Our Mission
In India

June, 1911

REFORMED CHURCH BUILDING
25 East 22d Street
NEW YORK CITY
THE REV. JARED WATERBURY SCUDDER, M. D., D. D.
Born, February 8th, 1830
Died, Palmaner, India, October 17th, 1910
Missionary in India, 1855-1910
THE ARCOT MISSION, INDIA.

FOUNDED IN 1853.

The Mission occupies:

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<tr>
<th>District</th>
<th>Taluqs</th>
<th>Population</th>
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<tr>
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<td>418</td>
</tr>
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Languages.—Of 1,350,000, Tamil; 890,000, Telugu; 160,000, Hindustani, Kanarese, etc.

Missionaries.—Revs. J. H. Wyckoff, D. D., E. C. Scudder, Vellore; L. B. Chamberlain, B. Rottshafer, Madanapalle; W. T. Scudder, Tindivanam; J. A. Beattie, Chittoor; H. J. Scudder, Punganur; H. Honegger, Dr. B. W. Roy, Ranipettai; Mr. W. H. Farrar, Arni; Mr. Arthur C. Cole, Vellore; Mrs. J. W. Scudder, Miss Julia C. Scudder, Palmaner; Miss M. K. Scudder, Miss Alice B. Van Doren, Ranipettai; Mrs. John Scudder, Miss Isla S. Scudder, M. D., Miss A. E. Hancock, Miss D. M. Houghton, Vellore; Miss Louisa H. Hart, M. D., Miss Henrietta W. Drury, Madanapalle; Miss Margaret Rottshafer, Arni; Miss Sarella Te Winkel, Chittoor; Miss J. V. Te Winkel, Punganur; Revs. J. R. Duffield and J. R. Sizoo.

Associate Missionaries.—Mrs. J. H. Wyckoff, Mrs. E. C. Scudder, Mrs. L. B. Chamberlain, Mrs. J. A. Beattie, Mrs. H. J. Scudder, Mrs. W. T. Scudder, Mrs. W. H. Farrar, Mrs. Arthur C. Cole, Mrs. B. W. Roy, Mrs. H. Honegger, Mrs. B. Rottshafer, Mrs. J. R. Duffield, Mrs. J. R. Sizoo.

In America.—Mrs. J. Chamberlain, Rev. and Mrs. Lewis R. Scudder, M. D.

Native Helpers.—Ordained Ministers, 15; Other helpers, men, 291; women, 176. Total, 482.

Boarding Schools.—Boys, 6; Scholars, 303; Girls, 3; Scholars, 186; Theological Schools, 1; Students, 29; Day schools, 257; Scholars, 7,195. Total: Schools, 287; Scholars, 7,713.

Hospitals and Dispensaries.—Seven. Patients treated, 80,461.

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<th>STATIONS</th>
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<th>Organized Churches</th>
<th>Received on confession</th>
<th>Received on certificate</th>
<th>Total in communion</th>
<th>Baptised adults not communicants</th>
<th>Baptised children</th>
<th>Total of congregations</th>
<th>No. of Sunday Schools</th>
<th>Boys</th>
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R. A. P.
REPORT FOR 1910.

The year 1910 has been marked by steady, quiet progress in nearly every department of our work. As we scan the record of what has been attempted and what accomplished, or rather that part of it that can be seen and written down, we are impressed with the firm sure and upward trend that permeates all of the work. There have been no very striking things taking place, such as cause emphatic outbursts of wonder, or applause, but all along the line there have occurred very many of those quiet, ordinary but telling events that indicate earnestness, patience and power and point to ultimate success. The steady firm, every-day service on the part of many, each in his place, unobtrusively, honestly rendered, may, yea does, produce results more far-reaching than a less number of so-called greater deeds; and the quiet service is God's way.

India has been quite free this year from that political unrest that has been a cause of much anxiety in past years. The greatest political event of the year was the death of the King-Emperor, Edward VII. No doubt this event did a good deal to quiet the agitation that had stirred in the hearts of disloyal leaders. The general expression of sympathy that was poured forth from every town and village, and from all classes, was doubtless most genuine, and in the hour of sorrow the nation ceased its clamor, and the spirit of Him who was known as the Peace-maker has bred peace in all our borders. As the year closes, the whole land is interested in the coming coronation of the new King-Emperor. Many of his noble and royal subjects from India are planning to view the festivities in the coronation city itself. And many thousands more are rejoicing over the prospect of the promised visit of the King to India next year. It is to be hoped that by the time these events are over, the disloyal and anarchistic ideas that have caused discontent in the past, may be abandoned forever.

We have not only been free from political anxiety but we have great reason to praise God that there has been such abundant rain and consequent relief from anxiety in regard to scarcity
of food supply. In the middle of 1909 a heavy and very unseasonable and abnormal rain fell. This did a great deal of good, but because of its unseasonableness, did not do as much good as it would had it fallen in October. The rains that are always so eagerly longed for did not come in October, 1909, and that year ended with poor prospects. The early months of 1910 were therefore very "lean" months and a real time of scarcity prevailed among the poor. But in August heavy rain began to fall, and it continued until November, so that the year closes with a brighter prospect in this respect than has been known for a long time. One of our number, in enumerating the causes for thanksgiving, experienced during the year, says:

"Thankfulness for over forty inches of rain since April 1st in these parts is one note of this present. How delightfully green everything is! Water in abundance everywhere; the promise of meat in season for man and beast; the guarantee, too, that effort to supply physical wants cannot be an excuse for having no time to think about spiritual things!"

The scarcity that prevailed during the early part of the year was very severe in the Madanapalle district. Mr. Chamberlain says of it:

"Out in the villages the year has been a hard one. Not until the gracious and abundant rains which came in August to October, has there been any relief from the great stress and distress of the past several years. The people have not been able to do much toward the support of their own pastor. They have been deserving of help. Some help has been rendered by advancing money to weavers, and then buying their output. Members of the Mission at other stations have generously assisted by purchasing this cloth from us.

"The scarcity has been very hard on the village Christians. It was very pitiable to see their reduced circumstances and their patient, almost hopeless faces. It was not possible, from lack of funds, to aid them by direct gifts of money. Had it been possible it might not be wise. But something was done for the more needy, especially the old and the children. The recent rains, which have brought more water to this region than has come for
many years, give us hope that a better time is before the con­
egregation.”

Mr. Honegger, speaking of this matter, says: “Can you imag­
ine a family, a Christian family of father and three children, 
living in a hut, through whose roof you can see the blue sky 
by day and the stars by night, who have not wherewith to clothe 
themselves and eat only when they earn money? If labor is 
scarce, which is the rule, they fast! Father Moses in Kannikapu-
ram told me that on the average they eat once every other day 
and this statement was confirmed by the catechist! What do 
they eat? I was shown leaves wherewith they begin to satisfy 
their hunger and then complete the meal with a little rice or 
ragi. Can you imagine what the observance and keeping of the 
fourth commandment means for such people for whom the 
Sabbath possibly affords one of the few occasions of the week to 
earn a few cents for the maintenance of life? Please cast a 
look at table III—the Churches—and consider what self-sacrifice, 
devotion and consecration those contributions represent!”

The Missionary Force.

The year closes with a greater number of names on our list of missionaries than ever 
before in our history. Three new families have joined us since the last report was written. In January 
Dr. and Mrs. Roy, in October Rev. and Mrs. Duffield, and in 
December Rev. and Mrs. Sizoo were cordially welcomed to our 
midst, the former to the medical and the others to the evangelistic 
work. For several years we have been asking that laborers 
might be sent to this needy harvest field. Our prayers have been 
answered, and when all these new recruits have learned the 
language and are able to engage in active work we will, we trust, 
be able to reach more effectively than ever before the millions 
of lives in our district who have never heard the message. Two 
others also joined our force in October. Miss Takken and Miss 
DuMond; no delay was necessary in stationing them for the 
former, as Mrs. Rottschafer and the latter as Mrs. Honegger 
found the stations at Madanapalle and Ranipettai respectively 
prepared to give them a cordial welcome.

But our joy at these new additions to our force is tinged with
sadness. New workers have come but others have left us. During 1909 the health of our veteran friend and co-laborer, Dr. J. W. Scudder, began to fail, and in spite of a long residence at the hills, and careful nursing he grew gradually worse. At times he would seem to be better, and at these times he kept up a keen interest in the work going on about him, though not able to participate in it. But his strength gradually failed, and on October 17th he passed to his reward, in the eighty-first year of his age and the fifty-fifth of his missionary service. He was more than a co-laborer. He was a father, a friend and a brother to each and every one of us. Always bright and cheery, with a kind word of greeting for each and all, entering into our joys and frivolities, enjoying the gaiety of the lighter talk, the prattle of the children, or the more sober talk of the elders. Quick in his decisions, but sane and clear in judgment, his advice was always much prized, and rarely found unsafe to follow. May his memory and the benediction of his life always remain with us, and inspire us to nobler and truer service. The following sketch of his life is taken from the Christian Intelligencer:

"Rev. Dr. Jared W. Scudder was the last survivor of the seven distinguished brothers, sons of Dr. John Scudder, one of the founders of medical missionary work in Asia.

"His missionary service was distinguished not only for its length, but also for its high character and its great consecration. His name will stand high in the long roll of those who have served their fellow men with a faithful and an unselfish service.

"Born in India in 1830, and receiving a part of his education in that country, he came to the United States later and was graduated from Western Reserve College in 1850 and from the New Brunswick Seminary in 1855. During the same year he was licensed by the Classis of New Brunswick and ordained by the Classis of New York. Following the example of his father and his four older brothers, he resolved upon foreign missionary service, and sailed for India in October, 1855. Thus at the time of his death he had completed fifty-five years as a missionary, the longest service rendered by an individual missionary in the history of our Board of Foreign Missions."
Throughout this long period, earnest devotion, unremitting zeal, splendid courage and large success have attended his labours. To him was granted the rare privilege of witnessing the growth of the Christian community connected with the Arcot Mission from a few score to nearly ten thousand, with an organized pastorate, a largely self-supporting church, and an elaborate organization of schools, in the development of all of which he had a large share.

In the first half of his missionary career he not only sowed the seed of the Kingdom widely by his evangelistic tours and educational labours, but in addition to onerous station and official duties he was able by his thorough knowledge of the vernacular to do efficient work in the field of Christian literature. The present version of the Tamil Bible, the excellent translation of the Heidelberg Catechism, the much-prized Vernacular Preacher's Companion, as well as other works, owe much to his accurate and patient scholarship. For a good portion of the last two decades he had served as principal of the Arcot Theological Seminary, and as General Synod's Professor of Theology, and in this capacity he has been enabled to prepare an excellent compendium of Theology and an exhaustive Commentary on Romans, both of which are an invaluable boon to the native church. His fine and accurate scholarship in the Tamil language and literature was known and recognized throughout Southern India.

From the Missionary staff with which the year opened we have lost also one of the most recent and welcome additions. Miss Levick was unusually fortunate in entering into the life of the people and winning their affection in the few months she was among us. Serious trouble with her lungs compelled her very regrettable departure for America. Word from her gives hope that she will again have fair health; but it gives no hope that she will be allowed to return to India. This is regretted to an unusual degree by all who met and knew her—missionaries and civilians, Christians and non-Christians. We can but wish that she may have a useful and happy life in America.

We all rejoiced at the return to us from furlough in September of Dr. Louisa Hart, who will superintend medical work on the
Telugu plateau, and in October of Rev. and Mrs. W. T. Scudder and family, who have taken over charge again of the extensive work of the Tindivanam station.

Two honorary workers have been associated with us this year, Miss Hawley for the whole year and Dr. Taylor for a few months. The former has rendered excellent service in the Mary Taber Schell Hospital and has given herself unsparingly and with great devotion to the work there. Concerning Dr. Taylor, Rev. L. B. Chamberlain says:

"The Mission, as well as Dr. Levick, was much helped by the presence of Dr. Taylor, who had come to visit Dr. Levick. She took entire and loving care of Dr. Levick whose condition on the home journey gave serious alarm. And she also took medical charge of the patients in the Dodd Tuberculosis Sanatorium at Punganur who had been gathered to have Dr. Levick’s care.

The Mission expressed its deep thanks to Miss Taylor in no uncertain terms before she left, and will long remember her.

Rev. H. J. Scudder, who was obliged to spend some time on the hills, owing to impaired health, was able to return to his work in August much improved.

Under "new” arrivals we must not forget to chronicle the birth of Master Robert Roy, son of Dr. and Mrs. Roy, at Bangalore, on September 13th.

The preparation of the statistical tables this year have been fraught with a number of difficulties. In the first place this was the first year in which the new forms were made out at the stations. Last year the new forms were adopted by the Mission but the new arrangement was not put into regular printed forms till this year. The result has been that some have not known just how the tables were to be made out and have in some instances given figures that did not apply exactly to the column in which they appear. On the whole, however, we think they are fairly reliable. Another confusion has arisen from the fact that in order to make all our Departments of work close their year at the end of September, and so correspond with the “Church
year," we have shown this year the statistics for all except "Church" matters, for the nine months only, viz., from January 1st to September 30th. This will account for the greater number of minus signs than usual in those columns that would be most likely to be affected by a nine months’ reckoning.

In spite of this fact, however, there are some columns that show an increase even on a nine months' calculation. The fact remains, however, that statistics do not tell the whole story. It is not possible to tell the number of hearers under "Evangelistic work," for an audience is always changing and at best the report of the number who have heard is only an estimate and in some cases merely a guess, and yet it is quite likely that the number who hear is greater than the number usually put down.

Under the head of "The Churches," which is a twelve months' record, there is a good deal to encourage. The total Christian community has risen to a higher figure than it has ever been in our history and now numbers 10,751. Contributions this year show a slight falling off, whether due to an actual decrease in giving or to errors in the new sub-divisions of the tables is not clear. Under "Literature" there is a notable rise in the number of religious books sold which shows healthy growth along an important line.

**EVANGELISTIC WORK.**

If any one phase of the work has been emphasized more than another of late it is the work of the direct preaching of the Gospel to the heathen. Some years ago it seemed more necessary to give most of our time and effort to institutional work and to the care and training of our own people. Though this was and still is essential, it was apparent that there was very little extensive growth. But during the last few years much attention has been given to evangelistic preaching among the non-Christian communities and especially in those places hitherto neglected. The result has been apparent both in a steady rise in our numbers, and best of all in a very decided growth of the evangelistic spirit among our people. They are beginning to realize more than ever the responsibility that rests upon them of giving the good news to
those about them. Several evangelistic bands have been doing regular touring and preaching systematically and steadily throughout the year. They have endured much, suffered in many ways and in some cases found direct persecution, but all has been borne with wonderful forbearance and Christian patience, and the results of their work prove that this method is approved and blessed of God.

On the Telugu plateau this work is still Madanapalle. the most important and the largest work. There is far more of it to be done. And yet we rejoice to feel that, by the systematic tours carried on by the two Evangelistic bands, regions which in the past have not often had opportunity to hear the Gospel, have been hearing it. The monthly reports given in the Church at Madanapalle by these bands continue to be a source of inspiration and wonder. Encouragement and discouragement, hardship and friendship, deaf ears and willing ears, seekers and revilers, are reported, as in the past. But the dominant note is always one of cheer and hope. Time and space would be taken too largely if any attempt were made to give individual instances or reports. At the last monthly meeting encouraging reports were made of a group of three or four villages which are talking seriously of embracing Christianity as their faith, and of two persons belonging to the caste community who claim to have faith in Christ and seek Him as their Saviour.

One of the results of the evangelistic work in Madanapalle this year was the baptism of a member of the caste Hindu community. Last year's report told how his desire to be baptized was being frustrated. But he persisted in his determination and bravely obeyed what was to him a higher call than the wishes of his caste relations. It took genuine courage to brave consequences and come to the point of baptism, both for the young man and for his Indian Christian friends. Their justifiable shrinking at the unknown future because of secret intrigue and enmity was not strange. And they knew that they risked the secret disapproval of superior Indian officials and thereby were in danger of prejudicing their chances for promotion.
When, after braving all this, the purpose of baptism was frustrated, there was sore disappointment and no little discouragement. Having once tried and failed, it became harder for the young man to keep up conviction and courage. There was much fear and doubt lest he abandon his intention.

This was in October, 1909. Days multiplied into weeks; weeks into months. The young man avoided the Christians. At first it was from compulsion. But, as time passed and he showed no signs, save those of aloofness, we could but pray that our courage, as well as his should be strengthened.

At last, in January, he began to respond to continued overtures. In February, alone and at night, he visited the missionary. He was gently encouraged, for he was evidently in great trepidation. He was not hurried or worried in subsequent interviews, but helped to feel that he was sure of support, and on the right road, though it were one of difficulty and danger. Slowly courage grew with conviction. At last the purpose to enter publicly into "The Way" was reformed and strengthened, and in March, moved by the thought of what Christ on Good Friday suffered for him, he asked to be baptized on that day. The Consistory met and after examination gladly sanctioned his request. At the service he closely followed the Reformed Church Baptismal Form in Telugu, clearly and solemnly responding to all questions. He then made a brief, interesting statement of how he had been led to the step he was about to take. In great stillness he was baptized in the name of the Triune God. We had a joyous Easter.

He suffered insult, attack and misrepresentation. But ultimately the usual quiet returned. On his own request he is now a teacher in the Sunday School and the Secretary of the Y. P. S. C. E., and is very active and earnest.

An invitation having been extended to Rev. Canon Goldsmith, a missionary of the Church of England who has long worked among Mohammedans, to make a tour in the Madanapalle field, he accepted it in September, and after returning to Madras he wrote his own report of it, which is as follows:

"The Ramazan holidays and a kind invitation from the Rev. L. B. Chamberlain took me to Madanapalle on September 6th.
"That evening I addressed the Christians through an interpreter in the beautiful new red brick Church, built in memory of the late Dr. Jacob Chamberlain. I was privileged to speak in the same Church on the following evening, and twice on the Sunday. I met also his Telugu agents, who had come in from the District and had interesting talks with them about problems and difficulties of work among Muhammadans. But my chief interest was in the Muhammadans themselves. In Madanapalle, the Tahsildar, Sub-Magistrate and Police Inspector were Muhammadans the two first having known our Harris School Mission in Madras. And they were remarkably cordial. The recent visit of Mrs. Annie Besant and again of a Hindu Yogi had probably stirred up religious feelings amongst the people, while some united action of the Muhammadans with the Christians in the matter of bell ringing and similar street sounds during religious feasts had produced friendly relationship with the Muhammadan leaders. Our six public meetings in Hindustani in the Mission Town School and the Government Muhammadan School were of a very conciliatory nature and wound up with our being garlanded by them in a farewell gathering.

"Our subjects were the Birth of Christ, The Death of Christ, and the Resurrection and second Advent of Christ, all treated with a view to show how many points of faith we had in common, and also to bring out the vital issues involved, of salvation and life for sinful men. Questions and discussion were allowed and the Tahsildar and others had the opportunity of airing their opinions and did it without any bitterness.

"On the Sunday evening, after the English Church service, we went to the Bazaar Reading Room, which was well lighted and filled to its utmost capacity by an attentive mixed audience of Hindus and Muhammadans listening to the bhajana, &c., sung by the boys of the Mission Boarding School and to Telugu and Hindustani addresses. The brightness and heartiness of the proceedings were delightful.

"On Monday, September 12th, we drove fifteen miles to Punganur where I stayed two days with the Rev. Henry J. and Mrs. Scudder, who had arranged for Hindustani meetings in the Mission Girls’ School out of school hours. We had four well-
attended gatherings of Muhammadans, which were enlivened
(rather than spoilt) by the somewhat bitter and perverse questions
of one of their chief men, who attacked the Virgin Birth, the
Divinity of Christ and the Integrity of the Gospels. However,
the majority were neither bitter nor perverse. Thence I returned
to Madanapalle and on September 15th started on a carefully-
planned visit to some towns in another direction.

"At Gurramkonda I was quartered in a spacious and picturesque
travellers' bungalow, a former palace of the Nawab. In the town
the Government Hindustani schoolroom was at my disposal with
the friendly co-operation of its teachers. We had three
Hindustani Meetings with much the same subjects as before, and
with no real opposition. At the final meeting again we were
garlanded. I should mention that here and in other places the
Mission Catechists and workers were of great assistance in
gathering in audiences. After two pleasant days at Gurramkonda
we went to Vayalpad, eleven miles off, where on Saturday and
Sunday we had three Hindustani meetings in the Mission School
besides a Telugu service for the little Christian flock, at which I
spoke through an interpreter. Next came Mahal, sixteen miles
further, where a comfortable Mission tent received us, and where
we had frequent visits of boys and men from the town, with
Hindustani addresses morning and evening in a Rest House in
the bazaar. Mahal is almost exclusively Muhammadan, with a lot
of saint-worship and ignorance.

"Some Kabuli men from Afghanistan seemed at the head of
affairs. They were more stiff and indifferent than actually an-
tagonistic. But it looked as if we were trespassing on their pre-
rogative of holding the inhabitants in superstition and darkness.
However, personally, they were fairly respectful.

From Mahal we travelled by road and rail to Piler, where we
stayed in one of the cleanest and prettiest travellers' bungalows
that I have yet seen. We spoke to the Muhammadans at a kind
of Rest House in the middle of the town, but like many of those
at Mahal, they were not disposed to listen. They opposed the
doctrine of 'The Light of Muhammad' to all that we urged about
our Lord Jesus Christ. This and the assertion of extravagantly
wonderful miraculous powers in certain of the saints of their
calendar, are put forward as impervious barriers to any accepting Gospel Truth. The very absurdity of such claims may be their best refutation, and yet, at the same time, I think they indicate the true craving of human nature for a real Divine Saviour with Divine miracles, such as only the Gospel supplies. I returned to Madras on September 28th, much refreshed by the tour and with much gratitude to the brethren of the Arcot Mission. I believe historically their Church and our Church of England stood shoulder to shoulder in the troublous days of the Reformation, and we English people cannot be too thankful that now in our Mission of India, we have these Dutch American fellow-laborers shoulder to shoulder with us in the campaign for winning India for Christ. In Mr. Chamberlain’s district there are 24,000 Muhammadans, in Punganur nearly 6,000, and in Vellore 26,000. The Hindus largely outnumber these and have received the chief attention of the Mission. But all the Christian workers feel that something more should be done for the ‘lost sheep of the house of Israel.’ ”

In Madanapalle evangelistic work has been carried on by one ordained Evangelist, Rev. Joseph John, and nineteen unordained Evangelists, assisted occasionally by the two Indian pastors living in the field. The Evangelists have gone out singly and in couples and also on monthly tours in bands of four or six each.

In the Palmaner field a band of evangelists, under the direct personal supervision of an ordained native pastor, has been carrying on regular work. The pastor says:

“This year we have been touring for 170 days, travelling 1,042 miles to the distant and near villages; and to hundreds of people we have given the good news. The people have listened to the Gospel attentively, and agree that there is no use in worshipping idols.

“A Brahman priest said to us: The teachings of the Christians are very sublime, and although the heathen hear them, they do not do according to them.

“Only a few among the ignorant Hindus know about sin and salvation. A cowherd who heard us preaching about Heaven said:
'If all went to Heaven there would be no one to feed the cattle.'

"We have made known Christ in 1,073 places, for 1,194 times to 14,882 persons, and distributed 346 hand bills. We have sold thirteen portions and eighty-seven tracts.

"In the town of Palmaner in which we live, among the lowly people, eight adults and nine children were baptized, making a total of seventeen persons newly received, five others are under instruction, and there are others who wish to come to Christianity. We are making all effort on our part that by means of the Gospel there should be much fruit in this district."

A visit to Punganur, our latest and newest station, would not give much of a view of the institutional work such as is to be seen in the older stations. But the work that was done in laying foundations years ago in the other stations, is being repeated here now. It is an evangelistic station in the real sense. The missionary there gives a very interesting report of this work which speaks for itself. He says:

"Special emphasis has been placed on Evangelistic work during the year. During the eleven of the twelve months of the year two preaching bands, having four or five members, have gone forth into the highways and hedges on an average of fourteen days a month, and have earnestly, prayerfully proclaimed the good tidings of salvation. The trials, hardships and discouragements have been the same as in former years, but with commendable persistency and fortitude the message has been faithfully proclaimed. On account of the excellent rains that fell for four months (August—November) the difficulties of this difficult form of work have been greater than usual. The helpers often get soaking wet, and not infrequently have leaky, windy rest houses in which to stay; hence fever and colds resulted and were patiently endured.

"Because of my six months' absence at Kodaikanal, and after our return, owing to my Telugu studies and the heavy rains, I have been able to take but two tours with the helpers, both of which were of great interest and it is with great regret that I have not been able to go more often."
"On one of the tours Mrs. Scudder and the children came out to spend a Sunday with me. Sabbath afternoon we all went to the adjoining village with the phonograph and had a most interesting time. The children took their large dolls, whose eyes open and close automatically, and you would have been interested to see what wonder and astonishment these lifeless creatures created. One woman was actually afraid of them, while another, with an evident sense of humor, ran up to the frightened women, took her by the hand and pulled her, amid shouts of laughter from us and the crowd, up near where we were sitting. Mrs. Scudder then took one of the dolls and went toward the woman who tried her best to get away from her companion but she held her captive. Mrs. Scudder said quietly, 'Don't be afraid, it is only a doll,' and then showed how the eyes opened and shut, thus gradually she won the woman's confidence and persuaded her to listen to that wonderful 'talking and singing box.' What a help the phonograph is in these 'back woods' it is impossible to describe. As we put on one record after another, little by little the men and women ventured out of their houses and drew nearer. Then they were persuaded to sit down, and when their confidence was gained we turned their thoughts to the 'wonderful words of life,' and they sat and listened to address after address. As there have been good rains this year, the people are very busy in their fields and it is difficult to get a large audience except at night, but the phonograph allures the people from their work, when nothing else will. It was announced that Mrs. Scudder would speak to the women and it was gratifying to find an audience of seventy-five or more, the majority of whom were women. For some time Mrs. Scudder spoke to them and told them our reason for leaving our dearly beloved country and friends to come to them. They listened attentively to the message of the Cross and admitted (as they generally do) that it was all true, but how could they come. Later Mrs. Scudder returned to Punganur and in the evening at dusk, we again visited the village with the stereopticon and phonograph and had an attentive audience of about 250. For over two hours they sat in the beautiful moonlight and listened eagerly to the full history of Christ's life, death, resurrection, ascension and second coming. It was an impressive scene, and as the workers
one after another expounded the Scriptures with encouraging earnestness and power; I was much in prayer that God would cause the seed to fall in good ground, and bring forth abundant fruit.

"It is a temptation, sometimes, not to stay through these long magic lantern meetings, but I realize that my presence counts for much and I learn a good many new words during the two or three hours. My brief address and faltering Telugu at the close is followed very closely and attentively and the fact that we endeavor to acquire their own language in order to tell them of the only Saviour of the world helps to leave upon them an impression of how much America and Europe are doing to bring back to Asia the knowledge of Christ which we received from the East and which has been such a blessing to us.

The next day we visited another village in which an aged man told me I was the first missionary that had visited the village for forty years! He went on to say that Dr. Jacob Chamberlain had spent nearly a month there in his tent, about forty years previously and now at last I had come. The Headman of the village is a Brahman who was educated up to the Matriculation Class in the High School, Punganur. His wife is an educated woman and got her education in the London Mission Hindu Girls' School, Gooty, far to the North. She is now educating her children and sending them to school. Her husband is a very wise man and has three brothers, all of whom are most friendly and showed us every attention. One of their relatives has become a Christian in a town a long distance from here, and this may be the reason for their interest in Christianity. At their own cost these brothers have erected a nice school building, and the school has an attendance of ten Brahman girls and thirty-three boys of various castes. They begged us to take charge of the school and introduce Scripture instruction! Think of the opportunity. The Headman of the village is the Manager of the school, and he said to me, 'I have received such good moral lessons from the study of the Bible that I want all the children of the school to be taught the Scriptures also.'

"Another most unusual and encouraging fact here is that one
portion of the school building is apportioned off by a wall, and
the Manager has invited the Mala (Pariah) people to send their
children to school. We visited the Pariah quarter and asked
them why they did not send their children and their reply was
that they were afraid and that their children would get little or
no attention from the Brahman teacher. This is very true; but
if a Christian teacher is in charge, the Pariah children would
probably come. The Manager of the school encourages Pariahs
to become Christians, and as they are related to some people
in the Pariah quarter of Punganur, who have become Christians,
there are hopes that soon after we take up work in Katpuri
several families from the depressed classes of that village will
enter the fold of the Good Shepherd.

"In nearly every place we visit we find that the people listen
wonderfully well and seem to be intellectually satisfied that
Christianity is the Universal Religion foretold in some of the
Hindu Sastras. "Oh for God's Spirit to convict these people
of sin and bring them to Christ the Lord and Saviour."

Two new evangelistic centres have been
Ranipettai. opened this year, viz., Ranapakam and
Kalavai, both large and industrious places
where we soon hope to win a number of families to our Christ­
ian faith. The reports of the various evangentic bands are
indeed encouraging. The evangelists are usually welcomed and
listened to. It gives us great pleasure to mention that the magic
lantern, asked for in last year's report, has been supplied by a
generous friend of our Mission and is now on its way to this
country. We know full well that looking at pictures will not
secure salvation for these people, but such an instrument will
certainly prove a most valuable help in holding their attention.

In July Mr. Honegger made an extensive tour through the
Yehamur group of villages and he says that he learned to sym­
pathise more than ever before with the joys and hardships, hopes
and disappointments of evangelistic work in the district. Time
and space do not allow one to enter into any detailed account,
however, of the experiences we sometimes have in camp. The
surprises and disappointments, hardships and pleasures one en­
counters in travelling on foot from village to village and in dealing with and speaking to the people are various and interesting. The selling of Christian literature to these poor people requires hard work and much patience. However, we believe this department of the evangelistic work deserves to have painstaking labors spent upon it. After having sold a copy of the Proverbs of Solomon to the mother of a caste home, her son came the following day wanting to buy more of “such good books.”

One great hindrance we always meet in India to the acceptance of our message, as has been often pointed out in these reports, is the firm and merciless hold that the regulations of caste have upon the people. Regarding it Mr. Honegger admits that the journey from a cleanly swept caste village with neatly tiled-roof houses in which well-dressed people live, to a Pariah village with muddy streets, homely thatched houses with poorly clothed people whose children have not even learned the first lesson of cleanliness—made him—though not fully appreciating caste, at least to sympathise with it to a certain extent and, he adds, “I learned through a personal conversation with a seemingly sensible, modest caste man, a village supervisor, that the only motive which prompted him to hold aloof from the Pariahs was from a sanitary standpoint—their uncleanness. It is very gratifying to see how our Christians improve along this line though there is much room for still further advancement. If it comes, however, to the refusal of a seat on the cool verandah to a weary missionary for fear of contamination, as we experienced during this tour, there is hardly any justification for the caste system. Nevertheless, I believe the reason why so few caste people become Christians is not only their fear of having to associate with the Pariahs, but their superstition and obstinate adherence to their fathers’ faith no matter how absurd it should be, e. g., an intelligent-looking Hindu assured me that gods, which, according to his forefathers’ tradition, could save and preserve the lives of little children when thrown into scalding water, were sufficient for him and that he wished for no better.

“The visible results may be few, but I become more and more hopeful of the fact that Hinduism and all other false faiths in
this country are continuing to be greatly undermined by the salt of our wholesome and precious Christian faith.”

Of his own evangelistic work in the Chittoor field Mr. Beattie writes most enthusiastically. Among other experiences he tells of an occasion when “three of us preached and prayed and talked and prayed again in the open street. We could not get away from the people. Their questions were born not of cavil but of deep interest in what had been said. They wanted to know more. Each question led to further unfolding of the truth and apparently a deeper impression upon their minds and hearts. The Hindu doctrine of bakthi had been filled out with the life blood of the truth and fact of Jesus Christ, hence this response. It would have been hard to say which were more impressed, the speakers who witnessed the effect or those who were affected. The eyes of both parties were suffused with tears and determinations were registered. The people of both these villages were intelligent Sudras.

“In the evolution of things, devolution has taken away from my immediate supervision from October 1st the villages and workers in Vellore and Chittoor fields. This was not my seeking but is a satisfactory arrangement so far as I am concerned. This work amongst the Sudras or agriculturists—the backbone of the country and about 70 per cent. of the population—has not been emphasized as much as it should have been. The line of least resistance or work amongst the Panchamas or outcastes has been more assiduously followed; but if ever we are going to have a self-supporting and self-propagating church we must draw upon the brain, brawn and aggressiveness of the Sudras.

“With some half a dozen of fellow workers this, for the next three years at least, probably will be my main and hardest work for weeks each month; and in this prospect I rejoice.”

It was true in the days of Christ and his early followers and has been true ever since that opposition is sure to follow the earnest preaching of the Word. And when hearts are touched and people begin to show interest in the teachings of the Gospel,
that opposition becomes more pronounced and violent, and often grows into real persecution. And this is especially true in India where any approach toward interest on the part of a Hindu is taken as a sin against caste, and of course when persecution first appears it naturally is directed toward the preachers. Our evangelists this year have had much to contend with in this way. At one place the four evangelists have had many trials and hardships, the caste people have periodically refused to allow them to draw water from the town wells, and it was with great difficulty that any one could be hired to supply them with water. While the men were away on their tours, the women had trying times and untold hardships. Washermen have refused to wash the Christians' clothes and bazaar men have at times declined to give them supplies, and yet they stick to their posts of duty, enduring all as good soldiers for the sake of Christ.

The officials and caste people in another large town have long been friendly, and especially hospitable to our evangelists. As a result of the work of the band in that region, several families of the Mala Community decided to become Christians early this year. They were taken under instruction. The attitude and atmosphere of the town changed immediately. The workers were camped at the place in order to instruct and encourage the new Christians. They were soon subjected to a pitiless persecution.

One in quiet America or in law-abiding Great Britain can hardly realize the lines which persecution take out in India. The Band had been given the use of a house by a friendly man. This man, under pressure from those who wished to drive away the Christians, told the evangelists that they must leave the house. They then camped in the weekly bazaar or grove tope. The man who had it in charge at once ordered them off. They moved their cart and cooking utensils to the shade of a large tree. The owner of the tree came and drove them away. The evangelists would not leave the timid enquirers, but moved to an open field with their cart as they had no tent. Supplies next were refused them by the merchants. And when they went to draw water from the road-side well from which they had been drawing freely, a crowd came, and with high words and insult-
ing remarks, forbade them. The leader of the band, restraining his excited companions, with peaceful and patient replies tried to win peace and freedom in vain. The recital of all that befell the evangelists, and the new Christians would take too long. Word was sent to the missionary and influences were brought to bear which brought the Christians a respite.

It would not have done to leave the young Christians alone. Fortunately a house had been engaged before the persecution arose. It was not then empty, but when it was vacated, a convert from a caste family well known in that town was placed in it to instruct and protect the new Christians. Later, persecution broke out again, of which there is not space to tell anything save how it ended. Mr. Chamberlain says:

“A powerful and high-minded citizen, acceded to my request, and drove with me to the place to talk with his fellow caste men. The discussion that took place, as we sat by invitation in the verandah of the temple, was most unusual. His ideals, as well as his ideas, as he talked were far on toward Christianity. His arguments with his fellow countrymen were of the most pacific and yet most effective kind. He would not enter into any harsh discussion, but quietly pled and insisted that some arrangement be made by which every resident of the town could get water and food.

“After two hours patient unselfish effort he prevailed. The troubled waters were quieted. And so they remain. The seven Christian families are gaining courage, and others talk of following in their steps.”

While speaking of persecution, we may in fitness refer to another form of it that has shown itself this year in two separate instances. It is not persecution against the preachers as such in this case, but evidently against the Christians because they are Christians. In a village in the Ranipettai field a catechist was attacked by some caste men and badly beaten simply because, as they said, “he is teaching the Pariahs to be proud and to compete with us.” The caste landlords who have held the Pariahs as serfs for many years naturally rebel at their being helped forward. In a village in the Arni field four Christians were arrested one
Sunday morning by the police, incited by some Brahmans, and charged with having committed a robbery on the highway a few nights before. The men were kept in jail for seven weeks before even a trial was allowed them, and then, by a prejudiced judge, were convicted and sentenced to nine months' rigorous imprisonment. The missionaries who have lived in Arni during the last twenty years gave evidence of their knowledge of these people and of their good character, living as they do in one of the most prosperous and intelligent villages of our mission. But the judge set their evidence aside as worthless because it was "interested" evidence. The case was appealed to the District Court but as the judge was a Brahmin the sentence was not reversed. Thus in various ways do those who have had the bravery to be known as Christians have to suffer for the cause in this evil land. They need our sympathy and prayers in a very special way that they may remain true in the midst of adversity, and show by patience and forbearance in suffering the power of the Gospel they have accepted and proclaimed by word of mouth.

**Medical Evangelistic Work.**

Another very important form of evangelistic effort is that connected with the medical work in our hospitals. Our work for men in this line has been carried on at Ranipettai, under the charge of Mr. M. D. Gnanamoni, he being in full charge owing to Dr. L. R. Scudder's absence. A committee was appointed to visit the Hospital in December and it has given a very acceptable report of all it saw there. The attendance has increased in all Departments, the accounts have been well kept, improvements made in the staff and in the apparatus, and everything about the place showed efficiency and good management. Best of all the evangelistic tone of the institution is very high and the results of the work this year, both medically and evangelistically, have been most encouraging.

Concerning the evangelistic work in the Hospital Mr. Gnanamoni says:

"The daily Gospel addresses have been regularly and faithfully kept up. Individual talks with men have been carried on
by Mr. S. Sigamani, the Hospital Evangelist. The work among
women has steadily gone on under Miss Scudder's supervision.
The Saturday afternoon meetings, and the Sabbath School, with
an average attendance of eighty, have been conducted with sus-
tained interest.

"The work, on the whole, has not been altogether barren of
visible spiritual results. In the early part of the year a man
brought his wife for the treatment of malarial fever of a severe
type. They were a devoted couple, and when sickness was
threatening them with a possible separation, they were not only
drawn closer together, but they began to seek help from above.
They were insistent to have special prayers said for them, and
when the Word of God was preached they were attentive hearers.
The name of Jesus, meaningless to them before, now became full
of hope and comfort. They vowed, that if ever Jesus cured the
disease, and led them back safe to their home, they would sur-
render themselves to Him. The Lord healed the sick one, and
she made a complete recovery. They went back to their village.
True to their vow, they applied to the Pastor and session at
Serkadu for admission to the church and were accepted. Mr.
Sigamani and I had the privilege of witnessing, in February last,
the baptism of this family, consisting of husband and wife with
two boys, under the names of Jacob, Rachel, Joseph and Benjamin.

"Yet another baptism took place in connection with the Hos-
pital in June last, of an aged invalid, who had remained under
our care for quite a while. Seeing her sitting motionless, with
her eyes wide open and apparently looking afar when the service
was going on, few would have imagined that she was drinking in
the word the whole time. 'Jesus—Jesus only' was her exclama-
tion and answer whenever she was questioned—'Jesus—Jesus
only' were almost the last words on her lips before she passed
away. She died in simple faith. In her early days she used to
say she had deposited all her children in the river bed, meaning
that she had buried them one after another. In her later days
she had nowhere to go to, as she gratefully expressed, but this
Christian Hospital.

"These are some of the encouraging features of the work that
stand out prominently in the midst of much that has proved
sadly disappointing. But nevertheless the prospect is full of hope.

"Thanking the Mission cordially for having allowed me the privilege of holding this responsible post during the year, I beg leave to record two observations:

"First, the more the supreme importance of the spiritual side of the medical work is recognized, the more the Hospital, under the grace of God, is bound to prove a powerful means of evangelization;

"Secondly, in order to make the work of evangelizing more effective and fruitful, all the members of the staff should be trained to have a primary interest in the spiritual part of the work."

We make no apology for taking so much space to record the evangelistic work of the year. Even so, only a part has been told. Not long ago a criticism was made of us that we were neglecting the direct preaching of the word and giving too much time to the care of the institutional work. While the charge was partially true then, it is not so true now. And we trust that with our increased force and the new evangelistic spirit among our Indian workers, much more may be done in future.

CONGREGATIONAL WORK.

The Madanapalle Church has been under Madanapalle. the Pastoral care of Rev. Lazarus Marian throughout the year. He has given something over one-quarter of his time to his other Parish—the Church at Punganur. The Rev. J. M. Sundaram has been the Pastor of the Burukayalakota Church throughout the year. At its close he resigned on accepting the position as Assistant to the Chairman of the Indian Church Board. The Mission and the Board concurred in thinking that the post required some one of approved character as well as ability in clerical work and Pastor Sundaram was called from his important work to this with the approval of his Church, as well as of his fellow Pastors. Both Pastors have done steady conscientious work, and the Churches have both gained.
There are 200 communicants. The contributions from the Indian Christians alone have totalled Rs. 800, about Rs. 4 for each communicant and almost Rs. 1 for each adult and child in the two Churches.

There have been several special features of the work in the Madanapalle congregation this year. Beside the visit of Rev. Canon Goldsmith, in which he gave several addresses to the congregation, there was the visit of Mr. and Mrs. Annett. Mr. Annett spoke at several meetings to the congregation and Agents from the villages on phases of work among children, much to the interest and instruction of those who gathered. Mrs. Annett spoke to the women and girls very acceptably.

The Church Anniversary and Harvest Festival was, for the first time, celebrated in Madanapalle itself as distinct from the joint celebration at Gollapalle. The occasion was used for special meetings on spiritual lines and for the giving of reports by the Pastor and Church officers.

In the evening R. W. Davies, Esq., I. C. S., presided and gave a sympathetic and wholesome address in Telugu. He is the first civilian known to speak in the vernacular at a Church meeting in that place and his Christian sympathy encouraged all greatly.

Perhaps the most encouraging feature of the Punganur year in the Punganur congregation is the decision of the members of the Church to have their own Pastor to devote his entire time to the work of the Church. Hitherto, Rev. Lazarus Marian gave a fourth of his time to Punganur and three-fourths to Madanapalle. This arrangement was satisfactory to neither Church. The helpers here on their own initiative when I was away from the town, resolved to ask Pastor Lazarus to become their full time Pastor. A salary considerably less than he has been receiving hitherto was offered as being the limit of the ability of the Church and the hope that he would accept was very slight. But the needs of the Church and this new station appealed to him and his interest in the work here with which he had been connected for twenty years, and which he had been mainly instrumental in de-
veloping, drew him and greatly to the joy of all he accepted the call, resigned his pastorate at Madanapalle, and took charge of his work here from the 1st of December. May God greatly bless and prosper him as he returns to the work he loves so well and give him many souls for his hire. The Pastor's Aid Society and the Mission has been asked to contribute nearly a third of his salary and it is hoped this will be granted. Our joy in having Pastor Lazarus return to us is mixed with sorrow for Mr. Elijah John, who, after laboring in the Zemindari for ten years, leaves this station to become the Pastor of the Madanapalle Village Church. We shall miss him greatly, but we pray that his going will prove a great blessing to the Burukayalakotta Church and our prayers follow him as he takes up his new duties from this month."

The first Anniversary of the Church was observed from November 4th to 6th by special meetings and by having the first Ingathering Festival in the history of this station. A large tent was pitched on the Mission compound and tastefully decorated for the occasion, but heavy and continuous rain made it impossible to use it save for the Annual meeting of the Church, which was held Saturday a. m., the 5th of November. Rev. and Mrs. L. B. Chamberlain came from Madanapalle specially for the occasion and cheered and encouraged the infant church by their presence and words. The Ingathering Festival meeting had to be held on the verandah of the bungalow, and though the rain continued to pour down, H. H., the Rajah of Punganur, and his sons attended and the Rajah kindly presided on the occasion. After a few short addresses, the girls of the Hindu Girls' School sang action songs and kolatum and the boys of the church panchama school gave some amusing recitations. The auction was then held and was a great success. There was much fun and enthusiasm and the refreshment table was fairly well patronized. Many bought refreshments who did not bid at the auction. Over a hundred rupees was realized and this was pronounced very good for the First Harvest Festival. The proceeds will help materially in meeting the salary of the Pastor.
Yehamur Church. This church is in a strong and healthy condition and the Sunday services are well attended. It is especially gratifying to see the liberality of the people when they lay their church offering at the altar in the shape of fruits of the field. There is a flourishing Sunday School and a Junior C. E. Society connected with this Church. The Juniors meet every night at 7 o'clock for a short prayer meeting; the eagerness with which these little children listen to the instruction given to them from the Bible and the intelligent answers they give to questions asked, would give credit to any western body of children. One of the chief events in the annual life of the Yehamur church is its Harvest Festival, which takes place at Ponnai in March and which is not only attended by the Christians of the twenty and more villages belonging to the Yehamur Church, but also by villages of the Rani-pet Church and of Vellore Station. The receipts of the festival were smaller than in the previous year, principally owing to the exceptionally dry season. This drought brought also a serious and wide-spread disease among the cattle to which disease hundreds of bullocks and cows succumbed. The marked features of this festival are always the spiritual meetings held upon the bank of a canal in the cool shade of a big banyan tree. One evening a singing contest was held for the school children of the various villages and to the winning party, as well as to the village with the greatest festival offering, a banner is presented.

Mention should be made of the Rev. Abraham Muni who for nearly half a century has been rendering most efficient service to this Yehamur church, its villages and to the Mission at large and who at the close of the year laid down his work and retired from active service. Although feeble in body and suffering greatly, Abraham, as well as his exemplary wife, are each an inspiration to every one who comes in contact with them and one cannot help but feel the strength of their pure, devoted, Christian lives. Eternity only will reveal the amount and quality of their untiring efforts exerted in behalf and for the good of their fellow countrymen entrusted to their care. May a pleasant and peaceful evening of life be granted unto them. S. Sigamani,
who, for many years, has been doing good and faithful work as hospital evangelist and station catechist, was ordained as Rev. Abram Muni's successor in December.

In this church also the work is flourishing. Sabbath and mid-week services, both of the congregation and the C. E. Society, are held regularly and well attended. Every alternate month the prayer meetings are held in the various homes whereby a much closer touch between church and home is being established. The C. E. Society under the energetic leadership of Mr. J. C. Packianaden, B. A., is in an especially encouraging condition and proves to be a great help to the church. Also the Sunday School is full of life and activity, thanks to the wise superintendency of Mr. I. David; of the great number of Sunday Schools scholars of our church who appeared before the examination of the India Sunday School Union, the majority passed to the credit of school and church.

There are eight villages connected with and superintended by the Ranipettai church session which receives a grant-in-aid from the Mission in order to help to meet the expenses of these villages. In one of these village-congregations, which seemed to have been inactive for years, a very encouraging revival took place which resulted in six adults and two infants being baptized. In two other new villages eight adults and thirteen children received baptism during the past year.

Of the Rs. 1,630, spent by the church up to the close of September, Rs. 900 were native contributions, which certainly speaks well for the liberality of the people when their poverty enters into consideration.

The Pastors of these churches give very interesting accounts of the year's work, showing steady growth and industrious effort along all lines. Sunday Schools, C. E. Societies, work in the village schools, systematic visitation of the villages and regular evangelistic preaching, together with the ministry to the sick and suffer-
ing have kept them busily and happily engaged. Such steady faithful work is blessed of God.

The same record may be made of the other congregations, some of which have written no formal report. The congregations at Tindivanam and Yanothiam have been without pastors all the year.

The work at Coonoor has gone on quietly all through the year. Owing to the distance from the main field of our Mission, this congregation has difficulties to contend with that others do not have. But it has held its own and done steady work.

**The Indian Church Board.**

As was stated in last year's report, the Mission decided to launch the scheme of the devolution of responsibility on October 1st. The forming of the plan and the completion of the arrangements required a vast amount of labor, but when the date arrived for beginning the work, Rev. L. B. Chamberlain had completed the arrangements in a way that showed much ability and foresight. The scheme is yet in its infancy, but one thing which it has already begun to do is the elimination of station boundaries. The Circle, embracing two or more stations, is now to be the unit. If, in God's providence and with His blessings, this wider view is taken and maintained, we believe that the work will be developed more wisely and more proportionately and more successfully. With 1910 the time will pass when any one missionary is to report for a station. Station boundaries have disappeared. The Native Church has taken its burden, which is the charge of all the congregational and village work in the Mission and in addition the Board is to conduct also the evangelistic work, the finances of which are, for the present, still in the hands of the Mission.

**The South India C. E. Convention.**

The Ninth C. E. Convention of the S. I. C. E. Union was held at Vellore on September 24th, 25th and 26th. It proved to be
the largest convention ever held in South India in connection with C. E. Dr. Wyckoff, in his speech of welcome, said that twelve years ago, when a convention representing the few Societies then existing in South India, met at Vellore, there were only twenty-nine delegates present, while there were about 1,500 attending the present meeting.

The Secretary, in his report, said that since the last Convention two years ago the number of Societies had increased from 454 to 659 and that the present membership is 18,316.

The presence of the All-India Executive Committee added strength to the speaking power of the convention. Addresses were made by Rev. W. Scott, B. D., the President of the All-India Union; by Rev. Herbert Anderson of Calcutta, Rev. S. V. Karmarker of Bombay, and others from outside the bounds of the South India Union, while many from within our borders contributed in many ways to the success of the meetings. At the roll-call meeting responses were given in many languages, and from many districts and the motto of the Society, “All ye are brethren,” was shown in deed and spirit, as well as expressed in word, for all were as one body seeking to join hand in hand in the one common work of making Christ known. The sectional Bible classes in Tamil and Telugu, led by Revs. Larsen and Stillwell, respectively, were well attended and were most helpful to all. The programme was very full and there were more meetings provided than any one delegate could attend, but yet every meeting was well attended and full of interest from first to last. There was a meeting on behalf of the National Missionary movement, one devoted to Temperance, a whole session in the interest of the Juniors, a magic lantern lecture, one session to which all the educated gentlemen of the town were especially invited, etc. The meetings were held in the large theatre of the town, which belongs to a Hindu gentleman, and in spite of the fact that he might have let the building to a theatrical company during those days, he allowed the Christians to use it free of charge, thus winning the thanks of the whole assembly. The final meeting of the Convention was held on top of the hill where stands the old ruins of a fortification built many years ago. Here the
company was greeted with a drenching shower of rain, but remained in spite of the wetting to hear the final address of Mr. G. S. Eddy, and were well repaid. The Convention was a great stimulus to the work of C. E. in our Mission and we trust is but a sign of what is before us of much greater growth and of the young life of our Native Christian community, consecrated wholly in body, soul and mind to the great work for which C. E. stands, viz., the bringing of the Gospel of Christ by word and deed to all within our borders.

EDUCATIONAL WORK.

Although this name applies to all work that is carried on in our various institutions of learning, yet not all that is done in these schools is educational. There is much evangelistic work done there too. Our schools seem to fall into two natural divisions—those in which our Christians are trained, and those which non-Christians attend. But in both there is much attention paid to the imparting of Christian truth. Some of the Christian pupils who study in our schools have still much need to be "evangelized," for in many cases the "good news" has not taken much hold upon their lives. In fact, we realize that unless we can bring the children in from the debasing atmosphere of the villages in which their parents live and give them the benefit of the training in the principles and truths of practical Christianity, while living in our station schools, they stand little chance of being any better than their fathers were. And the schools in which non-Christians study are our best fields of evangelistic effort. Here if ever, in the regular systematic Bible study in the quiet of the school room, can the impress of Gospel truth be made upon the minds of these young men. Here the personality of the missionary or the consecrated native Christian teacher may be made to tell. This is our only excuse for these institutions of higher learning for the non-Christian community, and though the purpose of our boarding and training schools for Christians is said to be to train a Christian agency, it is really rather to instill a more complete knowledge of the real meaning
of the Gospel of salvation. So that instead of recording Educational work, we are really recording only another phase of Evangelistic work.

Arcot Theological Seminary.

The following report of this Institution is given by Rev. J. H. Wyckoff, D. D., the Principal:

"For the first time since the Seminary was established a Telugu class for the three years' course has been carried on in connection with the institution. It has only four members, but the men are Mission Helpers of some experience, and we are glad that their Missionaries have seen the way open to release them for so long a period from mission service, for the purpose of pursuing a theological course. As Mr. Thavamoni is the only one of the teachers well acquainted with Telugu, he has had entire charge of the class except in one or two minor subjects. To help supply the vacancy thus caused in the Tamil staff, the United Free Church of Scotland Mission kindly sent us Mr. B. Umayudiar, who has been teaching in the Seminary most of the year. In the Tamil department there has been an attendance of twenty-one men and seven women, to which, if are added the four men and two women of the Telugu Class, an enrollment of thirty-five students—male and female—is shown for the year. The women take two periods a day in the men's classes, besides a course in the Bible with Mrs. Wyckoff. With one or two exceptions they have been very diligent in their studies, and, considering their many household cares and duties, it is remarkable how they persevere in their class work, and what keenness they manifest in the study of God's Word. Indeed the interest taken by both men and women in Bible study, and their earnest desire to know more and more of the Scriptures are very commendable, making it a real pleasure as well as a stimulus to the teachers to instruct them.

"Three progress examinations have been held during the year besides the final examination at the close. The former were conducted by the teachers and the latter by the Board of Super-
intendents. The final examination was entirely written; besides which an oral test was conducted by members of the Board for each class. Special efforts were made to have the examination as thorough as possible. With the exception of one male student in the Lay class, who has been troubled during the latter part of the year with weak eyes, and one of the junior women whose general education is much below the standard, all the students passed in every subject, and not a few of them with distinction. At the closing exercises, held on the 20th December, certificates were presented to the five members of the graduating class, and also to three members of the Lay class, besides to two of the married women who had taken a three years’ course in the Bible.

“The spiritual life of the students, while not so fervent as is desired, yet, on the part of some, has shown a real development. Many of them, I fear, still perform their daily task from constraint, or at least from a sense of duty, and do not render the free, joyous service that we long to see among our workers. A special half-hour season for prayer was held on Tuesdays from the middle of the year. This was made purely voluntary and has been fairly attended. It is our earnest desire that all of the students shall overcome the slavish spirit that is so hard to conquer in this land, and come into the full liberty of the children of God. Only then shall we be able to send out workers such as God can use for rich service.

“The students give up Sunday afternoons to voluntary preaching and Sunday school work. Saturday mornings are devoted to out-preaching, and Wednesday evenings the married students take turns in conducting the cottage prayer meetings. Two tours of ten days each were taken by the teachers and students in the ‘regions beyond,’ and an opportunity thus given to preach the Gospel to the unevangelized.

“The Monday night meetings have been continued with a good deal of interest. Every alternate Monday a sermon is preached by the Principal or one of the Teachers, intended as a model for the students. Each member of the Senior Class has also preached once, their sermons being previously corrected by the Teacher of Homiletics. On the other Monday nights there have been
lectures, debates, and discussions of current events, which have been especially stimulating. I am under obligations to Mr. Thomas Harris, B. A., and Mr. M. Aiyadurai Aiyengar, B. A., of the College for three excellent talks on scientific subjects.

"Thus no efforts are spared to develop all the faculties of the students—physical, intellectual and spiritual—and make them in every sense approved workmen for the Master's service."

Voorhees College.

Concerning the work of this large, important, educational institution Mr. Cole, the Principal, says:

"The College Department has been more nearly a separate institution this year than ever before. The members of the staff have been given less work in the High School, with a corresponding increase in strictly College instruction. This obviously means a loss to High School teaching, but the move is along lines laid down by the University, and is undoubtedly in the right direction. Efficiency, whether from a High or College standpoint, calls for the complete severing of the two staffs in the near future.

"The long expected University Commission visited the College early in November, spending one afternoon in the institution. A thorough inspection of the science work was made, the apparatus for scientific instruction receiving special attention. But aside from this the inspection was of a most perfunctory character. The report of the Commission has not yet been received. Twenty-seven students have been enrolled this year, ten being in the Junior class. The number, though small, is very satisfactory, as several second grade colleges are practically without students. The spirit prevailing among the students, too, has been excellent. At no time during the last five years has there been less friction. The wave of political excitement that has drenched the Indian student body in recent years has subsided even more quickly than it came. A healthier attitude toward education as a means of culture seems apparent, giving evidence of an awakening of a most hopeful kind."
“The Principal has been teaching the Gospel of St. Mark to the College classes. The students, as a whole, have manifested an intelligent interest in the life of Christ. The usual Bible classes have also been carried on in all the other classes of the school.

“In July, the High School entered upon the new School Final Examination course, which is to fit for Government service, and takes the place of the rigid matriculation course. It is too early to say with certainty what the outcome will be, but there are indications that the examination evil has only assumed another form. But some benefits have already been seen in the better attendance of students and greater studiousness. The insistence upon practical work by the students in science and mathematics is also beneficial.

“From a financial standpoint the year has been unusually successful, for not only have all concessions been abolished, but the rate of fees in the upper classes has been made to conform to the scale of the department. One result of this has been to reduce the number of students, but those who do come are more in earnest. The Inspector insists that the staff must be increased by better qualified teachers and that modern furniture must be put in. This, while expensive, is necessary if we are to hold our own and keep up with the new pace that the Government is setting in these modern days.”

**Madanapalle High School.**

The Director of Public Instruction, in December, 1909, authorized the opening of a V Form in this School. This removed existing uncertainty, for the IV Form had been recognized only temporarily the year before. The recognition of a V Form and the sanction of grants amounting to Rs. 900 toward furniture and apparatus for the High School department, commits the Educational Department to the position of accepting the school definitely on a High School basis.

The services of another Christian teacher were secured during the year. He was formerly a student in our Secondary School
and a resident in the Hostel. He comes from the neighboring London Mission and is therefore doubly associated with the Christian community here.

During the year the Inspector visited the School and was pleased with its condition. Under his advice, and with the approval of the Mission, the Taluq Board was addressed with reference to the sale of land near our Church. This Board has decided to sell it to us at one quarter of the rate at which the land had been held by the Board. This plot will prove a very attractive site and afford us a sufficient amount of land. It also places the High School building adjoining our Church property and right opposite to the main entrance into town. The Taluq Board has also loaned to us an acre of land across the road from this new site for an athletic field. Plans and estimates for a complete building have been prepared which will cost about Rs. 7,000. This, when finished, will place us in possession of a remarkably fine equipment, and the school faces the future with brighter prospects than ever before.

**Union Mission Training School, Rani Pettai.**

This year, upon request of the School Inspector, an Intermediate Class was introduced, dividing the Lower Elementary Class into two sections, Senior and Junior. This change called for a new teacher and, as no Christian man was available, a recently trained Brahmin had to be engaged for the vacancy. The number of the students during the year was thirty-seven; viz., four Higher Elementary, nine Lower Elementary Seniors and fourteen Lower Elementary Juniors. Last year's graduates, ten in number, appeared for the Government examination and passed without exception, some with distinction in several subjects, which speaks well for Headmaster David and his assistant teachers in charge. The annual Bible examination showed fair results. In addition to the regular Bible study in the class room, the students were given a change to teach Bible lessons in Sunday Schools and to preach the Gospel in the capacity of a Volunteer Preaching Band. The latter made it a duty to
attend the weekly market in our town to preach to the thousands who assemble there and to distribute or sell Bible portions and Christian literature. Sunday evenings, after service the same band carry the Gospel into the neighboring villages. Connected with the Union Mission School is a Model School with six Primary classes where the Training students spend part of their time in practical teaching. There were 100 pupils attending the schools during the year.

**THE INDUSTRIAL SCHOOL.**

It is evident that manual work is coming rapidly to the front in these days as an important part of the training that ought to be given to every boy and girl in every school. Though that ideal has not been actually realized, it is rapidly gaining ground, and we can see signs of its growing importance as part of the programme in the school work of the near future. Though late in coming, its arrival will find our Industrial School ready to meet it. And the foundation that has been laid in industrial work during the last eighteen years in Arni will prove a good one to build upon, in the new developments in this line.

Mr. Farrar writes as follows about the work: "The work of 1910 has been steady and progressive and it has been a year of quiet, contented, industrious labor on the part of all, maistries, workmen and pupils. I do not remember a year where a better spirit has prevailed among the boys, than has been apparent this year.

"The health of the boys in the Hostel has not been as good as in some years. An epidemic of mumps laid quite a number low, and some of the cases were quite severe. This was followed by several cases of measles, and there has been a good deal of fever due to colds. The lads have to work rather hard and the hours are long. Beginning the day at 6.30 A.M. with prayers on the verandah, they are in the shop at 7.30 and except for one and one-quarter hours at noon, they work till 5.30 and after that have two hours of night school from 7—9. It is no wonder that some of the little chaps fall asleep over their lessons. They are well
fed and most of them flourish well here. A few, however, who are naturally somewhat weak, have found it a bit severe. Seven of the lads were found below par in November when the physical examination of the school took place, and were sent to Punganur for recuperation, as some of them had tubercular tendencies.

"In the shop, work has gone on with spirit. The Cabinet-making department has turned out a goodly number of large orders as well as many smaller ones and has done some work that is better in quality that any we have undertaken in the past. Our engine and the machinery have been a great comfort on many occasions and have helped us greatly in getting work pushed along. We have begun work in carving in a small way and think we see a way to make it a profitable department in the future. The Tailoring class has been as popular as ever, and has done excellent work. The class is always full and the lads take a great interest in it. This year one of the boys passed the Government Technical Examination in dress making. The Blacksmithing and Rattan work have been carried on as usual, with the teacher in the former being also in charge of the oil engine. The old Rattan maistre, a Hindu, very sleepy, very jealous of his trade but very indispensable, was sent away and a Christian young man put in charge, who had managed to learn the trade in spite of the old teacher's close guard of his trade secrets, and he has succeeded in a few months in teaching more lads to weave rattan than learned under the old Aryan craftsman in a much longer time. In the drawing classes there has been the usual interest and several took the Government Technical Examination in November in that subject. The Technical Examinations in November, 1909, were carried on as usual, and every candidate in the trade tests passed. When conducting the examinations this year, we were allowed to have the Advanced grade test also held in Arni. This had never been allowed before; we were able to enter for this test five of our older boys and superintend their work in our own shop. A large number of our lads took the Technical Examinations this year in all the grades and classes, and in most cases did well, though the results will not be known till February.

"This is probably the last report of the school that will be
written from Arni. We trust that the end of next year will find us settled in Katpadi in our new quarters. By the generosity of many friends in U. S. A. and by the strenuous efforts of Rev. W. T. Scudder while on furlough the cost of moving and re-establishing the school has been assured, as well as a goodly sum for endowment. Our thanks are due to each and every one who has made this possible. We trust that the school is now entering upon a new period in its existence and that with the added facilities and in the new location, much more effectual and successful work than ever may be accomplished in this very important branch of educational effort."

The School for Missionaries' Children at Kodai Kanal.

This School is often termed "The Highclerc School" for the sake of brevity. Since September, 1909, Rev. H. J. Scudder has filled the office of Chairman of the School Committee of management which office carries with it the duties of Secretary, Treasurer and Manager of the School. The work during this year (1910) has been very heavy on account of a puzzling muddle in the accounts, and also because of the constant and voluminous correspondence of teachers for the institution. A principal from America was under appointment, but for certain reasons could not come. Providentially an acting principal, Mrs. E. Dora Allen, was secured for the year. Mrs. Allen conducted the School with great ability and enthusiasm and it goes without saying that the institution has had a most successful year. All the members of the staff, worked with great devotion and energy throughout the year and the results have been most satisfactory. The health of all has been excellent and the strength of the school has increased steadily month by month. When the second term ended on November 21st, there were twenty-five boarders and a number of day scholars. During the latter part of the year, eight children had been in attendance as boarders from the Canadian Presbyterian Mission of Central India, and we are glad to report that this Mission has requested its Board to participate in the support of the school by the contribution of $300 a year.
The outlook for 1911 is bright. The School will probably open in February, with thirty boarders, and this number will tax the accommodation to its utmost capacity. A new Dormitory Gymnasium Building is greatly needed and it is hoped it can be erected during 1911. Nearly Rs. 8,000 are in hand and appeals have been made for two or three thousand more, in order to make it possible to erect a thoroughly good building.

Strenuous efforts are being made to find a permanent principal for the School. A teacher for the Primary Department is also needed to take the place of Miss Carroll, whose connection with the School will cease at the end of April.

Miss Charlotte A. Brooks, B. A., will act as the principal from January, 1911, as Mrs. Allen, greatly to the regret of all, is unable to continue as the principal of the school. Miss Jean Ure who was formerly connected with the School will arrive from England in January, 1911, to become the housekeeper, and Miss Barter will act as an assistant teacher until some one arrives from America.

The School is meeting a great need and is a very great blessing to scores of children and parents. Its usefulness, influence and strength will steadily increase and the institution is commended to the generosity of all Christian friends.

WOMEN'S WORK.

At the close of the year, 1910, we, the women of the American Arcot Mission, pause for a survey of the work accomplished, and for a forward look toward the great untouched fields where just the help that we can give is so sorely needed. "So little done, so much to do," might appropriately be taken as our motto; and as we think of unrealized opportunities we dare not even affirm "we have done what we could." And yet we rejoice in the knowledge that through this year's work healing and enlightenment and uplift have come to many of our sisters. Surely life gives no gladder opportunity than that of bringing light to the dark places of earth and for the privilege that has been ours we offer hearty thanksgiving.
One of the good things that 1910 has brought us has been the knowledge that our new recruits, now serving their apprenticeship in the weary grind of language study, will so soon be equipped for full service. And that means that the long time desire of the women of the Arcot Mission will be fulfilled, and that we shall have some of our number free from the routine of necessary institutional work and able to come into closer touch with the poor lives of the women of town and distant village.

Another happy event of the year has been the visit of Miss O. H. Laurence, Secretary of the Women's Board, and of Miss M. M. Nash, one of its honorary Vice-Presidents. The presence of these friends among us is a promise of increased sympathy and intelligent understanding between the workers in the field and those who form the "home base." We are indeed grateful for their stay among us, and their unfailing interest and appreciation of all details of our work are a source of real encouragement to the workers.

As these two friends journey about from station to station, the thought occurs that others, less privileged, might also be glad of a tour, though but in imagination, through out little portion of the Indian continent.

Coming from the South, our first stop will be at the conservative, old Hindu town of Tindivanam. October 1st, Mrs. E. C. Scudder who had been in charge of the women's work, handed it over to Mrs. W. T. Scudder who had just arrived from furlough. Because of the serious illness of the former no definite report of work has been received, and in passing we can merely mention the two schools for Hindu girls, one in the town, and one miles away in historic Wandiwash. Besides this Bible women make daily visits to their Hindu sisters. Their senior, Mrs. Caroline Sawyer, is one of the landmarks of Tindivanam. Her unique personality, her zealous and ready speech, and her gift of song make her everywhere welcome, and her noble character gives weight to her words.
Of the medical work, Mrs. W. T. Scudder writes:

"Having arrived in our new-old station just before the rainy season no medical work was organized until the bright days came steadily. The work began with Christian patients. One day as I sat looking over the dispensary record, the thought came, the names represent no Hindu homes, and when I was here before I used to have work in the town. With the longing came the opportunity. Morning and afternoon bullock carts stood at the door. The patients were mostly Brahmins. Five different homes opened their doors almost simultaneously. Two tedious cases required daily visits for two or three weeks. One Brahmin woman was given up by native doctors and was certainly in a grave condition when, as an experiment, I was called. It was particularly gratifying that she was saved, as it secured an answer to prayer. The Christian women were gathered for their weekly meeting on the Bungalow verandah when I was hastily summoned from the meeting to the same case. I asked them to pray for the woman. The hypodermic injections, the use of which the native doctors know nothing about, were successful. Oh, that the patient as well as the woman who nursed her could be reached. The next time I go I shall take a Bible woman with me.

"A Mohammedan ‘doctor’ gave over a chronic disorder in his wife which had baffled his daily treatment. One day he and his wife wanted to know the method by which Christians kill a chicken. I answered that how we did that did not concern us so much as how we lived. We are told in the Bible that we must not sin. For services done they sent their eldest son with a dinner which he insisted on serving. There was a native Christian at our table and he waited on all, not permitting our servant to help. The medical statistics I trust do not speak all that has and will be accomplished, by ministering to the sick, but I like to think that the forty or fifty visits and the 190 treatments for the first eighteen days of December will be like a pebble thrown into the water, the circular waves started by which will go on reaching out and bring many souls into the glad life beyond."
The four Sunday Schools in Tindivanam are all in a healthy condition as a result of much effort. At half-past three every Sunday, with tracts and prizes and the stimulus of our presence, my husband and I have divided ourselves among the four schools in the town. The members responded to the treatment, and the Sunday before Christmas the large lawn near the High School was the scene of an interesting audience, a combination of the schools for younger Hindu and Mohammedan boys and Hindu girls. Our gramophone attracted men and women and all listened to the Christmas story. An English Sunday School class has been opened in the VI and V and IV Forms.

A railway journey to the northwest, followed by a seven mile drive, brings us to our next stopping place, Arni, the home for many years of our Boys’ Industrial School. But though in Arni our young brothers have the preëminence, yet the girls and women have not been left uncared for. Mrs. Farrar, who has been in charge, writes in substance:

“This year four schools besides the Industrial School have been under our charge, three for Hindu girls, and one for all classes, and in the whole, fair work has been done. Within the last few years Government has completely changed the method of study, and it has been difficult for old trained teachers to adapt themselves to the alterations. Many teachers are wives and mothers, with house and children to care for, and for them it is difficult to find time for reading and study along new lines. However they have tried and made progress, so that many of the lessons taught are illustrated by drawing, clay modeling, etc.

“One rival school has worked against us, but our school has held its own. One encouraging feature has been the increased attendance in the higher classes. Most Hindu girls are married at the age of ten or eleven, and are then kept at home to do housework. This year the two schools in Arni town have broken all past records with fourth standards of twelve and fifteen respectively.

“The School at Polur, seventeen miles away, was reopened in March. Each visit to it means an early rising at four o’clock
in the morning and a whole day's absence from home. Some opposition has been met with from Hindus who feared compulsory Christianity, but the gifts received at prize giving have done much to mitigate fears, and the school has bright prospects for the future.

"One encouraging feature in the Sunday Schools has been the tiny offerings of Hindu children. The amount gathered in has been used for clothing for people and also in a gift to the Bible Society."

Miss Hancock has come four times from Vellore to supervise the Zenana work. Of it she says:

"Because of the illness of the Bible woman in Arni there has been a little interruption in the work there, yet there has been a gain of eleven homes over last year, and the total number now visited by Manomany is forty-seven. With another Bible woman and a missionary who can give more time and thought to this work there than I am able to give, I feel sure that double the number of homes would open to us. I earnestly hope that this may be the case next year, and that Miss Rottschaefer may be given this work among the women of Arni and its villages.

"I have visited the homes four times the past year, and Miss Rottschaefer has visited them all twice. The pupils show careful and systematic teaching, and in several homes the women confess their belief in God, and refuse to worship idols.

"We believe that greater things than these will be wrought by His Spirit, and pray for more faith and courage to go on in this great work of leading others to know and love the one true God and Father of us all."

From Arni a cross-country drive of eighteen miles, with two revers to ford will bring you to Ranipettai—"Queenstown," as its name signifies, a station as sacred to the girl as Arni to the opposite sex. The place filled by the Industrial School at Arni, with its carpentry, tailoring and printing, is taken at Ranipettai by the Lace class, which gives needy girls and women the chance of
earning an honest livelihood among clean wholesome surroundings. Of its work Miss Scudder writes:

"We rejoice that all but one of the girls sent to the Dodd Tuberculosis Sanatorium last year have been restored to us.

"There has been no other serious illness in our little community of thirty young women and girls. Three are preparing for the Government Examination in Lace making. Two passed last year. Four young women have married during the year and these with many other young wives are able to help materially, in the finances of their houses, by the dainty lace they make, in hours that might otherwise be spent in idleness or foolish gossip. It is a pleasure to enter our bright cheery room and see the bobbins flying swiftly back and forth under skillful fingers. Three-fourths of the expenses of the school both for board and clothing and for materials are met by the sales of this dainty lace, chiefly through the efforts of our Secretary for India, Miss Van Nest. 'A friend' has given money for an additional room to be built, where mothers with children can be accommodated comfortably during work hours, instead of on the small sunny porch as now. We thank her most heartily for this coveted need.

"It has been a pleasure to see those who have been quarrelsome or unruly yield to heart to heart talks and show better conduct. We long to have this school a training school in the highest sense in the development of true womanhood."

In the Boarding School at Ranipettai Miss Van Doren reports a year of quiet uneventful progress.

"Good health has been the rule among the seventy boarders, who vary from tall girls of fifteen to the wee tots who trudge each morning to day school, armed with slate and pencil for their fray with that long-lived enemy, the Tamil alphabet.

"We have had but one serious illness—a sporadic but virulent case of enteric fever, which called home one of our sweetest and most Christ-like children. The witness of the school to her beautiful life was the one bright spot in our sorrow.

"There has been little change in the staff and school work has made normal progress. A gift from American friends enabled us to provide the school room with much-needed wall blackboards."
In addition to daily Bible lessons, weekly endeavor meetings, and regular church attendance, a dozen of the largest girls have come to the bungalow for occasional Sunday evening informal talks. I hope they may have been as helpful to the girls in correcting certain conditions as they have been to me in discovering them. We have taken up some of the temptations to which the Indian school girl is most liable, such as quarreling, untruthfulness, dishonesty, tale-bearing and impure speech. Matters have been frankly discussed, and together we have settled old disputes and made peace.

The thought of what these girls may become to home, school, and village makes us ask for your prayers that they may rise to the full height of opportunity.

For this year as well as those preceding, thanks are due to Mrs. Van Doren for her unfailing assistance in the Boarding Department, as well as for her work as a home-maker—a work that has made possible many other things that would otherwise be left undone.

The four Hindu Girls’ Schools have completed a successful year with advance in the number of pupils, and progress among teachers in the ability to handle new methods. For help in the latter, a Teachers’ Association has been carried on with monthly meetings faithfully attended. For this the headmaster of the Training School has given valuable help.

In Arcot the number on the rolls has risen to 130, and the school has been kept in excellent condition. The Sunday School work here has been especially pleasing, for the children have seemed to grasp not only the letter but much of the spirit of Christian teaching.

The Ranipettai school has again profited by the voluntary supervision of Mrs. M. D. Gnanamoni. Herself a matriculate, her faithful and loving care has been an inspiration to teachers and pupils alike. For prize giving she and the teachers together produced a Tamil version of the ‘Taming of the Shrew,’ which the Hindu children rendered exceedingly well.

At Wallajah the event of the year has been the beginning of the new building. After trying delays, the walls are at last
rising and in a few months we hope to be in our new quarters. A new headmaster took charge in July and is bringing enthusiasm to his task.

“At Kaveripak the closing of the rival school has so increased our strength that present quarters are totally insufficient. Land has been acquired. Who will be the donor of the new building we so much need?”

Miss M. K. Scudder writes of the Zenana work, “Six Bible women have been carrying it on in the four towns of this centre.” From their reports we may gather a few extracts.

“In Ranipettai itself Manomany teaches daily in eight or ten houses under her instruction, in each of which there are one or two pupils who can read and write. She says, ‘As soon as I enter a house, women both old and young will come from neighboring houses, and ask me many questions. One of these asked me not to teach the Bible or Veda to these caste girls as it is of no use to them. I then told her of the one God, who has given to His subjects the Bible whose central teaching is Jesus Christ the Saviour and by reading which we get the opportunity of hearing of God and Heaven. This I told her is the benefit we derive from studying the Bible.’ Manomany teaches in the women’s ward of the hospital in the afternoons and rejoices over the conversion and baptism of two women among the in-patients.”

Caroline has done faithful, excellent work in Wallajah, notwithstanding her great care and anxiety about her aged paralyzed mother who ‘went home’ in October. Sometimes pupils came to her house to meet me, a most unusual thing. It is a pleasure to hear her pupils recite lesson after lesson, learned since my previous visit, with scarcely any prompting on her part. She has many questions put to her, such as, “Why was Jesus born, and how do you know that He is holy?” to which the promise seems fulfilled that “it shall be given in that hour what ye shall speak!”

From Ranipettai we pass to Vellore, the old fortress of Mahratta kings, in point of size and location the metropolis of the Mission, and the centre of its institutional work. On the side of women’s
work, education is represented by Mrs. Cole's three flourishing schools for Hindu girls. Of them she writes:

"The year 1910 has been one of earnest but uneventful work. The schools have gone steadily forward from day to day; the teachers have been conscientious, earnest workers, and the children have been interested.

"Our teachers have attended the training class which has been held every Friday afternoon by the Supervisor of the Lower School, and which has been most beneficial, for there the teachers are trained to teach. One of them teaches a class of children in the presence of the rest of the staff, and together they try to find out how their work may be improved.

"We have been able, through Miss Van Nest's kindness, to buy more equipment for the work this year, so we feel that better and more efficient work can be done in the future.

"Bible, government, and promotion examinations have all been held with very satisfactory results. The Arasamaram school gives a record report of a Fourth Standard which began the year with twenty-two and closed it with eighteen pupils—a truly phenomenal record for this land of early marriages. The prize givings were held at the beginning of the year, when the beautiful dolls that our friends at home dress with so much care were given, one to each girl who passed her examination."

Mrs. Wyckoff gives us an interesting account of the "coeducational" department of the Theological Seminary, namely, the wives of students, who have been taking a regular course of study under her supervision and teaching. She says:

"Ten married women have been students the past year. To appreciate all that is implied in the above fact, one must also know that eight of these women are mothers and have had twenty-two children to care for among them, and that five of these twenty-two children have arrived during the past year, one, alas, staying but a few months to gladden the hearts of its parents. Two other women have had to be in hospital for serious illness, one having had weeks of suffering that was finally cured by an operation, after which it was felt she could not continue her studies for the present. Taking all these things into considera-
tion, we feel that the record of work done is good, and that the
courage of these women who have to be wives, mothers, house-
keepers, and pupils all in one is admirable.

“In arranging their studies for the past year, we aimed to give
them all two lessons a day—one in the morning and one in the
afternoon—choosing out of the curriculum such subjects as
we thought would be most suitable for them.

“The wives of the two Junior and two Senior members of the
Seminary were joined in January into one class, all four being
intelligent and mature women whom it was a pleasure to teach.
They studied Micah and a Companion to the Bible with the Senior
class under the Headmaster, while with the Juniors they took
up Sacred History with Dr. Wyckoff. This course pre-supposes
a knowledge of the mere facts of the Scripture History, but is
question and answer brings out deeper points of meaning, type
and symbol, and emphasizes the spiritual purpose running through
it all, and was much enjoyed by these women, one of whom
led the whole class in the final written examination in this
subject, getting 93 per cent. With me these four women began
the study of the Harmony of the Gospels; and though we did not
finish the course because of interruptions, both on their part and
on mine, yet it was a study that was blessed to us all.”

Vellore is also the centre of the most highly developed Zenana
work in the Mission. At present Miss Hancock is the only
lady who is able to give full time to evangelistic work, and results
show how much we miss in not being able to apply the same
method to other stations. Miss Hancock now employs nine Bible
Women—one in the hospital, six among Hindus, and two among
Muhammadans.

One incident of hospital work is the following:

“One morning, as I went from ward to ward to call the patients
to prayers, I passed the door of one of the private rooms and was
going in to call N. also to prayer. But I did not go in. She was
on her bed kneeling, her head in the pillow, and I thought she
might be in pain or distress of some kind, and that after prayers
I would go in and see her a minute. I did so and asked her what
was the trouble, as I saw her kneeling with her head down.
She said, ‘Oh, I was praying.’ I asked her to whom she was praying, and she said ‘to Jesus.’ When she first came to the hospital she was not always willing we should talk to her of Christ, and liked to argue and criticize all that we said. It is encouraging and delightful to see and feel the change in these dear women, after coming to the hospital and we long to have them know and experience God’s love and joy in their own hearts.”

Vellore has a large Muhammadan population which has been practically untouched by work for Hindus. Concerning it Miss Hancock says:

“For a long time another worker for Muhammadan homes has been needed and sought for, but one suitable for that work, one who would know both Tamil and Hindustani, could not be found. I am more than glad to say that since July a second Bible Woman has been at work here. We were fortunate in getting a woman of experience—one who has worked in the Y. W. C. A. of Calcutta, also in the Salvation Army. She knows English well, and Tamil and Hindustani. I have been much pleased and encouraged by her work as I have been with her, and also pleased at her reception by the Muhammadans. Altogether our work among Muhammadans is more and more encouraging.

“A little village street preaching has been done. Once a week three or four of the Bible Women and myself go to some surrounding villages. Ten villages have been visited this year, and we have had good audiences. But we pray for some fruit and not that we may have the glory, but that His Name may be honoured and magnified in this dark land where the seed has been sown for so many years.”

The Schell Memorial Hospital. In the Mary Taber Schell Hospital we find the crown of Vellore’s work for women, the combination of healing for body and soul, which was the very method of the Master. Throughout the year Dr. Ida Scudder has been in charge. She speaks gratefully of the help of her mother who “is still our ever-ready help, comforter, counsellor and home-maker.” Dr. Hart, whose coming
had been eagerly expected, was soon called to leave for the opening up of a new work. The past four months have been made easier by the help of Miss O’Neill, a graduate of Madras Medical College, who has been a wonderful help in every way. During Miss Houghton’s absence for language study Miss Hawley has been filling her position as Superintendent, training our nurses, giving regular and systematic lectures, and doing innumerable things for us all and for the Hospital, bringing it up to a much higher standard. We do not know how we can ever spare her. The nurses have all done excellent work this year. The first year girls all passed their examinations well. Some have graduated and gone to other fields of usefulness and we are pleased by the progress made by them all. Blind Mary Henry is still a comfort to us, and she spends much of her time doing evangelistic work among the in-patients.

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<th>Year</th>
<th>New Cases</th>
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<th>In-patients</th>
<th>Obstetrical</th>
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Statistics will show that the past year has been a record one in every line of treatment. The income has also been larger than ever, from fees, sale of medicines and room rents. Had we more private wards our total income would have been far larger as many of our wealthier friends realize how much better it is to have their sick ones here under constant supervision. Those from better homes naturally desire private wards and it has been hard to refuse them. Our great desire is to build six private rooms during the coming year, and for this purpose we will need financial aid both from friends in this country and at home.
The work in our four dispensaries, Vellore, Punganur, Gudiyattam and the wayside dispensaries has been intensely interesting and everywhere we know that women and children as well as many men are hearing of Christ and that many lives are being constantly uplifted by the influence of our Saviour’s love.

The numbers of new patients in Schell Dispensary increased amazingly during the first six months of the year in spite of my charging one anna (two cents) a day for every prescription.

The work done in the motor car on the roadside as well as in Gudiyattam has increased in interest. The motor always draws large crowds and the people begin to accept it and us as belonging to them. One night as we were passing through a village very distant from Gudiyattam some boys threw stones at us. Wishing to make an example of them we stopped and sent for the police. A crowd gathered as we waited and after a time a voice came to us out of the darkness saying “Who threw stones at this motor car? Do you not know that every Wednesday the Doctor goes out in the car taking medicines with her and gives them to any one who is sick or needs help? She is our friend and it is a shame that anyone should throw stones.” It amazed us to hear this testimony so far away. On one of my weekly trips I noticed large numbers of children with sore eyes. I persuaded a few to have drops put into them but many refused. That night as we were returning by the same road, I saw a man standing waving his arms frantically. We stopped and found over thirty with sore eyes waiting to be treated. It was funny to see them line up and wait to have their turn. The following week we found that the news of the magic medicine had gone far and wide and the headmen of different villages were waiting with bottles.

We visit all villages within ten miles in the morning, spend the day in Gudiyattam and visit the remaining villages near our road in the afternoon. At the end of one of the hottest, most strenuous days in May, we had passed our last village. I felt I had seen all the sufferers I could bear that day and was glad to settle back in the motor and rest as we sped homeward. I had just expressed my belief that the day’s work was over, when we saw a man making his way across the fields and beckoning
to us. His hand was in a sling and we knew he needed help, so the car was stopped. As he came up we saw it was an effort for him to walk, and he sat down by us, a forlorn picture. He had a fearfully infected hand and arm swollen to the shoulder with high fever and intense suffering. There was but one thing to do to save that hand and possibly that life, and choosing a spot by the roadside for my operating table we set to work. My chauffeur, to whom I had to entrust the chloroform, had no idea where to find the pulse even. I gave him a short lesson and carbolized my instruments and operated on the worst hand I have ever seen. After all was over and I watched the man go away, I wondered if I would see him again for I had grave doubts about him, but he made a splendid recovery and was so grateful he promised a bag of rice to the hospital and I believe he will give it to us.

Perhaps of all of our cases the child mothers have appealed to us most strongly and we have had many of them this year. Little girls who should be playing with their toys brought to us in a sad way and we have been told that they were mothers. Some have been only twelve and they have been made happy when given a doll to play with. Our hearts yearn over them and we long for the time to come when there will be no more child-marriages in India.

Lying to the north of Vellore we find the town of Chittoor prettily situated among its hills. Girls who have finished their primary course at Ranipettai proceed to Chittoor for further study. Of the Boarding School Mrs. Beattie writes: "We have never before enjoyed so much space nor had such bright well-ventilated rooms. This has been our first year in our enlarged building and no doubt that is one reason for the good health and harmony that have prevailed during the year. A good many changes have taken place in the teaching staff. Our new Head Mistress, Miss Mary Sarguner, B. A., had to leave on account of ill health after some months of very efficient service. She was a girl of remarkable ability, an example of what Indian Christian womanhood can attain to. After the Convocation in Madras when she
obtained her degree we persuaded her to appear in her cap and gown which she reluctantly donned. She was as modest and simple as she was gifted and we greatly regretted her going. Mary's sister, Miss Siromani Sarguner, who has been our standby for so many years, became Head Mistress after her sister left. She keeps up the high standard of work required and we value the wholesome influence she exerts over the girls quite as much as we do her conscientious and faithful service. The results of the annual examination and the Bible examination are just to hand. The pupils have maintained their good reputation in the Bible examination and two in each class gained prizes.

This year the Normal Training class has been smaller than it has been for years. Of the seven students who formed the class in the beginning of the year two found the studies too hard for them. We began the year with a new headmaster who has devoted himself most faithfully to his work. The students, too, have worked hard and in the recent Bible examination they did well. Last year's students made another excellent record, every one being successful in the examination. One hundred per cent. of passes means steady, persevering work on the part of both students and teachers. The headmaster has superintended the garden work while the students have studied the growth of vegetables, grains and flowers. Next year's class will have the advantage of better equipment in the way of apparatus and reference books for the library. The Julia Barnes Pfanstiehl legacy will be a great boon to this institution.

In the Gridley Hindu Girls' School at the beginning of the year a good number of pupils gave promise of continuing their studies in the I Form. But as in former years they have one by one "become too old to attend school" and have gradually left us. But though their school days are over, quite a number of them become pupils of the Bible women and when she takes me to a new house it is pleasant to find that very frequently the new pupil is an old school girl. The written Bible examination for the higher classes gave very good results. The girls very readily buy the Bible stories and Scripture portions required for studying the Bible lessons. The Sunday School has been kept up with a good attendance.
The Church Elementary School maintains its large numbers of pupils and its efficiency. There are 124 pupils on the roll, with a daily attendance of between eighty and ninety. The headmaster seems to have the faculty of attracting young people, for a fine class of sixteen boys and girls who are reading in the 4th Standard attend the school with remarkable regularity. A good many of the pupils are Muhammadan boys. There are also some caste boys and girls, Christians and Panchamas in attendance. In the recent Bible examination some Muhammadan and Hindu boys gained high marks.

The Zenana work of the station always hangs as a weight on my heart for I realize that in Chittoor with its population of about 15,000, the field is wide and the laborourers very few, and that this branch of work is not getting the attention it should have. Our one Zenana worker, Mrs. Eunice Martyn, does the best she can but she has more houses and more pupils than she can do justice to. Her visits to the same house are necessarily wide apart and the same good cannot be done that might be accomplished by more frequent visits and consecutive instruction. It is a comfort to think that next year the Zenana work will receive more personal supervision and more attention for Miss Te Winkel will be ready to give part of her time to it. During the past year I have endeavoured to go with Eunice once a week to the houses. One thing that has struck me in those visits has been the number of young unmarried women who are receiving instruction—not mere girls but well developed young women apparently from eighteen to twenty years of age. It has been a surprise to find so many young women of that age still unmarried, for, as a rule, all Hindu girls are provided with husbands while they are mere children.

Further up in the hills lies the border town **Palmaner.** of Palmaner, the "half-way" house of the Tamil and Telugu countries. The year 1910 has seen there not only the passing on of one of the Fathers in Israel, but also the quiet heroism of the living on whom has fallen the mantle of the worker who has gone. Miss J. C. Scud-
der writes: "The year has thrown upon our pathway many lights and also its deepest shadows. Weakness, weariness, sickness, distress of mind and body, and death and sorrow have been our portion, and have all done their work; but we are by no means discouraged and our outlook is one of bright hope. The small band of Christians here, many of whom hardly know how or where to earn their daily morsel, and have suffered from hunger and want of clothing, have steadily and without wavering sought the way of eternal life. There is very little absenting from either the Church services or the prayer meeting, until it has been a cause of wonderment to us. They have given out of their meagre store, willingly and cheerfully to the Pastor's aid, Dorcas, and Bible Societies, and seventeen of them, adults and children, were baptized on the eleventh of September. It was a memorable day. The former pastor of the Church, Rev. E. Tavamani, was present, Rev. H. J. Scudder came over from Punganur to help, and the aged missionary, who had been suffering from a stroke of paralysis and therefore was unable to attend the services for some time, was there on that day to witness the receiving of these into the fold of Christ. Our heads were bowed in heartfelt thanksgiving to the Lord of the Harvest. As Christian work advances the people are bound to become more thrifty and intelligent. Best of all, the children have been aroused to work for Christ. Their own small society of C. E. is well organized, well attended and well conducted. Early in the year three members of this society came bringing their Sunday School cards for which they always receive a picture or story book for themselves, and requested that they might be given a Lyric book in common to be used to sing the Gospel among their heathen neighbours. And this they have kept up as a part of their C. E. work. The effect of this, combined with the efforts of one or two of the members has resulted in a number of families expressing their desire to join the company of Christians and turn from their vain superstitions to serve the living God.

"Surely the footsteps of the Master are among us, and we feel strongly that the good work taking place should not only be not disturbed, but should be encouraged by every possible means. 56
And we pray that the Lord may send the right persons here to lead, guide and direct them.

“The women have been industrious and have made from a sort of grass or river reed more than twenty baskets and trays, and have sold some of them.

“On October 17th the aged missionary passed on to enter his Master’s service in a higher sphere, and we have lost a father, a friend and companion, a guide and counsellor, an example and inspiration. But our God who has promised always to be with us is with us still, and able to make all grace abound toward us. To Him be the glory.

“The two schools have gone on as usual. We cannot say they have increased but they have at least held their own. The Boys’ Primary School teacher, Mr. A. Jacob, who has been here for many years, is indefatigable in his efforts to promote the welfare of the school. He is certainly a mainstay in all directions. The Bible examination has just taken place and of the number presented only three or four failed to pass.

“The Zenana teacher left us at the close of last year and we have not been able to find any one to fill her place. But Charlotte Paul has continued with her work as Bible reader and has visited the various houses in the station 1,605 times and had 6,548 hearers. In order not to lose the hold on former pupils she has visited and read to the women, whom the Zenana teacher taught last year. The women are willing to hear, and a great work can be done in this place if only we had the laborers. God grant they may be found before long.”

Beyond the borders, in the real Telugu country, we find our baby station, Punganur. As the youngest in the Arcot family, it is with peculiar interest and pride that we point to its beginnings, which extend through all the three departments of educational, evangelistic, and medical works.

Of the Hindu Girls’ School, Mrs. H. J. Scudder writes: It has quite recovered from the effects of a rival school’s being started; and we close the year with 102 pupils on the roll.
The Sunday school held for these Hindu girls is one of the delightful spots of work to the manager. From forty-five to sixty girls come regularly, and their bright, responsive faces, and appreciation of all that is done for them is a real joy. We have a superintendent and two teachers, and the hour from 4 to 5 Sunday p. m. is full of interest to us all. The Brahman head-mistress attends regularly too, enjoying the singing, and distributing the text-cards at the close of the session.

In the houses of older women the Christian workers in Punganur are striving to give something of the same privilege which the little girls secure in their school.

Two Bible women have been at work through the year, one in the Hindu homes, the other among the Muhammadans. Altogether, we have about forty-five homes in Punganur where regular systematic teaching of the Bible and of Jesus, the Saviour of the world, is given week by week. I have greatly enjoyed my visits with the Bible women this year, and seem to have grown better acquainted with the Hindu and Muhammadan women and girls, to whose homes I am always made cordially welcome.

The thought has sometimes come to me "Why do not these people object to our coming to teach Jesus Christ in their homes?" Can it be utter indifference? Or do they feel their religion is so impregnable that nothing we can say can touch it? Or down deep in their hearts do they believe our teaching is true, and our Jesus to be the Saviour of the world? God grant that this last may be the true solution of the mystery.

For the medical work our hearts were gladdened by the generous gift of $1,500 from Rev. Arthur H. Allen, in June last, to build and equip a new dispensary. This new building is to bear the name of the Mary Isabel Allen Dispensary, and will, we believe, be a beautiful and lasting memorial to the one whose name it keeps in our heart and thought. In the meantime the mission of healing goes on in the little ill-lighted room where Nurse Agnes prescribes, and the Bible woman teaches the Great Physician. Surely He who has shown His servants how to heal bodily ills will grant His all-healing power to sin-sick souls.
The number of patients steadily increases, the total for the first nine months of this year being 5,581, and ten in-patients having been taken in a small room on the mission compound.

We can echo Mrs. Scudder’s closing words of hopefulness: “Pungamur is isolated; we are so few to battle against the mighty walls of heathenism. But it is the mighty power of God in which we trust. ‘We have God’s own promise and that cannot fail.’”

But before leaving Punganur we must not fail to notice one other institution whose helping hand reaches out to the farthest bounds of our Mission territory, the Dodd Tuberculosis Sanitarium, which now contains forty-two patients. Something of its history and of the reasons for its establishment are given by Doctor Hart whose timely return from furlough has provided much needed supervision for this work:

“Two years ago we were alarmed at finding that tuberculosis had so strongly taken hold upon our people. We doctors had seen its rapid increase in the Indian community at large, through our dispensaries, and as our patients are largely the shut-in women, who sleep in stuffy, small rooms into which the sun can seldom look, we knew the disease must be making rapid progress. We have also known that Mission agents were, from time to time, dying of the disease, including a pastor, catechists, other helpers, their wives and children and our house servants. But up to two years ago we had seen it in scattered instances and not noting their increasing frequency we forgot that these people have almost a total ignorance of, or indifference to, the laws of health and life in general, and of germs in particular, and were generously infecting the homes where they went, scattering the disease and giving birth to delicate predisposed children. This year’s examination of our Christian Boarding Schools showed that out of about 400 pupils between the ages of eight and eighteen thirty-eight children were well started with the disease, fifteen more were in the earlier stage and many more, though predisposed and somewhat ‘delicate,’ were all under the same régime with strong, healthy boys and girls, plodding away for the inevitable examinations.

“Owing to the generosity of Miss Dodd, the Dodd Sanitarium has been reopened and the thirty-eight school children, two Bible
women and two mission family servants, are there; this number is overtaxing our resources and consequently is being carried on in a very imperfect way, but even so, it is doing much good; we can do nothing for the others, except that the school buildings have been and are being improved.

"Examination of the histories of those who are in the Sanitarium elicits a sure knowledge of home and school infection of a wide nature. Ought we not to use every effort possible to help those who are undertaking the fight to protect the young boys and girls, who, if they live to grow up, must be strong in mind and soul and body to carry on a self-governing church in India?"

To the North, our "outpost of empire," lies Madanapalle. Madanapalle, inseparably connected in the minds of all who know it with the life and death of its founder and father and friend, Dr. Jacob Chamberlain. Its need and wish for many years is now being fulfilled as it sees the rising walls of the Mary Lott Lyles Hospital for women and children. Of the need Mrs. L. B. Chamberlain writes:

"One of our best men had suffered great pain and anxiety because of a wound that for three or four months refused to heal. "By enforcing strict cleanliness, quiet and simple treatment, it was soon well, and from that time mothers have brought babies, and all those ailing in any way have come to me. A severe drain has been made upon my small stock of medicines and bandages. "When I was asked to prescribe for tiny babies, to treat sore eyes, and to dress festering wounds, I felt completely at sea, but necessity and experience are teachers in medicine as well as in other walks of life, and I am glad to say that I have, at least, done no harm. Never before have we realized so keenly the need of a Mission Hospital; we have not even a fund with which to buy medicines, nor even a trained nurse to administer and advise. It can be imagined with what anticipation we, as well as the Hindus, watch the work now begun on the Hospital across the way. What a blessing it will be to the people in this
field, now dependant for all medicine and treatment upon the poorly equipped Government institution, called by courtesy, a Hospital."

Besides these medical labors, Mrs. Chamberlain's report gives an interesting insight into the various, untabulated, yet taxing, demands made upon the wife of a station missionary, ranging all the way from the Sunday afternoon meetings of the boys and girls of the intermediate C. E. Society, to the needs of the old men and women who call her mother.

Miss Drury takes just pride in her Boarding School for Telugu girls. She says of it:

"The many changes in staff and in matrons during the past year have fortunately not greatly interfered with the steady routine of work which is so essential to progress in study and in the management of a home.

"One especially pleasing thing about the staff was the presence of three of our own girls who had studied in the school and then had their normal training in Madras. The two newly trained teachers who began work this year stood first in their class in the Presidency Training School and their work is of high quality.

"The older girls have regularly attended the Saturday morning prayer meetings and we try to make this hour a spiritual help for the coming week. The girls are very much like those at home with the same hopes and desires and the same feelings. It has been a pleasure to see many of them fight against their besetting sins and subdue them on many occasions. If they can learn that their one source of strength lies with Him who 'was tempted in all points like as we are, yet without sin,' the Christian Boarding School will not have failed in its purpose.

"In the Madanapalle Hindu Girls' School the number on the roll has been over seventy and the work has been regularly carried on. The attendance at the School and at the Sunday School has been well maintained, and so these girls have been instructed in the way and have learned of Jesus, the one Saviour from sin. They can all tell about Him, and we hope they have also learned to acknowledge Him in their hearts and lives."

Miss Drury sends a cheering report of the influence of the life and works of her Bible women.
Of Elizabeth she says: "The Hindu women show their love for her in many ways, and when she was ill with fever they came very often to her house, saying how much they missed her visits and asking what they could do to help her. Milcah was here about eight months and worked entirely in the five villages of cultivators just on the borders of Madanapalle and she has succeeded in gaining their ear for her message as few can. Her zeal, courage, mental ability and fine character made her respected by men as well as by women, and often she had as many of one sex as the other to listen to her preaching and arguments. The people in one village seemed especially receptive and evidently she made them think about Christ and His claims as never before, for she has high hopes of three families leading the way for the others to come to the religion of Jesus, so earnest are they in their inquiries. She has made a deep impression on the people visited and we pray that it will bear the fruit which is promised."

So ends our little journey to the stations of the Arcot Mission—ends with the conviction that "there remaineth very much land to be possessed." In the thick of the fight for its possession we have these words of cheer:

"Keep a brave spirit and never despair,
Hope brings you messages through the keen air,
Good is victorious—God everywhere.
Grand are the battles which you have to fight.
Be not down hearted, but valiant for right.
Hope and press forward, your face to the light."