EXAMINATIONS.

BY THE REV. ELLIS ROBERTS.

As instruction forms an important branch of mission work, and as the conditions of success are the same in religious and secular instruction, missionaries cannot afford to disregard the demand of the age for the best methods and organisation, and the highest mental and physical training, in their systems of education. They ought to be rather in advance of it. Let this be our apology for introducing the subject of Examinations into the Harvest Field.

Examinations present a stimulus which cannot very well be dispensed with. Moreover their results must guide the teacher as to what should be the next course of study. How to conduct an examination so as to get reliable results is, therefore, a very important question. A vain examiner is a great nuisance; an examiner with a hobby is a greater nuisance still, and generally incorrigible. They are both bad examiners for the same reason, namely, that instead of testing the examinee's progress they exhibit themselves. Nor should a careless examiner ever be tolerated. All the care and labour bestowed by the teacher during the session should be duly recognized in the care with which the examiner forms his questions and weighs the value of the answers.

An examination should make evident two things—the exact point of progress to which each individual in the class has attained, and his relative position or rank. In order
to secure this, attention must be given to (1) the principles which determine the nature of the questions to be set, and (2) the system of estimating the value of the answers.

As to (1) the nature of questions, it is of great importance that some questions in each paper should test (a) the extent to which the general principles and essential parts of a subject are comprehended, and that others should test (b) the exactness and accuracy with which its details are mastered. It is often a matter of great difficulty to form a set of questions that gives a due proportion of each kind. Examiners who are known to have a profound and accurate knowledge of the subject examined often fail in this matter of symmetric adjustment. The best help that art can give in the matter is to impress upon our minds, first, that each paper should contain some questions of each class, and secondly that the nature of the special subject examined must determine the proportion. The particular text-book used should certainly not tie down the examiner as to questions on the essential parts of the subject. The value of a text-book and the value of the use made of it can only be tested by the student’s knowledge of the subject-matter. But no text-book can be perfect in itself without being an encyclopaedia; therefore an examiner should be expected, perhaps, to confine himself to the limit of the text-book as to questions of detail,—questions of the second class.

The number of questions of each of the above classes should determine the time to be allowed to answer the paper. Questions requiring answers in which fundamental principles are to be treated of or their bearings considered, demand more thought and therefore more time than questions of detail, which are mostly matters of recollection and memory. The trustworthiness of the examination will depend in part on the way in which this principle is borne in mind by the examiner in forming and selecting his questions.

Of course each question must be so framed as to be incapable of receiving more than one answer that could be considered to the point, or the efficiency of the examination will be much impaired and the examiner’s labour in marking much increased.

The next thing to be attended to before reading any of the answers is (2) the system of valuing the results. Incorrect and careless valuing of answers may and often does
Examinations.

lead to injustice and injury. It often means a loss of a year to a poor struggling student. The fairest and most satisfactory way, perhaps, is to give to the whole paper a numerical value (say 100) and to distribute this number of marks among the questions according to their relative value, as judged \((a)\) by the time they would take to answer and \((b)\) the degree to which they test the examinee's knowledge of the subject. This distribution of marks is of great importance in securing reliable results—results according to which the subsequent course of study should be settled and the rank of each individual determined. Having fixed the relative value of each question the remaining task is to compare the actual answers given by the examinees with the standard answer, and value them accordingly. This standard answer will comprise several points of excellence and the number of such points contained in the actual answer will determine its value. Thus then this method of examination is scarcely comprehended in the terms 'Constructive' and 'Destructive' as used by Eves in his lecture on 'Marking.' It is rather a method of simple analysis and comparison. The marks given will be a numerical representation of the judgment formed by this comparison. The correctness of a judgment thus formed will depend of course on the full, distinct, and familiar acquaintance we have with the objects compared. There should, therefore, on the one hand, be no haziness or uncertainty whatever in the examiner's mind as to the standard answer nor, on the other hand, inattention as to the answer given by the examinees.

Should marks be allowed or deducted on account of penmanship, language and logical arrangement? Generally not, for if an examinee loses marks for these things in an examination the subject of which is Geography or History, for instance, he will be punished twice or rewarded twice if Language and Logic are subjects of separate examination. On the other hand it would seem but fair that a deduction of marks should be made for these things when bad writing, careless expression, or confused arrangement spring from undue haste or an inadequate or indistinct knowledge of the subject.

Should marks be given on account of a feeling the examiner may have of the disproportion between the total marks gained and the general impression left on his mind by the answers taken as a whole? 'General impression' is
a dangerous guide, as in this matter the examiner can scarcely free himself from considerations springing from what he may know of the examinee independently of the examination, and, moreover, what his general impression will be after reading the answers will depend to some extent on his state of mind and mood at the time. An examination should be analytical, and the stricter it is the better. If, in setting the paper, due care be taken in determining the proportion of questions of each class and in the distribution of marks, and if the same solicitude be shewn in determining the standard answer and in comparing it with the actual answers, it is difficult to know what room is left for the uncertain criterion of vague general impression. Even when an examinee has squandered his time on some one answer the examiner has no right to conclude that he did not do so because he could not answer the other questions. On the other hand when the method of examination is not strictly analytic as described above, general impression ought to have a large percentage of marks allowed to it—a point duly emphasised in the Christian College Magazine for November 1883, page 308.

We have now hastily and briefly glanced at the general principles of the art of examination. The application of these rules to the examination of special subjects will lead us to the particular rules of the art. But we must rest for the present at this point.

NOTES OF THE MYSORE DISTRICT MEETING.

BY THE REV. G. W. SAWDAY.

In for the District meeting! The packing up and the excitement of leaving our stations remind us of days long past when we left school and went home for the holidays. And why not?—for to us in India our District Meeting time is a season in which work and holiday are pleasantly blended. For some time previously we have been overburdened with Reports and Schedules and it is a relief to us to turn our faces Bangalore-wards, a relief, even although the journey from some stations has still to be undertaken in the slow-travelling and much-abused bullock coach, with its inevitable head-aches and weariness. Yet even these can be mitigated by pleasant company, lively conversation and perhaps a tiffin under some spreading...
tree in the neighbourhood of a well-shaded tank. Some have to come from far distant stations, but the long toilsomeness of the journey will soon be matter only of tradition, for railways are being opened up which will bring the most distant parts of the Province into comfortable proximity to Bangalore. May the days soon come when every station will be accessible by rail! But, indeed, many of the brethren contrived this year to hit off the railway at some point or other in their journey. By New Year's Eve all the missionaries had arrived, accompanied by their wives and children. The District Meeting would scarcely seem complete if the children were absent, and indeed they seem to consider that the 'uncles' and 'aunts' and the season generally were made expressly for them. It is not quite correct to say that all had arrived, for two were absent, Mr. Roberts of Shimoga and his wife, the long and serious illness of the latter exciting sorrow and anxiety in the hearts of all. However, brighter news came in a day or two brought by Mr. Roberts himself, who reported that his dear wife was considerably better. How glad we were to see each other's faces, to hear each other's voices and grasp each other's hands after a year of absence; and how good it was to take part in the watchnight service together, and after the inspiring New Year's hymn had been sung to wish each other happiness and success in work for another year!

One of the happiest gatherings of the District Meeting is that at the Chairman's house when all meet for tea and for friendly conversation afterwards. The meeting this year was no exception to the rule. There was but one shadow on the gathering, that caused by the illness of Mrs. Roberts. Deep sympathy was expressed for her and her husband, and many prayers were offered for her speedy recovery to health. Heartfelt congratulations were handed round, for one of our number had returned from England bringing a wife with him, and another had had the joy of welcoming his bride from the old country but two months before. Many and warm were the words of welcome that greeted the two brides, for whom we wish many years of health and usefulness in the land of their adoption. The meeting was graced by the presence of an old Indian missionary, Mr. Gillings, who has come to India for a brief season on account of his wife's health. We trust Mrs.
Gillings' health will be speedily restored and that she and her esteemed husband may have many years of happy work before them. The interest of the meeting centred in the letters written by absent friends. Mr. Hutcheon, Mr. and Mrs. Symons, and Mr. and Mrs. Riddett remembered us. Although detained in England from various causes, their letters showed that their hearts were with us and their interest in our work as deep and sympathetic as ever. We regret their absence and long for their return, but next to seeing them in our midst once more is the pleasure of knowing they are happy and prospering in their work at home, and that wherever they go, they awaken interest in our Mysore Mission.

No changes are made in the appointments of European missionaries this year, and hence all will be enabled to return to stations where they are well known and where they have already won the respect and confidence of the people. As the year begins under such happy auspices we may surely hope for great blessing and prosperity. The Rev. Amos Burnet having passed his probation, was unanimously recommended for full connexion. During his two years' residence in India he has worked most successfully as English pastor at St. John's Hill, and has endeared himself to all his brethren.

In our Stationing Committee a petition was read from the planters of South Coorg asking for the appointment of a minister for another year. A long discussion followed this, in which much sympathy was expressed for the planters. The meeting rejoiced greatly that Mr. Haigh's services had been so much appreciated, and so greatly blessed amongst them, but looking at the various claims of our native work in the Mysore it was deemed impossible to appoint a man permanently to the work amongst the planters. At the same time it was decided during the coming year to continue the arrangement made last year, viz., that South Coorg should be visited for four months. As regards the future, the meeting felt it would be desirable for the planters to make independent arrangements, but in the event of their being unable to do so, it resolved that it would do all it possibly could to meet their spiritual wants, although it was unable to pledge itself at present to any definite course of action.
The reports of all parts of our work are encouraging. In no department has there been startling progress, but there has been steady advance all along the lines. There have been 34 adult baptisms,—very few when compared with the hundreds who have been received in other parts of the mission field, but representing, we believe, healthy solid progress. Some of the baptized are people who have long been enquiring and whose adhesion to Christianity has brought upon them bitter hatred and much persecution. Our churches are growing, though slowly; but better than mere numerical increase, is the fact that our members are growing in Christlikeness and are gaining an influence over their heathen neighbours. We do not overlook the fact that many of our people are still lamentably weak and unstable, but we are confident that our churches generally never stood so well, or gave such bright promise as they do to-day. We report an increase over last year of 42 native members, 75 children in boys’ schools and 88 in girls’ schools. Special attention has been paid during the year to the training of our Christian children, and in most circuits a special service has been held once a month for them. The District Meeting decides to take up three new stations to which catechists or native agents are appointed. Two of these stations are in the north east part of the Province, which is well known to be the most spiritually destitute and benighted. More concentrated evangelical work will now be inaugurated in the Nagar than has been hitherto possible, and we hope Christ will be welcomed there by many hearts and in many a home during the coming year.

Two members of the Theological Institution who have passed their final examinations most satisfactorily and give promise of usefulness in our work, were sent out as catechists; and out of four young men presented as candidates for the Theological Class, two were received. There is no more encouraging feature in our work than this, the number of godly able young men who are presenting themselves for active service in the Church. Whereas in former years the necessities of the work almost compelled us to receive all who offered themselves, we are now in a position to accept only the very best of those who present themselves. With a succession of able native agents our work must prosper.
Our educational work throughout the Province is flourishing. 3469 boys and 2348 girls were returned as the numbers in the schools. The reports of our High Schools were especially encouraging. While the competition of other schools is severer than ever we are determined to keep to our main object, viz., to make our boys fully acquainted with the offer of salvation and to use every means to lead them intelligently and freely to accept it. Under God we trust in the Bible lessons given in most of the classes every day to effect this and we believe that our confidence in the Bible, as taught by godly men, is not misplaced. With those who think that a missionary's proper work does not lie in the High School we have no sympathy whatever. We have seen far too much of the effect of the Bible lesson in awakening enquiry and touching the conscience to be influenced by such crude opinions. For producing a wide spread Christian influence and preparing for a national reception of Christianity we believe that our High Schools are amongst our most effective agencies. It is an encouraging circumstance that two of the pupils of the Bangalore High School and two from Mysore City succeeded in gaining certificates and valuable prizes in the Dobbs' Scripture examination. Bible classes in English for Hindu lads studying in the Government High Schools of Tumkur, Hassan and Shimoga have also been conducted during the year, and a number of boys passed a very satisfactory examination in St. Mark's Gospel, a sure sign this that there is no objection in the minds of the educated classes to read and study the Bible. Fortunately in our District there is no difference of opinion as regards the value of our High Schools. The gradual leavening of society which is taking place all around us, the interest taken in our work and the kindness shown generally by those who have passed through our High Schools lead us to esteem them as essential spheres of mission energy. During the past year while both our schools have largely increased in numbers, the Mysore school has quite out-grown the building. Moreover, some of the walls of the school are in a dangerously unsafe condition, and a new building has thus been rendered a necessity. A most suitable site in the centre of the town has been secured, and the work has already been commenced. The expenditure will necessarily be large and all who are interested in the work of our High Schools will greatly
help us by forwarding donations as a manifestation of their practical sympathy.

An Anglo-Vernacular school has during the year been started in Gubbi, and in deference to the wishes of people in various parts of the Province it is probable that others will soon be commenced. On all sides there is a growing demand for an English education, and we feel most deeply the need there is of doing all we can to impart a Christian tone to the training the people are determined to procure for their children. The report of primary education is also most encouraging. Our work in this direction might be indefinitely extended if only funds were forthcoming. Petitions for primary schools reach the missionaries from all parts of the country, and it is only lack of funds that prevents their complying with these requests. Donations of five or six rupees monthly would enable us to open schools in many a village. Such schools managed by Christian teachers, would be a centre for diffusing the light of Christianity on all hands. In one case the people were willing themselves to give four rupees monthly, and even brought the grain for six months in advance, but the missionary not being able to give another four rupees monthly, was obliged to say "No" to their oft-repeated request. The field is before us; on all hands people appeal to us to take the lead, and want of money is the only thing that hinders us from rising to the occasion.

The work of our orphanages affords us unmixed satisfaction. There are still nearly three hundred children in the Homes. In Hassan the girls are engaged in weaving, knitting and other pursuits and are being trained to take their places as efficient housewives and godly mothers. In Tumkur the boys are being trained as ryots and artisans. It is scarcely possible to over-estimate the influence that these children will exert in years to come. The hands of those in charge often hang down and their hearts grow weary. They need much prayer as well as practical sympathy, of both of which we ask for a full share during the coming year. Contributions will be thankfully received by Mr. Rees at Hassan, or by myself at Tumkur. The Students' Home at Mysore and the Normal School at Shimoga are doing good work in preparing youths for useful and efficient service amongst us.
An Evening at Gubbi.

The reading of the "Liverpool Minutes" was followed by an interesting conversation on the work of God in the District. It was a time of thorough heart examination; but mingled with many regrets for past failures and personal unworthiness, we invariably heard hopeful expressions as to the future prospects of the work, and earnest resolves for full consecration to God. As the services for united prayer, held at the request of the Evangelical Alliance Committee, are conducted at the time of the District Meeting, the missionaries were able to take part in them. The gathering together of so many Christian men and women for prayer for the success of God's work everywhere, and specially of work in heathen lands, had a most inspiring and helpful effect on our hearts.

But the happiest seasons have an end, and the best of friends must part. Monday, the 14th, saw our last District Meeting gathering and heard our last united prayer. Soon after we began to separate and within a few days the members of this happy mission circle were scattered far and wide through the Mysore, ready for renewed conflict with the powers of evil, and filled with many a bright hope for the coming year. God grant that it may be a year of great blessing in every station!

AN EVENING AT GUBBI.

During street preaching one morning two leading men professed to have some serious questions to ask respecting Bible teaching, and we accordingly arranged to give them an evening in which to unburden themselves. News of the coming discussion spread fast, and at the time appointed all the chief men of Gubbi were seated in our chapel waiting with anxious expectation. A large Bible was placed on the table, and the business of the evening began. The first question related to Christ's genealogy. It was pointed out that in the line of descent as traced by St. Matthew there occur references to such notorious sinners as Tamar and Bathsheba; and it was argued that, having sprung from such a dubious ancestry, Christ could hardly claim to be respectable, not to say Divine. We urged, in reply, that personal character was a thing altogether independent of descent; but caste people, to whom birth is so much, do not
easily accept or fully appreciate an argument of that sort. Then we asked if they believed that all men were sinners. "Certainly" they answered. "And sin is sin—hateful to God and degrading to man—whatever form it may take; whether lying or lewdness, hate or hypocrisy." To this they assented, whereupon we added,—"Suppose Christ had been born of some other race, say as a Brahman or Lingayat, he would still have been born of sinners, and his respectability might have been quite as justly called in question."

Leaving that matter they turned very confidently to the second question, which was this: "In Matthew ii, 23 we are told that Christ dwelt in a city called Nazareth, 'that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' What prophet spoke thus?" No such words are to be found in the Old Testament, and thus there was seeming reason for their exultant tone. We could only point out that in Isaiah xi. 1 Christ is called "the Branch," the Netzer, the very syllables of the word in question having thus been used in prediction. Here they said that we might be right, but that, whether right or wrong, they could not follow us; and they begged leave to ask a third question.

They then referred us to Deut. xxi. 23, 'for he that is hanged is accursed of God;' and in connection with that to Galatians iii. 13, 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one &c.' "Now how can you ask us to believe in and love one, who, according to your own writing, was accursed of God?" We asked them to emphasise the words "for us" in the second passage quoted, and we referred to the passage which declares that God "hath made Him to be sin for us, who knew no sin." We were thus afforded an opportunity of preaching Christ as our voluntary and loving substitute, and of showing how the ground of their objection was the very ground of our glorying. But our interrogators were not anxious to have these things pressed home upon them, and with malicious and angry reiteration they exclaimed, "Accursed of God—your own Scriptures say so; how, then can He be approved by us?" All this time excitement had been growing and had occasionally burst out into uproar.

Having answered the questions of our objectors about Christ, we claimed the right of saying something about Shiva, as contrasted with our Saviour. We had not spoken long, however, when one of the merchants rose and in
much excitement and with many gesticulations cried at the top of his voice, "Do you not hear what he is saying? Are you going to sit still while he exalts Christ and condemns Shiva? *We don't want Jesus Christ. Shiva is the greatest!" The effect of this speech was electric. The excitement had reached its climax, and almost as if with one voice the speaker's words received an instant response—"We do not want Christ, Shiva is greatest." We waited quietly till the uproar subsided, and then said, in effect:—"Many years ago a missionary stood amongst a crowd of idolaters, and preached Christ to them as I am doing to you. The people grew angry, and cried with a loud voice, 'Great is Diana of the Ephesians. We won't have Christ, we will have Diana.' But in that very place a Christian church was planted and grew, and some of those who had at first despised Christ learnt to love and worship Him—as some of you who have shouted loudest now will." Then a short prayer, which was listened to with curious silence, was offered, after which we left, followed down the streets for a considerable distance by groans, and hoots and mud.

We are thankful to know that some in that crowd did not shout, because they have lost their belief in Shiva, and are trying secretly to follow Jesus. And otherwise also we rejoice, because we know that, even if only to find objections, the Bible is being read.

SHADOW AND SHINE IN MISSION WORK.

BY THE REV. G. W. SAWDAY.

III.

T—— is not by any means one of the oldest mission stations in the Mysore, nor, from the time mission work was first commenced there, has a missionary always resided in the town. For some years the District Meeting had hoped to be able to appoint a missionary there but financial difficulties again and again rendered this impossible. The District Minutes for 1854 show the appointment of a native catechist, but I have every reason to believe that he did not live in T—— itself but in a town some twelve miles off, whilst the station was visited very occasionally by the mis-
sionary from C—, which is distant about twenty-five miles. It is somewhat difficult to comprehend the reasons that influenced the early missionaries in passing by a town of this sort. Everything seems in favour of its occupation as a mission station. It lies on the imperial road running from B— to the Western Ghâts, is a most healthy place and in the matter of population is said to be the third town in the Province. However there must have been reasons to justify the Mission in passing it by and occupying smaller towns at a greater distance from head-quarters.

For some years before the appointment at T— of an agent for purely vernacular work amongst the natives, educational operations on a considerable scale were carried on; indeed here as in many other places the missionaries were the pioneers of English education, and the English school here received a large grant-in-aid until April 1857 when the Government opened a school of its own and the grant-in-aid ceased. Not much in the way of results could in all fairness be expected when the Mission was represented only by an English school, and by a catechist living twelve miles off with no missionary within twenty-five miles.

Brighter days for T— at last dawned. It had been long felt that the state of things was unsatisfactory, that something more must be done for a town presenting such opportunities for Christian labour, and accordingly in 1857 the first English missionary was appointed and in that year we have the first record in the Minutes of a 'Native Church' in T—. This native church was composed of two or three Christian families who had come from 'other parts of India,' and were in Government employ, and of two men who were received from heathenism that year. From that time until now this station has been held by missionaries, at first by two, latterly by only one; and the growth of the Mission is its own justification. Considering the Mission to have had its birth in 1857, and turning to the Report for 1877 when two decades had passed by, we find the record as follows:—members of society 62 (of whom a part lived in an outstation, about which an account was written in our last number); children in schools, boys 483, girls 166. Besides these numbers, other Reports speak of many gathered in from heathenism, who, cheerful and triumphant in death, passed from the church on earth to reign for ever in the church above. Amongst 'the great multitude which no man can number,' there are many Kanarese Christians who have found a
last resting place in the beautiful cemetery which was enclosed and laid out in the old days when many English officials resided in the station. The names of many missionaries are still well remembered, not merely by the Christians but also by the heathen. One who, under God’s blessing, was largely instrumental in promoting the work here was the Rev. John Stephenson. He spent many happy years here and built most of the school-houses, but was at last called home most unexpectedly. He died with his armour on, in the midst of abundant labours. Attacked by an insidious disease he was removed to Ootacamund where he rapidly sank and died on the 5th of April, 1873. He sleeps far away from the people he so much loved, but at last he and they will rejoice together.

T—— is well situated for mission work. The people generally are friendly and courteous and manifest a fair amount of willingness to examine into the truth of the claims of Christianity. There are several good villages in close proximity and there is a large market every Thursday attended by about a thousand villagers. We endeavour always to preach once or twice during the market and we have a lighted school room service that evening so that villagers who have the time and inclination, may be enabled to hear more concerning ‘all the words of this life.’ In the market we frequently meet old friends whom we have had the pleasure of seeing and speaking with in their own villages. Such often come to the bungalow and to the house of the native minister, and it is a great pleasure to us to see them and answer their many queries.

If I remember rightly, it was on a market day that we first heard that in a village some fourteen miles distant there was a man who was speaking about Christ to all the villagers round. The case was altogether a novel one, and had made such an impression on the villagers who came and told us that we ourselves were deeply interested and determined to see the man as soon as possible. One day in July 1880, we sent out a man to the village to find the enquirer and, if possible, to bring him to some quiet place in the neighbourhood so that we might have an uninterrupted conversation with him. This he succeeded in doing and, on our arrival there, we found them both sitting under a large tree at some little distance from the village. The enquirer proved to be a man about thirty-five years of age with deep-set eyes and, for a boy, thoughtful mien. His experience
was really a wonderful one. I never saw a clearer case of teaching by the Spirit of God. He had apparently never seen, far less conversed with, a missionary or catechist, nor had he ever been brought into direct communication with any Christians, but had heard of Christ from some village people who had been in the habit of attending the neighbouring markets where we often preached, and had from them obtained several tracts and a copy of St. John’s Gospel. All of these he showed to us. They were wrapped up most securely in the folds of his turban to conceal them from the prying eyes of the curious. The careful way in which he unfolded his turban and then as carefully replaced the tracts showed how he prized them. They were evidently to him a most precious possession and had been read and re-read until not merely their general purport had been apprehended but until even their very words were familiar to him. He spoke to us in the words of Scripture and told us that having read of the necessity of baptism in the name of Jesus, and also that a man must be willing to leave all for Christ’s sake, he had left his home and friends and had gone to a deserted mantapa near one of the gardens and there daily baptized himself in the name of the Father, Son and Holy Ghost. He said he had only one desire in life,—that was to know and love the God-man. We had a long and most interesting conversation, and it was not until the heat of the sun reminded us of the lateness of the hour that we turned our faces homewards. He said he would come into T—— for baptism as soon as he could get away from the farm, and we left him expecting shortly to see him.

As he did not come so soon as we expected, in about a fortnight I sent out again. Our people found him in the same state, still cheerful and firm in his faith. Duties on the farm had hindered him but he promised to come as soon as the work was somewhat advanced and his brother could be conveniently left. We waited another fortnight and then as he did not come, I sent to the village once again. But this time the man was not visible and the messenger came back much discouraged, saying our visits had excited suspicion in the villagers and he much feared they were trying to intimidate the enquirer. Being seriously anxious I one day sent out the native minister and catechist with a band of singers, but our friend was nowhere to be seen. Some of the well-disposed people assured the native minister that he was in the house but had been shut up for some days,
and they thought he would not be released until all desire to become a Christian had left him. Our people could scarcely credit the news and decided to stay all night in the hope of seeing him. In the evening they had a great bhajane to which most of the villagers came. They seemed pleased to listen to the preaching and delighted to hear the music but they took care not to open the door of the house where our friend was confined. The night passed and in the morning none of the people went out to their daily work until our party had left the village.

Once again, just two months after first seeing him, I went out to the village but could get no news. He was still shut up, they said, and the villagers were watching most carefully lest any Christian should get access to him. Subsequently we heard that he had lost his wife and that in order still further to remove from his mind the thoughts that had been drawing him so effectually towards Christianity, his friends had compelled him to marry again. Many and earnest are the prayers that have been offered for him but none of us has since seen his face. We can only pray that light may be given and that at last he may be found amongst the faithful when the Saviour cometh to make up His own.

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CHRISTIAN WORK IN SOUTH COORG.

OUR work amongst the planters of Coorg has been a development—an undesigned and unsought one. We first visited that district, now nearly three years ago, in a purely casual and informal way and in response to the urgent invitation of two or three friends. At that time the only opportunities of worship available for the planters were provided by the Rev. C. J. Etty, chaplain of Merkara, who visited South Coorg once a month during nine months of the year. Before Mr. Etty’s time a church service in “the Bamboo” (as South Coorg is called) was a sadly unusual event; and it is due to him gratefully to acknowledge that he was the first to take practical steps for supplying, even partially, that spiritual oversight and stimulus which the planters so much needed. But nine Sundays in a year were not much, and after our first visit many expressed a desire that we should, as opportunity allowed, repeat our services. This was done, occasionally and irregularly, up to the end of last
Christian work in South Coorg.

year, when a numerously signed memorial was presented to our District Meeting, praying that arrangements should be made for more and systematic Christian work in South Coorg. This memorial was also strongly supported by the Rev. J. Fordyce, on behalf of the Anglo-Indian Evangelization Society, and after full consideration the District Meeting agreed to accede to its prayer. Accordingly we have during the past year spent four months in Coorg—March, May, August, and November. In the intervals of those months occasional additional visits have also been paid by the ministers of the Bangalore English circuit; and in this way more than forty services have been conducted since the end of February last. Most of these services have been held in the Hosahalli Store. It is at present the most central building in the district which is at once suitable and available for purposes of worship. During our first visit collections were made for the appropriate furnishing of the Store, and before the work of the second month began everything necessary for comfort and efficiency, if not for ornament, had been supplied.

The attendance at the Sunday services has throughout been most encouraging, especially when we consider what that attendance involves. Some of the men have to ride seven or eight miles to be present, and many others come five or six miles. This is not always comfortable in the hot weather; but during the rains it is very difficult. For weeks together the roads are, in some places, in a most repellent state of slush, and in others most alarmingly slippery. Travelling over them is necessarily slow, and sometimes it is dangerous. Yet all the way through, whether the weather has been hot or wet, the scattered residents of the Bamboo have shewn very practical appreciation of the opportunities for public worship. We were especially struck with this during the months of August and September. On the first three Sundays of that visit there was almost incessant rain, and it would have been little wonder if the planters, after toiling uncomfortably about their estates the whole week, had thought it best to spend a dry Sunday inside their own bungalows. Instead of this, however, the congregations were seldom better. On the second Sunday of that visit four inches of rain fell, and yet, out of a possible but very widely scattered 80, we had 32 present. On another wet evening 44 came together, whilst on the last Sunday, which happened to be fine, there were 56 present—one of the largest congregations Coorg has ever seen.
We have spent a good deal of time in visiting the various bungalows on the week days. Everywhere we have had a cordial reception, and have found most men ready to converse with earnest candour. In reply to appeals on the subject of personal religion the responses have sometimes been such as to call forth our grateful surprise. While a few are, we believe, distinctly and earnestly Christian, there are many more in a very hopefully dissatisfied condition. They hate the chains that bind them and long, in some cases with most anxious desire, to become God's free men. There has been frequent acknowledgment of the benefits which the Sunday meetings have brought with them—benefits in the way of stimulus, in the renewing of old home influences, in the reawakening of slumbering convictions, and in the compelling of attention to neglected duties. Some, however, have pointed out, what we ourselves have felt, that influences originated during one visit have time to die before the next comes round, and that suggestion, exhortation, rebuke and appeal, to do their highest work, must be rapidly consecutive and long repeated. We shall be heartily glad when the South Coorg planters can secure an efficient and godly man to settle amongst them as their resident minister.

We regard this as a point to be specially aimed at. One cannot rest satisfied with warm welcomes, grateful appreciation, or even occasional conversions. There must be begotten a general desire for a settled earnest ministry; and the services, by the Spirit's help, must be made so attractive that the planters shall come to regard them as a happy necessity. There is no doubt that any one who is led permanently to undertake the pastorate of South Coorg will find his work often very delicate and difficult; and he will require a combination of varied gifts to enable him to do it successfully. There must be tact to conciliate as well as faithfulness to rebuke; ample sympathy with the exuberance of young life, and yet steadiness to guide it to the highest issues; there must be true authority based on forceful character, not the pretence of it, based on mere ecclesiastical position; while in all, above all, and supplying all, there must be habitual intercourse with the Master, and a constant indrinking of his quietly passionate zeal. A man thus equipped would find a worthy sphere in South Coorg. In the meantime and, indeed, always, "we believe in the Holy Ghost"—in His sole power to originate spiritual anxiety, to sustain it when it is originated, and to lead it on
At the Camp of Exercise.

until it is resolved into sweet rest through faith in Christ. In the work which that Divine Spirit has already accomplished we are exultantly grateful. We could tell of drinking being abandoned and Christ accepted; of immorality being renounced and of that renunciation being persisted in, in spite of much temptation; of the Bible, long hidden away unused, being brought into frequent requisition; and of prayer, discontinued for months, being resumed.

After thanking God for His preserving care and helpful grace during the past year, we gladly render our hearty thanks to those who have received us into their homes so freely and entertained us so hospitably. The unstinted kindness which was shewn at our first visit has been abundantly emphasised at each succeeding one. We are also greatly indebted to the members of the Church Committee, who have planned every thing as far as possible for our comfort and convenience. Where all have helped so cheerfully it would be invidious to mention names. But a heartier body of helpers one could scarcely wish for than that which has stood by us in South Coorg.

AT THE CAMP OF EXERCISE.

By the Rev. E. R. Eslick.

The month of January has been one of great excitement in military circles, especially in Bangalore, on account of the long-talked-of Camp of Exercise being held. Krishnarajapuram, some six miles distant, was chosen as the camping ground, and with the new year European and native soldiers, with the necessary baggage, stores and kits began to arrive. Rangoon, Secunderabad, Bellary, St. Thomas's Mount, as well as Bangalore, furnished troops. Not fewer we imagine than ten thousand men were thus brought together and formed into two Divisions, the one for offensive operations and the other for defensive. Officers of all ranks also came from the three Presidencies either to take part in or watch the manoeuvres.

In bringing together so many men, under orders to camp out for about a month, it was inevitable that the Government should provide for their spiritual as well as temporal needs. Accordingly Chaplains were detailed for Camp duty and my application to minister to the Wesleyan troops was
readily sanctioned. I immediately communicated with the several Adjutants of Divisions requesting that our men be marched each Sunday, at 11 A.M. in the one and at 5 P.M. in the other Division. My first journey was taken on Saturday, January 5th, for the purpose of finding out distances and the spots where the parade services were to be held. I also desired to see that a tent was pitched for me in the most convenient place for my duties. This tent was, a few days later, pitched between the two Divisions of men.

On Sunday January 6th, then, at 6 A.M., I left home and drove to my appointment. It was bitingly cold at that hour and the heavy dew on the grass was an evidence of the chilliness of the past night, which must have been especially felt by the men under canvas. However by half-past seven the sun had command of the heavens and the earth, mists cleared away and genial warmth gradually stole over me to my great comfort. It was a novel and withal inspiring sight to see from fifty to sixty soldiers drawn up in the open air to listen to the word of God, and I entered heartily into the service and was graciously helped. The great drawback was the absence of hymn-books and consequently of singing, a drawback which was remedied on the following Sabbath by the printing of hymn leaflets specially for the Camp meetings. At the close of the service I caused some packets of Mark Guy Pearse's tracts to be distributed among the men, who received them not only with evident pleasure but with positive eagerness. The after part of the day found me engaged in a similar meeting in the Second Division Camp; but here we managed to sing "Hold the Fort" and "Safe in the arms of Jesus." I was among my own soldiers and knew what and how they could sing. Some officers and several ladies rode by during the singing and paused to listen. By the time I reached home I was tired enough, for besides conducting the two open air parade services I had driven and ridden twenty-four miles and walked eight miles. Still I was thankful to have been able to help the devotions of men who were cut off from the ordinary means of grace, and several of them looked and spoke their gratitude.

On the two subsequent Sundays I held like services and had the largest attendances on the last Sabbath. Besides the tracts of which I have spoken I gave away copies of the "Missionary Notices," "At Home and Abroad," "Our
Boys and Girls" and "Early Days." Reading matter is scarce enough at times like these, though the soldiers are perhaps more disposed to read then than when in barracks; consequently these little periodicals were prized. I know they were not only read by the men who got them but were circulated freely in the tents. Who knows how many better thoughts and feelings were created or awakened by the simple but suitable matter in these messengers of God? Home, parents, friends, early associations with the house of God,—all these memories would be vivified again in the minds of men as they lay in their tents perusing them. I thought all this and emphasised an involuntary prayer that God would bless not only my uttered sermon but the silent appeal on the pages given away.

In addition to this Sunday work I visited the men on such week days as I could spare. It was difficult to get a word with them. There were so many duties imposed on them that their time was almost wholly occupied—or if not occupied was only too gladly devoted to sleep. However I generally found some having a little leisure, and conversed with them about their soul's welfare. The Christian men told me of their new difficulties and temptations amid their altered circumstances; they spoke also of the realised presence and saving power of God. To them the word of God was never sweeter, and they found it a spiritual luxury to meet, two or three together, for conversation, or for prayer under some spreading tree. Undoubtedly the men's piety has been tested at the Camp and we are thankful to know that in some instances it has been strengthened and deepened.

I was sorry however to hear of several who had given way to temptation, and equally sorry that the temptation had been so needlessly placed in their way. On reaching the Camp the First Division men could get no water that was fit to drink and hence the canteen was resorted to. It is strange that the authorities are able to supply intoxicants so abundantly and yet fail to furnish pure water. The result must always be sad. Several Christian men (weak ones no doubt), went to the canteen and imagined that having had their beer they were unchristianised thereby; so they lost their balance and went back to the world. That is exactly the statement made to me by one of the men. It is to be hoped that the notion is not widespread in the Army that the one who drinks a glass of
beer necessarily loses Christ. We must not allow such a doctrine to become current without a protest against it. I shall not be suspected of preaching anything short of total abstinence as the best thing for everybody, but I cannot subscribe to the theory that to drink a glass of beer is to backslide from the Saviour.

Occasionally I had the pleasure of welcoming men to my tent, where, without any reserve, we could speak together in true class meeting fashion; and, in the spirit of our beloved founder "we always closed our meeting with prayer suitable to their several necessities." As two walked away one morning from my tent door H—— remarked to R—— "Well, my soul has been filled with joy while we have been here." I can, as I think of the days spent under canvas, only thank God for enabling me to be of some use to dear brethren who had special occasion to wrestle with spiritual enemies.

When I was bidding farewell to the non-commissioned officers and men of the 7th Light Infantry who returned to Bellary, the Sergeant ventured to express the regret he and his comrades felt that there was no Chaplain for them at their station. There are about forty Wesleyans in the Regiment, and on Sunday they are formally paraded and then immediately dismissed. Those who choose may of course go to the Established Church service, and those who prefer it may go on from year's end to year's end without ever hearing a sermon or joining in a service. I know this is only one instance of a neglect which hundreds of Wesleyan troops in different parts of India may justly charge against their denomination; and I certainly felt that their complaint was a discredit to us. I trust the day is not distant when we shall have an adequate band of Army Chaplains for India. With the sanctioned Government grant it ought not to be very difficult to supply this pressing need. No doubt the Army and Navy Committee will have to supplement that grant, but surely no hesitation will be felt by them in assisting generously a work for which they as a Committee exist.

The Camp of Exercise is a thing of the past now. Whatever may be the issues of it to our men spiritually, we are glad to have been represented among the religious agencies at work on the ground. We may be permitted also to express our thanks for the courtesy of the officers, through which our work has been made so pleasant.
The most unique figure in India has passed away, and passed amid such tokens of general appreciation and sorrow as are seldom shewn in this land of caste-chasms and religious exclusivism. Keshub Chunder Sen was a representative of the Hindu in his highest development—subtle, religious, eloquent. Followed by few, he was yet admired by all. His system was suspected in most quarters, and openly denounced in many; but he himself was regarded by his countrymen with pride, and spoken of with almost affectionate enthusiasm. Seldom has India shewn herself so conscious of a national loss. The Press of the country, both English and vernacular, has laboured after fitting phrases and apt images by which to express its conception of his character and influence. India everywhere mourns the premature departure of perhaps her greatest son—whom she but half understood, and whose real greatness she even now only vaguely guesses at. We are compelled to withhold until a future issue any full and sufficient account of Keshub Chunder Sen’s life and work, but we give elsewhere, in the meantime, a brief but interesting and able account of him from the Indian Witness.

Twelve months ago Babu Protap Chunder Mozumdar started on a tour round the world, for the purpose of enlightening the countries of the West in reference to the Brahmo Church of the New Dispensation. He had just reached Singapore on his way home, when a telegram reached him announcing the death of his master, Keshub Chunder Sen, and summoning him to return speedily to Calcutta to assume the leadership of his Church. In view of the important position to which he has been called it is interesting to have from his own lips some account of his spiritual history. When at Boston he is reported to have given the following striking account of himself:—

“Nearly twenty years ago, my troubles, and studies, and circumstances forced upon me the question of personal relationship to Christ. Though for a short time taught in a Government college in Calcutta, where no moral or religious instruction is ever given, but where, on the contrary, a good deal of the opposite influence is directly and indirectly imbibed, I was early awakened to a sense of deep inner unworthiness. Placed in youth by the side of a very pure and powerful character, whose external conditions were similar to my own, I was helped to feel—in the freshness of my susceptibilities, by the law of contrast—that I was painfully imperfect, and needed very much the grace of a saving God. In the Brahmo Somaj, this consciousness of
imperfection soon developed into a strong sense of sin. The doctrine of original corruption never pre-occupied my boyhood or youth, the fear of eternal punishment never biassed my thought or aspiration. I was never taught to feel any undue leaning towards the Scriptures of the Christian religion. Mine was a strong unforced consciousness of natural and acquired unworthiness. Keshub Chunder Sen's early melancholy had, perhaps, an effect on me. No doubt, his severe morality affected and partly moulded my character. The influence of Christian doctrines might perhaps be diffused in the moral atmosphere of the land of my birth. Definite recollection or conscious analysis does not give me any clue into how or why it was. But this I do very clearly remember: that as the sense of sin grew on me, and with it a deep miserable restlessness, a necessity of reconciliation between aspiration and practice, I was mysteriously led to feel a personal affinity to the spirit of Christ. The whole subject of the life and death of Christ had for me a marvellous sweetness and fascination. I repeat, I can never account for this. Untaught by any one, not sympathized with even by the very best of my friends, often discouraged and ridiculed, I persisted in according to Christ a tenderness of honour which arose in my heart unbidden. I prayed, I fasted at Christmas and Easter times. I secretly hunted the book-shops of Calcutta to gather the so called likenesses of Christ. I did not know, I cared not to think, whither all this would lead.

About the year 1867, a very painful period of spiritual isolation overtook me. I have repeatedly during such seasons lost the sympathy of friends, and sought my God alone. But one of the severest trials was at the time to which I make allusion. I was almost alone in Calcutta. My inward trials and travails had really reached a crisis. It was a week day evening. I forget the date now. The gloomy and haunted shades of the summer evening had suddenly thickened into darkness; and all things, both far and near, had assumed an unearthly mysteriousness. I sat near the large lake in the Hindu college compound. Above me rose in a sombre mass the giant, grim, old sesamum tree, under whose far spreading foliage of which I have played so often, and my father played before me. A sobbing, gusty wind swam over the water's surface, the ripples sounded on the grassy bank, the breeze rustled in the highest regions of the great tree. My eyes, nearly closed, were yet dreamily conscious of the gloomy calmness of the scenery. I was meditating on the state of my soul, on the cure of all spiritual wretchedness, the brightness and peace unknown to me, which was the lot of God's children. I prayed and besought heaven. I cried, and shed hot tears. It might be said I was almost in a state of trance. Suddenly, it seemed to me, let me own it was revealed to me, that close to me there was a holier, more blessed, most loving personality, upon which I might repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus, from that day, to me became a reality whereon I might lean. It was an impulse then, a flood of light, love, and consolation. It is no longer an impulse now. It is a faith and principle; it is an experience verified by a thousand trials. It was not a bodily Christ then; it is much less a bodily emanation now. A character, spirit, a holy, sacrificed, exalted self, whom I recognize as the true Son of God.
According to my humble light, I have always tried to be faithful to this inspiration. I have been aided, confirmed, encouraged by many, and most of all by One. My aspiration has been not to speculate on Christ, but to be what Jesus tells us all to be. That labour, I know, will not end in this life, and the goal as well as the prize is elsewhere. But it is still a great privilege and a great reward to be able to say something on what so many look up to with longing and fond aspiration. I can, with perfect truth, declare that it is the grace and activity of the indwelling presence of God alone where to I am indebted for these experiences. But, such as they are, I set them down."

The missionaries of the London Mission stationed in the Ceded Districts have recently held a very successful Christian demonstration at Tadpatri, a large town in the Gooty Mission, and lying midway between Bellary and Cuddapah. There were present, in addition to five European missionaries, three native ministers and sixty-six agents. The meetings lasted four days, and were held morning, noon and evening. The morning meetings were purely devotional, and addresses on subjects connected with Christian life and work were delivered. The afternoon gatherings were of a less formal kind, and were intended specially to prepare for the evangelistic services in the evening. These latter services all the way through excited much attention. On the first evening 74 Christians formed into line at the camp and proceeded to the place appointed, where about 600 persons gathered to hear the Gospel preached, "many women and children standing on the neighbouring house-tops." Next evening "a much larger crowd" assembled.

"As Mrs. Bacon and Mrs Stephenson were present it was thought that the singing of an English hymn with explanation given in Telugu would afford variety, and we therefore sang "All hail the power of Jesus' name" which was explained by the Rev. E. Lewis. This produced a marked effect. Before separating the crowd was invited to assemble at our camp later in the evening. We then returned, singing on the way, and after prayer offered in the midst of a vast multitude, broke up for a short interval. Whilst we were dining a crowd larger than any that we had yet seen gathered. A table was placed in front of our tents on which the speakers stood while addressing the people. Telugu lyrics and English hymns were sung at intervals; addresses were given by Catechists Cole, Seth, Revs. J. & Bacon and G. Paul. This was continued till after 10 p.m. One interesting incident in the meetings was that a number of Muhammadans accompanied by their Kazi (Priest) came and requested that an address might be given to them in Hindustani, their own vernacular. The Rev. E. Lewis briefly stated in that language that as the great majority of the people present were Hindus, knowing only Telugu, with which the Muhammadans were somewhat acquainted, it would be better on the present occasion to use Telugu only, but promised next
day to form several bands so that the members of one of these could devote themselves to the Hindustani speaking people. On the following evening however rain prevented our having any open air meeting. We were pleased to note also the interest manifested by a number of Brahmans in the meetings. Some of them were present and expressed a wish for private conversation; this wish was complied with on the fourth day, so far as our arrangements permitted.

The promoters of the demonstration regard it as an entire success. It has forced on the non-Christian population the fact of the existence of a vigorous and growing Christian community immediately around them. It has provided a grand opportunity for the wide proclamation of the Gospel; and has further been of using in stimulating Christian workers. It is wisely proposed to repeat such gatherings at opportune intervals, and we commend the example of Mr. Lewis and his brethren to the missionaries of other Societies.

The Report of the Bangalore Tract and Book Society for 1883 has just been issued. During the year under review fifteen Colporteurs have sold 37,932 tracts and books, an increase on the sales of the previous year of 8,800 copies. Twenty new publications have been issued, besides several reprints of former editions. Testimony is borne to the fact that the literature thus circulated is being carefully read. One speaks of objections to the sentiments contained in the tracts being noted in the margin, so that when the missionary has appeared explanations could be asked. The Society is a quiet but mighty revolutionary force, fighting battles which, though bloodless, are unceasing, and can only end in the pulling down of the strongholds of sin and Satan. The Rev. B. Rice conducts the affairs of the Society with anxious diligence and we heartily wish that he were less crippled in his wide purposes by financial insufficiency.

We learn from the "Indian Witness" that the Woman's Foreign Missionary Society of the American Methodist Episcopal Church has made a grant of Rs. 60,000, as an endowment for an illustrated periodical for zenana women. The project is worthy of American Christian enterprise, and is freighted, we doubt not, with great results. So far as we are aware this is the first special literary attempt which has been made to reach Hindu women in their secluded home life, and it is worthy of a success as large as the noble ambition which prompts it. In this matter
the Methodist Episcopal Church is working for the whole nation and not merely for its own Mission.

The "Indian Baptist" has received the following narrative from Mr. Evans of Monghyr, and we gladly reproduce it because we believe it to be not isolated, but widely typical.

"Our colporteur, Bhae Haran Das, has done good service during the past year, and among other interesting incidents he met with in the course of his itinerations, the following is worthy of notice. As he came along from a mela at Madurapore he met with a holy sanyâsî (or devotee) at Ahjamâ Ghat on the river Kosi. This holy man had with him a young chela or disciple, who was reading the Psalms of David in Sanskrit, and who also had with him a complete copy of the New Testament in Hindi, and a few tracts. The Christian colporteur found out that this devotee, wearing the garb of the Hindu saint, not only read and believed in these Christian Scriptures, but that he also taught them to others and instructed his chela in their doctrines. He had a crowd of people around him who listened with great attention and respect to this sanyâsî reading the pure word of God, but who did not know that he was at heart a Christian.

The colporteur had a quiet talk with him, and said—'Do you believe these books?' 'Oh yes' he said, 'and I teach them too.'

'Then why don't you put off your Hindu garb and assume openly the signs of a believer in Jesus Christ?'

He said, 'To do that would be to lose the hold I now have upon the people. My garb as a sanyâsî enables me to get all castes of Hindus to listen to the word of God; but if I openly profess Christ, my usefulness will be gone.'

The colporteur gave him a few other books and left him; not a little glad to know that this is but one man out of many who are secret disciples made by the Spirit through the simple reading of portions of God's word, 'cast (like bread) upon the waters,' but not lost, though out of the sight of man.'

We called attention last month to the remarkable work which God is doing through the Rev. S. Knowles in Gonda. Twelve months before a tour similar in methods and results to the one last described was undertaken, and a correspondent has sought to elicit from Mr. Knowles some information as to the permanent effects of the work then done. The reply of Mr. Knowles is most satisfactory. Out of twenty-three persons baptized one has died a martyr to his steadfastness, two others have died of small pox, fifteen remain faithful, while five "by sheer force of persecution" have been driven back into heathenism. These converts have all continued to live in their own towns and villages, the missionary wisely deeming it necessary that they should all confess Christ among their own people. None of those then baptized have, we are glad to learn, found any sort of
mission employment. They are independent, and it is well they should remain so. Mr. Knowles' letter contains some account of the way in which he was led into his present methods which we gladly append.

"I always supposed before last year that just as the optic nerve is necessary to receive and appreciate the light, so acquired knowledge was necessary in the mind before the Holy Spirit could work upon the heart, and that many years of the labour of spreading this historical knowledge of religion must elapse ere the Spirit of God could reasonably be expected to work upon the hearts of the people. But the Lord clearly taught me that the Word, then and there intelligently preached, was to the soul what the optic nerve is to the eye; and that, then and there, the Spirit of God could apply that Word to create conviction of sin and an earnest desire for present salvation. Before last year I never expected present results from preaching to bona fide natives. I could expect fruit from preaching to nominal christians, but not from preaching to "raw natives;" but now I can look for present results, believing that the Word then and there faithfully preached is the only medium required by the Holy Spirit to convince of sin and reveal the things of Christ to the soul.

And, therefore, we baptize at once a convinced sinner who accepts Christ as his Saviour, "without making any inquiries concerning the character of his antecedents." For if it is true that every man's 'character and antecedents' are implied in these awful words of Scripture, "The whole world lieth in wickedness" and "All have sinned and come short of the glory of God," then all we need to know about a man is whether he repents of sin and is willing to receive Jesus Christ as his Saviour, or not. And here I may say that I never baptized a man who came forward out of the crowd by invitation, without first taking the consensus of opinion of the brethren working with me as to whether he was fit for baptism or not. Some came forward whom we did not baptize, because they gave unmistakable signs that they were not truly impressed; but when a man showed clear signs that the Holy Spirit had touched his heart, and given him a desire for salvation, then we gave him the Chinh and the parshād,* that he might be unmistakably identified with, and become one of us as a disciple of Jesus Christ."

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WESLEYAN METHODIST NOTES.

CALCUTTA.

The brethren of the Calcutta District have welcomed to their midst the Rev. J. Robert Ellis, who has brought with him unusually kind wishes from his brethren in the principality of Wales from which he hails. Taking all the churches into account Wales is the most highly favoured country in the world as to the number of ministers engaged in the work there; but hitherto all the Welsh Wesleyan Ministers have been ordained in England. Mr. Ellis was ordained in the ancient town of

*Chinh is "the sign," or baptism, and parshād is a few grains of rice eaten as a token of discipleship.
Holywell, and the service being the first of the kind held in the principality in connection with the Wesleyan Church it had a special interest attached to it. Mr. Ellis has borne a high character and we have no doubt but that he has a bright future before him.

NORTH CEYLON.

KALMUNAI.

Kalmunai was all alive on Tuesday December 11th with active preparations for a large meeting in commemoration of the opening of the new girls' school. A large pandal erected across the road in front of the chapel made everyone aware that a missionary perunal of the right type was at hand. The mission chapel was very prettily decorated for the occasion, a motto "Success to the Boarding School" being conspicuous amongst the wreaths and flowers. The meeting commenced 6-30 p.m., J. Crowther, Esqr., presiding. The report read by the Superintendent stated that the scheme was started 18 months ago by the Rev. G. J. and Mrs. Trimmer, that English friends heartily and promptly responded to their appeal, that the Tamil people were now nobly following the example thus set, that up to the time of meeting the sum of Rs. 2,000 had been raised, and that 23 day scholars are now on the school roll. The Chairman, Rev. W. R. Winston, A. Kariappar (Muhammadan notary,) Moulana (Muhammadan high priest,) C. Supramanier (proctor,) Kandapodi (notary,) Rev. Charles Casinader and the ministers of the station then gave practical and stirring addresses. It will be seen from the above how thoroughly representative the speaking was, and the sentiments expressed by the various speakers showed that the most influential men of the neighbourhood are in favour of the school. We may surely congratulate ourselves upon the spread of the truth when Muhammadan priests and rigid Sivites are not only not unwilling to appear on mission platforms but are also willing to give liberally in support of the cause. We cannot close without special acknowledgment of the services rendered by the chairman who so well seconded our efforts and made the meeting a great success. He not only looked sunny, spoke honey, and gave money, but he also saw that every one else was one with himself, so that the result of the meeting was increased earnestness in the good work and a round sum of 200 rupees promised. God is with us and is wonderfully giving "the increase." There is a fine field for systematic village preaching on this wide station, and results are frequently appearing. On the last Sunday in December we baptized five adults and three infants. One of the adult cases was a most interesting one.

W. J. G. BESTALL.
MYSORE DISTRICT.

The public services held in connection with the District Meeting were more than usually attractive and impressive. The covenant and watchnight services were seasons of much power. The missionary sermon at the Cantonment was preached by the Rev. James Gillings and that at St. John's Hill by the Rev. H. Gulliford. The missionary meeting at the former chapel was presided over by Major Wylie, Assistant Resident, and was addressed by Revs. D. A. Rees, J. A. Vanes, B. A., and Henry Haigh. Mr. Rees gave a very interesting account of his work in connection with the famine orphanage at Hassan. Mr. Vanes gave a lucid exposition of our policy with respect to higher education and in a most trenchant manner repelled the charge of those who deem our work in the High Schools to be but quasi-missionary in its character and aims. Mr. Haigh thrilled the audience with an account of the work among the coffee planters in South Coorg. The missionary meeting at St. John's Hill was presided over by the Rev. J. Hudson, B. A., chairman of the District, and in its spirit and results was quite unique. The Rev. Ellis Roberts made an eloquent appeal on behalf of the district around Shimoga. The Rev. G. W. Sawday, addressed himself especially to the young. much to their delight and, as we trust, not less to their permanent profit. Rev. C. H. Hocken delivered the last address and gave an account of two or three striking conversions in the neighbourhood of Mysore. The collection, largely owing to the liberality of one friend, realized the noble sum of Rs. 265—1—7. The total amount raised last year in the Bangalore English circuit for missionary purposes was Rs. 500.

A. BURNET.

KESHUB CHUNDER SEN.

The death of the great Brahmo leader, although the result of a protracted and painful illness, has taken the public by surprise. Intimations of the serious nature of his illness had been made public from time to time, but these were always followed by hopeful statements of recovery, while his own mental activity and hopefulness misled even his intimate friends to such an extent that they were quite unprepared for the solemn crisis when it came. On New Year's day he insisted on being carried into the little chapel which had been erected in connection with his house, and having been placed on the little pulpit he offered a brief dedicatory prayer, and then spoke a few words to his disciples. He addressed the Deity throughout as the "Supreme Mother," or "Divine Mother, and his words were full of the fervour of intense devotion. The whole service did not last longer than five or ten minutes, and he was carried back to his room, where almost immediately he became worse, and gradually
sank till death came to his relief at about ten o'clock on Tuesday forenoon. He worked as long as strength would permit him to do anything, and as late as the Saturday before his death was engaged in correcting proofs of what he regarded as his most important work, the series of articles now appearing in the New York Independent, and soon to be published in book form. The next day he became much worse, and by Monday morning was quite unconscious, and remained so until his death.

It would be impossible in a brief newspaper article to do justice either to the character or to the work of Keshub Chunder Sen. He was an amiable and lovable man, with an intensely religious temperament, and was possessed of broad and liberal views. He was on the right side of all the great reforms of the day, and took hopeful views of all questions affecting the public welfare. He was a religious leader, and never manifested the slightest desire to meddle with politics as such. It was often charged against him that he aspired to the character of a found­er of a new faith, but it would be more accurate to say that he regarded himself as one raised up to act the part of a leader and guide to his countrymen. His belief in his own mission was probably as deep as it was sincere, although it did not make him either arrogant or haughty. He was, on the other hand, singularly modest and unaffected, and seemed possessed of a deep religious humility. The longer we observed him, and the better we knew him, the more were we convinced of his sincerity and conscientiousness. Beyond all doubt he was a man with a conscience. If he once seemed to lay aside his convictions, it must be remembered that on a hundred other occasions he assumed positions and performed acts which he must have known would cost him the respect and friendship of many who were very near and dear to his heart. We have always felt that he was judged too severely in the one act which has so often been cited as a proof of his inconsistency. He offended in the letter, but kept the spirit of the law, and might well have been judged more leniently both by his brethren and by the public at large.

At the time that Keshub Chunder Sen first joined the Brahmo Somaj, it was very common among the leaders of that body to talk about the common inspiration of all religious leaders, and the common illumination which the Spirit of God creates in all human hearts. The same eclecticism is still taught by Brahmo leaders, but less positively by some of them than formerly. Mr. Sen accepted the doctrine as it was given to him, and with his characteristic ardour and sincerity began to apply it to his own life. He believed that his own soul was not only illuminated but inspired by the Spirit of God, that the ancient Rishis of India and the ancient Hebrews of Palestine had been inspired in like manner, and that his inspiration, if less in degree, was not less Divine than that of the Semitic and Aryan sages of ancient times. The result of such a conviction upon
such a man might have been foreseen from the first. He rapidly
rose to the undisputed leadership of the Brahmo body, and soon
began to show signs of change of position. He could not stand
still. He was a man of prayer and devotion, and his inner light
from time to time led him in new directions. Once he seemed to
advance far toward Christianity, but again he would seem to re­
cede. A large section of the Brahmos grew restive, and when
at last an occasion for a rupture was furnished, he was left, with
comparatively few followers, to pursue his own way. This de­
fection of his opponents seemed to set him fully free, and at once
he began to introduce innovations, and to teach doctrines, which
were wholly new to Brahmoism, and which have made the New
Dispensation practically a new religion among men. At every
step he claimed Divine authority, and his claim was, we believe,
unquestioningly admitted by his disciples. His ideas expanded
with the development of his work, and he died in the confident
belief that his system would yet embrace the whole world.

Mr. Sen died at the early age of forty-five, in the very prime
of life, and to human seeming no death could have been more
untimely. We incline to think, however, that the permanency
of his life-work may be favourably affected by it. Some of his
more recent work is of such a character as to suggest the
thought that he must have anticipated his approaching end. He
had just provided his people with a "New Sanhita," or ritual,
and had introduced a complete series of religious ceremonies.
He had gathered around him a most devoted band of disciples,
and he had published sermons, prayers, and addresses which will
be treasured up by his followers as the very words of inspiration
itself. He will at once be canonized by common consent, and we
think it more than probable that his system will acquire cohe­
rence, and his followers increase in numbers and zeal, more
rapidly in the future than in the past. He was not an organizer,
but he has left behind him all the elements out of which a great
religious movement may grow. His name will live in India.
His words will not be forgotten by his countrymen, but will be
read and pondered when the speeches of every political leader
of the day shall have been utterly forgotten.

The relation of Keshub Chunder Sen to Christianity we do
not care to discuss. He never tried to persuade himself or
others that he was a Christian. We took him at his own esti­
mate, a devout, affectionate, trustful Brahmo. He read the New
Testament as a devout Brahmo, and he accepted Christ according
to his conceptions of the Divine in man, but he never wished
to be considered a Christian. What his imperfect conception of
Christ may have been worth to him, we cannot tell: It is abun­
dantly evident that Christ was more to him in his latter days
than all other teachers combined, and the very lowest quality of
charity would lead us to hope that the faith of his heart more
than counteracted the errors of his mind.—Indian Witness.