THE joy of harvest is great. It is fitting and inevitable that we should be glad over gathered sheaves. But there is delight also in watching the ripening corn, in protecting it as far as possible from blight, and guarding it against thieves. There is pleasure in sowing precious seed; yea, even ploughing the hard soil has its satisfaction. The whole work of preaching the kingdom of Christ in India is to my mind, after nearly eighteen years of experience, one of the most blessed which the God and Father of all has committed to man.

It has been my privilege to plough, to sow, to watch the growing crops, and to gather in some sheaves. My field has been in the Bellary District, amongst the Kanarese and Telugu people. We have preached to all classes, but spent most of our time and strength amongst the Lingayats, goldsmiths, and weavers. A good number both of men and women from these classes have been gathered into Christian fellowship, and are now hearty Christians and earnest workers. Their history, fresh and fragrant as the summer flowers, affords many illustrations of the power of Christ's love over the heart and life of those who believe in Him; and their Christian character bears witness to the truth of the gospel. We have followed the steps of some men for years, watching for their souls. We have observed in them the first signs of unusual interest in Christian truth; we have seen them evidently convinced, and brought...
under the power of Christ’s love; and our whole heart has been drawn out towards them as they have come nearer, endured much persecution, and at length openly professed their faith in baptism. Many of them were at first cast off by their friends, but in the greater number of instances they gradually regained the confidence and affection of some at least who were their greatest opponents. I might say much of interest concerning them; they are our joy and crown. Our intercourse with them is most pleasant: they are brethren and sisters beloved in the Lord.

But our time is chiefly occupied in trying to bring others into the same faith in, and fellowship with, Christ; and during the present year we have had much to do with those who are called “enquirers.” These have been brought to their present position in relation to Christ chiefly by the preaching of the word, by reading the Bible and Christian tracts, and by intercourse with Christians. That they have a sincere and pure desire to serve Christ I have no doubt. They can gain nothing from a worldly point of view by embracing the Christian religion; they may lose much in the way of trade and social standing. They are bound by family and social ties to their old habits of life, and may have harshly to rend those ties to become free. They love the word of God, prize highly the friendship of Christians, and are seeking to serve the Lord. Their numbers are increasing every year where the gospel is preached, and we entertain large hope concerning them. They call for our most earnest prayers, and for our most faithful labour. It is evident that work amongst them is not only intensely interesting, but demands a large amount of sympathy, love and wise counsel.

Within the last two months several men have asked me to advise them as to whether they should at once leave their wives and friends who are not willing to join them, and receive baptism. We have advised them to delay a little, and to use every possible means to win to Christ those dear to them; and we are ourselves striving to teach them. Past experience, as well as conviction of right, has influenced us in giving this advice. Some years ago a man of the Devānga caste, living in the town from which I am writing, avowed himself an earnest believer in Christ; but his wife stoutly refused to join him if he were baptized. We resolved to pray for her and to try to win her. Gradually her prejudices gave way, she received Christ,
was, with her husband, baptized; and now that family is a living witness of the gospel in this town. We believe that we shall see many similar triumphs in the families of those who are now seeking the kingdom of heaven. It is most undesirable to be in a hurry to baptize every one who, we are convinced, is a true believer.

A few years ago there was great danger, when a single member of a family became a Christian, of his being not only cut off from his family, but obliged to leave the town or village where he was living. He was thus painfully isolated and exposed to a new set of temptations, into which he not unfrequently fell. Happily such cases are now rare in this district. Those who have joined us of late have generally remained in their old homes, are carrying on their old trade or profession, are the means of doing good, and afford a pleasing illustration of the "Church in the house": they are less isolated and are more happy.

A native preacher returning from an evangelistic tour a few days ago, said to me, "This is the best tour I have had; we are now getting so near the people; they are drawn to us when we tell them our own Christian experience; I am sure we shall by and bye gather in a large and rich harvest."

God has given us an entrance amongst the people; our message to them is—life from the dead. It is a privilege to work: we are receiving the earnest of the harvest; the ingathering is certain.

FROM LUCKNOW TO FYZABAD.

By the Rev. Brignal Peel.

BEING somewhat worn out by extra work and trying weather, my wife and I resolved on seeking refreshment in a tour to Fyzabad and back, the distance between the two places being about 80 miles. Having got tents and provisions ready we set off early on a Monday morning in company with a friend, who was also in search of rest from the cares of office. Our first halting place was Chinhut, a spot rendered famous in the mutiny. There it was, on the 30th June 1857, that Sir Henry Lawrence, on marching out from the Residency with his little army, sustained a severe defeat at the hands of the rebels, through the treachery of native gunners; and from that time may be
dated the famous siege of Lucknow. There we stayed only a few hours, and pushed on for the night to Barabanki. The engineer’s bungalow was occupied, and as there is no house for travellers we had to resort to the tents. These we pitched in a beautiful mango grove, our only annoyance being from the pariah dogs which seemed to be unusually numerous and persisted in prowling about the tents in search of food. Doubtless they had scented our provisions. We were glad when the morning came and we could move once more. That day we covered 26 miles. The servants were not at all pleased with our rapid marching and ventured various remarks to induce us to modify our speed. One came to me and said, “Sahib, it is only in time of war that forced marches are made. There is no war now, and why should we go so fast?” We could not heed their murmurings, however, knowing that if we allowed them to regulate our pace we should not get to Fyzabad in a week. Just as we finished our march darkness set in, and we retired to rest rather tired with the long day’s journey.

The bungalow where we stayed is very prettily situated on the banks of a small river, where birds of kinds warble the happy hours away. It has also a fruit garden attached, which is quite a novelty as regards these road bungalows. There we spent the night and almost the whole of the next day. In the compound, under a large pipal tree, is a tomb which on a certain day annually is visited by all the Hindus of the villages for miles round and receives also the offerings and homage of passing Hindu travellers. There is a tradition in connection with this spot of earth, which runs thus:—A certain guru who used to sit teaching there, one day buried himself alive. His chelas (disciples) went as usual to the place but found it vacant, and while they stood by wondering as to his whereabouts he put his head above the earth and then disappeared finally. From that time the ground has been specially sacred and became additionally so afterwards by reason of the burial there of one of his chief chelas. We were struck with the simple earnestness with which the circumstances were told and the expression of surprise our informant put on when we asked him if he believed them. To him it seemed an outrage on both feeling and sense to doubt them. We then spoke a few plain and pointed words about another Guru,—Jesus Christ, who had offered himself as a sacrifice for man’s salvation and was now receiving the homage not of a few thousands, but of millions of hearts. He seemed to think
however that these words concerned us, and not him and the adorers of the guru buried there. As we passed along the road many opportunities were thus afforded of telling something of Christ, both to individuals and small groups, which we tried to improve. Late that afternoon we made another stage, and next day pushed on to our final destination, coming within sight of the city at 1-30, and shortly after receiving from our host and hostess, who were old friends, a most hearty welcome.

Three days were all we had to spare for Fyzabad, as our companion in travel had only ten days' leave and seven of these were required for the march. There are not many places of interest in the city itself, so we soon finished our sight-seeing. We visited the Tamarind Avenue, the Park, and the Gupta Ghat with its temple containing images of Rama, Lakshmana and Sita. We had a long and interesting conversation with the priests and ascetics assembled at the last place. We questioned them closely as to their belief concerning the characters represented by the images, and preached to them Jesus Christ and the simple truths of the Gospel, which some of them heard with evident interest. As we left them we could not help thinking what a strength of religious feeling there is in these men and how grand it would be if once turned full on its true object, Christ. We had much freedom in speaking to them and came away pleased that in the very presence of their idols we had been enabled to testify to the true God and the true way of approaching Him, through Jesus Christ.

Near to Fyzabad is Ayodhya, a city famous in the annals of the Hindus. It is one of their sacred cities, to reside or die at which means freedom from sin and finally paradise. It is one of the most ancient seats of learning and civilization in India, and was the capital of the solar line of kings, one of the two oldest dynasties in India. The city was originally regarded as unconquerable, hence its name,—a—not, and yodhya—conquerable. Its appearance now, however, would hardly justify the title, whatever it may have done in the past. The kingly power and glory which formed its protection and boast are gone. In the midst of its proud priests and numerous temples it bears evident traces of subjection to past Muhammadan and present English rule. Yet though its political importance has passed, its religious glory wanes not and, we may suppose, never will so long as the Hindus retain their present faith and hold to the traditions of the place. Here it was that
Ráma, the seventh incarnation of Vishnu was born in the family of Dasaratha, the then reigning king. Here he spent his life from infancy till his banishment into the forest with his beloved Sita and his brother Lakshmana. Fourteen years he passed in the asceticism of the forest, during which he lost Sita by the powerful and wily hand of Rávana king of Lanka; but, helped by Lakshmana and his allies the monkeys, he recovered her from the monster's harem unspotted. Then he came back to this city, having obtained his father's kingdom, and at the end of a long and glorious reign became re-absorbed into the splendour of Vishnu. On all sides are temples, each containing figures of Ráma, Lakshmana, and Sita, or Hanumán the famous monkey ally. It is said that more than a thousand priests may be found in them subsisting on the offerings of the people.

Naturally we took advantage of our stay in Fyzabad to visit Ayodhya. Having sent the horse and conveyance on by road to meet us there, we ourselves went down by water in a boat kindly lent us for the occasion; and having the stream with us we got there in a short time, the distance not being more than four miles. Having given the boatmen a tangible salaam we moved on to complete the tour of the city, occasionally looking into the temples adjoining the Ghâts. At one of these we were very sadly amused. An old priest was extremely anxious we should in some way pay homage to a huge figure of Hanumán. We said, "But he can't do us any good; he has shape but he has no life; why should we pay our homage to him?" He replied "0 yes he has life." "Does he speak, then?" we said; "he seems to have a mouth." "Yes he speaks," was the answer. "Then," we asked, "why won't he speak now?" "Ah!" answered a Brahman who had followed us from the landing, "the god is frightened. All the gods are getting frightened. You people, are you not making railways everywhere and pulling down temples and cutting up sacred ground to clear the way? Even here," (referring to a line which is in course of construction to the opposite bank of the river) "even here you are bringing the noise of the engine and train, and I say the gods are frightened." Politeness compelled gravity, even at the suggestion of a god being awed with speechlessness by the energy of man. We insisted that it was better to worship man who infused the fear than such a poor affrighted deity. Then we told them of the true God who was never afraid, but in calmness and
quiet watched man's movements and curbed or let loose his energy at will, making even his wrath to praise Him.

Passing by two or three gurus engaged in reading to small admiring groups, we made for the principal temples in the heart of the city. Our visit to the first was marked by no special incident. We saw the images, the priests and other appendages of a Hindu temple, and giving our salaams left, hearing the Brahman who had told us the gods were frightened, mutter "Salaam! you always give salaam. Have you nothing more substantial than that to give?" We turned round and told him we thought his chief god was a very substantial kind of thing, viz., money. He was not prepared to admit, however, that he was so far adrift as our statement implied, and declared most earnestly he only wanted enough for food and raiment. On coming out we saw the conveyance just arriving, so we got in and drove to another temple. As the large doors were open and we could see from the road the images shining in the distance, we remained in the conveyance. Very soon a number of the priests came out to us and were very respectful, taking us, we thought, for Government officers. Gradually a miscellaneous crowd gathered round, curious to know whether we had any proclamation to make and what it might be. We began with a series of questions about the images, making short comments on the answers; and as the respondent was not so bright and metaphysical as Hindu pundits generally are we had a comparatively smooth time with him as far as argument went. He answered questions freely and as freely got into difficulties. While avowing that only God can forgive sin, and that only one image, that of Râma, represented God, he at the same time said one of the other images was that of a being who could forgive sin. "Then," said we, "you have two gods of equal power here;" whereupon another Brahman came to his help, saying "No, no, only Râma can forgive sin; these other images are of a lower rank, and we pay homage to them because they are in association with God, just as we pay special respect to the high servants of Her Majesty, yet distinguish them from the Empress herself." This was satisfactory as a method of reconciling an apparent contradiction; but we ventured to reply that the thoughts and practices of the people were against it, and that, whether right or wrong, they believe in gods many and of equal power.

After a few questions about the advent of Râma as an incarnation of God, we told them God had again become in-
carnate and had taken the name of Jesus Christ. At these words they became all attention. A new incarnation seemed to interest them greatly. They wanted to know where it had occurred; but when we told them it was in Palestine they ceased to be charmed and said such an incarnation did not concern them, and that if it had really taken place it must have been for the Jews only. They then asked if we had seen it and when, and on our answering "No," they seemed disposed to triumph and treat it as very doubtful, if not false. We immediately enquired if they believed in Ráma, to which they replied "Yes, most certainly we do." "And all these people standing by, do they believe too?" "Oh yes," they answered. "Then," we asked, "did you witness this incarnation? Did you live here in the time of Ráma and see the Deity in human flesh and the mighty works he did?" Possibly there was a suspicion of sarcasm—not unkindly sarcasm—in our tone as we continued, "How many births have you had? You must either have had a great many, or what you have had must have been very long. And have you been such great sinners that not even yet, though living since the days of Ráma, have you found salvation—absorption into the Divine Essence?" They did not give us time to finish before they cried out that personally they knew nothing whatever of Ráma; that what they believed had been handed down from former ages. "So," said we, "we have the account of this incarnation handed down, but written, by those who were personal witnesses, who heard the words and saw the deeds of God incarnate." Having thus got Christ established in their thoughts we proceeded to tell them of His mission and his teaching, drawing parallels, where possible, between him and Ráma in order to keep up their interest, and using them as prefaces to the great and marked contrasts. By this time a large crowd had collected, so extending our remarks we dealt more especially with Christ as the way of salvation and the only way. We told them that His was the last incarnation and the last voice from heaven (Akásh-bání) that would be heard concerning salvation, and that through human organs that voice had spread to the ends of the earth and had come many times even to Ayodhya. "If it has come," they said, "we have not heard it." "Then you shall hear it to-day," we replied; "this is it, 'I am the way, the truth and the life.' 'There is none other name under heaven given among men whereby we must be saved.' 'He that believeth on the Son hath ever-
 lasting life; he that believeth not on the Son shall not see life but the wrath of God abideth on him." With these words we left them; praying for their freedom from the incubus of superstition resting on their minds and an entrance speedily into the liberty of truth.

We saw only one more temple, which is just at the entrance of the city from the Fyzabad side. It is very large and raised above the road about 30 or 40 feet. It has more the appearance of a citadel than of a temple. The attendants here were unusually obliging and persisted in putting garlands of flowers on our necks and filling our hands with sweetmeats. We made no stay, however, as it was getting late in the day. In coming down the long flight of steps we were accompanied by a few of the servants whose numbers increased in the descent till they made up quite a brigade. As we got into the conveyance they formed a kind of circle round us, making the most earnest requests, in the most obsequious style, for gifts, declaring themselves to be all padres and fit objects for charity. Amid all this earnest selfish solicitude we drove off, leaving nothing more material than our wish for their welfare, and got home at eventide. Thus ended our visit to Ayodhya which in every respect had been most interesting, though now and then painfully so. We spent Sunday in Fyzabad and attended service in the little Wesleyan chapel there. On the Monday morning early we commenced our return march, and got back to Lucknow on Wednesday evening, much better for our "outing" and prepared again for duty's call.

SHADOW AND SHINE IN MISSION WORK.

BY THE REV. G. W. SAWDAY.

"The kingdom of God is as if a man should cast seed into the ground and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." In no part of mission labour has the working of the Divine Spirit been manifested so strikingly as in the formation of our village churches. Taking up the records of our work in the Mysore country for 1882, we may see on the list the names of many places having churches where, ten years ago, the foot of a missionary had never trodden, and where the glad news of salvation through Christ had never
been proclaimed. It is painfully true that some of the places where most energy has been expended have been comparatively unfruitful; yet we see in other places churches, still young and in many cases very ignorant, but nevertheless strong enough to stand alone, and to make known, by many a happy life and bright example, the power of Christian truth to their heathen neighbours and friends. This seems to us one of the most hopeful signs of the times, and it is one of the most encouraging of the not few encouraging circumstances that nerve us for the conflict. We know not what lies in the future. We sow the seed in one place and after much patient labour we look for the harvest and are bitterly disappointed because it is not. Then, whilst we bow our heads with sorrow thinking our work is vain and our strength spent for nought, news comes from some far distant village that the seed sown here has sprung up there, and glorifying God, we turn to our work with renewed energy.

Nearly thirty years ago, a missionary living in the town of Gubbi went down to the parishes to preach. The scene presented at this annual festival will be found described in the Harvest Field for February 1883, page 241. On this occasion the missionary gathered round him many out of the vast crowds that attended the festival, and told them of the wondrous Saviour who loved them and died for them. After the services were over he returned home and, in recalling all the exciting events of the week, he no doubt wondered, “Who hath believed our report? and to whom is the arm of the Lord revealed?” In a few short years, whilst out on a tour with the Rev. Thomas Hodson (who recently passed away to his reward), that missionary was attacked by cholera and was laid to rest at Sivasamudra, close to the rolling waters of the sacred Kaveri. It is a fitting resting place for the man of God whose words, like the waters of the mighty river, were calculated to bring gladness and joy to all they reached.

In 1875 there one day came to the Rev. C. H. Hocken, who was then living in the mission house at T——, a most respectable man, a ryot of the Reddi caste. Mr. Hocken thus tells the story:—

“He came to us from a distant village. About twenty years ago he heard the gospel preached in Gubbi, and carried back to his obscure village portions of the Scriptures. There, all alone in the quiet of his own home, he read these over and over, and the Spirit shed light on the sacred page and brought the truth with power to his
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heir. He was a long time in making up his mind, and pondered it well before taking the final step. At last, as he told me afterwards, he thought, 'I am getting an old man now, soon it will be too late;' so he delayed no more. When we had given him suitable instruction the members of the church were called together at a special meeting, and during a very solemn and impressive service Gnanasanjiva was baptized.'

People may wonder what connection there is between these two circumstances, what link there is between Gnanasanjiva the ryot of the Reddi caste, and the missionary who now lies by the waters of the Kávéri. Just this, that when nearly thirty years ago the Rev. E. J. Hardey preached in that festival at Gubbi, a young man named Narasa Reddi was one of his hearers. The word he heard there took possession of his heart. He went home and pondered over it for twenty long years. He tried to find rest in an unwearied devotion to the precepts of his own faith, but in vain; he became a pantheist, still in vain; then he tried to satisfy the cravings of his soul by participating in the unclean orgies of his neighbours, but, finding no rest, he emerged at last into clearer light and, obeying the dictates of the inward voice that recalled memories of the sermon heard at Gubbi, he came to T——— for baptism, and received the name of Gnanasanjiva.

This was the beginning of our little church at B——— in the M——— taluq. Gnanasanjiva was baptized and went back to his village. Great was the astonishment of his people, and fierce their anger, when they found that he had severed himself from his old faith, broken his caste and joined the Christians. Still, in spite of persecution and obloquy, Gnanasanjiva held on his way alone until March 5th, 1876, when he brought his two boys to the Rev. J. C. W. Gostick to be baptized. Later on, in May, with inexpressible joy he brought his wife who received the name of Phoebe. So we had a Christian family, the first in the village and, indeed, the first in that part of the country. In October of the same year there was a decided move amongst the people, for on the 22nd of that month Mr. Gostick baptized seven adults. My first visit to the village took place in the early part of 1877, and I well remember how delighted the people were to see the missionary who took me. We had no chapel or catechist's house in those days, and we spent the day in one of the cocoanut gardens, surrounded by an ever changing audience who asked all kinds of questions regarding Christianity. I remember a heathen boy reading to the
people the story of the prodigal son. He is a young man now, and I never look at him without wondering whether or not he remembers that day, and whether he too will at last come like a prodigal to the Father who waits to receive him. I think he will. His father is a bitter opponent of Christianity, but the boy has good in him and we wait for him with many prayers.

The year 1877 was a quiet one, but in May two men were received of whom one would be an ornament to any church. The latter part of the year witnessed much persecution, but the faith of our people was strong. The Report thus reads;—"The progress and religious state of the church in B is most satisfactory. Their conduct and courage under severe persecution and trying circumstances have been very creditable." The year 1878 was a season of mingled joy and sorrow. A few adults were baptized, and the conduct of our members was such as to cause unfeigned joy, but the hatred of the people waxed fierce and strong. An attempt was made to dispossess the Christians of their rights in their family property, but the Rev. Ellis Roberts, with characteristic firmness and skill, settled this matter so promptly and effectually that we have never been similarly troubled since. The heathen sneered at our people because they had no place of worship, but to the great joy of the church a neat little chapel was completed this year, and in gratitude for God's great mercy, as soon as the harvest was ingathered, they brought in their tithes as an offering to the Lord. In this year Gnanasanjiva, the leader of the movement, passed away to his eternal reward. His devotion to Christ, his firmness in enduring persecution, his anxious desire to preach Christ to his fellow countrymen, will long live in the memory of the little church there.

There was another thing that caused sorrow,—the fact that the families of our Christians were divided. In some cases the husband was a Christian but the wife, held back by fear and by the threats of friends, refused to yield to the truth. But this reproach was soon to be removed, for in May 1879 I baptized several women and the last of the heathen wives then entered the church. Death was again busy, no less than three of our men being carried away. In two of these cases death came during the absence of the catechist, and the new and sad duty of consigning their friends to the grave had to be performed by the members of our little community. These losses, combined with Gnanasanjiva's death the previous year, proved a terrible
blow to the hopes of the missionary and the church. Out of nine male members four had been removed by death, and four widows were thrown to a large extent on the slender help that could be given by the others out of their poverty. The year 1880 was one of spiritual growth, and the members of the little church, drawn closer together by their losses, seemed to cast themselves more entirely on the loving sympathy of God. 1881 was a time of renewed trial, for there were no new accessions, and one man and his wife relapsed into heathenism. The case was a sad and mysterious one. Without a word of warning or farewell they left the village and the church and have been seen no more. Sadder far than death! for in the case of those who died we know they passed from earth to heaven; but we could scarcely hope for these who had tasted the good word of God and then, by falling away, had “crucified to themselves the Son of God afresh and had put Him to an open shame.” The years 1880 and 1881 were barren of results, and many an anxious day did I spend pondering the state of the infant church, wondering whether I was doing my duty, whether it was through any unfaithfulness on my part that God was not blessing us, and praying with tears and many entreaties that God would manifest His favour to us again.

At length brighter days dawned. In the middle of 1882 a respectable man who had long been thinking of joining us suddenly lost his wife by death. She had long been a great hindrance to him, threatening all kinds of things if he became a Christian. Her death decided him, and he made no secret of his intention to leave heathenism. His friends remonstrated and pressed him to marry again but in vain. At last, fearing they might resort to violence, he left the village one mid-night and, footsore and weary, arrived at T—— and was baptized. His return was the occasion for an outburst of hatred and abuse such as had not been manifested since the early days of the mission. The people surrounded the catechist’s house and uttered many wild threats. The Christians were naturally very sad at being abused by their own relatives, but they stood firm and clung the closer to Christ and to each other.

Hitherto the Christians and their heathen relatives had been on fairly friendly terms with each other, had freely entered each others’ houses and had drawn water at each others’ wells. Now a strict order was issued by the panchayat that the Christians were to be isolated and
that, on no pretence whatever, were the heathen to go to their houses or allow them to draw water at their wells. Fortunately most of the wells were joint property, and when the heathen said, "Sell us your share or buy ours," the Christians replied, "We do not wish to sell our shares and have no money to buy yours." Then they proceeded to destroy the wells, but Dasappa, one of the Christians, said, "If you destroy the drinking wells, the garden wells must also be destroyed. We can get other water for drinking purposes, but you cannot get other water for the crops, and all your living depends on that." Seeing that that plan would not answer, the heathen proposed that neither party should draw water at the wells, and our people, for the sake of peace, consented. They looked at the matter from a Christian standpoint, saying, "If we like we can continue to draw water, but if we do so they will quarrel with us and then we must lodge a complaint against them, which will still further embitter their minds; so let it be for the present, and if by and by they recommence drawing water from those wells we will do the same." I was pleased to see so much of the spirit of Christ in them and gladly consented. Fortunately a good well close to the village had been abandoned for some time, and our people took possession of that. The heathen out of spite fouled it one day, and for some time the water was unpleasant; but that trouble has ceased now. The village now presents the strange sight of several good wells from which the wheels have been removed, and which will, I suppose, be left unused until the anger of the people passes away. They have further manifested their wrath by taking possession of the eldest boy of Doddanna, the man baptized last year, and by refusing to give him up to his father. Entreaties and threats have alike proved vain, and at last the father has been under the painful necessity of going to law for the recovery of his own son.* I have never before known the people to be so unfriendly. Formerly they always had a smile for the missionary; now he gets only scowling brows or averted looks, and many who were previously most friendly will now not even make a salaam.

In spite of all this persecution the good work has not been checked. This year another family that long wavered has fully decided for Christ, and I have had the pleasure of

* The case has, we are glad to learn, been decided in favour of the father. Editor.
baptizing first the two brothers—fine stalwart young men—and then on another occasion the sister and aged mother. The whole neighbourhood is now thoroughly conversant with Christian truth. The gauḍa and other leading men were formerly very well disposed, and although now bitterly hostile, they know the truth and feel its power too, and it needs only the Spirit's influence to bring them to Christ. We need much prayer for grace that we may be enabled rightly to watch over the interests of such a promising young church, and for such an outpouring of the Holy Spirit as will bring many waverers to decision.

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THE SHADDArtsANA CHINTAN1KA.

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

Undertaken this title, which means "Studies in the six darsans or systems of philosophy," there has been published for the last six years a monthly Magazine devoted to the translation and exposition of the Hindu philosophical systems. Its publication has for the present ceased owing to the ill-health of the Editor and so a favourable opportunity is presented of giving some account of that part which has already appeared. As familiarity with these systems will do as much as anything towards enabling the missionary to understand Hindu modes of thought, and as reliable works on this subject are so few we feel that no apology is needed for directing attention in a missionary Magazine to a publication of this character.

Though the work is published anonymously yet the name of the Editor is an open secret. Madhwa Row Moreshwar Kunte is a B. A., of the Bombay University and at present Head Master of the Poona High School. Not long since he visited Europe and read an essay at one of the meetings of the International Congress of Orientalists. He was formerly a prominent member of a Theistic Society but has since severed his connection with it. It is very gratifying to find the elucidation of the Hindu philosophical systems thus taken in hand by a native who has not only mastered Sanskrit but has also the unusual qualification of a very fair acquaintance with European science and thought. There can be no doubt that very many points in Hindu Philosophy are hard to be understood and still less likely to
be appreciated by Western minds, but these are just the points that demand our special attention if we would recognise the distinctive peculiarities of the Hindu mind. Three papers that have recently appeared in the Madras Christian College Magazine will serve as a good illustration of this remark. Whenever any European has tried to popularise Hindu philosophy for his countrymen and to illustrate it by comparison with Western philosophy he has at once exposed himself to the serious charge of writing about a subject which he has not understood. This is seen in the criticism of Pandit Nilakantha Shástri Gore on the writings of the late Dr. Ballantyne—a man most indefatigable in his efforts to popularise European science for the Pandits and Hindu philosophy for us; but in making use of the name and system of Berkeley as a link to connect the philosophy of the West with that of the East he exposes himself to criticisms such as the following:—"Much too ready are learned foreigners to identify Indian notions with those of European speculators, ancient and modern. What are so hastily taken to be correspondences will generally turn out on further examination to be mere fancied resemblances." ("A Rational Refutation of the Hindu Philosophy" p. 239) Again, "It will be sufficiently clear from what precedes how essentially Dr. J. R. Ballantyne has misapprehended the purport of the Vedánta system" (p. 205. n). Colebrooke on the other hand is one whose writings on these subjects seem to have passed unchallenged either by Hindu or European and he is as great an authority on Hindu philosophy to day as he was on the first appearance of his Essays. But why? The reason seems to be that with his characteristic caution he abstains from any attempt whatever to explain or simplify but contents himself with the arrangement and translation of selections from native commentators; so that one may spend a good deal of time in reading his essays without getting a very clear idea of their meaning.

To return however to the Shaddarsana Chintanika. The Editor intimates in several places that he attaches very great importance to the chronological order of philosophical teachers and gives the following as an indication of his views on his subject:—The Rishi first sang his hymns: the Brahma-Vádinas explained the utterances of the Rishi, always from a sacrificial point of view: the Acháryas systematised the sacrificial dicta of the Brahma-Vádinas and proposed new interpretations of the original hymns of the Rishi, cultivated etymology, developed grammar and psychology
and betook themselves to the recesses of forests (whence their age is called the “Aranyaka Period”), there contemplating the essence of matter and spirit. Then Patanjali taught his schools. The Yoga system of philosophy followed. Buddhism then sprang up sapping the foundation of the superstructure that had been raised by the Rishis, Brahma-Védinas and Acháryas. A re-action set in and the Buddhas were attacked by the later Acháryas like Kánda, Kapila and Báraráyana who developed psychology and theology and formulated the ideas and thoughts of the age.

For the chronological order thus indicated the Editor thinks there is ample evidence. We cannot help noticing however that European scholars who have investigated the matter think that the evidence on the subject is most scanty and conflicting, and they find it necessary to draw a very clear distinction between the periods at which the different systems of philosophy came into vogue and the periods at which they were reduced to their present Sûtra form by the teachers whose names they bear. We do not find however that the Editor feels any difficulty in the matter though we certainly should have had more confidence in him had he done so. His views on the historical surroundings of the philosophical systems are scattered throughout the notes and it is difficult to get a clear view of what he regards as the proof of the chronology he has adopted. Unless we are greatly mistaken the Prize Essay on “The Vicissitudes of Aryan civilization in India” read before the International Congress of Orientalists at Florence in September 1878 was written by him and contains a full exposition of his views on this subject.

With regard to the rise of Buddhism he explains how the time came when the Aryas had forgotten the spirit and significance of their national customs and the only reason they could give for their continuance was that such customs had been observed by their ancestors. After a while rational dissenters spring up who try to investigate the basis of their beliefs and practices and attack those whose customs appear irrational. They investigated all the literature supposed by the people to constitute authoritative revelation and they came to the conclusion that the authoritative revelation essentially conflicted with the practices and customs of the Aryas. As a result a small but distinct class arose called the Bauddháchárya-s, while the orthodox, the champions of blind tradition, who were fearful lest they
should lose their influence with the common people, were called Vaidikāchāryas. "When these two parties were opposed to one another in the way the system of the Púrva Mīmāṁsā controversy discloses, Buddhism was not a powerful system, nay it was hardly a system known to and recognized by the people . . . . Discussions were carried on for at least two or three hundred years within the halls of the Aryan schools of the Achārya-period before the position of the Bauddhāchārya could be definitely stated to the common people in their common language and before the sympathies of the common people could be enlisted. At last the crisis came; society was divided into two sections opposed to one another. Then Gautama Buddha was born."

In explanation of the phrase "the path of the Angiras people" the following occurs which will be interesting to many:

"An Aryan tribe of the name of Angiras entered India in ancient times. . . . There is a class of Brahmans called Ayyangār who abound in the Madras Presidency and are to be distinguished from a class of Brahmans called Ayyar, the plural of the word .ūya. Ayya is the corruption of Arya; and we believe the word Aryāngiras is corrupted into Ayyangār. Those ancient Aryas who emigrated into South India from the Aryavarta called themselves emphatically Aryas to distinguish themselves from the non-Aryas. They contracted some habits and adopted some customs of the non-Aryas though they kept themselves aloof from them. Subsequently when the Angiras went into the South they found they could not amalgamate with those Aryas who had preceded them, and considering themselves to be superior to them they called themselves Aryāngiras. We believe this to be the origin of the two classes of Brahmans in the Madras Presidency. Those who are called Ayyar are worshippers of Siva, the followers of tradition (Śmārta), and the Ayyangārs are followers of that system of Vaishnavism which was formulated by Rāmānuja."

The first philosophical system elucidated is the one known as the Púrva (or Karma) Mīmāṁsā, arranged in the form of Sūtras by Jaimini. This is generally regarded by Europeans as not having a very good claim to be considered as a philosophical system at all, but in this work we have a very high estimate formed of the system. It is taken in hand first "because it embodies all the principles of exegetical logic with their application." "So long as the Púrva Mīmāṁsā system is not critically studied a critical insight into the works of Pāṇini, Kātyāyana and Patanjali cannot be obtained." The method adopted is that of placing the doctrines of the Nyāya system (apparently those of the Bauddhāchāryas noticed above) in the category of objections and by refuting them it establishes its own tenets. The contest
however was a real one, not an imaginary one, and the results of the contest were systematized by Jaimini. If any one is still inclined to pass by this system as not worthy of his notice let him ponder the following:—

"We have already endeavoured to show what is the historical importance of the study of the Púrva Mímasá. We discover however that European scholars fail to see all this; we do not know to what to attribute their failure—whether to their patriotism or to their ignorance, or to their obstinacy. We humbly believe that few of them study the Púrva Mímasá system critically and exhaustively; and it is on this account that they cannot adjust the interpretation of those Sútras of Pánini which have an historical bearing and they do not understand those chronological periods which we place before them. A proud European scholar once observed to us that he understood the Púrva Mímasá system very well because there are many works upon it in the German language. He remained quiet when we asked him to mention some of the German works to us. We consider it our misfortune to be compelled to write in this way by the self-sufficiency and patronizing spirit of some European scholars. We cannot help doing so. The investigation of historical truth and a desire for the development of scientific philosophical studies have compelled us. We beg pardon of our readers."

The philosophical system next taken in hand and elucidated along with the Púrva Mímasá is the Uttara (or Latter) Mímasá, or as it is sometimes called the Brahma Sútras of Bádaráyana which, as being the basis of Vedántism or Indian Pantheism, will at once be recognised as of the utmost importance. Of this the Editor remarks:—

"Bádaráyana systematizes the Buddhistic polity and explains its bearings. His system supplies the intellectual want of the whole of India. It is interpreted in different ways. Shankaráchárya's interpretation however approaches the Buddhistic standpoint more than the interpretations of Madhváchárya or Rámánuja. The system of Shankaráchárya however is eclectic so far as it permits the slaughter of animals for sacrificial purposes and thus commends the Vaidika polity. The interpretation of Madhváchárya accepts the Vaidika polity but rejects it so far as the slaughter of animals for sacrificial purposes is concerned and thus commends the Buddhistic doctrine of Ahínsa. Rámánuja occupies a position between the Vaidika and Buddhistic polities. The interpretation of Vallabha is a necessary growth. We have procured copies of the interpretations of these four persons and will place them side by side and offer our interpretation when necessary to the reader."

This will indicate something of the valuable character of the Magazine. In the case of each system we have the Sanskrit text with a Maráthi and English translation and at the foot of each page (though taking up the greater part of it) are exhaustive notes which Professor Weber, in a commendatory notice, speaks of as "a precisely detailed explana-
tion of the individual sūtra.” The following is part of the note on the first sūtra, “Now then the investigation of Brahma”:

“The term in the above sūtra which calls for special examination is Brahma. According to Shankarāchārya the form of Brahma is knowledge, happiness and spirituality; it is without any quality and shape and is not a person: it alone is real and all else is false. In the first stage of the development of Buddhism the condition of Nirvāṇa is described in the same way. There is however a distinction between the form of Brahma as recognized by the Advaita school and the Nirvāṇa of Buddhists—a distinction which will be considered in the sequel. According to Rāmānuja, the promulgator of the Visishtādvaita system, Brahma is a person possessing qualities, the creator of the world and Saviour. The human soul also possesses qualities and when saved is like Brahma in every respect except the power of creating the world. According to Madhvāchārya, the first known teacher of Dvaita philosophy, Brahma is personal, the Creator and Ruler of the world and in every way deserves to be worshipped: the soul never being capable of rising to equality with God is entitled only to serve Him now in this world and when saved and in Heaven. The followers of Vallabha differ from all these: they believe that all the material and the spiritual is Brahma which is capable of all fleshly enjoyments. The soul when saved is to secure all enjoyments along with Brahma. The term Brahma is then interpreted in their own way by all these four schools so as to suit the doctrines they preach. But we believe the interpretation of the Dvaita school to be reasonable because we think that the sūtras of Bādarāyana sanction it.”

In the last number of the Magazine there is drawn up a most interesting table which clearly represents the points of difference between the Vedāntins and their opponents in regard to such subjects as Karma, īmārjanma, Dharma, Moksha, &c., terms which every missionary has need to study most carefully. The tabular statement is admirably complete and on the one side of each page we have a column for the views of each of the following:—The Jains, Baudhhas, Sāṅkhyas and Vaisēshikas (i. e. Dialecticians); while on the opposite page we have a column for each of the four classes of the Vedāntins, that is the Advaitas, Dvaitas, Visishtādvaitas, and Shuddhādvaitas. We cannot but regret that this table is in the Marathi language and is not completed. The remainder will appear in the next number together with (we sincerely hope) an English translation. In this as in other respects the arrangement of the chapters and pages is most unfortunate, as any one will find out who tries to get the magazine bound up in volumes.

Somewhat recently the explanation of the Sūtras of the Yoga system has been entered upon. This system is interesting on account of its supposed resemblance to modern spiri-
tualism, and as giving us some account of the wondrous powers said to be possessed by the Yogis of former days. The Editor tells us that he has given ample time to this subject, and "carefully and from a scientific point of view crucially has been examining psychical phenomena." By their analysis he finds that "some human beings, already endowed with great spirit-power, after a long preparation acquire such powers of mental vision as cannot be easily explained on the known principles of physics." However the needed explanation may be found in the Indian Yoga philosophy. He is very anxious that we should not confound this with the rhapsodies of modern spiritualists who call in the aid of the spirits of the dead to explain the imaginations of diseased brains. He assures us "that this sort of spiritualism is positive deceit, let American spiritualists write and preach what they like. The spirits of the dead do not visit the living nor do they concern themselves in our affairs."

As to the historical position of this system of philosophy we are told that while it was the culmination of the Vedic polity it was the commencement of the Buddhistic polity. Its connection with the Vedânta is so intimate that it is looked upon as the very "back-bone" of that system. The reason for this is found in the following:

"The characteristic feature of the Indian Vedânta is its recognition of spirit power as it is explained in the Yoga Sûtras which systematically lay down the following propositions—that the supreme spirit or god (Paramûtma) is related to the human spirit (Jîvûtma), that the human spirit has very great potential powers, that if certain methods of living be adopted it can call out its powers and become actually able to know the past and the future, and that the human spirit disenthralled from the flesh is ultimately in one sense absorbed into the supreme spirit."

Many other interesting quotations might be made but enough has been said to show the character of this Magazine and what great help it affords to those who are anxious to study the philosophical systems. We would express our fervent hope that the health of the Editor will soon permit him to resume his labours in connection with this work. We conclude with a few words from the Christian Pandit, before alluded to, Nilakantha Shâstri who after assuring the reader that "the Vedânta however perspicuously expounded is most bewildering" goes on to say:—"Whoso would acquaint himself with the philosophical opinions peculiar to a strange country should by no means content..."
himself with simply reading a book or two, whether by himself or with aid, and then at once set to theorizing about them. If he wishes to understand those opinions really and thoroughly he must apply himself perseveringly, for several years, to the study of works in which they are set forth; and he must mix familiarly with the people who profess them, until by frequent converse he learns how those people are affected and influenced by their view; and he must hear them speak about them without constraint and spontaneously. In short he must, as it were, become one of themselves; and then, and not till then, can he certify himself that he has actually got at the true purport and import of their belief.

THE REPORT OF THE EDUCATION COMMISSION.

By the Editor.

On the 3rd February 1882, the Government of India appointed an Education Commission to enquire into the working of the present system of public instruction. After the lapse of only about one year and ten months the Commission has issued its Report, a bulky folio of over 700 pp. The performance is a remarkable one, especially in view of the area to be surveyed, the variety of questions to be discussed, and the enormous mass of evidence to be received and sifted.

The object of the Commission was "to enquire particularly into the manner in which effect had been given to the Despatch of 1854; and to suggest such methods as it might think desirable, with a view to more completely carrying out the policy therein laid down." The Government of India, in the Resolution appointing the Commission, declares itself "firmly convinced of the soundness of that policy, and has no wish to depart from the principles upon which it is based." Thus the work of the Commission was simple. There was no new policy to be inaugurated, but there was to be emphatic re-affirmation of the old policy, and careful provision made for rendering that re-affirmation practically efficient.

In drawing up the Despatch of 1854, the Government of India had to deal with unique difficulties, and complications of rare delicacy. The population to be affected by any action taken was enormous, and presented within itself wide differences of creed, language, race, and custom—differences
which could by no means be ignored. The task before
Government was of such magnitude as to make it impossible
of achievement by any direct appropriation from the re-
sources of the Empire. On the other hand, the popular
demand for education had to be created, and, until created,
little would be done by the people themselves. In this
dilemma the Government pursued the only course open to
it. Accepting the principle that the education of the people
must ultimately rest with the people, judiciously stimulated,
directed and aided by Government, it resolved that from
the first all adequate private exertion and local effort should
be encouraged to the utmost, chiefly by liberal grants-in-aid,
but also in other ways. For the rest, and because education
must go on, Government determined, on its own account, to
establish such schools and colleges as might still be required
apart from indigenous provision—great care being recom-
mended that private energy should never be checked or
crushed by departmental enterprise.
This seems to have been the basis of the despatch of 1854,on
which all its other provisions were built, or according to which
they were modified. The recent Commission was authorized to
enquire how far the spirit of this document had been observed
during the last twenty-eight years, and to consider what
action was suggested by the history of those years in order
that its principle might be more efficiently and universally
applied. This was not all the Commission had to do; for
education in all its aspects and interests was to be fully
considered. But this seems to have been the first cause of
the appointment of the Commission; and, while all that it
has done is important and will receive due consideration,
around this will gather the first and chief interest of the
public. Hence it is that Chap. VIII of the Report, entitled
External Relations of the Department to Individuals and Public
Bodies, will by most be read first and with the most eager
attention. It is here that the cardinal principle of the
Despatch is dealt with, and the question is, Is that principle
preserved intact? and, if so, what are the suggestions for
its fuller enforcement?

The answers to these questions are contained in the 130
folio pages of which this chapter is made up. There is first
a very interesting sketch of the growth of private educa-
tional enterprise in India. So far as it has gone, it is
shewn to have produced beneficial and satisfactory results;
but all along it has had important disadvantages almost
everywhere to contend against. "The departmental system was in most cases first in the field; and even where private enterprise has been most freely encouraged, departmental institutions, . . . have continued to occupy the most favourable ground and have left to private enterprise the task of cultivating a poorer soil." Furthermore, departmental institutions have absorbed a large part of "admittedly insufficient funds,"—so much so that during the last eleven years there has not only been no increase in the proportion of public funds devoted to the encouragement of private effort, but actual diminution. This is especially true in reference to those schools above the primary standard, that is to say, those schools particularly intended in the Despatch of 1854. According to the principles of that Despatch, there should have been no increase of expenditure on departmental institutions for advanced education, but such steady progress in the number of aided institutions of that class as to necessitate some, possibly a considerable addition to the amount of help granted to them. The very reverse seems to have taken place, and "it plainly appears upon the whole that the practical policy of the Department has been to keep the advanced institutions under its own management intact, and to expend the surplus left at its disposal by the increasing measure of self-support in such institutions, on the extension of advanced education through departmental agency; while it further appears that in some Provinces the saving effected by diminished aid to advanced institutions under private managers has been applied to the development of advanced departmental institutions."

Numerous complaints about this departure from the spirit of the Despatch have at different times been heard. It has been affirmed that the Department has used public funds to keep down fees; that aided schools have been regarded by educational authorities as excrescences which are to be removed, and the sooner the better; that, in one case, a Director of Public Instruction proposed to spend Rs. 30,000 with the avowed object of transferring the secondary education of an important town, which had hitherto been chiefly provided by private effort, wholly into the hands of the Department; and that in many other ways departmental self-assertiveness has awed and hindered private enterprise, and thereby failed to discharge the more important part of its two-fold responsibility.
All this has naturally forced the enquiry whether, in accordance with the Despatch, the time has not now come when the Government may withdraw from the direct support and management of educational institutions, especially those of the higher order, in favour of private bodies. This question has, on the whole, roused more discussion among the outside public, and elicited more various shades of opinion, alike among the members of the Commission and the witnesses examined before them, than any other. The strong argument of the opponents of withdrawal has all through been that higher education would practically be thereby thrown into the hands of missionary bodies. This was the common cry of departmental servants, and it was loudly echoed by large bodies of natives. An answer to it, however, is supplied in the fact that “in the Presidency of Madras, where missionary education holds a higher place than in any other Province, the encouragement given to private effort since 1865, while it has no doubt enlarged the work done by missionaries, has evoked native effort in a far greater ratio.” This corresponds with another fact, viz., that in Calcutta, where missionary effort is stronger than in any other city in India, the number of unaided high schools under native management is still greater. It is interesting here to note the view which the Commission take of missionary enterprise in education:

“Missionary institutions hold an intermediate position between those managed by the Department and those managed by the people. On the one hand they are the outcome of private effort, but on the other they are not strictly local; nor will encouragement to them directly foster those habits of self-reliance and combination for purposes of public utility which it is one of the objects of the grant-in-aid system to develop. Missionary institutions may serve the great purpose of shewing what private effort can accomplish, and thus of inducing other agencies to come forward. They should be allowed to follow their own independent course under the general supervision of the State; and so long as there are room and need for every variety of agency in the field of education, they should receive all the encouragement and aid that private effort can legitimately claim.”

The Report states fairly and discusses exhaustively all the arguments for and against the gradual withdrawal of Government. On the former side, one of the most cogent arguments is an economical one. The average cost to the State of each pupil in Government colleges is eight times the cost of each student in an aided college. In the secondary schools, the departmental student costs four times...
as much as the student in the aided school; while even in primary schools the proportion is as three to one. By the withdrawal of departmental effort and expenditure it is calculated that not less than Rs. 16,31,000 per annum would be saved, "by means of which the present extent of primary education might be increased in a ratio of about 45 per cent., secondary and collegiate education remaining in point of extent as they are." The other arguments on the same side are very strong, e.g., the need of such variety in the type of education as can only be insured by private enterprise, and further that it is the only way in which encouragement can be given to religious instruction.

On the other hand it has been argued that hasty or premature withdrawal is certain to leave the impression that Government no longer feels any interest in the spread of liberal education. It is questioned moreover "whether either the zeal for culture or the power of combination is as yet sufficiently active to secure the maintenance in undiminished efficiency of colleges of that high type which ought to have at least one example in every Province." Further it is urged that Government institutions are invaluable in keeping up the standard of education; and that, in any case, change in the direction of withdrawal would be strongly repugnant to the present state of popular feeling.

With such strong yet antagonistic considerations before them the Commission found it a difficult and tedious task to determine what line of policy it should recommend to Government. Various propositions were made and lost, but ultimately the members unanimously agreed to the following:—

"That in order to evoke and stimulate local co-operation in the transfer to private management of Government institutions for collegiate or secondary instruction, aid at specially liberal rates be offered for a term of years, whenever necessary, to any local body willing to undertake the management of any such institution under adequate guarantee of permanence and efficiency.

In other words the policy of 1854 is strongly re-affirmed; unceasing effort towards its sufficient embodiment is recommended; but all rash and immature expedients for accomplishing this are deprecated. All the other resolutions bearing in any way on this question, gain their strength and character from this.

We have touched only on one, though perhaps the most important part of the work of the Commission. But the Report throughout is full of interest, and we hope to recur to it again.
In the "Indian Evangelical Review" for October, the Rev. E. M. Wherry of Lodiana gives the translation of a pamphlet which has recently been widely circulated by Muhammadans in Calcutta and throughout Northern India generally. The pamphlet is entitled *A guide for people to the words of St. Barnabas*, and deals with statements said to be found in a certain Gospel of Barnabas. The peculiar value of this apocryphal Gospel in the eyes of Mussulmans lies in the fact that it relates the story of Christ's crucifixion in a way that entirely fits in with the suggestions of their Qurán. There we read, "The Jews devised a stratagem against him; but God devised a stratagem against them; and God is the best deviser of stratagems." This is explained by a later passage which declares, "(The Jews) said 'Verily, we have slain the Messiah, Jesus the Son of Mary, an Apostle of God.' Yet they slew him not, neither crucified him, but he was represented by one in his likeness. * * * They did not kill him, but God took him up to Himself. And God is mighty and wise." Exactly in accordance with this stands the story of the Gospel of Barnabas, which has been thus briefly summarised by Sale:

"It is therein related, that the moment the Jews were going to apprehend Jesus in the garden, he was snatched up into the third heaven, by the ministry of four angels, Gabriel, Michael, Raphael, and Uriel; that he will not die till the end of the world, and that it was Judas who was crucified in his stead, God having permitted that traitor to appear so like his Master, in the eyes of the Jews, that they took and delivered him to Pilate; that this resemblance was so great, that it deceived the Virgin Mary and the Apostles themselves; but that Jesus Christ afterwards obtained leave of God to go and comfort them; that Barnabas having then asked him, why the divine goodness had suffered the mother and disciples of so holy a prophet to believe even for one moment that he had died in so ignominious a manner, Jesus returned the following answer: 'O Barnabas, believe me that every sin, how small soever, is punished by God with great torment, because God is offended with sin. My mother, therefore, and faithful disciples having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief, that they might not be punished for it hereafter in the flames of hell. And as for me, though I have myself been blameless in the world, yet other men have called me God, and the Son of God; therefore God, that I might not be mocked by the devils at the day of judgment, has been pleased that in this world I should be mocked by men with the death of Judas, making every body believe that I died upon the cross.' And hence it is that this mocking is still to continue till the coming of Muhammad, the messenger of God; who coming into the world will undeceive every one who shall believe in the law of God, from this mistake."
Now an Epistle of Barnabas is well known. It is of clearly ascertained antiquity, and, as Mr. Wherry points out, distinctly supports the Christian doctrine of the atonement. But of this Gospel of Barnabas nothing at all is known. It is asserted by Muslims that the Gospel was well known hundreds of years before the rise of Islam, and that it is frequently mentioned in Christian books of the second and third centuries of the Christian era; but in support of this no references are forthcoming. It is also affirmed that the Gospel was translated from the original Arabic into the French and English languages, though strangely enough Muslims, who should be most interested in the preservation and multiplication of copies of this valuable document, cannot find even one. Even Mr. Sale, to whom the writer of the pamphlet owes most of his knowledge, never saw an original copy of the Gospel, but trusts entirely to a Spanish translation. Mr. Wherry seems to have made various and frequent efforts to obtain an Arabic edition which is said to exist, but hitherto unsuccessfully. Meanwhile the writer of the Hindustani pamphlet may be credited with having made a very clever even if somewhat unscrupulous use of materials supplied by a foreigner.

The "Bombay Guardian" points out that for some time back there has been much anxious expectation among the Muhammadans of India. Thirteen centuries have been completed since the Hegira. Now is the set time for the appearance of the Mahdi of prophecy, the great Deliverer who, in this latter day, shall accomplish the glorification of Islam and wreak vengeance on all infidels. Who shall this Deliverer be, whence shall he come, and what shall be the guarantee of his mission? Whilst these questions are stirring all pious Muslim minds, there comes news of one who has arisen in Africa, in the Soudan, who claims to be the promised Mahdi, and who has persuaded great multitudes of the validity of his claims. He comes at the head of an army greater than Muhammad himself ever commanded. He has taken the field and has won a great and decisive victory over the force sent, under English generalship, to subdue him. This, in the eyes of ordinary Mussulmans, is God’s public seal of approval, His pledge of the Mahdi’s sure and universal success. In reference to this the Guardian says:

"There is, however, one embarrassing fact—this, namely, that they who were defeated were themselves Muhammadans. The army was
Egyptian, though to some extent officered by Europeans. But the English are likely to identify themselves with the quarrel, and we can easily imagine that the Muhammadans of India will watch the progress of the conflict with profound interest. They cannot willingly give up the hope of recovering the pre-eminence they once enjoyed; they cannot see that it is their nasib to enter into competition with Hindu clerkdom and live upon the crumbs of power that fall from the table of the dominant race. The sooner the would-be prophet of the Soudan appears in his true character the better.

The "Indian Witness" prints some notes of an itinerating tour by the Rev. S. Knowles of Gonda. Mr. Knowles was accompanied by ten native helpers of one sort and another, and seems to have employed much the same method at every place he visited. First there was a procession through the town or village, during which a big drum and several large and loud musical instruments were used with rousing effect. Coming to some large clump of trees, a carpet would be spread, and then the Christian workers would unite in singing a lyric, accompanied by sitar, triangles and a small drum. A succession of pointed addresses, not more than ten minutes long, and alternated with shorter prayers and more lyrics, would follow. The object throughout seems to have been to produce conviction of sin now, and to lead to immediate conversion. As a general thing discussion seems to have been eschewed, and no service closed without an appeal to decide and be baptized in the name of Christ at once. The congregations are said to have ranged from one hundred adults in small places to one thousand in the towns. The results seem to have answered to the whole scheme and expectation of the services. Mr. Knowles says:—

"In the fifty miles we have travelled over, we have preached in thirty towns and villages and one mela, and to seventeen thousand people of all classes. We gained over two hundred convinced inquirers, and baptized one kori, one param hands two Chamars, one mahadeo fagir, and one Brahman, six persons in all. These inquirers are mostly kories and Brahmans, who, with the baptized converts, are placed under the direction and instruction of our native, preachers in Gonda, Colonelgunge, and Nawabgunge."

The particulars of some of these conversions are as remarkable as anything we have ever read of in India. Here is one description:

"Saturday, 24th Nov.—On our way to Nawabgunge this morning, we preached to a number of devotees in a village who were sitting round a nude and mud-besmeared mahadeo (devotee), seated cross-legged on a tiger skin, and paying him pranam, or worship. The word preached had such an effect upon this representative of the most unholy god in the Hindu pantheon, that he rose up, and, to the asto-
nishment of his followers threw himself at our feet, and cried over
and over again, “Christ is the true and pure incarnation.” After
more instruction, and on his confession of faith in Christ, to the still
greater astonishment of his worshippers we baptized him. We them
partook of the prashad together, and our new friend came with us into
Nawabzunge to cleanse himself from all filthiness of the flesh, and to
clothe his person in garments fresh and pure. In the evening we
marched from camp through the city in full regalia. An immense
concourse of people came and massed themselves around us. After
our first service of song and prayer and preaching, a young Brahman
from a village near, came out and clearly confessed Christ to be the
trueness and only Saviour of men. We baptized him amid breathless
silence, though we could see there was much suppressed excitement.
After one more service of song and prayer and preaching ten persons,
some holding good positions in the place, came out as inquirers, and
had their names taken down.”

Instantaneous conversions among Hindus have hitherto
been so uncommon, and have so generally been regarded as
impossible, that many, we fear, will regard all this with much
scepticism. The tendency will be not to suspect the motives
of the converts, but rather to question the prudence of the
missionary in taking advantage of what they suppose to be
sudden and temporary excitement. But we must be careful
not to limit the power of the Spirit. We cannot tell, also,
but that these men had been undergoing the unconscious prepa-
ration of long doubt, of unconfessed disquietude and dissat-
tisfaction with self, and of earnest longing to which they had
before received no response. Besides, the position of the men
in some of the instances at any rate, was a sufficient safeguard
against weak yielding to any temporary and insufficient
inducement. It meant a great deal for the ash-besmeared
devotee, in the very presence of his disciples, to renounce his
pretensions and therewith his livelihood and influence, and
proclaim his acceptance of the authority of Christ. Nor had
the Brahman less difficulties in his way. But if these
instances are to be accepted as genuine, what then? It
means, what we all know the Bible teaches, but what we
seem practically to disbelieve, that we must seek, not so
much by patient and laborious methods to reverse the creed,
as directly to touch the heart. Where, by the Spirit’s help,
we can produce “conscience of sin,” we shall soon find men
asking for the Saviour and confessing Him.

In laying the corner-stone of a new mission church at
Batala on the 21st ultimo, Sir Charles Aitchison, the Lieute-
Governor of the Panjab is reported to have spoken as follows:

"Missionaries are frequently tried by seeing little fruit of their labours; but I feel assured that a great deal more silent progress is being made than has appeared as yet. I may mention that a native gentleman of rank, to whom, some time ago, I had lent certain Sanskrit books which he asked for, came to me and requested a private interview. He remained with me for above an hour, and the whole of our conversation turned on his religious difficulties. He felt the burden of sin, and was afraid to die. No books that he had read could bring him peace. I did my best to speak to him of the blood shed on Cavalry which had procured forgiveness of sins for all men. He assured me that he would pray to Jesus Christ, and seek to know Him. So far as I know, that man had only learnt of Christianity through books, and had never met a missionary. Such incidents may well encourage those who see little result of their work now, to labour on, looking for a large harvest."

Two lady doctors, Miss Pechey and Miss Hitchcock, have this month arrived in India. This reminds us that Babu Keshub Chunder Sen has definitely pronounced against the scheme for providing efficient medical education for the women of India. One would have supposed such an attitude on such a subject impossible to him. He is willing that Hindu women should be trained as midwives, but any larger scheme he deems impracticable and unnecessary. Whether it is that the old Hindu belief in the essential inferiority of woman still lingers, or whether it be an indisposition on Keshub Chunder Sen's part to see women fitting themselves for spheres in which hitherto men have walked unchallenged, we know not. But in this matter he is decidedly and deplorably behind demands of his times.

WESLEYAN METHODIST NOTES.

NORTH CEYLON.

The week of special prayer for missions was observed throughout the North Ceylon District. In Jaffna the services held at both the Pettah and Wannapanne chapels were well attended and were very richly blessed to the whole church. Addresses were delivered, in accordance with a pre-arranged programme of subjects, by the missionaries and native ministers; and throughout the week the interest and earnestness of the congregations were sustained undiminished. At Batticaloa early morning prayer meetings were held, it being found impracticable to secure good attendance at evening meetings. The services at Trincomalee had to be postponed for a week, but there also the people came out well.
But Point Pedro took the lead, with such meetings as I have never yet attended in Ceylon, and such as I scarce thought could be secured here. Taking advantage of the Government holiday on Friday, November 9th, the Rev. G. J. Trimmer called for a "Convention of Christian Workers" to be held in the Point Pedro chapel on that day. The morning session began at 8-30, and papers were read on "Growth in grace," and "The best means to be adopted for bringing the children in our schools to Christ," after which there was prompt and earnest discussion. The Convention adjourned at 12 o'clock to meet again at 2; and through a second session of nearly four hours in length, a crowded audience listened to papers and discussions on "Giving," "Woman's work in the church" and "The way to secure the conversion of the adult heathen." The second of these papers, which had been written by Mrs. Trimmer, proved to be the attraction of the afternoon, nearly every Tamil woman connected with the church coming out to hear it. Throughout the day we enjoyed most evidently the presence and blessing of God, and we separated at sundown full of rejoicing and thankfulness.

On Saturday evening a lovefeast was held and for two hours again, without the waste of a single minute, one after another spoke of present enjoyment of the goodness of God. With such a good beginning the week of special prayer was to Point Pedro a week of spiritual revival and strengthening. Well-attended services, including one for women only, were held, and the blessing of God was abundantly out-poured upon the whole church.

The work of the Blue Ribbon Army proceeds steadily in the Jaffna peninsula: our Wesleyan list of members numbers nearly 450. Point Pedro has enrolled about 300, while in the American Mission over 1,000 have donned the blue. At the last two or three meetings which have been held in Jaffna Pettah, blackboard designs and illustrative wall sheets have been used with very great success. The movement gains continually in popular favour.

Joseph West.

Just as this issue reaches the reader, the missionaries and and native ministers of the various Wesleyan Methodist Districts in India and Ceylon will be assembling in their Annual District Meetings. These meetings are for purposes of review, of consultation, and, within certain limits, of legislation. They are prized also as affording opportunities of social and religious communion to those, who during a whole year, have had few if any such privileges. Without anticipating in any degree the business of the Meetings we would content ourselves with asking all Christian readers of this Magazine, and more particularly Wesleyan Methodist readers, to remember us and the various interests of our Mission, with much believing fervour and persistency, alike at the family altar and in private devotion.