterical excitement, often causing all the symp-
toms of many kinds of disease, which have no real existence.
The ultimate cause of hysteria is probably unknown. There
is a physical cause doubtless; but it is very closely connected
with the mental world, and there the door opens into a
comparatively unknown mysterious land, which eager curio-
sity longs to explore.

The double personality is the phenomenon that is most
difficult of explanation. There is the "dominant idea" it is
true; but whence did that arise? It is not epidemic, like
the different manias that sometimes sweep over a district
or a country; but it occurs amongst all classes of so-
ciety, chiefly, however, among the ignorant members of
those classes. The possessions are doubtless of the same
class as those described in the New Testament, the subjects
of which were the objects of Christ's healing power. The
plain words of Christ would lead an ordinary reader to
infer that He regarded the persons as possessed with demons;
and it is certainly difficult to believe that He would coun-
tenance the common belief, if it were a belief merely, and
the possessions by demons a delusion.

Taking into consideration the peculiarity of the pheno-
mena, our ignorance of the spirit world and its relation
to us, the impossibility of satisfactorily accounting for
them on purely human grounds, it does not seem to be too-
great an assumption that in many of these cases evil spirits
The First Brahman Convert in Coorg.

do exert their fell power upon these poor creatures. Many cases are doubtless mere deceptions; many more arise from purely physical causes; but some manifest peculiar phenomena that seem to be unexplained except by some supernatural power exercised on the mind and will of those persons.

THE FIRST BRAHMAN CONVERT IN COORG.

(BASEL MISSION.)

"Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Such a day of joy in heaven and on earth was Sunday the 24th of June last when Balaram, the training master of the Government Normal Class in Merkara, came in the morning to the missionary and requested to be baptised.

Balaram was born in 1845 in South Arcot where his father was a Sepoy in the 4th N.I. Regiment, having originally come from Oudh (his native country), to serve under the Rajputs. He belongs to the Pancha Gaudas (the five northern Brahman tribes) and is of the Kanyakubja branch, Saravarya division. Balaram had to follow his father to the different military stations in South India and Burmah. He observed the rules of his caste with all strictness and lived after his marriage for some years as a Sanyasi, keeping the precepts of the Vedanta in order to find lasting peace for his soul, but without any such result as he expected. He heard of the Christian religion first at a mission-school in Madras, but it was not till the year 1876 that his attention was seriously directed to the Bible. This happened at the very time when the Bangalore Bible Society deposited a copy of the Kanarese edition of the Bible in each school of the Mysore country. Balaram became thenceforth a diligent inquirer into that truth which he clearly perceived to be contained in the Gospel.

During the year 1869-1879 he was successively employed as Kanarese teacher at several schools in the Mysore country, Closepet being the last place where he was headmaster. From there he came to Merkara to take charge of the Government Normal Class.

Very soon after his arrival he bought the quarto edition
of the Kanarese Bible at the mission book depot, and when, subsequently, he sought conversation with the missionary, it was soon found that he meant what he said. It was a pleasure to hear the questions he had to put and to reply to them, questions so very different from what the average Brahman of our days puts, which, as a rule, have no meaning, but are always intended to avoid the central truths of the teaching of the Bible. With Balaram it was a different thing altogether. He not only read the whole of the Bible but also the history of the Christian Church and many another book about the Christian religion, and being gifted with a good memory he drew very much profit therefrom.

About three years ago he seemed to be on the point of openly renouncing heathenism and receiving baptism. But he was desirous of joining the Christian congregation in company with his wife to whom he had been knit in love for twenty years. He therefore postponed the final and decisive step. The influences of heathenism, to which his wife was exposed, made it rather a hard task for him to impart to her his own religious conviction which had already become a Christian one.

Meanwhile we availed ourselves of his good services as a Kanarese munshi, and afterwards as a Kanarese teacher, in the Coorg girls' school. During these years he frequently had conversations about religion with us, reading the Bible and praying with us; and it was a joy to see that the Gospel struck its roots more and more deeply into his soul. It was not only a matter of intellectual speculation but of thorough understanding on the one side and heart-felt conviction on the other side. But he was placed in this dilemma, that whilst convinced that he must necessarily become a Christian he yet could see no way either to leave his wife or to bring her over with him.

At this time the conversion of the Sarasvati Brahman Rāma Rāo, Government Pleader in Mangalore, which took place early in January last, produced a strong impression on his mind, and he began to suffer deeply under the struggle between allegiance to his wife and allegiance to the Lord Jesus. This caused him to give himself more fully to prayer and his growth in earnestness and spirituality became very manifest in these months. But he saw no way of overcoming the difficulties concerning his wife. Then the Lord's thoughts and ways brought matters to an earlier decision than we ventured to anticipate, for Balaram was
taken so ill that he feared for his recovery. Still he was spared and we soon were offered quite an unexpected and therefore the more joyful opportunity of understanding what had occupied Balaram's mind and what had passed between him and his Saviour while he was thus laid aside. He had made up his mind not to wait any longer, but to proclaim his decision. Though he had not quite regained his former strength he came for baptism. He could not resist any longer the voice of his conscience, nor would he persist in disobeying the Saviour's call. There was a manly resolution and firmness about him, combined with a joyful and humble simple-heartedness which would have been an ornament to any other man of longer Christian experience, and which did not allow any doubt on our part. Being, as a learned Brahman and one well-read in Hindu books, himself quite convinced of the religious meaning of the hair-tuft, he most readily got it removed along with the Brahmanical thread as soon as the time came for doing so. "Amrita" (Immortal) is the new name which he selected for himself, saying that he had now entirely made up his mind to be dead unto sin and to live the remainder of his days unto the Lord Jesus Christ (Romans xiv. 7, 8). He had become a Christian through sound and thorough conviction, and he had no secular motives whatever to lead him. Nor did he think himself to be now an accomplished Christian at once, but he put his whole faith and confidence in Christ and His merit, according to Philippians iii. 7—9, which clearly gives Balaram's standpoint.

His wife first refused to admit him into the house. The third day she was persuaded by him to stay with him in the mission-house. But a day afterwards she was persuaded by others to leave him again and even lodge a complaint in the court against the missionary for "wrongful confinement;" which being without the least foundation, was withdrawn after a few days. But she remained separated from her husband for over five weeks, when she rejoined him, being persuaded to do so by his brother. Now the family, father, mother and son are happily united. The outward struggle was a sharp one for some weeks and there were not wanting enemies of the Gospel, doing their best to make the separation of the family perfect and lasting. But the struggle was over in a short time and has given place to peace and happiness.
The Lord's name be praised for this victory of His Grace and Truth and for the time of refreshment which He thereby has granted unto many a true confessor of the cross of Christ. May the example of Balaram encourage many a heathen to come forward and make a similar open confession!

J. F. V.

GLEANINGS.

The "Indian Christian Herald" calls attention to some instructive statistics contained in the Suburban Municipal Report for 1882-1883, published in Calcutta. The rate of births per 1000 is stated to have been higher than that of the previous year by 2.32. It was highest for the Christian population, next for the Muhammadans, and lowest for the Hindus. The death rate is exactly reversed, that among Hindus being highest, that among Muhammadans the next, the Christians having the lowest. Thus there are more births and fewer deaths among Christians than among their neighbours, and the detailed figures show this advantage to be very substantial. The number of births per 1000 of the population is among Hindus 10, among Mussulmans 20, but among Christians 35. The number of deaths per 1,000 of the population is among Hindus 46, among Mussulmans 40, but among Christians 17.

It is now generally known that the members of the Canadian Presbyterian Mission at Indore, in Central India, have for some time past encountered serious difficulties in the prosecution of their work. The Maharajah Holkar and the durbar authorities, backed by the influence of Sir Lepel Griffin, the Agent Governor General, have issued orders that no Christian mission work shall henceforth be carried on in Indore. It is not that missionaries are merely restrained from employing certain methods of work, such as street-preaching and public processions; they are absolutely prohibited from doing anything whatsoever towards making converts. A short history of the whole matter has recently been circulated in pamphlet form by the missionaries interested, and it contains among other things a copy of the petition sent by them.
to the Viceroy in September 1882. After a full statement of the whole case the petitioners say:—

We beg to submit—

1. That the rights we claim are those which belong to the humblest British citizen, the right to that full religious liberty announced in Her Majesty’s Proclamation to the Princes and people of India in 1858 and again in 1877, and even secured by Her Majesty’s and other Governments to the new States recently established in Europe,—liberty to every one to obey the behests of his religion, so long as these do not interfere with the liberties of others. One of these commands in the case of a Christian is to make known to all others the glad tidings of the Gospel of Christ.

2nd.—We fail to see on what ground the Agent Governor General states that our teaching is offensive to the people, when, as we in our letter pointed out and emphasised, the people followed us from place to place and stood by us, even when repeatedly ordered off by the police, until they were forcibly driven away. Our teachings are undoubtedly distasteful to many, but such are in no way obliged to listen to us, and so have no cause of complaint.

3rd.—We are quite willing to endure any hardships that may be necessary, in the discharge of our duties, but we are not aware that, in becoming missionaries, we forfeited our rights as British citizens; or that, in claiming them, we are acting unworthily of the examples of ‘the early Apostles and teachers of Christianity,’ inasmuch as the Apostle Paul repeatedly demanded, and obtained the recognition of his rights as a Roman citizen, in one case appealing even to the Emperor himself.

4th (a).—We have heard that there is a Police Regulation forbidding, not street preaching alone, but all Christian work, in the city: but, though application has repeatedly been made to the Indore officials for a copy of that regulation, we have never succeeded in seeing one.

(b).—Inasmuch as Hindus and Muhammadans enjoy the privilege of selling books, walking in procession, holding discussions and preaching on the streets, we question the existence of any regulation antecedent street-preaching, apart from the one directed against all Christian work and thus infringing on our religious liberty.

(c).—Even if there be such a regulation we were not infringing it. At first we were on the verandah of our own hired house; and, when the people who stood on the side of the street to listen were ordered away, on the ground of obstructing the traffic, we went to an empty plot of ground in the neighbourhood.

Since the Agent Governor General, in the concluding paragraph of his letter, refuses to listen to our complaint or interfere in the matter, we are compelled thus to trouble His Excellency.

And we do so directly, instead of asking the Agent Governor General to transmit it, because, on a former occasion, when he considered inexpedient and unnecessary a matter regarding which we wished to memorialize the Government of India, he declined, on that ground, and on the ground that the question was entirely within his own jurisdiction, to forward a memorial, as will be seen in the letter on page 6.

Feeling assured, then, of the legitimacy of the work we have come
to India to do, and believing that it will be most seriously hindered if it come to be understood that it may with impunity be prevented, and our rights trampled on by physical force and the tyrannical use of authority, we beg humbly to appeal to His Excellency, that orders may be issued, not only for our protection from molestation, but also for giving us such reasonable assistance in carrying on our work as it may be in the power of the Agent Governor General to afford, and as would be afforded to the followers of any other religion, or to those engaged in any other peaceful and lawful vocation; and, in particular, that, as the seller of any merchandise is not mocked, by being told that he is at liberty to sell, while the people are forcibly prevented from buying from him, we may have not only the name but also the reality of liberty to communicate the good news of salvation to those who choose to hear, without interference from those who do not, whether they be princes or peasants.

We have the honour to be,

Sir,

Your most obedient servants,

J. Fraser Campbell,
J. Wilkie.

The matter thus raised in Indore is important beyond all exaggeration. It involves the question of religious toleration throughout all the native states of India, and will be agitated until there has been secured equal religious liberty for all. The Calcutta Missionary Conference has already discussed the subject freely, and other similar Conferences will soon find it imperative to make their influence felt. The Indian Witness, reflecting the general feeling of the Calcutta missionaries, suggests that if the Supreme Government could negotiate a special treaty with all native states ensuring full religious toleration for all, it would be at once a solution of pending difficulties, and a prevention of like difficulties in the future. At present in many native states, Mysore among others, missionaries are not only tolerated but receive in all things courteous consideration. Where contests have arisen between the local power and missionaries, it has usually been originated, not by natives, but by European officers who have been more meddlesome than judicious and who, under pretence of consideration for the feelings of others, have repudiated the sacred bounds of the highest liberty. In connection with this subject the Indian Witness says truly that "missionaries may or may not be unreasonable, but they are on the ground, they are the vanguard of a long column of courageous men, they are meekly resolute, and they expect to win. The official who thinks he can impatiently push such men out of his way may be vigorous, but he is not wise."
The Report of the Indore Mission has lately been published, and we find that so far there are only 44 communicants, and 144 children in eight schools. This is the way in which the Report speaks of the present difficulties:

"A man may throw aside all respect for the religion of his fathers, openly ridiculing it and speaking of it as a religion only good for the ignorant and depraved; or he may even throw aside his respect for caste—the most sacred and in many cases the only bond of union amongst Hindus—and adopt a religion which is largely drawn from the Christian Bible, as by becoming a member of the Brahmo Somaj, and yet he has the sympathy and respect of the Durbar and the Maharajah Holkar. He can exercise his own judgment up to that point where he ceases to be a Hindu in every thing but the name, but let him dare to go a step farther and accept in whole what he believes to be the truth as revealed in Christianity, and at once he is called a 'Derli' and so treated as a man of the lowest social position."

WESLEYAN METHODIST NOTES.

MADRAS DISTRICT.

Great surprise and disappointment have been felt in the Madras District at the decision of the Home Committee not to allow the Rev. R. S. and Mrs. Boulter to return to India this year. The sole ground of this refusal is lack of funds. At the Conference a united effort was made by the brethren now in England from the Madras District to get this decision reversed, but it was of no avail. In anticipation of his return the last Madras District Meeting designated Mr. Boulter to Trichinopoly, with the view of his being specially employed in training native agents. This arrangement now falls through and with the present staff of missionaries it seems impossible to make special provision for this very important work without giving up some other work equally important. At present the Madras District is so situated that should the health of any one of its missionaries fail that brother's work would have to go unprovided for.

The danger of allowing a District to be so under-manned is painfully illustrated by what has just happened in the Nizam's section of the Madras District. The two European missionaries there, Messrs Burgess and Pratt, have both been seriously ill at the same time, and had it not been for the kind and efficient help of lay gentlemen the work there must have greatly suffered. Mr. Pratt was sent down to Madras very unwell at the end of
July. After a week or two there he was ordered a sea voyage round to Bombay, and whilst he was away Mr. Burgess was prostrated with severe fever. We are glad to report that Mr. Pratt has returned much better for his trip and that Mr. Burgess is so far recovered that he has gone to Madras with the view of fully re-establishing his health by a sea trip.

Last month we announced with deep regret the death, on August 14th, of Mrs. Patterson, the wife of the Rev. G. Patterson of the Madras Christian College. On Sunday evening August 26th a service to her memory was held in the Wesleyan Chapel, Popham's Broadway, Madras. The Rev. W. Goudie, G. M. Cobban, and J. Cooling, B. A., took part in the service, and the substance of the memoir, which we give in another place; was read.

NORTH CEYLON.

Since last we wrote the Blue Ribbon Army has been continuing its successful march in the Jaffna peninsula. A large number of meetings have been held. Jaffna Town, Wannapone, Puttoor, and Manippay have all been "attacked" (if we may use so hostile a term in so beneficent an undertaking), and in a most successful manner. Total abstinence principles are everywhere meeting with public favour. Two of our newspapers, viz. "The Morning Star" and "The Ceylon Patriot" have advocated the good cause, the latter paper thus being in a very true sense "patriotic." Public opinion has been educated and popular sentiment aroused, and now continued energy and mighty faith will insure increased success. Our meeting at Manippay (American Mission) was a very large one. The venerable Dr. Hastings presided and after several interesting and stirring addresses had been given, considerably over a hundred joined our ranks. At Puttoor the hearts of the people were wonderfully prepared. From a missionary point of view the place has been considered barren and the soil rocky, and we therefore were in doubt as to whether the bigoted Saivaites would join us. After some "holding back" however, the dear, two notaries, the doctor, a priest and about twenty farmers came forward and took the ribbon. One of our latest efforts has been amongst the soldier-police of Jaffna. We have so far enrolled sixteen. In one month we have enrolled 800 members, so that we consider our prospects very bright in this direction.

The Society of Sacred Principles is steadily increasing its influence for good amongst the people of Jaffna. At its last meeting the Rev. J. Benjamin, our Native Minister, read a most interesting and encouraging paper in English on "Past and Present Christianity in Ceylon." Both the matter of the
essay and the language in which it was clothed did him great credit, and it is worthy of more than a passing notice.

At Point Pedro the work of the Rev. W. R. Winston is being fully maintained and followed up by his successor, and more especially in the matter of constant and systematic village preaching. Not the least interesting feature of the work there at present is the large number of well attended women's meetings, now being held.

We have just held a very important meeting of school managers at Uduville. All the Missions were well represented and the whole of our educational work came under consideration. Only a few weeks ago a similar meeting was held at Colombo which was attended by the missionaries of the southern portion of the island. The fact is that Ceylon missionaries as a body are more than discontented with their present treatment by Government in the matter of education. The arrival of Sir Arthur Gordon is anxiously awaited and much is expected from him. He belongs to an illustrious family, and his close intimacy with Mr. Gladstone, together with his former kindly treatment of mission work, make us hope that his advent will be as the bright sunshine after the storm. One thing is quite certain that he will speedily be made acquainted with the missionary view of educational work, and we earnestly hope that our idealistc and theoretical Government Code will receive general modification when he comes.

W. J. G. Bestall.

SAFE GARNERED.

Daniel Chelliah.

Daniel Chelliah was born at Uduville near Jaffna, Ceylon, on the 8th of December 1862. His father is a devoted and successful catechist still working in connection with the Wesleyan Mission at Point Pedro. His mother, who died a few years before her son, was a godly woman who tried to train up her children in the way they should go. Daniel was of a quiet and teachable temperament from his childhood and had imbibed an early taste for the study of Scripture. The godly example of his parents, his natural disposition, his love of God's word, and the Holy Spirit's influence helped to develop and invigorate his piety and prepare him early for that journey he was so soon to take. He spent about nine years in Mission Schools (1870—1879) both at Point Pedro and Jaffna. The whole course of his school life was marked by intellectual and
especially moral and spiritual growth. He always attended all the means of grace, and was particularly exemplary in his attendance at the class meeting. He was loved by all who knew him for his gentle behaviour and unassuming piety. In November 1879 failure of health occasioned his return from Jaffna to Point Pedro, where after a little rest he was able to take charge of a village school and preach on an average once a week. His work in the school was very satisfactory. His addresses were generally simple, containing familiar illustrations. We have read a few of his manuscript sermons and are able to testify that he was truly preparing himself for the battle of the Cross. But the Lord ordered it otherwise and said unto His young soldier, “Thus far and no further.” Consumptive symptoms increased and laid him aside from his dear work never to resume it in this life. For a few days he cherished hopes of recovery and his friends noticed in him a touch of fear during those days. But within a short time he was reduced to a mere skeleton and passed through much suffering, though quite sensible to the last moment of his life. Some were apprehensive of him on account of his fear. But the light shone upon him unexpectedly. He heard the still small voice of his dear Father calling him to his eternal home. Instantly all his fears were chased away and smilingly he said, “O death where is thy sting?” The day previous to his death when his pastor’s and missionary’s ladies visited him, he shook hands with them and feebly said “I will see you all in heaven.” Again turning to his father he said, “Father my pains increase; will Jesus yet delay His coming? I wish to depart and be with Him.” Hearing his father say that he must pass to glory through much affliction, he said, “Yes, I will patiently endure this affliction.” When his friends enquired whether he was prepared to meet Jesus, his words were “I rejoice in Jesus. I am going to Him. I am anxious to converse with you but my strength fails; you will all come and see me in heaven.” A few minutes before his departure he said, “I am going to Jesus.” While in this posture (he had been helped to sit up just to relieve him of the difficulty of breathing) he said, “My soul will fly to Jesus; do not weep for me.” Then he took hold of his dear father’s hands and bidding farewell to him, and to all present through him, breathed his last on the 26th of September 1881. “Blessed are the dead which die in the Lord. They rest from their labours and their works do follow them.”

Jaffna, September 5, 1883. J. Y. B.
DR. ROBERT MOFFAT.

Very old and widely honored, another conspicuous hero of the mission field has escaped to his reward. In his home in England he had moved for twelve years or more a veritable missionary patriarch, rich in the long experience of the past, warmly sympathetic towards the movements of the present. Dr. Moffat was an African missionary, but Indian missionaries, knowing his history, have much reason to "glorify God in him." We cannot attempt even a brief biography, but we present our readers with one or two incidents of his early career, so that they may see for themselves what manner of man he was.

He used sometimes to tell the story of his first missionary sermon on this style: "It happened one evening, soon after I began my journey up country, that I found my way to the homestead of a Dutch Boer, of whom I begged a night's lodging. It was nightfall, and the family must soon go to rest. But first, would the stranger address some words of Christian counsel to them; might they hear what he had to say? Gladly I assented, and the big barn was resorted to. Looking round on my congregation I saw my host and hostess with their family of three boys and two girls. There were crowds of black forms hovering near at hand; for this surly Boer had some hundred Hottentots in his service, but never a one was there in the barn. I waited, hoping they might be coming. But no; no one came. Still I waited, as expecting something. 'What ails you,' said the farmer; 'why don't you begin?' 'May not your servants come too?' I replied. 'Servants!' shouted the master; 'do you mean the Hottentots, man? Are you mad to think of preaching to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!' This was too much for my feelings, and tears began to trickle down my cheeks, for my heart was too full to hold. After a pause I opened my New Testament, and read out for my text the words, 'Truth, Lord; yet the dogs eat of the crumbs that fall from their master's table.' A second time the words were read, and then my host, vanquished by the arrow from God's own quiver, cried out, 'Stop! you must have your own way. I'll get you all the Hottentots, and they shall hear you.' He was as good as his word. The barn soon filled with rows of dark forms, whose eager looks gazed at the stranger. I then preached my first sermon to the heathen. I shall never forget that night."

In 1821 Moffat and his wife were directed to commence the Bechuana mission at Kuruman fountain, and there the devoted pair laboured for more than five years without any sign of success. A bit of tobacco would bribe attention for a time, but when the quid was chewed there was no more interest felt in the Gospel. "Mary," said Mr. Moffat one day to his wife, "this is hard
work.” “It is hard work, my love,” she answered; “but take courage.” “But think, my dear,” he replied, “how long we have been preaching to these people, and no fruits yet appear.” “Yes,” said Mrs. Moffat, “that is true; but, remember, the Gospel has not yet been preached to them in their own tongue wherein they were born. They have heard only through interpreters. We must not expect the blessing till you be able, from your own lips, and in their own language, to bring it through their ears into their hearts.” Mr. Moffat took his Mary’s advice and at once gave himself with untiring diligence to the acquisition of the language.

Regardless of their filth and fearless of their ferocity, he went and lived alone among them. He waked, he slept, he wandered, he hunted, he rested, he ate and drank with them, till he had thoroughly mastered the legion of uncouth and fugitive dialects which constituted their tongue; and then he began to preach to them the redemption of Christ. Through another long space of five years, amid difficulties and distresses of all kinds, now and again aggravated by threats of murder, he laboured patiently on, without one sign of success. At last these people began to listen. Sable cheeks bedewed with tears attracted the missionary’s observation. It was, according to Bechuana notions, women’s work to weep; but now the Gospel melted the flinty hearts of these heathen men, and they wept. Even children wept in sympathy at the prayer-meetings, which were now held in the huts from one end of the village to the other. A school-house was also quickly built by native volunteers. Numbers were baptized, and Mr. Moffat sat down one evening at the table of the Lord with twelve Bechuana believers, who united in the fellowship of this the first church in Kuruman.

Such were some of the early experiences in a work which grew to great dimensions, and which is yet blessing Africa increasingly. Dr. Moffat died on Thursday the 9th August, at Leigh, near Tunbridge wells. For eight weeks he had been rapidly failing, and on the Wednesday previous to his death he broke a blood vessel. We are indebted for the above incidents to a sketch in the Christian Chronicle.

Item.—Just as we go to press we are informed that the Rev. J. and Mrs. Gillings are on their way to India in the s.s. Nizam. It appears that Mrs. Gillings has been for some months in very delicate health and has been ordered by her medical advisers to winter in a warm climate. Bangalore has been suggested as a suitable place of residence. It is hoped that the few months which they propose to spend in this country may prove beneficial to both and prepare them for the active duties which await them in England after next Conference.