One of the most notable features of church life in England at the present time is the large extent to which intelligent and godly laymen are giving themselves to aggressive Christian work. This is an indubitable sign of a healthy and vigorous spiritual life, and doubtless is a movement towards apostolic usage. Our Lord in His post-resurrection charge promised His disciples an enduement of power which should fit them to be witnesses unto Him “both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” Even as He spoke the cloud of glory which was to bear Him to His mediatorial throne hovered near, and these words come to us as the full and final exposition of His plan for carrying the glad tidings of great joy to all people. How terribly the designs of the enthroned Redeemer have been frustrated by the carelessness and cold-heartedness of His followers the history of the Christian church all too plainly and sadly avouches.

But while it is binding upon every disciple of Christ to be a true and constant witness for Him it surely is in a very special sense incumbent upon us who live in the midst of those who are given up to the practice of idolatry. And yet the amount of voluntary mission work done in the past has been lamentably and almost incredibly small. Between the opportunity and the performance there has been no adequate proportion. Of the professing Christians who find a
home in this country only a few have manifested anything approaching to intense interest in the work of the missionary, and still fewer have rendered him practical, personal help. Undoubtedly some have risen to a sense of their duty and have done it. We know a man who frequently takes his Bible into the bazaar and reads to the people assembled there the story of the true and only Saviour. There is a woman in our own congregation who spends a large part of her time in speaking to the natives living around her about the love of Jesus and His power to satisfy and save the human soul. Another member of our Church—a young lady—is doing still more systematic work. She visits five or six Zenanas weekly and is carrying the news of salvation to the inmates of those secluded dwellings. But these are exceptional instances and only serve to show what the general rule ought to be.

There are many cases in which Anglo-Indians, and especially Eurasians, might do work which even the missionary can hardly hope to accomplish. They possess a knowledge of the people and an acquaintance with the vernacular in its colloquial form which he can only acquire after years of patient toil and careful observation. Doors for the most extensive usefulness fly open on every side. The heathen are in our homes. The insignia of the false gods flaunt themselves on the brows of our servants. Here our labour must find its beginning. We can take a kindly interest in their spiritual welfare; we can speak some word of gospel truth; or "in their own tongue in which they were born" we can read to them the story of God’s yearning love and undying pity for the sinner. And there are the schools. These are the missionary’s first hope as very frequently they are his chief care. This is a field in which the choicest talent of the church and all her latent wealth of unused strength might easily and profitably be expended. There are scores of Christian ladies in India who might, without any real sacrifice or inconvenience, spend at least one hour every week among the girls of a vernacular school. How little this would mean for the visitor and how much for the visited! For her it means an hour taken from the morning ride or stolen from the all-fascinating tennis-court. And what for the children? A weekly ray of sunshine such as they never knew before; an added interest in their work which would make labour light and stimulate industry to its highest point; and best of all a fuller and clearer knowledge of Christian truth and a higher concep-
tion of the power of Christian charity. In the boys’ schools there is work of equal promise and importance for earnest-minded men. In many other ways also, which need not be enumerated here, the most invaluable assistance may be rendered. Ingenious love and restless zeal will be sure to find them out. On every hand there are heard piteous pleadings for sympathy and prayer and help. Voices tremulous with beseeching earnestness call for the light of life. Over vast areas of Christ’s great Indian field the precious grain in ever-ripening whiteness is waving ready for the sickle. If the church of Christ could be stirred to a deep sense of her high privilege in this matter the song of harvest would speedily spring from a thousand lips, while the tearful sower and glad-hearted reaper would rejoice together. Who will volunteer for work such as we have indicated? Who will say as they hear the Master’s call “Here am I, send me”? Will no fair reader of these pages become another “Dora”—anointed of God for sisterly service among the women of India? Shall no voice, carefully trained and musical in its happy youthfulness, be consecrated to sing the Christian hymn in the homes of India?

Whether we heed it or not a grave responsibility is resting upon us day by day, and never for a single moment does it leave us. Our circumstances are exceptional and our facilities for Christian effort are unique. For the use of these we shall have to give an account. We shall see our heathen neighbours before the judgment seat of Christ. In the intense light which beats down from that throne we shall have to meet them face to face. Some who shrink from the horrors of the eternal exile may say, You never warned us of this! And others, as they look with unsatisfied and hopeless longing at the closed door of the Father’s house, may reproachfully say, You never told us that we had a Father there and that we too might find there an everlasting home. Towards that tribunal we journey by swift and lengthy stages. The on-coming night will shortly dim the clearest vision, and soon the strongest arm shall be stricken into paralytic helplessness. With a love that knows no chill and a zeal that never tires let us work while it is day. The object that we set before us is far nobler than any which the varied pursuits of earth can afford, for “he that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins.”
A Strange Fight.

A STRANGE FIGHT.

[The following paper is from the pen of a missionary long since dead—the Rev. E. J. Hardey. It was once published, we believe, in Mr. Hardey's lifetime, but where, or in what connection, cannot now be accurately determined. We doubt not but that now it will come to our readers with as much freshness of interest as it came to ourselves. The whole narrative is very characteristic of the writer, and is an excellent example of the thoroughness and eagerness with which one of the best missionaries the Mysore country ever knew began that work which has since been conducted with such steady success. Mr. Hardey died very suddenly of cholera at Sivasamudra, and sleeps now in a lonely grave on the banks of the Kávéri.—E ditou.]

I

N the early part of the year the Musalmans were much excited against us. One who had read in Mr. Rice's school challenged me to prove that Christ is the Son of God. I said I was not in the habit of discussing with every man who thought himself qualified to speak on religion; but if he would call his Kazi, or priest, I would discuss the matter with him. Being near to the mosque, he quickly brought his Kazi, and we at once entered upon the subject in hand. But knowing the slippery character of these men, and their light estimation of lying, I determined to have everything upon paper, that there might be no escape until the matter was brought to a close. I then called two or three respectable witnesses, and in their presence Ibrahim Sahib, Kazi, engaged to prove from the Christian Scriptures, or as he called it, the "Holy Bible," and from the Qurán, that Jesus Christ is not the Son of God. I engaged to prove from the Christian Scriptures that Jesus Christ is the Son of God, and therefore God. At the Musalmán's particular request it was added,—"If the missionary be overcome he shall become a Musalmán. If the Musalmán be overcome he shall become a Christian." I allowed this insertion the more readily knowing their great anxiety to make proselytes, and that to secure a missionary they would put forth their utmost strength. We each put his signature to the paper, and the witnesses did the same. The next morning we met to conclude all preliminaries.

A Hindu jury consisting of two Brahmans, one Rajput, one Mudeliar, and one Chetty were named, and their signatures obtained as such. Into their hands I gave my five Kanarese volumes and my English Bible, stating that the one was the Holy Bible in Kanarese, the other in English. In each volume the jury put their distinctive mark, that the same books might always be consulted. But a difficulty arose about the Qurán, for the jury insisted upon its being
produced. After much delay, discussion, and anger amongst the Musalmans, it was brought carefully folded in a handkerchief, and a chair provided for its reception. Besides the Qurán beautifully written in Arabic and as beautifully interlined with Hindustani, two other books, equally well written, were produced. These contained several great discussions which had been held between the Musalmans and the missionaries in the north. As the jury must not deface these books or even touch them, they were carefully folded up in the handkerchief and the mark was put upon the knot, so that it could not be opened but by the consent of the jury. The preliminaries thus arranged, and it being agreed that two chairmen should be nominated, one by me, and the other by my opponent, who should preside alternately, we parted to meet again the next morning.

At six o'clock on the morning of the 4th of April 1851, we met at the gate of the mosque, and as a suitable place had not yet been provided I walked into the yard of the mosque, all the people following. I went straight to the large shed, in which several of the things for the yearly feast were kept. A very oily chair was brought for me and another chair for my opponent. As I did not on that morning succeed in obtaining a Christian chairman, Shankarappa, an elderly Brahman, occupied the chair. He opened the proceedings in the presence of many Brahmans, Musalmans and others, by addressing me to the following effect:—

"Why have you come to this place?" "To prove that Jesus Christ is the Son of God, I am come." "How will you establish this?" "From these five Kanarese books, marked by the jury, and called the Holy Bible, will I establish this truth." Then turning to the Musalman, the chairman asked:—"Why have you come to this place?" "To prove that Jesus Christ is not the Son of God, I am come here." "How will you establish this?" "From the Christian Scriptures, and from the Qurán will I establish this." Then addressing us both, the chairman required that we should not interrupt each other and should submit to the chair.

As this was altogether a native assembly, and as I was anxious to give the Musalman a fair chance to make good his cause, I commenced the discussion by quoting passages of Scripture shewing that Jesus Christ is the Son of God. But having only half an hour each, and being determined to keep as near to the English custom as possible, that the people ever hereafter might understand our method of public disputation, I only produced fourteen passages of Scriptu-
ture with explanations, remarking that I had more than ninety passages to produce upon a future occasion. The chairman then called upon the Musalmán to reply; but he asked for eight days to prepare, which was conceded.

The difficulty now was to obtain a large and neutral place of meeting. Though there were several, the owners were alarmed at the idea of being connected with a dispute between the missionary and the Musalmáns. I engaged, if possible, to obtain the loan of Mr. Rice’s large school room in the neighbourhood. This was readily and kindly granted. On the 11th of April we assembled to hear the Musalmán’s reply. A Muhammadan gentleman took the chair on their side, and the Rev. Colin Campbell on my side.

The reply consisted of twenty passages of Scripture, in which Jesus Christ is called the "Son of Man." The passages were torn from their connection, and apparently selected at random. In my reply I took occasion to reproduce each passage with its context, and shew that in the connection in which it stood Jesus Christ was also called the Son of God. The divine and human natures of Christ had not yet entered into the people’s understanding; but the subject being of vital importance to both the Musalmán and myself, it could not fail to be interesting and exciting to the various classes present. On this occasion there must have been four or five thousand Musalmáns inside and outside the building; and with all Mr. Campbell’s self-possession and tact he could not control the Muhammadan multitude. They had produced twenty passages, I had produced only fourteen. Twenty was six more than fourteen, and in this consisted their victory. Nothing would satisfy the Musalmáns but a declaration on the part of the jury that twenty was a larger number than fourteen, and that twenty had overcome fourteen. The jury protested, saying that until I acknowledged I had no more to say, the matter could not be concluded. Some time before the close of the meeting, as soon as the Musalmán tumult commenced, the Brahmans managed to convey themselves out of the place, being alarmed at nothing so much as Musalmán fury.

On the 18th of April I again appeared to reply to the Musalmán. My opponent was not forthcoming, though I waited half an hour in his mosque, and in reply to the messengers of the jury he had said he was coming. At length my reply was read, and as my opponent was not present the jury gave him other eight days for consideration, at the same time handing over my reply. At the
expiration of the eight days the jury again sat to hear the Musalmán's reply to my second paper, but he not making his appearance, they declared the discussion at an end.

On the morning of the 18th, instead of being in his place, Ibrahim Sahib collected all the Musalmáns at the corners of the different streets, and haranguing them, declared the missionary was beaten; the Musalmán had conquered, and now the missionary must become a Musalmán. This occurred at the very time when the jury were sending messengers after him. The discussion being over, the difficulty now was to obtain the decision in writing from the jury, as until that could be obtained the Musalmáns must enjoy their street triumph. Besides, the intelligence of the discussion was spread all over the Mysore country in less than a week from its commencement, and it was of great importance to myself to have the matter cleared up. In every street I was asked what the jury had decided in the matter. Had I allowed the matter to slip through I should have been hooted through the streets perhaps as long as I remained in the town. It cost me two months' hard work to get the entire matter settled. Several of the jury, being Government servants, felt their honour at stake, but two of their number were greatly afraid of the future conduct of the Musalmáns towards them; and it required every exertion of the remaining three to screw up their courage to put their signatures to the documents.

At the close of two months the jury furnished me with a most lawyer-like statement of the whole affair, not omitting a single matter. It occupied seventeen pages of foolscap paper, and besides those there were other seventeen foolscap sheets which came before them, but which, my opponent not being present to hear, are not included in this document. During the two months which intervened, between the close of the discussion and the delivery of the decision of the jury, I was hooted by the Musalmáns in every street in which I preached. One morning one of them in his rage cursed me, saying I should become ashes if I took the name of the Quran into my lips. Another said, pretending to suit his action to the words, he would cut me to pieces if I did not let the Quran alone. Yet another said that before they began to discuss with me they ought to have given me a thorough beating. Their anger was much increased because the discussion had led me to read very carefully the whole of Sale's edition of the Quran with Savary's notes. I referred them to chapter and verse, and told them many things before the Hindus of which the lat-
ter had never heard, and which were very unpalatable. This, I believe, was the great reason why the discussion so soon closed, for I promised them I would make known all the matters of the Quran before I had done with them.

As soon as the papers from the jury were sent to me I published their account of the discussion and their decision thereon, with their signatures. This I distributed through the Pettah. The effect of this has been very remarkable. From the first day on which I circulated the tract up to this time, not a single Musalmán has opened his mouth to me in the way of opposition. They listen to our preaching in greater numbers than formerly, but it is always in silence. If I had dropped the matter at any point short of publishing the tract, I saw clearly that the Musalmans would have the advantage over me in the streets. But after there was once the decision of the jury to which to appeal, I had no occasion to fear the face of any man.

NOTES OF THE MADRAS DISTRICT MEETING.

BY THE REV. T. F. NICHOLSON.

Our annual District Meeting commenced its sittings at Royapettah, Madras, on Friday January the 4th. Business was throughout prosecuted with great vigour, and, as there were no uncommon questions to be discussed, and no specially hard cases to be decided, we had a much shorter meeting than usual.

Every year brings its own story of change, and the past year has been in no way exceptional. The singing of the well-known 478th hymn awoke in our minds recollections of a very saddening nature. Death had shadowed the homes of some. Our thoughts involuntarily turned to Mrs. Patterson, gentle, accomplished and true, who entered into mission work with such whole-souled devotion, and seemingly with such fair prospects of a long career of service, but who so early heard the Master's "Well done." From the ranks of our native ministry the Rev. R. Arumenayagum, after ten years of acceptable service as a minister of the gospel, has been summoned to his eternal reward. The Rev. E. J. Gloria, a native minister of some thirty years standing, was unable to be with us on account of sickness which has pos-
rated him the whole year, and which has compelled him to become a supernumerary for one year.

The subject of Native Agency has always received serious consideration in our meetings, but of late years it has assumed paramount importance. For several years the methods adopted for training native agents met with but scanty success. Some time ago we devised a scheme for training several of our more promising young catechists at Trichinopoly; but Mr. Boulter, whom we had designated for this special duty, was prevented from returning to his work, as we had hoped, at the end of 1883, and in this way our plans have suffered delay. However, three young men have been appointed to Trichinopoly and will, during the present year, devote a portion of their time to the study of systematic theology. It was a matter of great thankfulness that we were able to recommend to the Conference three native brethren who have been well tried in the ranks of the catechists, as candidates for the ministry. These brethren have year by year stood high in the annual examinations prescribed for catechists in Theology, Scripture, Language and General Knowledge, and by their diligence and general good character have won the esteem and confidence of all. We are not without hope that these are but the forerunners of an intelligent, numerous and efficient band of native ministers.

We are glad to be able to report an increase in almost every thing that indicates growth in the native church. During the year there have been 126 adult and 112 infant baptisms, and there are now no less than 307 adults under instruction for baptism. This last named item is specially gratifying. It is undoubtedly a great point gained when men and women are willing to bring their minds and hearts under the influence of divine truth, for we may feel assured the Holy Spirit will not long delay in convincing willing scholars of "the truth as it is in Jesus." Our church is not by any means so far advanced in self-support and self-government as we could desire, yet we are pleased to note indications, though never so faint, of development in this direction. There has been a gratifying increase in the contributions towards the support of the ministry,
and in some circuits attempts at church organization have been made. The total membership of the District is 727, with 288 on trial for membership. This represents an increase of 59 full members and 112 on trial. The increase in full members is fairly distributed over the whole District, but by far the greater number of those on trial are in the Madras North and West circuits, where the labours of the brethren have been signally blessed of God. Such success is an assurance that if we had more men whom we could designate for purely evangelistic work in the villages in other parts of the District, similar pleasing results would follow. Several schemes for village extension were discussed and sanctioned.

The need of Wesleyan theology and literature for the use of our agents has long been felt and arrangements were made to co-operate with the missionaries in North Ceylon in the translation into Tamil of Wesley’s sermons, the Conference Catechisms and other works, to meet this pressing necessity.

The educational work of the District has been prosecuted with untiring zeal. The total increase in boys is 452. Our High Schools have maintained their position amongst similar institutions in the Presidency, and show a net increase not only in the number attending them but also in the amount of fees collected. At Royapettah the already spacious building is over-crowded and the meeting sanctioned a scheme for enlargement, involving the expenditure of £2,100. During the past year the Negapatam High School has been raised to a second grade College, and we have every reason to be satisfied with the result. It is also pleasing to note that we have a larger number of certificated and Christian teachers employed in our schools now than we have had at any previous time in our history. We are not in a position to establish a Normal School in which to train teachers, but the meeting unanimously resolved to utilize the Institution of the Christian Vernacular Education Society at Dindigul for this purpose. By this arrangement, any Superintendent of a circuit, who has young men whom he thinks likely to turn out good teachers, is at liberty to send them to this Institution, and the comparatively small cost of their training will be borne by the District. In our girls’ schools there have not been wanting
signs of advancement. The reported increase in these is 191, and the Government grants show a large increase.

Since the Government has recognized Wesleyan Ministers as army chaplains, a new and important sphere of toil has been opened up to us. But we feel it is simply impossible to compass this work with the already too limited means at our disposal for other service, and have pressed upon the attention of the Committee the absolute need of strengthening our staff before we can ever hope to take up this work as it deserves and demands.

A deeply interesting and very cheering report upon the working of the Children's Home at Karur was presented; but our hearts were saddened not a little when we heard that towards the end of the year cholera had broken into the fold and snatched away six of the lambs. The children have made considerable advance in agriculture, carpentry, rope-making and other industries, and all seem to have done their work heartily and cheerfully. To such industries, however, the children only devote the mornings. In the afternoons they are taught in school, and, judging by the capital results—grant earned, have made astonishing progress in their studies. The best of all is that several of the elder children have sought and found the Saviour, and the consistency of their life testifies to the truth of their profession of faith in Him.

The conversation on the work of God was a season of humiliation at the thought of past faithlessness and yet of thankful joy at the remembrance of what God had wrought. In the course of conversation the position of the young men in our High Schools and Colleges was dwelt upon, and it was generally felt that all the means which could be adopted to convince the understanding had been tried; indeed that, if it were possible to argue them into loving Christ, nothing had been left untried which could help to accomplish that end. But it was felt and acknowledged that the great need now was the moral dynamic which the Spirit of God alone could supply in order to bring them into actual and blessed union with the Saviour. Before separating we knelt at the table of the Lord, where a gracious sense of God's presence was realized, and where vows of renewed consecration were made.
During the District meeting special Tamil missionary services were conducted at Royapettah and Black Town North. The Black Town English society also held its annual missionary services, the sermons being preached by the Rev. J. M. Thompson and Rev. W. H. Findlay, m.a. At the missionary meeting, presided over by H. Groves, Esq., the Rev. G. M. Cobban spoke of evangelistic work in the villages round Madras, and the Rev. G. M. Rae, m.a., of the Free Church Mission, gave a very cheering account of work in connection with the Madras Christian College. The Rev. H. Little, Chairman of the District, spoke but briefly as he was pressed for time. A pleasing feature in connection with our Black Town English congregation, is that the members are becoming increasingly missionary in spirit.

THE CALCUTTA DISTRICT MEETING.

The fourteenth District Meeting opened on the 15th January, under the chairmanship of the Rev. John Brown. The sessions continued for six days, the mornings being devoted to business and the afternoons to conversation upon our work, and religious exercises. Papers were read upon "Personal Religion," "The Model Catechist," "Village Work," and "English in relation to missionary work." A quiet spirit of blessing pervaded our deliberations and we part with the expectation that many souls will be gathered in during the coming year.

Over one hundred conversions were reported for 1883. Thirteen had been baptized from Hinduism or Muhammadanism. The increase in members is 44. The scholars in our schools are 1,300. More than Rs. 17,000 have been raised locally, so that there is an increase of more than Rs. 7,000 over the income of 1882. Two mission houses have been secured at a cost of Rs. 16,200 and two chapels costing Rs. 14,000 are in course of erection, half of the sum required being already raised. The meeting welcomed the Rev. J. R. Ellis as an opportune addition to our ranks.

Over twenty Bengali brethren were present. Discipline and training are moulding them into a compact and effective
force. Most had done well in the prescribed course of study, but one who failed to reach our standards was dismissed. Brother Nepal C. Biswas was accepted as a minister on trial. Calls for help reach us from all sides, even from the Punjab and Assam. It was found that an interesting work amongst the Santals had been growing up during the year. One of our catechists volunteered for this work. Mr. Campbell of Pachumba attended the meeting, and after kindly answering many enquiries as to the best methods of reaching these aboriginal tribes urged us to begin a definite effort on their behalf at once.

J. M.

TIDINGS FROM NORTH CEYLON.

Our annual District Meeting began its work on the 21st January at Batticaloa, under the presidency of the Rev. E. Rigg of Jaffna, and continued its sessions for one week.

The past year has been by no means unsuccessful; it has witnessed the same steady growth in each department of the work that has characterized previous years. To begin with educational work; we have now reading in our Mission Schools 6855 boys and 1669 girls, making a total of 8524 children, an increase of 345 boys and 219 girls upon last year. This increase of pupils is the more gratifying because it is very generally distributed over all our stations, and because it is evidently the result of increased diligence on the part of those in charge of the schools. We do well to conserve, to guard, and to render more efficient an agency which is so undeniably philanthropic, and from which in the past so much substantial good has been reaped. The time of adversity for Anglo-Vernacular schools seems now to have fully come. The tide of official favour, which once ran almost exclusively in their direction, now seems to have completely turned away from them, and we find the standard of examination so much raised that practically the grants-in-aid for English schools are much less than those given for the vernacular schools. For those unacquainted with the matter it is not easy to estimate the amount of exertion involved in the increase of 219 girls in our schools, and the good that will accrue to the country by the steady and persevering prosecution of female education.
is simply incalculable. On the whole, despite all difficulties and discouragements, our educational department was never in a better state or showed more hopeful signs.

In the long run the test question of progress in mission work is, are the heathen being converted? Do we see the people turning from dumb idols and hurtful superstitions and evil lives, to serve the living God? Judged by this test also we have an encouraging answer to give. After allowing for deaths and removals, our church members now number 1199, an increase of 54 on the year: 55 adults have been baptized and 60 infants, and there are 81 candidates for baptism. Of that general Christianizing influence which is gradually weaning the hearts of the people from heathenism, but which it is impossible to tabulate, we have abundant evidence in the attitude of the people towards those who go in and out amongst them to preach the Gospel. Middle-aged men tell how in their youth there was a bitter hatred against everything Christian on the part of the Hindus, and a dread lest contamination should ensue by mixing with Christians. Of this, now, comparatively few traces are left. Our schools are full, our meetings for preaching in the vernacular to the Hindus are usually crowded in all the more thickly populated places; and almost every man is glad to welcome us to his house and compound. The steady increase of converts from Hinduism in all the Christian missions for many years back has so extended the influence of Christianity that, in the north especially, there are few educated people who have not been brought into actual and familiar daily contact with Christians in the person of a relative, a friend or a neighbour. Last but not least. Do the people contribute? We answer that they do. Selecting that fund from the various funds of the mission which best shows the liberality of the people in supporting Christian institutions, we are glad to report that last year the contributions towards the support of the native ministry amounted to Rs. 4,531. This is not by any means the whole of the money raised locally, but it serves to shew that already the principle of self-support has made fair progress. Three out of the five principal congregations entirely support their pastors.

The growth of the work of the Mission can be best appreciated by tracing it back for several years. The follow-
ing are the statistics showing the position in 1873 and 1883 respectively.

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<th>Church Members.</th>
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<td>1883</td>
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During the past decade then it appears that the number of children taught in our schools has more than doubled; and as for the training of the teachers and the nature of the work done, there can be no doubt that in these matters also there has been corresponding progress: there has also been proportionate increase in the school bungalows in which the children are taught. As that part of the country which we occupy is now fairly well supplied with both town and village schools, it is not likely that in the next decade the boys will increase in anything like the ratio of the past ten years; yet there is every reason to hope that, with similar progressive vigour, the girls brought under instruction may be doubled within the next ten years. So long as the boys outnumber the girls by four to one it is quite evident that we ought earnestly to aim at this. An increase of 72 per cent, or about 7 per cent annually on the average, in our church members, is certainly clear evidence that Christianity is steadily gaining ground in the land, but we think that with our present improved organisation, and the number of trained preachers now at our disposal, we ought to look for larger increase than this. With regard to the baptism of adults from heathenism and the reception of them into the church, there can be no doubt that our present plan of receiving none who do not exhibit the marks of sincerity and a fair knowledge of the truth, is best. "Make haste slowly," if rightly understood, is a good motto. We cannot but think that the present large increase in the amount of our vernacular preaching in the villages, and especially the large, interesting and perfectly orderly meetings regularly held week by week by each missionary in conjunction with his native helpers, are among the most favourable signs of this decade,
and will not fail to produce, by God's blessing, the desired effect.

Several changes in the appointments take place. In consequence of the serious and continued illness of the Rev. J. W. Philips, pastor of the Wesleyan Tamil church in Colombo, the South Ceylon District has requested the North Ceylon District to appoint one of the senior native ministers as his successor. The choice has fallen upon the Rev. W. M. Walton, who is to be transferred to Colombo for a term of three years. In giving up the services of Mr. Walton, a pastor whom we have all learnt to respect and honour for his faithful and efficient labours, the Tamil District testifies its good will towards the South, as well as its appreciation of the latter's needs, and we trust Mr. Walton's term of services in Colombo may result in a great blessing to that church. Further changes in the European staff will take place in consequence of the departure of the Rev. W. R. Winston and his family on furlough to England in March. The Rev. G. J. Trimmer succeeds him at Batticaloa, and the Rev. W. J. G. Bestall takes up Point Pedro, where it is expected his sister, Miss Bestall, will soon join him under the auspices of the Ladies' Committee, to take charge of the Girls' Boarding School, soon to be vacant by the departure of Miss Beauchamp to England. The Rev. J. West goes to Kalmunai, and a new missionary is expected for the Central School at Jaffna. Many friends will learn with regret of the partial failure of Miss Beauchamp's health, and the consequent necessity of her retirement from the work in this country. Her energy and devotion to mission work are well known.

In connection with the District Meeting several interesting meetings were held. On Monday the 21st, a social meeting was held at the mission house, when many of the members of the church met the missionaries, and old friendships of years ago were revived. On Tuesday a Blue Ribbon meeting was held under the presidency of E. N. Atherton, Esq., and addresses delivered both in English and Tamil. On Wednesday evening a missionary meeting was held, J. Crowther, Esq., in the chair. The Rev. T. Little spoke of the work in Trincomalee, the Rev. J. M. Osborn followed with an address in Tamil. The Rev. G. J. Trimmer great-
ly interested the meeting with an account of the progress of the work, especially that of native Christian women on behalf of their country-women in and around Point Pedro. The chairman of the meeting dwelt upon the contrast that he observed between the state of things as they are now, as described by the last speaker, and what they were in that locality in the days of his youth, and pointed out how the improved attitude of the people towards Christianity is a great incentive to perseverance in the effort to disseminate Christian truth. On Sunday the 27th, a convention was held and papers were read, one in Tamil by the Rev. J. M. Osborn on “The duties of the church in relation to the heathen around,” and one by the Rev. E. Rigg on “The Holy Spirit’s work in the church.” Several persons present addressed the meeting on these topics.

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THE ANCIENT COINS OF SOUTHERN INDIA.

BY A HINDU.

I.

BEFORE proposing a classification of the available old coins of Southern India or pointing out what they teach us of the religious and political events of the dark and distant past it would be well, perhaps, to make a few brief remarks on the way in which Numismatics, or the knowledge of ancient coins, throws light on other subjects—subjects admitted by all to be of great and lasting importance and interest. And then we must show the great need we are in of receiving such light as to Southern India in particular.

In India as elsewhere the introduction of coins indicates that period in the early history of the Hindus, when they conceived the first principles of Political Economy. Without coins they saw that they could not barter things. Having once learnt the value of the things they possessed, they became desirous of representing such value in some convenient shape. This suggests that the sciences of Notation and Numismatics must have originated together and progressed hand in hand. As time went on the means of exchange introduced by a preceding age were changed both in kind and shape. At first oxen or their hides, and afterwards leather money represented the value of things. Mere pieces of stones, shells and lumps of metals developed into rings, or pieces of metals punched flat, round or oblong. We may observe here that from an
early age metals were found to be the most convenient medium of exchange. They were first used to denote weights of different denominations and then to denote the value of what had been weighed. As nations advanced they divided themselves into classes or clans, each one appropriating some metal as its emblem and impressing thereon its peculiar mark. The further progress of nations necessitated that such emblems should be designated by special names, which brings us to the origin of written characters and their use on the coins which hitherto had borne mere punch marks. Peoples advanced, civilization increased, and art and genius suggested further changes in coining money. The heroes and statesmen who now arose in the country gave additional impetus to the inventive devices of utility and taste. Heroes made coins the record of their valour while statesmen used them for more practical and political purposes, and legalized their circulation among the people. Thus a study of coins reveals the early state of mankind, their gradual advancement in civilization, the slow development of their artistic powers, the names of their rulers or warriors, and the condition of society in the times in which those rulers respectively lived. In India, where early history is largely mythical and the chronology sadly dubious, coins are invaluable, nay indispensable, to every independent historical student.

We may illustrate what we have above said by a few examples. In early times in the East as well as in the West, oxen formed the medium of exchange. The fee of medical men and legal practitioners is said to have been paid in cattle. It is well known that in the ancient times both in Europe and Asia, cattle formed the chief source of the wealth of the nations, and the chief occupation of the people was the tending of cattle. The Sanskrit word *gotra* seems to prove this. The word *pecuniary* in English seems to have not only the root *pecus* but also more remotely, the word *pashu*. In our own times beavers’ skins in Hudson’s Bay, ivory in Africa, old hats in the Laccadives, shells in Hyderabad, and lumps of copper called *dubs* in Northern India still form the medium of exchange.*

It is difficult to assert who introduced coins at first. The Chinese claim that their *pie* (representing a shirt) and *tao* (representing a knife) were the first coins in the

* Nineteenth Century, No. 33, page 789.
world. The Hindus assert that their Kārsha mentioned in Manu or the Suvarna mentioned in the Mahābhārata was the first coin. It seems doubtful whether the shekels of the Old Testament were coins or weights. Some say that the Lydians were the first who coined money in the 8th or the 9th century B.C. But whether the credit is due to the Chinese, the Hindus, the Jews or the Lydians it seems certain that the first metallic coin was introduced by one of the Eastern nations. The Kārsha was a rectangular piece of silver with punch marks on it, while the Suvarna was a heavy piece of gold. The Chinese were probably the first who decided that the coin should be a round one.*

We are informed that in the early days of Carthage pieces of leather were used as money. In our own country leather money was in circulation at a village called Harishutti near Coompta on the Western Coast. These may have been the forerunners of modern currency and promissory notes or the hundies of India. They indicate at any rate that the ancients saw the desirability of reducing the weight of coins. After the Lydians had once introduced the metallic coins into Greece, the Greeks seem to have studied the mode of coining with as much care and attention as they studied architecture and sculpture, which latter in point of excellence have never been approached except perhaps in the later times during the reigns of the Ballala Kings of Southern India. The lawgivers Lycurgus and Solon enacted in their codes that these coins should be accepted as legal tender. The earliest coins of Athens are said to have the Owl on them as the type of the goddess Athene.† Centuries rolled on. The representations of gods and goddesses were all that the Grecian coins bore on them. But in the fourth century B.C. a change was introduced. The name of the great hero of Macedon had become famous not only in the West, but also in the East. All the then known world was subdued by his ever-victorious sword. His country bestowed on him all the worldly honour it could, and the State issued coins with his likeness impressed on them. It is said by judges who are competent to express an opinion, that the coins of Alexander the Great are perfect models of beauty.‡

Gold was used for coining money in Asia Minor. The Greeks used bronze and copper in the earlier days, and

‡ Nineteenth Century No. 33 page 795.
We have to apologise for this apparent digression from our subject, but it seemed necessary to indicate the origin and progress of coining in various parts of the ancient world, and especially in Greece, with which India came so often in contact and which held her sway over several provinces of Northern India for more than a century. It must be admitted that the coins of the Guptas and of the earlier dynasties in the North of India had the Greecian coins for their models. Dr. Rajendralal Mitra ably maintains that Indian architecture was in no way influenced by that of Greece. But to us—tyros though we be in the study of Numismatics—the similarity between the two classes of coins shows that Greece greatly aided Northern India in the matter of designs. Manu’s coins have nothing but punch marks on them; but those after the Greek conquest show the titles of kings and subsequently their busts and their names.

We have stated above that the study of coins is indispensable for students of Indian History. We beg to show our reason for doing so. The accounts of that period generally called ‘prehistoric’ in India depends entirely on the ancient and Puranic literature which can be had in abundance in the country. The duty of determining the chronology of such literature may safely be left to philologists. The Greek authors have taught us the history of our country for the period they resided here after the conquest by Alexander. This brings us to about the middle of the third century B.C. Then we have some account of the time of Asoka, a string of the names of some of the Guptas, but beyond that the history of India is a sealed book.

Up to the beginning of the present century no more attention appears to have been paid to Indian history than was paid to science in our schools and colleges about the middle of this century. But since then officers with special qualifications like Col. Tod and Col. Mackenzie after earnestly labouring for years, have prepared a way for historical researches which has been eagerly entered by later scholars like Professor Wilson, General Cunningham and Dr. Hunter. In 1849 the late Mountstuart Elphinstone stated that the information derived from ancient authors regarding the Indo-Bactrian Kings had "been confirmed and greatly augmented by recent dis-
coveries from coins’” (History p. 246.) It is the discovery of
the coins that has shown when and by whom the Bactrians
were subverted and a similar discovery has given us at
least an idea of those dynasties that have ruled India since.

There is then a gap, a great gap of nearly 900 years in
Indian history, from the time of the Vallabhis and Sabus
up to the time of the Muhammadan connection with India,
that has not yet been covered by historians. While the
youngest boy in any of the lower classes of an ordinary
school can repeat the names of the Slave Kings or of the
great Moghuls with their dates quite accurately, we are
sure that many of our best graduates who have taken their
degrees with honours in history do not know and have not
heard who reigned in India when the priestly warrior-
prophet of Islam was driven out of Mecca or died at Medina.
Why ? Because European authors have not furnished them
with a history of that period. But European authors are do­
ing their utmost, and they cannot do more so long as our
countrymen do not heartily co-operate with them. With the
exception of a few great men such as Dr. Rajendralal
Mitra, Pandit Bhagavanlal Indraju and the late Bhau Daju,
there are scarcely any who have laboured to explore the field.
We have no written history for that period. Our good
Paurânikas had long disappeared. After the demise of the
great western empires of Greece and Rome, other nations
had not yet risen to such aggressive power as to invade or
visit this country and leave behind an account of it. The only
available sources then, and the surest, are the Archeology and
the Numismatics of the country. But to bring their abun­
dant testimony to light both money and time are required;
and those who have both or either at their disposal will be
doing a great service to their country by applying them to
this object.

The histories of India used in colleges and schools or
found in libraries and reading rooms are no more histories
of the whole of Hindustan than is the language known as
Hindustani the one language spoken by every Hindu.
This may be regarded as a very bold assertion but it is
not more bold than the fact warrants. India was never
at any time under one sovereign. If any of the old kings
of our country styled themselves chakravartis it was simply
because they brought more of the minor tribes under their
sway than others, or that they held more extensive domi­
nions than their predecessors, and had no contemporary
that could approach them in valour. It seems almost certain that no chakravarti brought the whole continent of India under his direct rule. The histories of India so called, are therefore histories only of Northern India. Either the existence of kingdoms in the Dekhan and in Southern India was unknown to the writers, or, knowing it, they have not taken the trouble to collect materials for their history. Yet in Southern India and in the Dekhan there were many and large kingdoms with capitals nearly as large as Delhi and Agra, and the evidences of their greatness, if not equal to those left by the Moghuls in Agra, are far superior to what any Hindu sovereigns have left in the North.

The materials for early history in this portion of India are derived principally from the inscriptions on stones or copper plates, or coins which as yet are but few. Colonel Colin Mackenzie discovered many of both, and Sir Walter Elliot made many additions to his discoveries and has deciphered several of them. But what both these able men have done is merely to give a skeleton-plan, which is now being filled in by more recent authors. Sir W. Elliot has found an able editor for his inscriptions in Mr. Fleet of the Bombay Civil Service, and Mr. B. L. Rice of the Mysore State is dividing his attention between the old Kanarese inscriptions and Kanarese literature. If, added to these, we can have a complete history of the coins of Southern India, we may have the proud satisfaction of possessing trustworthy materials for a history of the Dekhan and Southern India.

We must again turn to our subject. As many as thirty years ago, Sir Walter Elliot contributed an able article on the coins of Southern India to the Madras Journal of Literature, but copies of it are not now to be had. Twenty-six years ago, Captain (now Colonel) Hawke of the Commissariat Department published another pamphlet, which was printed in Bangalore in 1857, and gives a further list of the various coins of Southern India with a few illustrations, and some accounts of the more recent dynasties of Mysore and the South. This pamphlet, however, treats only of the past three hundred years at most. A catalogue of coins in the Madras Museum was published in 1874, but it is distinguished by the total absence of any account of South India coins. Had more labour been spent in giving an historical account of them, the catalogue would have done a great
service for the Numismatics of South India. The able Superintendent of the Madras Museum seems to have reserved it for a future occasion. He has also contributed a valuable article on the “Pagoda or Varaha coins of Southern India” to the Journal of the Asiatic Society of Bengal (vol. 21 for 1883). We differ from him in some of his conclusions and our grounds for doing so we will show in the proper place as we go on. In other respects it is a helpful contribution to South Indian history as far as it treats the subject. Notwithstanding these contributions, the subject has not yet been adequately treated. Messrs. Fleet and Rice have given us compendiums of the history of South Indian dynasties, chiefly Kanarese, based on inscriptions. What we really want is a complete history based on the inscriptions and coins of all the dynasties of Southern India as far as they are available. The articles by Rev. H. Little in the Harvest Field and Christian College Magazine, have explained all that needs to be known regarding the ‘finds’ of Roman coins which were only briefly noted in the catalogue of the Madras Museum. When there have been so many finds of Roman coins it is natural to expect that there must have been hundreds of ‘finds’ of the local coins of the ancient dynasties of the Kādambas, the Eastern and Western Chalukyas, the Kongus, the Ballalas, Rayuls of Vijayanagar and the Rajahs of Golkonda and Orissa. Before we can go to the Muhammadan dynasties of the Dekhan, we have to decipher and explain the coins of the above dynasties.

GLEANINGS.

We note with much regret the death of Mrs. Lewis of the Zenana Mission, Palamcottta. She first arrived in India in 1842 and laboured with her husband for twenty years in connection with the London Missionary Society in Travancore. While on a visit to England her husband died; but she speedily consecrated her widowed life to the land of her love, and came out under the auspices of the Zenana Mission to work in Tinnevelly. She was a lady of deeply devoted spirit, of restless enthusiasm, and of excellent linguistic ability. Assisted by two European young ladies and about twenty native Christian Bible-women, she carried on her blessed work with much success in Tinnevelly, Palamcottta, and many of the surrounding villages. She was a bright presence, and was hailed in many homes which
would have been much darker had she never entered them. She represented exactly that type of lady worker which needs to be largely multiplied in India; which must be multiplied twenty-fold before Christian Englishwomen have fairly begun to discharge their duty to their Hindu sisters.

Several of the leading native papers seem keenly alive to the fact that some of the recommendations of the Education Commission tend to throw more power into the hands of individuals and non-Government bodies, prominent amongst these being the missionaries. One is led to suppose that the missionary bodies moved heaven and earth to procure the appointment of the Commission, and after its appointment did all in their power, by means either foul or fair, to procure the passing of its "one sided" and "unsafe" recommendations. The Hindu is especially outspoken. A recent article says:—

"The tendency of the recommendations of the Commission seems to be to throw more and more power into the hands of the missionary bodies. A continually increasing sum is to be given for grants-in-aid, but apparently it is not explained how these funds are to be found. The suppression of the Government institutions may provide some money for a time but the process cannot go on for ever."

Presumably the objection to grants-in-aid is only when they go to the help of mission schools: not when they are placed in the hands of committees of Hindu gentlemen, who possibly may know how to apply such funds more usefully and satisfactorily than the missionary bodies alluded to. Leaving this out of the question, we scarcely think that the editor of The Hindu need look so far ahead in wondering where the funds are coming from. Wise heads were on the Commission, and equally wise heads are in the Viceroy's Council, and it is scarcely probable that Government intends to exhaust all its resources in educating the youth of India. The article concludes:—

"If the Hindu community do not wish to see the foundation of their religion overturned by the Christian educational system, they must not sit silent a moment longer, but enter their emphatic protest against the proposed abolition of Government schools and colleges, at least in this part of India."

And yet in spite of the most emphatic protest The Hindu will find that we shall not falter, even for a single moment, in our high purpose of enlightening and christianizing India, and we doubt whether the more thoughtful and enlightened of the natives of this land desire that we should.
The "Bombay Guardian" has the following significant and just remarks:—

"The late Keshub Chunder Sen sought to commend his system to all parties by taking something characteristic from each of their systems. He sought in this way to conciliate the Romanists by adopting, with modifications, their notion of the Queen of Heaven, the Holy Mother. The "Apostolic Durbar" so-called, the ruling council of the church of the New Dispensation, has issued instructions to all members to mourn the minister's "ascension to heaven" for a fortnight, and among the things prescribed is this:—'He shall pray for the descent of the Holy Spirit, and practise communion daily with the view to realize the presence of the Divine Mother with her child the minister on Her lap.' Instead of Madonna with the infant Jesus, the picture before the mind of every New Dispensationist is to be the Divine Mother with Babu Keshub Chunder Sen on Her lap. His apotheosis marches apace. And the direction followed by the "Apostolic Durbar" is precisely that in which 'the minister' himself was moving for some years before his death, though some of our Calcutta friends have allowed themselves to be persuaded that the distinguished individual lately deceased knew no ambition, and was a model of humility."

We understand that Mr. Protab Chunder Mozumdar does not find it altogether easy to assume the leadership of the New Dispensation. The difficulty is about the question whether he is to be considered a successor of the late leader, with the same power to give spiritual law or merely a disciple promulgating what his master taught. The family of Keshub Chundra Sen, who inherit the proprietorship of the mandir, hold the finality of the late leader's dispensation so strongly that they refuse to let Mr. Mozumbar or any one else occupy the seat where he sat and taught.

The unveiling of the statue of the late Hon. Prosunno Coomar Tagore, C. S. I., in the Calcutta Senate House, on the 10th January, afforded an excellent opportunity to the Viceroy and Professor Monier Williams of explaining the objects of the Indian Institute, now in course of erection at Oxford. The first and main object is "to give effective and trustworthy teaching in all subjects that relate to India and its inhabitants, to promote and encourage Indian researches, to concentrate and disseminate correct ideas on Indian matters by united effort and combined action." This is surely most important, for generally speaking the people of England are profoundly ignorant on Indian subjects, and the above object, if adequately carried out, cannot fail happily to secure in England an increased knowledge of the literature, resources and religions of India. It is also intended that this Institute should afford a means of
drawing together those young men who, having passed the examinations for the Indian Civil Service, go for a short time as probationers to the Universities. It will be most unquestionably advantageous to surround young men designated for Indian work with something of an Indian atmosphere before they leave England, and to make them as fully acquainted with Indian literature, habits of thought, and the condition of the country generally, as is possible under the circumstances. We learn also that a portion of the building will be set aside for native students proceeding to England to read at the Universities. This arrangement will meet a much felt need; but at the same time we would express a hope that there will be no injudicious pandering to prejudices that are unworthy of a people laying any claim to enlightenment. In addition to the advantages which they will gain under strict academical discipline, Indian youths will be saved from many of the dangers and temptations to which they have hitherto been exposed when, freed from home influences and caste restraints, they have been left to wander wantonly in a great city like London. By a change in the statutes Indian students at Oxford may now substitute either Sanskrit or Arabic for Latin or Greek, and this is certain to add to the number of native students. It is a worthy aim to seek to bring the future civilians into contact with the best types of the natives of this country. Professor Monier Williams rightly says:

"The institute will become a place for the interchange of qualities as well as knowledge. It will be a place for forming the character as well as informing the mind. Young Indians will derive from their contact with young Englishmen a little of that bone and fibre which constitute strength of character. They will see in many an Oxford youth such qualities as courage, accuracy, punctuality and that manly self-respect which lies at the root of both personal and political morality. And young Englishmen, on the other hand, will see in young Indians many qualities worthy of their imitation—such as patience, courtesy of manner, temperance and obedience to authority."

If arrangements are made by which students from India are to be financially assisted to spend a certain time in the rooms at Oxford, we re-echo the Viceroy's wish "that they should be selected young men, capable of upholding the character and reputation of the Indian people not only by their intellectual but by their moral qualifications." If it would be a pity to send dunces who would come away no wiser than when they went, it would be a still greater pity to send men "who will degrade the character and tarnish the good fame of the natives of this country." We are
WESLEYAN METHODIST NOTES.

LUCKNOW AND BENARES DISTRICT.
LUCKNOW.

On Wednesday afternoon, January 16th, the annual prize distribution and attendant treat to the young people came off at the Wesleyan Church, Dilkusha. The following programme was worked through in all its interesting details:

\[\text{Bhajan.}\]
\[\text{Opening Prayer by Sabu Dey.}\]
\[\text{Bhajan by Girls.}\]
\[\text{Original Urdu Composition by掰 }}\text{Babu.}\]
\[\text{Original Urdu Composition by Ram Sarup.}\]
\[\text{Exercise by Girls.}\]
\[\text{Original Urdu Composition by Khan Ali.}\]
\[\text{Speech by Rev. B. Peel.}\]
\[\text{Speech by Rev. J. A. Elliott.}\]
\[\text{Original Urdu Composition by Moonay Lall:}\]
\[\text{Speech by Rev. G. W. Jackson.}\]
\[\text{Speech by Rev. J. A. Elliott.}\]
\[\text{Bhajan.}\]
\[\text{Distribution of Prizes to Girls and Boys.}\]
\[\text{Speech by Chairman, translated by Rev. J. A. Elliott.}\]

\[\text{Gazal.}\]

There was a considerable attendance of ladies and gentlemen interested in this Mission and its educational operations, among whom we may name Major Ellis (Brigade Major), who presided on the occasion; Mrs. (Colonel) Forbes, who distributed the prizes to the girls; Mr. T. L. Ingram, Barrister-at-Law; Rev. A. Ferrier, Presbyterian chaplain.

The District Meeting being then in session, all the ministers of the District were present. The proceedings were also brightened by the presence of some ladies of the Church Zenana Mission. The church was packed from end to end with the children and visitors, and we should say some 500 people were present in all. The recitations, which were all original, were well and intelligently rendered. The addresses were appropriate to the occasion and thoroughly enjoyed by the children. As soon as Mrs. Forbes had distributed the prizes to the girls, Major Ellis handed the prizes to the boys, speaking a few words of encouragement to each recipient, after which he gave an address.

The report read on the occasion by the Rev. J. Parson shewed that there are now five boys' schools connected with our Mission in Lucknow, containing 415 pupils, most of whom are Muhammadans and Hindus. The attendance during the past year has been very good—nearly double that of the previous year; and
the results achieved in the examinations are very satisfactory. Religious instruction has been given every day, and in addition several classes have met on Sunday for special Bible study. The total cost of the schools for the year was Rs. 1,700, of which Rs. 796 was raised locally, and the rest paid out of Mission funds. The expenses are heavier than they would otherwise be, inasmuch as at present our mission has but one building of its own, and all the other places have to be rented.

There are three girls' schools, two in Hussaingunge and one in Sudder Bazaar, with a total of fifty-three names on the register. These are under the direct and active superintendence of Mrs. Peel. A native gentleman, appreciating the advantages accruing to his own girls from the education they have received, has generously granted a room free of rent for one of the Hussaingunge schools, and we trust that others will soon follow his example.

The fifth annual meeting of the Lucknow and Benares District began at Lucknow on the 8th January and continued its sessions until the 16th. All the missionaries were present with the exception of the Rev. Thomas Carmichael of Fyzabad, who during the last year had been obliged by ill-health to return to England. The Rev. J. A. Elliott was appointed to succeed Mr. Carmichael at Fyzabad; but with that exception no change was made in the appointments.

In spite of decreased grants, the reports from the various circuits show progress in almost every department. In Lucknow (English) there is an increase in the number of members, and the monetary receipts for the year have been so much greater that the church is now nearly self-supporting. In Lucknow (Hindustani), in spite of many removals, there are more church members than last year; the number of pupils in the schools has nearly doubled; and about half the amount required for the support of the schools has been provided locally. Fyzabad reports an increase in day scholars and Zenana pupils. At Jabalpur a new chapel costing Rs. 7,000 has been opened. Most of that amount has been subscribed locally. Vernacular work has been zealously carried on, and several tours have been made into districts where missionaries have not previously gone. Benares shows an increase of about 100 day scholars, and reports that a chapel costing Rs. 7,000 is nearly ready for opening. This will be the third new chapel opened in the District in two years.

The dark cloud of retrenchment having passed away and there being some prospect of increased grants held out, it was resolved to ask the Home Committee to send out three more missionaries for Benares, Fyzabad and Jabalpur respectively. It was thought to be better in every way that not less than two English missionaries should be appointed to each station. Several
schemes for extension, involving an outlay of many thousands of rupees, were also sanctioned by the District Meeting.

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NORTH CEYLON, DISTRICT.

Trincomalee.

Wednesday, January 16th, was quite a festive day with the Wesleyan Methodists of this place, for on that day the new Governor, His Excellency Sir Arthur Gordon, G. C. M. G., in response to the invitation of the missionary visited our mission schools. A large pandal 72 feet long had been erected by the church members over the road, and tastefully decorated. Besides mottoes expressive of welcome and loyalty, there were two or three Scripture texts such as, "Honour to whom honour;" "The powers that be are ordained of God;" "When the righteous are in authority the people rejoice;"—sufficing to show that the Bible at any rate teaches respect and obedience to rulers and those in authority. There was a profusion of "Union Jacks" and other flags which, waving gracefully in the breeze, produced an animated effect; while banana and areca nut trees presented the oriental aspect. In the English school the British coat of arms was blended with the garter and the motto of that noble order to which His Excellency belongs; and suitable inscriptions such as "Knowledge is power," "Truth is mighty and will prevail," were prominent. At a little after four o'clock the Governor drove up attended by the Lieut. Governor, Sir John Douglas, K. C. M. G., Major Knollys, C. M. G., H. Nevill Esq., A. G. A., and Mrs. and Miss Nevill. His Excellency first visited the English High School where an address was read by the Head Master. It was signed by the masters and elder students and set forth their gratification at the honour put on the Institutions by that visit, their unswerving devotion to the Queen of England, and their appreciation of the blessings of British rule, especially the encouragement and aid offered to the cause of education in this island; it also expressed the hope that some means might be devised for making special provision to meet the exceptional needs of the sparsely populated villages of this district. Several boys were examined in reading, grammar and the meaning of words; questions in natural science were put and answered; the drawing books were looked over and drew forth from the whole party exclamations of surprised admiration. On leaving the English School, His Excellency took tea at the mission house, in the verandah of which fifty or sixty Tamil girls from the Boarding and other schools had been arranged, making a strikingly beautiful picture and giving visible and solid proof of the work that is being carried on by the mission in this particular sphere. At His Excellency's special request Mrs. Little presented several native ladies, members of the church who had been invited to be,
Notes of other Churches.

present, and with whom the Governor and his party conversed in a most genial manner. The girls sang very sweetly several Tamil Christian hymns and lyrics in which all showed considerable interest. His Excellency also visited the Church and the Boarding School premises, made enquiries concerning the methods and results of the various phases of Wesleyan Mission work in this place and left expressing himself much pleased with all he had seen and heard. Is it not a happy omen when those entrusted with the administration of state affairs in this land shew themselves interested not only in roads, bridges and canals, but also in Christian churches and schools?

NOTES OF OTHER CHURCHES.

For information concerning the work done by the Church Missionary Society, our readers can scarcely consult a better periodical than the Church Missionary Intelligencer and Record. It generally contains two articles, one of which almost invariably deals with some interesting topic relating to Indian missions, and several very readable letters from various parts of the world. The December number is no exception to the rule. The letters which speak of work in China and Japan are full of interest, but the report of the Calcutta Mission is more than interesting. Beginning with an account of the opposition met with in the bazaars and streets, an opposition which, however, is full of hope, it passes on to speak of those who were found enquiring after Christian truth during the year. Of these, some were rich landholders, some learned pundits, and others lawyers and even Brahmo missionaries. No doubt many of these were very disappointing, but one at any rate, seems to have been 'not far from the kingdom of God.' He was a rich merchant. Once he invited the missionary to breakfast in one of his warehouses by the river side, and afterwards gathered together his clerks and workmen that they might have an opportunity of hearing the gospel of Christ. On another occasion seeing that the missionary was looking ill, he offered him a thousand rupees to enable him to take a sea trip. The last we read of him is that he bought a Bengali Reference Bible in order to teach his wife something about Christianity. One feels drawn to such a man as this, and can only hope and pray that he may one day be found amongst the number of Christ's elect. Frequent contact with Brahmos seems but to have revealed more clearly what we must all have felt at times, viz., the difficulty of awakening in their hearts a true sense of sin that they may feel the need of Jesus as the Saviour from sin and condemnation.

Speaking of street preaching, we are told that the preachers have found great advantage in imitating our Saviour, who
"when he was set opened his month and taught" the people. The habit of sitting rather than standing when preaching in the bazaars is worth being tried, for if you can get people to sit around you there is no doubt they will stay longer and listen more attentively. The native agents of the Mission come in for a measure of commendation and evidently deserve it. One of them gave up his umbrella and shoes, no slight sacrifice for a respectable man in India, and presented the money thus saved to the missionary fund. That a brother so devoted to his work may be kept from sunstroke and weariness is surely a prayer in which all good Christians will join. We learn also that the native agents have got up a fund to support enquirers at the time of baptism, when they are invariably turned out of home and banished from society.

Reference is made to the work amongst the Kols and Santals. Three were baptized during the year, and in spite of much persecution and repeated assaults by vicious Musalmans the conduct of the Kol Christians was decidedly encouraging; so good indeed, that the emphatic testimony is added,—"More earnest, meek, devout and consistent Christians we do not know." A most interesting account is given of work in the hospitals. In connection with the Campbell hospital five conversions are reported. Bámá Charan, a Brahman, suffered intensely and died a most triumphant death. Jagadbhandhu before going to the hospital was a thoughtless dissolute worldling, but was won to Christ by the influence of Bámá Charan's life and death. The cases of two women were most encouraging and their conversion very real. When under deep conviction of sin one of them with the tears streaming down her face asked, "Sahib, I have led a very wicked life; can my sins ever be pardoned?" The other said, "Sahib, I have broken not only one, but all the commandments of God which you have mentioned. Will Christ receive such a one as I am?" In both cases conviction was followed by conversion, sorrow by joy, and in the presence of a large congregation of English and Bengali Christians, both were received into the fold of Christ. In the face of facts so encouraging as these the question arises, Could not something be done in the hospitals of every large station by European ladies and gentlemen desirous of helping on Christ's work?

Details are also given of work in both boys' and girls' schools, but we are unable to dwell upon them. Enough has, however, been said to lead all to bless God for the work done in Missions other than our own, and to pray that during the coming year His abundant blessing may rest on the Mission of which the Rev. Dr. C. Baumann has the honour of being the general superintendent.

G. W. S.
The Kanarese people have reason to be proud of their ancient literature. Its wealth, however, lies in poetry, and worthy prose productions have hitherto been scanty. It is hardly necessary to point out that the people are fast growing out of that state wherein poetry alone may be considered sufficient. Every effort therefore to cultivate Kanarese prose deserves a warm welcome, especially when those engaged in the worthy work are men of taste and talent. In the past Kanarese has been cultivated by the Jains and Lingayats, but it is in every way desirable that Brahmans also—the genuine literary class of India—should utter their thoughts and feelings in Kanarese, and Kanarese prose, and so develop and refine it. Hence it is with peculiar pleasure that we greet a fresh contribution to the prose literature of the language from the pen of Mr. B. Venketachar of Shimoga, who is a good representative of the Brahman liberals of the Mysore. About six years ago he published a Kanarese translation of Shakespeare's *Comedy of Errors*, which met with such favour among competent judges that the Syndicate of the Madras University considered themselves justified in prescribing it as a Kanarese test for the F. A. Examination. In that work he introduced the Shakespeare of England to the Kanarese people; but now he calls the great Kalidasa—the Sanskrit Shakespeare of India—to speak to them in their own tongue. They have here presented to them one of the gems contained in the famous drama *Sakuntala*, or "The Fatal Ring." It retains all the brilliancy of the original, and yet shows the clear transparency and beautiful simplicity of style of which modern Kanarese is capable when handled by a master. Here we have nothing of the childish affectation of some Kanarese translations, no foolish attempt to darken modern Kanarese with obsolete forms and inflexions. There is a vast wealth of purely Dravidian words in the Kanarese vocabulary which are in great danger of becoming lost, and instead of augmenting the Sanskrit element in the language as at present used by the tongue, and by the pen it is highly desirable that we should have the pure Kanarese element used more assiduously, developed more carefully, and more highly refined. Let us by all means have old Kanarese words familiarized among the people, but not the inflexional forms of the ancient dialect. This is more easily managed perhaps in original compositions than in translations. It is sincerely to be hoped that the native gentleman who has clothed the beautiful *Sakuntala* in such appropriate Kanarese garb will not fail to give to the public some original prose work without too much delay.