LIFE AND WORK

AMONG

THE TAMILS

IN THE

MADURA DISTRICT;

SOUTH INDIA,

1904.

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The Pastor.
AMONG THE TAMILS.

1904.

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I

SPIRITUAL FORCES.

Once a year the gods grow weary of good works for trickymankind, and in the month of September retire from thefield of their providential operations to the contemplation of theirown virtues. Steeped in the bliss of self-regard they becomeunconscious of doings upon earth; and mankind are left to theministry of the evil spirits that hover ever near this scene ofsuffering and of want. Why a demon should desire to return toearth in the form of a hapless woman must ever remain a mystery,butt rue it is that, when the moon is in the twenty-fifth mansion,and the month of dreams has come, the women of Madurabecome the prey of these disembodied evil ones who linger nearthe scene of their earthly woes.

The heavy sky hangs close all day, and as the shadowslengthen, the mutter of the drum, and the long-drawn cries ofthe pipe fill the sultry air with weird wails as of despairing souls.The gods look down with stony faces upon the sorrows of theirfollowers. The cavernous temple halls give back but creepingshadows for every flash of torch and smoking lamp. Themadness of hell is here as the surging crowd sways about thewoman possessed of demons. The clash of cymbal and the blastof trumpet cannot drown the roar of human voices, but a woman'spiercing shriek rises high above it. The triple-thonged Margosa lashis laid across her bare shoulders, and the demon within herconjured to whirl her about until the long black hair lies levelon the air. The perfume of the sacred incense mingles with the
black smoke of flaring torch in sickening waves. Potent charms pass from hand to hand, while the wild song of the men tells out the tale that five demons possess the frail body of the shrieking woman in the midst.

At last she begins to whirl, and as she sits on the stone floor she is swayed about in unbroken circle as by some demon power. The heavy mass of black hair sweeps the ground, until, as faster and faster she is thrown about, it lies its straight length from the whirling head. But the demons will not speak, and the lash falls with a sharp hiss upon quivering shoulders while she whirls on, and on, and on—yes, for ten black nights of madness and of hell. Then the gods awake, and the triumphant demons flee away—not cast out, but awaiting the return of the moon when the gods shall dream again, and the cries of tortured women fill the air.

After the great fast night, and after the weaver had worshipped his loom, the goldsmith his files, the blacksmith his anvil, and the school-boy his books, down in the South Gate a little woman threaded her way with quick and nervous step through the thronging crowds of the narrow bazaar. She stooped under a small door-way, and passed through the front room to the court beyond, where the women were. She stood and gazed in silence upon the fair woman who leaned listlessly against the stone pillar. When at last she broke the silence, her voice was full of sadness and reproach. "O Gnânambál! you, who know your Bible and who believe in Jesus Christ!" The sad eyes turned full upon the reproachful teacher for a moment, then fell in shame, while in trembling tones she said: "There was no demon, for I believe in Jesus Christ; but—they dragged me there!"

As the teacher opened the Bible she recalled to mind the missionary's visit but a few weeks before, and how this sad woman had poured into her ears a tale of incessant pain and suffering, and how the men and women standing by had promised to bring the sufferer to the mission hospital. But the time of the demons came—and "what can incessant pain be but the work of the demons! Quick! let us take her to the temple
and cast them out! Ah! now that we think, her aunt died of just such a pain and her spirit has taken possession of her, and her elder sister, who threw herself into the tank—her evil spirit too has come back to work mischief!” And the tragical death of three others rise to memory, and Gnânambâl, possessed of five demons, is dragged to the temple to be cured of her pain by ten days of madness under the cruel lash.

The Bible-women turned the sacred page and read “The accuser of our brethren is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony,” and there in the little court of the women rose again the prayer for the speedy coming of “the power and the Kingdom of our God, and the authority of His Christ.”

About ten miles from Madura is a village where the gods slumber long; for there, near the tomb of some man of village fame, an ascetic, bedaubed with holy ashes and adorned with sacred beads, sits week by week to receive the exorcists who bring every Friday the excited crowds of demon-possessed women. There, beside the tomb, is repeated the scene of the whirling heads, the flying hair, the wild cries and shouts—and the lash.

The women only are possessed, but the devils here are all male, and the ash-besmeared exorcists are men. Not long since, a group of missionaries stood by and witnessed the sickening scene. One of them addressed the chief exorcist, and asked if he could cast out the devil of falsehood from the men. The man replied “How can that be done! That devil is in us all!”

While this sad scene was going on, the missionaries withdrew to a little wayside house where were gathering the scattered Christians of the region—the lonely ones holding fast their profession in the midst of spiritual hosts of wickedness. There were also the children of the mission school, little bare-backed brownies, who conned their lessons for the missionary visitors, and were given permission to withdraw if they wished, while the communion was celebrated. But the children, bearing on their foreheads the marks of their parent’s gods, had brought
tight clasped in their hands, an offering for the God of the Christians, and begged to stay. Before the table of the Lord was uncovered, there stood up the young bride of a “forest-guard” to confess Christ; and while the whirling devil-dancers across the fields were shouting the names of their terrible ones, this little company of Christians sang praises to the blessed name of Him who is mighty to save.

The mission school was there years ago. One night the missionary in Madura was roused at midnight by a call at his window. He found a group of lads who had tramped in from this village school to seek a place where they might live for Christ. Their leader is to-day the honored pastor of a Christian church; but the wild exorcist by the village tomb is his own close relative. Had it not been for the grace of God, the Christian pastor might have stood that day in the month of dreams singing his wild songs to his demon gods.

Praise God! there is a spiritual force at work in Madura, set to oppose the hosts of darkness until the power and the kingdom of God are come.
II

A TOUR OF DISCOVERY

Old friends of the work of this Mission will, doubtless, know just where in the world of the East lie the rice-fields, the palm-groves, the hill and plain of the Madura country. But we hope that some new friends will read our message of the Kingdom and for their sake we make our tour of discovery.

Everybody knows that, away down on the south-east end of the map of India, a great big toe sticks out into the water. Very few of our friends have ever had a chance to walk all the way around that toe and watch the wild surf dashing over the rocks on one side, and to look into the peaceful depths of the quiet waters on the other. Very few have seen the bridge the monkeys built, nor the scene of Rama’s return with his rescued bride. Fewer still have witnessed the great procession of the pilgrims who, day by day through all the weary years, turn their faces toward the sacred shrine where the waters meet.

A few of our friends have found their way straight up from the south to Madura City. The railway does us this good turn sometimes, in the days when balmy breezes gently stir into life the shimmering fields of “unnamed green,” and the traveller says that India is a paradise; but then the missionary knows what the cry is that rings out on the night air, as the people are mown down by disease as grass under the cutter’s scythe.

Madura City is the centre from which to start on our tour of discovery. Half an hour by rail to the south will bring us to Tirumangalam, the headquarters of the station of that name. The empty mission bungalow, and the lonely look of the Christian people on the compound, tell the story of the depleted missionary force. The station stretches to the west, far away into the hills, and in its mud hamlets and scattered towns are 285,000 needy human beings to be ministered to—by the missionary who isn’t there? No, but by 49 Indian Christian workers who are manfully holding their own in their scattered outposts. 2,313 Christians are the reward of their labours, and their crown of rejoicing.
But where is the missionary? Another hour by rail lands us in a neat little wayside station, where a small cart, drawn by a lean and ever-diminishing pony may be procured; or a larger cart drawn by two bullocks, with the famous humps which will remind us of our school-days when we learned to spell zebu. If there has been a recent heavy rain, it will take a good bit of bumping and ploughing to get over the road, but when the sun smiles on us, less than three hours will bring us to Aruppukottai, ten miles south-east, where lives the missionary who has these two parishes to think of, pray for, and labour in. Aruppukottai has 240,000 souls, giving a grand total of 525,000 people for one missionary to be responsible for. What could this one man do without the pastors, evangelists and teachers scattered through the country? Of these there is a little company of 112 sprinkled about at remote distances, shut in and shut off when the rains come. Were only the 4,262 Christians in question, 112 workers, representing the spiritual, educational and social influences at work for the good of the community, were all too few; when, therefore, the whole country stretching south-east to the sea is thought of, is it any wonder that the missionary counts his forces with bitter regret?

The journey back, 25 miles by country cart with refractory bullocks, will cause us to bless the inventors of railways, and we shall rejoice in the lightning-like speed of twenty miles an hour of the South India local which bears us away three stations to the north. The inevitable bullock-cart awaits us. As we descend from the train, swarms of monkeys in the banyan trees and on the roof of the station, or even at the low windows of the train to receive fruit from the travellers within, will add something of interest to the view; but everywhere the greater swarms of human beings in their vivid costumes, the life and movement of the human throng, will hold the attention of the stranger to the scene. Not even far out on the banyan-shaded roads through the countryside can we escape the crowd, but all the twelve miles due west to Battalagundu we may gather an audience at a moment's call on the high road. The mission compound is directly on the highway, but as we turn into
the path leading to the bungalow, no hospitable door opens to receive us, for the station has no resident missionary. We travel by night to escape the sun. The gleam of a lantern in the darkness comes from the pastor's house near the church. We do not stay to find the 40 workers among 146,000 people, any more than we would hunt for a needle in a haystack by lamplight, but after a word of inquiry concerning the children in the school, we pass out to the road again and travel on at a bullock's jog-trot for sixteen miles more towards the looming mountains in the west, till we reach Periakulam. There, in this village at the foot of the mountain wall, lives the man who is the superintendent of the work in the great station stretching away down the valley between the foot-hills, of the work upon the heights at Kodaikanal, and of the station of Battalagundu in the absence of its missionary. His parish of Periakulam alone gives him 320,000 people to think of, and some of the mountain villages where the preachers go are remote and difficult of access. It is cause of thankfulness that 73 Indian workers are scattered down that valley, but were the number doubled they would be all too few to minister to the Christians alone, not to speak of the Hindu community, for the former number 3,567 in 41 congregations.

Coming back over the same road to the railway we go one hour further north to Dimdigul. A drive of ten minutes from the station brings us to the large mission compound, where a modest group of buildings contain the schools for girls and boys. The dispensary building across the road reminds us of the medical work, now closed, carried on for faithful years, by the good doctor who has passed away. 320,000 human beings call for the ministry of the missionary and 67 fellow-workers.

We must resort again to the jolting bullock-cart to reach Palani, a night's travel to the north-west from Dimdigul. In the morning we find ourselves over behind the mountains on the other side of which lies Periakulam. There, in loneliness and isolation, the missionary works in a difficult field with 35 teachers and catechists to direct. It is a place of sacred pilgrimage, and sometimes the problems seem as hard as the towering rock to
which the pilgrims come. 710 Christians are giving their witness among a population of 215,000.

Back in Madura again, 18 miles by perilous pony-cart bring us to Melur, the land of the robbers and of desperate missionary problems. A fair country, a friendly people who would'nt mind robbing you for the fun of it, an inviting field, a small church and a force of 34 workers. Many changes in the missionary force, many changes, therefore, of plan, keep Melur at the beginnings of things. The missionary there now, new to the work, looks forward with hopefulness, and with a parish of 340,000 souls, he has his hands full.

Thirty miles on the pilgrimage route south-west of Madura lies Manamadura. There we find two missionaries, for a wonder, and are glad to think that when one has to be at home to look after the Industrial School, the Boarding School and the Orphanage, the other one may be out with the 62 pastors and catechists, teachers and evangelists among the 380,000 people who await their ministrations.

Now for a look at Madura City in the centre of all this! To the tourist, the great temple, the palace, and the drives are the objects of interest. The true Christian heart will rejoice to see the schools flourishing, as it were under the eaves of the temple towers, and the simple Christian homes under the shadow of the stately palace. Four churches, in the four quarters of the city, a high school and college for men, a high school for Christian young women, girls' schools, boys' schools, all testify that a current of fresh Christian life is flowing through the arteries of this ancient town; while a visit to Pasumalai, three miles away, where 600 students attend the various schools, and where the press is sending out a thousand-tongued gospel message, will help the thoughtful mind to realize that Christian truth has sent its roots deep downward, and is bearing gracious fruit upward.
A group of Robbers near Pasumalal.
(The children of these men are in the Mission School.)
III

PLANS OF WORK.

DIVERSITY IN UNITY.

A Mission must have laws for its government like any other republic. The public assembly of our democracy sits for the consideration of business three times a year, and the churches send their chosen pastors to represent them in the councils of the mission. This year, as usual from four to nine days were necessary for discussion of the questions on the docket. In January and September, the whole mission met in Madura, and in May some days of the rest-time at Kodaikanal were spent in this way.

Numerous committees are necessary for the on-going of the work as a whole. A finance committee; committees on buildings; on the apportionment of subjects for study by all the mission agents; committees for examining in these subjects; a Bible Union which organizes the Bible study in boarding schools; a committee on education, inspecting and reporting upon all our special educational institutions; a committee on comity, considering the union of our churches with those of neighbouring missions; a committee on literature, to further larger plans for the good of the Christian community in all the Tamil country; a committee to investigate and present a digest of the intricate Indian marriage laws for the guidance of all the Tamil missions—these, and a score of others, brought up their reports.

A consideration of all the questions that arise at these meetings would reveal the fact that the work of the mission is no longer the simple ideal of preaching under the palm-trees to a curious crowd, but has to do with the founding and building of a spiritual kingdom. The Christians have stepped but a little way out of their past. They have not the perspective of history and experience to enable them to establish without aid
their own religious and civil institutions. The Missionary is
called upon to thoughtfully take account of the trend of life in
the whole community, to carefully and tactfully guide it in new
paths of social and church life, and to understand the socio-
logical and civic conditions so well as to work intelligently for
the ideal of right relations in every detail. Hence the mission
meetings are oftentimes of strain and stress in the tenseness of
care and responsibility that belong to decisions to be made.
These decisions often greatly increase the labours of the
missionaries by giving to each man and woman work far
beyond the horizon of his or her own special department, and
for the benefit of the community as a whole, or even affecting
the united plans of a dozen different missions.

The meeting once over, the workers hasten back to their field
to put into operation the principles laid down in general dis-
cussion. These principles are definite enough to secure unity
of purpose, and our organization is elastic enough to permit of
the play of individual differences. This may be illustrated by
what the missionaries say of the plans they have worked upon
this year.

The size of the stations, the wearisome burden of a mass of
petty details and claims which have to be sifted at the cost of
much time, and often of regrettable mistakes, necessitate much
thought as to the best method of facilitating business. The
conditions at Manamadura permit of a more elaborate organiza-
tion for this purpose than in some other stations. The location
of two missionary families there makes it possible to divide the
responsibilities between them, and not only between themselves
but with the pastors of the station as well. An advisory com-
mittee is formed of the pastor and two catechists from each
pastorate. To this committee are reported for consideration all
matters that seem to require investigation or action. All petitions
for redress, for increase of pay, or other changes of conditions
are first passed upon by this committee. Its recommenda-
tions are then brought to the station committee composed
of the four missionaries and the two pastors. The latter
being also members of the advisory committee are able to tell
how it has reached its conclusions and are thus enabled to support its recommendations.

This plan has been in operation for three years, and has worked well both in developing a sense of responsibility in the pastors and catechists, and in weeding out a great many needless and trivial matters of detail. The sum that is annually allotted for building and repairs is put at the disposal of the advisory committee, and they fix the amount that each congregation ought to give to supplement the mission appropriation. The sums thus secured from the people for building and repairing their churches, prayer-houses, and school houses are much larger and more easily raised than by the former method, and thus the principle of self-support is extended beyond the matter of securing the support of the pastor only.

The missionary in charge of Aruppukottai and Tirumangalam says: "The plan upon which these two stations has been worked was that of my predecessors, which I saw no reason for changing when I was placed in charge. In Aruppukottai Station a section of country 30 miles long by 20 broad is divided into four equal parts, each part having a pastor and eight or ten catechists and teachers. As the villages in which there are Christians number 118, and as we have but 35 catechists, an endeavour is made to place a man in an important centre from which he visits several congregations in the villages around. He, of course, gives most of his attention to the congregation at the centre, but endeavours to preach in each of the other congregations under his charge once a week. During the month the catechist spends several days in preaching in the many villages which lie within walking distance of his home, and in his monthly report will mention the number of meetings held among the Hindus, as well as his ordinary and regular work among the Christians. We find that it is difficult for them to go alone and face the crowds of unsympathizing and often hostile Hindus, and remembering our Lord's example of sending His disciples forth two by two, an effort
is made to have the catechists of neighbouring villages meet and go together on their preaching tours. Some of our men are most faithful in this line of work, and many a convert who is now rejoicing in the light, and who came out from Hinduism at the time of the visit of the missionary or pastor, is really the result of this quiet persistent work of the catechist or teacher."

The missionary at Periakulam says: "My plan is to show others what they can do, and how they can do it in the Master's spirit. When it comes to details, I mean to leave them as largely as possible to the wisdom or unwisdom of the individual worker. In many ways they are wiser than I am, and whether wiser or not, they can often accomplish more with their own method, than they could with an imitation method, borrowed from me. What I should accomplish, or what I should become, if I had to exchange places with them and live their life in the midst of the conditions which surround them, is a thought which helps me to be charitable to their faults, and inspires me to show them what I may of the life of the Spirit. I would rather bear with their failures than fall into the relationship of autocrat and master. I plan to see as much as I can of the men and women at their work and in their place, but it is not possible to do as much in this direction as it would be if the field were smaller. I have visited in several of the pastorates, and in as many of the congregations as I could reach during the year, and have been pleased with what I have seen of the work and the spirit of the workers. Such visiting is an excellent way of learning much about the people which is of deep interest and is often the opportunity for a closer personal acquaintance."

The two statements above illustrate the endeavours of the missionary in varying methods to put responsibility upon the people themselves, while at the same time guiding, counselling and visiting as fully and as often as his ever-increasing administrative and clerical work permits him to do.

Individual and differing gifts for service have found abundant room for the fullest exercise. In Dindigul great emphasis has
been laid upon evangelistic work, and the people urged to immediate decision with happy results, as shown by the returns from that station. In Palani, work for children is dear to the missionary's heart. The teacher and the educationist find abundant scope in our schools and college, manual skill has been exercised in our industrial work; engineering ability in the buildings erected during the year, while the spiritual gift of pastor is ever called into use as the missionaries meet the people in church, and tent, or by the wayside with their message of help and blessing.
IV

"ALL SORTS AND CONDITIONS OF MEN."

THE COMMUNITY AND THE CONGREGATIONS GATHERED THEREFROM.

The mind loses itself in bewilderment as it wanders through the labyrinth of Hindu castes enumerated in the Government Census returns. Few simple statements of fact or of custom can be made of the people as a whole. The life of the East must be seen and experienced to be understood. In one compact District 2,534,000 human beings divide themselves into more than a hundred castes, and contain within themselves all the extremes of life and custom that the imagination can compass. The great panorama of vivid life in the streets of the city defies description. An hour in the temple halls reveals the undercurrent of religious life sweeping theunresisting people out of their reckonings. We are everywhere thrown against the solid impact of ancient custom. We meet to-day the Kuravan who carries his basket house on his head, and to-morrow the princely owner of ancestral halls. We know the religious beggar who rings his sacred bell from door to door, and we know the money-lending Chetties, wealthy lords of finance. We may not confine our work to one class, but must give out our message to all. Even the "wild men" of the hills have been sought out, and the reports of the itinerating bands give us glimpses of strange ways which spring from strange ideas.

Mr. Jeffery, the leader of one preaching band, says: "I came upon a village this year where guards were posted about the outskirts, so that no one from the outside could enter. I learned that it was the week of the 'blood worship.' In former times a human victim was offered to the god. It is doubtful
if, in these days, under the eye of the English Government, a human life is actually taken annually to make the offering, but the god still demands human blood, and so a man is selected with great secrecy, his veins are opened, and his blood spilled upon the idol.

This village is on the hills, and while I was camping there in my tent, a tiger was coming nightly and killing off their cattle. A dozen animals had already been killed; so the villagers turned out night after night in bands and scoured the hill tops, but could not find the beast.

Near this village, dwelling in caves of the mountains are communities of 'wild men,' probably the remnants of aboriginal tribes. These people are unclad, and live on roots and wild honey. When the caste people had hunted and failed to find the tiger, they decided that the tiger was not a tiger at all, but one of these wild men who had the magic power to turn himself into a tiger and back into a man again at will. They all joined and raided a community of these wild men, but the cattle-killing still continued till they actually shot the real tiger."

The oldest and foundation method of a mission is that of the evangelist, and this primal method must continue to the end, a necessary and efficient means of getting at the masses. The station tents have been in constant use during the year. The catechists, who are the unordained preachers of the mission, do the work of an evangelist, and the aggregate number of those who have heard their message rises to 162,314. Twelve evangelists, specially set apart for the work, bring in reports of 112,126 more. The evangelistic work of the Bible-women adds 169,729. The technical name of the mission for this preaching work is "The Itinerary."

This work in all our stations is well illustrated by the following description given by Mr. Jeffery: "In part, the old indifference of the Hindus seems to be breaking away, and an eagerness to be identified with the Christians seems to be springing up. Yet the old expression 'Like pouring water on a duck's back' well describes what often seems to be the result of our work. The duck seems to thoroughly enjoy the cupful of
water, but the water rolls away and the duck is as dry as ever. So it is, too often, with the Hindu. He will give assent to the teaching with the greatest show of approval, and then get up and go right on in his old life of sin, without conceiving the idea that he should mould his own conduct by the truth which he has just approved. I often stand in amazement and am oppressed with discouragement at this characteristic of the Hindu mind.

During the year 1903 there was quite a movement towards Christianity in this station (Dindigul). The work of this year has been modelled so as to make the most of that movement. A catechist or teacher is sent to a village where there is hope of securing converts. He spends several months in preparing the way, and then I go with a small band of helpers and hold a meeting for a week in that village. The effort is made to overcome the characteristic procrastination of the Hindus and get them to make immediate decision for Christ. 'What you say is good;' 'It is true;' 'We will get the chief men together and consider becoming Christians;' 'We will all be Christians by and by.' These are the sayings we meet with in many villages, and the villagers soon get into the habit of dismissing truth in this way, and although they may have good intentions they fail to reach a decision. Even the workers are baffled by their answers, and they too form the habit of saying in reply 'That is right. Think the matter over and make your decision,' and then the matter drops.

We pitched our tent at a village prepared as above, and began our meetings. On the third night we were all delighted when eight heads of families rose in the after-meeting and publicly stated their determination to give up their idols and receive and worship Jesus only.

The next day the workers came in from their house to house visitation and said 'The people all show a good mind. They promise to consider the matter, and we have every hope that some day the whole village will come over to Christianity.

But I said 'We are come now to receive them into the Christian fold. Let us do it now. If God could give us eight
families why should He not give us all the rest of the village?'
And, falling upon our knees, we prayed till we had faith to
believe God would. And that night all the rest of the village
did come over, in all 70 persons.

In another village we were told that some leading men were
willing to become Christians. But we said 'If a few leading
men have this desire, why should not the whole village be
brought at once into the light?' So the catechists were sent
into the village, and all day long visited from house to house.
In the afternoon they came to me to the tent rejoicing, saying
that every household without exception had accepted Christ.
On Sunday morning the whole village, men, women and
children, joined in procession, and playing their quaint wild
music, came to the tent-meeting with garlands of flowers, and
sang and danced before the Lord as they gave their names
in Christian fellowship."

What of the community thus gathered out of the great
composite mass of humanity about us? Our statistical tables
show that there are 352 congregations scattered over the
District, and that Christians are to be found in 511 villages.
This community is also composite. We find all classes and
conditions of men, from the despised Pariah to the Brahmin,
from the priestly classes through all the gradations of merchant,
weaver, and artizan classes to the out-caste sweepers and temple
drummers.

The Madras Census Commissioner says that Christian con-
verts are recruited almost entirely from the lowest classes of
Hindus, who have little to lose in forsaking the creed of their
fathers, and that, so far from anticipating the general conversion
of the population expected in certain quarters, there is reason
to believe that the rate of increase will slowly decline as the
limit is approached of those to whom the advantages of
espousing Christianity appeal.

While not stopping to take exception to this statement on
Biblical grounds, we would say that Tirumangalam station is
certainly an exception to his statement of facts, for out of the
2,313 Christians, 568 only are from the three lowest castes
or from that class known more properly as out-castes. Many of these Christians from the higher castes have lost much and suffered much for their profession of Christianity. Some were rich as Hindus, but are poor men to-day because they became Christians. Further than this, the preachers and teachers of this station find a far greater interest in Christianity, more desire to hear the Gospel, and a more ready acceptance of the truth among the high castes than among the low.

In regard to Aruppukottai Station, the Commissioner’s statement is quite true, for fully 3,000 of the 4,662 Christians are from the lowest castes. But the thought never occurred to the workers of this station that, after all the out-castes have embraced Christianity, the work of evangelization would cease on account of lack of material; and if the thought had arisen, the presence of several congregations of high-caste people in this station would have been a sufficient answer.

Thus the message is being given to high and low alike, in tent and village prayer-house, on the highway and in the seclusion of the inner court. That the spoken word avails, let the following “true story” of the year 1904 testify:—

“One in whom the Divine impelling has wrought changes of spirit had been for years a most devoted worshipper of Siva, and on one occasion some years ago, carried a kāvadi, the symbol of a votive pledge, to the shrine of Siva at Suruli. Having prepared the gayly decorated and tinselled kāvadi, and accompanied by a crowd of those who like himself were to go on the pilgrimage, he set out for the shrine. Smearèd with ashes consecrated by the local priest, and carrying beside the kāvadi a bell surmounted by an image of the Nandi or sacred bull of Siva, and a rattan wand which had been brought to him from the same sacred shrine toward which his face was set, and with a supply of holy ashes and a sacred emblem tied up in a little bag, he bore the kāvadi on his shoulder, ringing the consecrated bell, while his followers danced along the way beside him, with Sivite songs and shouts of Govinda! Govinda! Govinda! As they passed through village after village the yellow cloth was spread upon the ground to receive the kāvadi, and while the
The Robbers' God.

A Kavadi Bearer.
followers shouted Govinda! Govinda! the simple village-folk placed their offerings within it.

Two days were spent in the journey before they saw the shrine in the far distance, but when at last their eyes caught the gleam of it, their pace became a run and their songs and shouts louder as they rushed forward to the sacred place. The shrine is in a deep narrow valley at the foot of the hills, and a waterfall dashes itself in spray upon a great flat rock upon which is the impress of the feet of the god. The narrow opening near by into a cavern, the Kailāsam gate through which no man has ever entered and returned, the faithful say, adds mystic terror to the spot. Here and there upon the steep hillside above are the tiny huts of Siva’s devotees and at the opening of the valley stands the shrine of the god. Arriving at the sacred spot the excited pilgrim and his followers place the kāvadi at the feet of Siva, make deposit of their offerings to the god, and bathe in the holy waters of the stream. All the long night hours their voices swell the volume of song from the thousands who wildly chant the praises of Siva. On the morrow, they climb the hillside to seek the blessing of the holy hermits, and on the third day they return as they came with shouts of Govinda! Govinda! The kāvadi is set aside to tarnish and grow dim, while the bell and the wand and bag of ashes remain as mementoes of a pilgrimage long to be remembered.

Years go by. One day the pilgrim comes into touch with a Christian preacher, and, as the acquaintance grows into friendly intimacy, and intimacy into insight, there comes a day when the story of the Man bearing a Cross makes an impress upon the man who bore the kāvadi, and the scene of the pilgrimage of the One comes into contrast with the pilgrimage to Suruli. The impress deepens till it takes the form of vision—and the vision remains. With much of ignorance, but with something of clear apprehension, and conscious of a dawning strangely bright with gladness and hope, the man of the kāvadi sets out on another pilgrimage, and turns his eyes and his steps toward the Man who bore the Cross. The gay tinsel kāvadi has fallen from esteem; the bell, the rattan wand, and the little bag of
sacred ashes were given to the missionary, that they might no longer remind him of what they had once meant to him. In the little prayer-house down the valley he stood in the midst of gathered disciples and in simplicity and sincerity gave testimony of the vision and of the purpose that had come to stay; while the mountains above bore silent witness to the changed ideals wrought by the tender might of an everlasting love.”
V

FELLOW-SERVANTS

WITH THEE AND WITH THY BRETHREN THAT HOLD THE TESTIMONY OF JESUS.

The duty that presses first and hardest upon the missionary is also his greatest privilege—that of ministering to the spiritual and intellectual needs of his fellow-workers. Dr. Tracy voices the conviction of all when he says: "The one great need is for men who will live before the people a life that is changed in its ideals. Schools are good, and preaching is good, yet neither the one nor the other makes the direct appeal that a patient, self-sacrificing, high-idealized life will make. The number of these is increasing with the years, and such lives never fail to produce the desired result."

Mr. Chandler says that "much of the fruit we gather is due to our faithful, patient catechists. They are the mainstay of all the work of the pastors and missionaries. They live among the people; teach them the Bible; guide them in the practical application of it to their daily life of toil and suffering; represent them before their Hindu countrymen especially in times of strife and persecution; lead them in their worship; illustrate by their own example what Christian living and service are; and often teach the school where the children are educated to something better than their parents ever knew. It is the catechists who form the itinerating bands that go from village to village, with a small tent for shelter, preaching the Gospel in regions where no Christians are to be found."

Mr. Jeffery adds: "We often feel the need of native leaders of ability—men who can and will assume large responsibilities. The quality of the workers is doubtless rising, and they will gradually grow in ability to lead; but no people on earth can surpass some of them in faithfulness."
One catechist was sent for evangelistic work into the frontier. The Hindus did not want Christianity, and they threatened again and again to stab the catechist. He told me of these threats, but added ‘I am willing to give my life for Jesus. I will still preach there and show my love for Him;’ and he has kept right on till he has won two whole villages for Christ.”

These mission workers during 1904 have been of three sorts—the Catechists, in number 139; the School-teachers, 376 in number; and the Bible-women, who are but 87.

The catechist often does the work of a teacher, the school-master that of a catechist, and the Bible-woman is both teacher and preacher to the women. The pastors lend their influence to aid and direct, while the missionary feels that nothing should be spared in effort for the spiritual uplift of this band of workers.

The station forces gather at the end of the month at their station centre. They come often a two days' journey, some in carts, some tramping the distance, bringing their little supplies or but a bundle of bedding. They camp down in the mission compound or take shelter in the homes of Christians near by. Two days are spent in study, in meetings, in prayer. The following is one list of things that fill the time—a prayer-meeting, a sermon, study of the lessons for the annual examinations, a teacher's guild, a station Christian Endeavour union meeting; essays and discussions, reports of work done; study of some lyric and practice in singing; a review of current events, study of some historical topic, discussion of the finance of the station; and occasionally, addresses by visitors. This heavy programme is, in some stations, as in Periaikulam, followed by street preaching in the town in the twilight hours.

The mission as a whole shares in this good work for its agents. An annual Prize Examination was conducted in July. The subjects were Church History and the Epistle to the Ephesians. Of the 9 prize-winners, 7 were women; and of Rs.75 in prizes, Rs.54 were awarded to them. This was a very gratifying result to those who had been teaching the women, and, we hope, will prove a stimulus to all.

Another potent influence for good is the great meeting held
in September, when as many as possible gather from all parts of the mission at Madura. We have no building large enough to hold the people who come together at this time, and are annually faced by the problem of how to seat 2,000 in a space meant for 800.

The following programme will repay some attention on the part of those interested to know what the mission has accomplished. It has been recently said that the mission agents are themselves results. Reminded of this, we think that the reader will see that the ability to make and carry out such a programme argues that the results have been good.

**AMERICAN MADURA MISSION.**

**SEPTEMBER MEETING, 1904.**

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**PASTORS' MEETING.**

**TUESDAY 6TH, 2-30 P.M.**

1. Prayer Meeting. ... Rev. M. Nallatambi.
5. Closing Business.

**WEDNESDAY 7TH.**

**YOUNG PEOPLE’S DAY.**

*Chairman* :—President of C. E. Union.

Service of Song and Prayer ... Chairman.
Responses from Stations ... Dr. J. P. Jones.
Report of the Year's Progress By the Secretary.
Song and Prayer.
Kindergarten Methods in C. E. Miss Chandler.
Methods for doing Work ... Rev. F. E. Jeffery.
Song.
C. E. Exercises :—
1. David the Brave Lad ... Aruppukottai C. E. Society.
2. The Captive Maiden ... Capron Hall Do.
A Word from the Travelling Secretary.
Closing Exercises.
SEPTEMBER MEETING—(continued).

WEDNESDAY 7TH—(continued).

Business Session.
Sunday School Programme by Committee.
Discussion—Success obtained.
Difficulties in the Way ... Rev. M. S. Thirithuvathason
PROCESSION. In charge of Rev. J. J. Banninga and
               Rev. J. X. Miller.
Concert ... ... ... Rev. W. W. Wallace.
(Separate Programme)

THURSDAY 8TH.

N. E. S. JUBILEE DAY.

Chairman:—President of the Society.

Devotional Exercises.
Address of President.
Work of the Society during the
   past 50 years. ... ... Rev. Y. S. Taylor.
Expression on behalf of Churches
   aided by the Society. ... Rev. S. Isaac.
Prayer and Praise. ... ... Mr. V. Santiagu.
The Jubilee Outlook. ... ... Mr. M. Solomon.
Address by Delegates from other
   Evangelical Societies.
Communion Service. ... ... Dr. Tracy.
Business Session.
Consecration Meeting... ... Rev. Y. J. Taylor.
Women’s Meeting, Indiana Hall.
   Subject—The Women of the
   Gospels ... ... ... Miss Quickenden.

FRIDAY 9TH.

CONVENTION DAY.

SUBJECT:—Christ our Example in His Relations
to different Classes.

Chairman:—Rev. J. J. Banninga.

Sermon. ... ... ... Dr. L. R. Scudder.
Christ in the Home. ... Mr. Arthur Paul.
Prayer.
September Meeting—(continued).

Friday 9th—(continued).

Christ in relation to women ... Miss Swift.
Prayer.
Christ in relation to the
Synagogue and the Church. ... Rev. P. Asirvatham.
Christ and the Twelve. ... Dr. Jones.
Christ among the Common
People. ... ... Dr. Scudder.
Christ and His Enemies. ... Rev. P Thomas.
Christ and the Authorities. ... Rev. J. C. Perkins.
Close of Session.
Consecration Meeting.
Subject—Christ the Saviour of all. Dr. Scudder.

Saturday 10th.

Madura Church Union.
Women's Prayer Meeting, Indiana Hall.
Widows' Aid Society.

Dr. Jones says:—"The wonder is not that the village people are not better Christians, but that they can remain Christians in any sense when so surrounded by the thousand debasing influences of a gross heathenism. The same thing is true of our agents who are living and working in the remote villages. There is absolutely nothing which tends to elevate or to support and purify a soul; but there are a thousand distinct influences which conspire to deaden the heart and palsy the arm of the Christian worker. I know of no one in South India to-day who needs more the sympathy and earnest prayers of God's people than the village Christian worker.

Dr. Jones is making strenuous effort to fit these men for their responsibilities by his work in

The Theological Seminary.

He says: "I know of hardly anything more congenial or satisfying than the work of preparing men in India for the highest service of the Master. It at the same time taxes the energies and inspires the soul.
Owing to my recent absence on furlough, there are only two classes in the Institution at present. But from the present the classes will be, as formerly, three in number. In addition to these, we took in at the beginning of the current year a special class of men of lower grade of education than those of our regular classes. These will receive training for two years in more elementary studies on lines more in consonance with their education and ability.

The regular class received at the beginning of the year numbers only three members, and is the smallest in the history of the Seminary since I took charge of it. This is discouraging since a class was omitted only two years ago. This fact reveals two conditions which are not reassuring. In the first place, it is evident that the mission stations do not have men enough to send to the Seminary for training for the higher service. Some might be spared, if only other workers could be found to occupy the posts which they would vacate. In the second place, it does not promise well for the future. Considering the number of agents that the mission now employs, and the natural depletion of the same by death and other natural causes, no fewer than nine men should go out every year from the Seminary, in order to keep up our force even at its present strength, not to say anything of the development it should have to correspond to the growth of the community.

I understand that the same situation exists in all the neighbouring missions. In view of this and other facts an effort is now being made to unite the Tamil Theological Seminaries of the two South India Missions of the London Missionary Society, and our own. Obstacles naturally arise to the scheme, and I am not sure that, desirable though it seem, it will be possible of realization at an early date. The chief objection lies in the fact that the men would be trained at a long distance from their own home and mission influences—a thing liable to create in them dissatisfaction with their old ties and connections. I trust that, notwithstanding this, a way of realizing some kind of union in this important work may yet be found. In the meanwhile, the solution of the problem of the thorough
equipment by our mission of a well-trained spiritual agency seems almost as remote as ever; and I believe that the mission has no more important duty than that of hastening the day, by all means in its power when it shall enjoy a strong and adequate force of Indian workers.

The teaching staff has been the same as in former years. All have done faithful and efficient work, and their care for the well-being and progress of the students has been unremitting.

One feature of the work has been a course of 14 lectures given by members of the mission on the general subject "The Christian Worker." Various aspects of the subject were taken up and enforced in such a way as to leave a deep and lasting impression upon the students. Other addresses were given from time to time by visiting friends, and thus much aid was rendered us in the work of preparing them for their future service. We are deeply grateful to all who have assisted us in this way.

The studies of the year have been practically the same as in former years, text-books having been changed in only two cases. The English study conducted by Mrs. Jones was on slightly different lines. All the classes were united in a study of Astronomy, an arrangement made only once in three years. Training on the violin has been continued; but the progress made in this department is not satisfactory.

The students have enjoyed considerable opportunity during the year in village and street-preaching. At the beginning of the year we all went into camp for a couple of weeks' itineracy in the remotest northern part of our mission field, a region where the Gospel has been very seldom proclaimed. It was a delight to meet so many people in those parts who seem eager to hear the Good News, and nothing but cordial receptivity met us in all the villages. This successful itineracy ended sadly for the workers. The water drunk in a cholera-infested town brought the fell disease into our company. Five were attacked and one man died.

Since then three other itineracies have been conducted by teachers and students. More than 300 villages were visited,
and the Gospel was preached to 18,285 souls. This practical work among the people is a great blessing to student preacher and people alike.

During a recent Hindu festival in a neighbouring temple, when thousands of people were hourly passing our compound, we improved the time by preaching in three parties on the roadside to the surging crowds, and had attentive audience to our message from more than 2,000 Hindus; and we distributed and sold to them more than a thousand Bible portions, tracts, and handbills. Thus we cast the seed upon the waters, and await in prayer the result in the enlightening and quickening of souls.

As only one student was leaving the Seminary this year, our graduating exercises were not as full as in former years.

In closing the year's work, I am glad to believe that hard work has been done by students and teachers alike and that the results of these labours will be gathered in a nobler service rendered during future years."

The following account of one man's work, given by the missionary in Palani, illustrates what we have a right to expect as the result of the effort put forth in many ways for the benefit of the workers as we have described above.

"The work of a man who loves souls and puts forth all his energies to save them is vastly different from that of a man who does the actual duties required of him in a perfunctory way. I think of one man who is a true lover of souls, and he inspires all the workers round about him. He is both teacher and catechist, and whatsoever he does prospers, because his delight is in the law of the Lord. Three of the high-caste boys in his school have been baptized and received into the church this year; and through the earnest work of one of these boys another former student of the school and a frequenter there has decided for Christ and has begun to give his testimony before Hindus. The school itself is a centre of light, and nobody comes there who does not feel its power.

A Hindu—a blind man—came to the notice of the teacher, and he gave some medicine that partially restored the man's sight; but he gave also the Gospel for his spiritual blindness
and the blind has come to see in reality, and has renounced everything for Christ. The young men who were converted in that school go out with their teacher to preach in the streets of the village and give their testimony with increasing courage. The teacher spends a part of every week in the villages, and his work is having effect. He asked me to put a new convert from the shoemaker caste to work on a very small wage in a village where a number of families of that caste had come over. His thought was that, as there was no money to support a catechist, this man might hold the people, and work in the surrounding villages. This plan has worked well, for though the young man knows very little and can give little more than his testimony, the congregation in that village not only has held its own, but goes on increasing, and the people have built the walls of a place of worship for which I have supplied a roof. Through all that region the influence of the workers is felt, and one by one, families are turning to the Saviour.”
VI

THE CHURCH AND ITS PASTORS.

A CHURCH native to the soil, rooted deep in the life of the land, sending upward its shoots and branches, multiplying itself and giving forth its gracious fruit for the healing of the nations—such is the ideal end of our labours.

Three hundred and fifty-two congregations are to be found in the District, but these we distinguish from the churches-proper. Of the latter we count but 38 in our tables, and not all of these consist of a single body of Christians living in one place, but may cover a wide area and include the Christians of a number of places who combine to meet the expenses of the pastorate. The area allotted to one pastor for superintendence and the congregations and schools located therein, constitute what we mean by the term Pastorate. The aim of the mission is that the churches should be self-supporting, and that they should manage their own affairs, attend to their own buildings, and develop their own plans as it pleases themselves. The missionary stands ever ready to render any aid that may be called for in the way of counsel, and the relation of the mission to these churches is that of co-operation.

A tour among the churches would give us much of interest as to the Christian life of the District.

From Madura we have the following:—"In the city, church affairs are managed largely by the pastors and church committees. A number of intelligent laymen are annually elected by the churches to serve on committees, and these render very efficient help. The missionary feels that the responsibility must rest upon the church members through the committees they elect, and though usually present at committee meetings, refrains from voting. The pastors are always most cordial in welcoming the assistance of the missionary, but the conduct of the services is entirely in their own hands. The four pastors, the
evangelist and two of the school-mistresses are supported without
drawing on the funds of the mission.

Three of the churches have members in the villages from two
to fourteen miles away. By their connection with the city
churches, these village people receive the regular ministrations
of the pastors, and realize that they are an essential part of the
Christian community, as they could not when left by themselves.
For they number less than one-fifth of the 1,576 Christians, and
are scattered about in more than 30 villages.

Hitherto the Christians of the city have been organized
into four churches; and the scattered congregations of the
villages have constituted a fifth called the Station Church.
By uniting the latter with the North Gate Church, a new
and strong organization has been effected which we now
call the North Union Church.

Rev. G. P Tangam was ordained over the North Union
Church in July. His grandfather Rev. C. Willam, ordained in
1858, the first pastor of this station, was among the members of
the ordaining council. The ordination ceremonies were held in
the East Gate Church before a large and interested gathering,
among whom were a number of Hindus. The right hand of
fellowship was given by Pastor Asirvatham, who touchingly
alluded to the fact that they two were boys together when the
Christian school was taught by Tangam's father and when
Asirvatham had attended the school, a little Hindu lad; that he
was converted in that school, and had grown up under the care
of Tangam's father after having been cast out by his own father
and mother and relatives. And now the son of idolators was
welcoming into the ranks of the Christian ministry, the son and
grandson of Christian workers."

Rev. Y S. Taylor, the pastor of the East Gate Church, says:
"When the Girls' School was transferred, it was feared that the
East Church would not be able to support a pastor; but when
the year's accounts were closed it was found that we had a good
balance in our treasury. The members of the church have re-
responded well to calls made upon them, both in meeting the
expenses and in work. The societies have been well kept up,
we have had aid in learning to sing, and the young men have done much preaching work; a number of Sunday schools have been conducted, and we have been blessed in receiving remarkable answers to prayer."

Rev. James Rowland, of the West Gate Church, writes: "Our membership has increased from 286 to 310 this year, and new converts give evidence of reality. It has been encouraging to see the better attendance at Sunday services and other meetings. The women have been greatly interested in church work, and our Women's Societies are in a flourishing condition. The Sunday School has done better than last year. The Bible woman and a day school are maintained by the church. The King's Daughters carry on a Sunday school of their own. All these are satisfactory."

From Dindigul we have the following:—"Of the 4 churches, only one has a pastor. During the year we have had a gain of 359 adherents, so that our present Christian community numbers 2,517 persons, or one Christian to every 127 of the population. This is the largest annual increase the station has ever known. The membership in the four churches is 719, an increase of 122 for the year. The contributions have increased from Rs.904 in 1903 to Rs.1,059 in 1904. So we rejoice in the good results of the year's work, and the more so as the results seem to be but the beginning of a still greater blessing during the coming year."

Rev. A. Savarimuthtu, of the Dindigul West Church, says: "I am glad to report special spiritual growth among the workers as well as among the Christians, and a good addition to the fold from without. New arrangements have been made to finance the church. Revival meetings held during the year in certain villages of my pastorate with the kind help of other pastors have been a means of great blessing. Special work has been done for the hill-tribes who are in utter darkness in every way, and about 100 of these have become Christians. We are trying to educate as many of their children as possible. While the C. E. Societies started last year are growing, new societies are being started in some of the congregations. We are encouraged in the work and expect to reap more."
Concerning Tirumangalam and Aruppukottai, we have the following from the missionary in charge:—"Our churches, as a whole, are not exerting the influence they should; but individual Christians here and there are bearing a bright testimony for Christ and are affecting the community. In one village there is a man, who before his conversion was a robber, but is now known for miles around for his changed life and integrity. When the charge is made to the preachers on the itineracy in the vicinity of this man's village ‘Oh, you Christians do just as we do, there is but little difference, they have only to mention this man's name to receive the reply, 'Yes, he is a good man, he is different from us!'"

Recently, after a visit to a small congregation where the Christians were all well to do, but greatly lacking in spirituality, I went to visit a village where lives a Christian widow, the only Christian in the place. She had built a little mud-and-thatched church, measuring about 8 by 10 feet, with the roof supported by three walls, and the fourth wall built up only a few feet, thus leaving space to admit light and air. The place was neatly whitewashed and scrupulously clean. It was the rainy season, and as the road to her village was over rivers and through tanks, it was not a time to expect a visit from the missionary; yet all was neat and ready for any visitor. Presently the congregation came in; that is, the widow and her two sons came in and seated themselves upon the floor. The missionary sat on a little mud elevation which might be called the pulpit platform, and the services were conducted.

The woman had a bright, happy face, and seemed to have a real hold on Christ. She repeated accurately the 12th chapter of Romans, two long chapters in Hebrews, and several Psalms; and showed by her after conversation that she was a child of God in the fullest sense of the word. I was astonished, and said to her ‘You cannot read, you are in the midst of a heathen people, where did you get all this knowledge of Scripture?’ She said in answer ‘Sir, I was married here twelve years ago, and went to live with my husband in Bodinaikanur. There the pastor taught me these things, and I became a Christian. After my
husband died, now seven years ago, I came back to this, my native village, and have lived here ever since.

The visit to the worldly congregation had saddened me, but as I left this little mud church and this true Christian, I took courage and thanked God, for I saw that the seed is bearing fruit, though we are not always permitted to see it, and that the soul of the woman was worth all the trouble, prayer and pains that the Bodinaikanur pastor had put upon it.

Rev. M. Eames, of the church in Kamuthi, Aruppukottai station, tells us that there have been 36 additions there during the year, 27 of whom are converts from heathenism. One man was famous among the people for his singing in theatrical pieces. Now that he has become a Christian, he is using his talents to preach the Gospel by song, and as he sings leads on the people to sing with him, over and over again, the Story of the Cross.

Mr. Perkins gives us the following instance of church building on the part of a single Christian of the above pastorate: "While the Deputation were here, Dr. Barton, in an address, made the remark that he would rather see one small church built by the Christians themselves, than a dozen churches built with the help of the American Board." That remark sank deep into the heart of a Christian who had come from a village twenty miles away to hear what the Deputation would have to say. He left the meeting vowing that he would build the Lord a church in his village. He told no one at the time of his vow, but commenced to prepare for its fulfilment. Some six months ago, and two years or so after the meeting at which the vow was made, word came to me that he had taken down the mud-and-thatch church of Mettipatti without my order, with the intention of having a brick church built there. I knew nothing of his vow and thought it was only an attempt to force me to help build a brick church. So a letter was written him telling him he had no right to pull down mission buildings without the permission of the missionary or pastor, and that it was impossible to give him the slightest monetary help this year.

A polite reply came back stating that no help was asked,
that he had made a vow to build a brick-and-tiled church for the Lord, and that two years had passed and he had done nothing; and that as he was an elderly man, he was afraid he would die without fulfilling his vow, and had therefore taken down the old mud church, and that the stone foundation of the new church was laid.

I was still sceptical, for the experience was altogether unique, as I had never known of any individual who had built an entire church at his own expense; and it was expected that when the church was partially finished, the work would be stopped and an appeal made for help. But in the reports of the catechist at the monthly meeting, progress was noted and no request for assistance was made. In one month the report was, the foundation and half the walls are finished—in another month, the walls are finished and the windows and doors are fixed—in another, the roof is on.

Later I went to the village, and with delight and astonishment, held a meeting in a pretty little brick-and-tiled church, in which the American Board had not placed a dollar. I felt it my duty to make a public apology to the donor for my lack of confidence, and did so, much to his embarrassment."

Dr. Jones sends from Pasumalai the following account of the death of Rev. Albert Barnes:—"For about 60 years Mr. Barnes had been identified with the life of the Institutions here and with the community. Almost from the very founding of Pasumalai he had been its pastor until failing health and old age led to his retirement a few years ago. During his retirement his health has slowly declined, and his mind, which was perhaps the best that has ever been trained in this mission, suffered gradual eclipse until death in mercy closed the scene. His career was, in many respects, the most useful and distinguished among those of the sons of this mission. Two memorial services were held to commemorate this life which had many lessons of importance to Indian Christians, and which his brethren highly extolled, both for its strength and beauty."

The church at Pasumalai is the College Church and min-
isters to the needs of the students, the teachers and their families, and the community which gathers around the Institution. Rev. F. Kingsbury is the pastor, and his report of the year's work is as follows:—"Another year of opportunity has come and gone. We feel that there can be no doubt that the Pasumalai church has been awake to its privileges and responsibilities. Slowly but steadily, it has grown spiritually by the regular ministry of the word; and this growing life it has manifested in more than one way. Last September a series of meetings were held, and not only were many strengthened in their Christian life, but a number professed conversion. The Pasumalai station contributed more largely than any other for the Jubilee Fund of the Evangelical Society. The possession of the new church has stirred the people not a little to make the services, especially the singing, more attractive."

Dr. Jones continues: "The activities of this church are manifold and manifest all over the station. Its vigorous branch of the Y.M.C.A. (the College Association) is the largest in South India, and is doing an excellent service to the young men and to the villages. It conducts and supports a prosperous school of over 50 children in a village two miles away. In this school there is a promising 'Associate Society' of Christian Endeavour. The members of the Association also go forth in bands to preach the Gospel in remote regions during the holidays.

We have also a very active and beautiful Junior Society of Christian Endeavour. Its membership is 128, and it is doing deep and thorough work for the children of the church. These little ones are growing in character; and they contributed more than Rs.40 during the year for Christian work here and elsewhere. This society is a joy to us all.

Moreover, we have a wide awake branch of the Evangelical Society in this church. It supports an evangelist of its own. He lives and works in a region about 10 miles south of Pasumalai and is doing a great deal to leaven that whole region with the Gospel message. We not only supported him, but sent as usual a third of the income of the society to the general Evangelical Society for its evangelistic work."
Our women also help to support the Bible-women who have gone forth with their message of life to the adjoining villages.

Thus the activity of our church is that of a normally aggressive and vigorous organization, which is deeply concerned for the spiritual welfare of the community around it. If more evidence were required to demonstrate this, the offerings of the year would suffice to do it. These have amounted to Rs.1,300. When it is remembered that three-fourths of our community is made up of impecunious students, the generosity of the remnant wage earners becomes more marked. The total of offerings amounts to an average of nearly Rs.6, or 82 per church member—a notable showing for India.

It is a great pleasure to be able to report the completion and the dedication of the new House of God at Pasumalai. Not only was the work of securing funds for the erection of it such as to tax one's strength, but the preparation of plans, and the superintendence of its erection was a heavy extra load to carry; and often extremely exasperating in its delays and in the eternal vigilance necessary. All this work was shared and much lightened by Mr. Zumbo, to whom my thanks are due. I finished the work with thankfulness, but also with the prayer and resolve that this shall be the last important structure that I shall undertake to erect.

Yet there are many things connected with it, especially in the retrospect, which are pleasant indeed to the memory. In the first place it is a comfort to know that at last we have secured a place of worship adequate to our present needs, where all our people can meet together for divine service—a thing formerly and for many years impossible. It is certainly a very attractive place of worship, and is most substantially built, with its granite-cut trimmings and pillars and corners. The beautiful Penfield memorial stained glass window, with a second given by the women of Pasumalai, and a number of smaller ones, the offerings of individuals and classes in the Institution, add much to its beauty and attractiveness.

But above all other pleasures in connection with it is the
memory of that generous sympathy and helpfulness given without stint by so many dear friends in the home land, and by the self-denying efforts and offerings of the people of Pasumalai. I am thus enjoying the added pleasure of having dedicated it practically without debt. The little balance which was left at the time of the dedication has been since wiped away, and it is now entirely unencumbered."

Dr. Tracy finds that there is evidence of real life in the churches of Periakulam. Of this the following incidents afford an illustration:—

"A family living in the southern part of Periakulam station, though not rich in worldly possessions, yet rich in their appreciation of the benefits that have come to them through Christian education for their children, have during the past year shown their appreciation by volunteering the expense incurred in one itineracy without aid from the mission. Two of the family went with the mission agents, and for a week the preaching services had the emphasis of those who publicly proclaimed the benefits which had come to them through committing themselves to the life and teaching of Christ.

More than forty years ago, a man and his wife, of low social position, were converted to Christianity, in a village just over the southern border of Periakulam station. They were young people, had been married but little over a year, and had some reason to look forward to the inheritance of a little property. But their avowal of Christianity brought on persecution which was endured until it became too annoying to bear longer, and the man and his wife with the babe in her arms, left the village of their early home and moved away to find a place where they would be unmolested. In the course of a day or two they reached a place where there were two other Christian families who also had moved from the southward and had settled there. These were not relatives, nor even of the same caste, but the new comers were kindly received and decided to stay. Here they acquired a little piece of land, built their little
house, made their home, set up their family altar, worked, saved, acquired more property, had sons and daughters born to them, lived a Christian life, and were unmolested. As the children grew up, the missionary helped the parents in getting an education for them. In course of time, two of the sons entered the Christian service, and have proved the value of an early training and a Christian education. Their spirit and their work are known and appreciated.

At a gathering of the family in the homestead during this year, when the aged parents, their married sons and daughters, and their grandchildren were all having a reunion, they talked over the olden times; and as the old people told over again, as old people love to do, the story of their early life, one of the sons suggested that in recognition of all that they had received as a family, they ought to do more than they had done toward bringing others to the same light which had lain along their pathway, and they agreed that they, as a family, parents, children and grandchildren, would go back to the village from which the parents had been persecuted before, and stand in its streets, and testify to its people of the blessings that had followed them through all the years; of the Christian religion which had given them a great new thought of this life, and a boundless hope for the life after death; of the Saviour who had forgiven their sins, and promised His presence and aid day by day, and who had been fulfilling these promises to them and to their children through all the years since they went out from that village. Having made their plan, they arranged a time when the children should be home from school and the harvest festival of the year be over, and all together, carried out the idea. They took their cooking pots and all the necessary things, and spent a week in the village of their early home, preached in its streets, talked to its people, sat in the shade at noon, and under the moonlight at night, and sang Christian lyrics, and told them the story over and over of the one true Saviour—their Saviour, and their God. The people listened and wondered, said they
had seen and heard preachers who were paid to tell them about the new religion, but they had never seen women and little children who sang and preached in this way before. Many said it must be a good religion; some said it was the true religion; a few said little, but were deeply impressed, and remembered what they had seen and heard. The seed was sown, the testimony spoken and the family went back to their village life and to their Christian service, glad and happy and hopeful."

Rev. C. William, pastor of the Kottaimedu church (Periakulam), writes: "In my old age I recall the fact that I have spent more than 55 years in the Lord's work. For more than 20 years I was in the Madura station, and in 1870 I was called by this church where I now am. During these 34 years I have worked my best, trusting in the Lord, for its increase and improvement in knowledge and spiritual gifts. I have also, during all this time, been the pastor of the Andipatti church. I have done my work this year, in the town of Periakulam and in the village, in much physical weakness, but have had the joy of receiving 12 new members and of baptizing 28 children."

Rev. S. Isaac, pastor of the Kambam church (Periakulam), reports as follows:—"In the year 1880 I adopted the plan of having quarterly and semi-annual gatherings of all who could come from the villages of the pastorate. I have made such gatherings the occasion for receiving new members to the church and for services of a special nature. Special offerings are brought, children are presented for baptism, and the communion service held. These gatherings have brought together a larger number than meet at other times, and they have been successful and useful. This year one of these quarterly meetings gave place to the annual harvest festival, which was held at the end of April with much enthusiasm.

A class of twenty young men and eight young women in Kambam are learning to read, and each has purchased a Bible for closer study. The Sunday school is carried on regularly, and like the Sunday schools of the villages, is the nursery of the church. In addition to this, I fix regular Scripture lessons
for the men and women in the several congregations each month, and examine them on the same at my pastoral visits.

During the year twelve families have come out of heathenism, and eighteen new members have been received to the church by profession.

The lamps of the church, and the oil for our services were given as offerings—the latter a continual thank-offering.

The Bible-woman's work, and the Christian Endeavour Society, and the King's Daughters' Society are doing good work. Recently three women entered our church in the middle of our Sunday service and came forward to pay their thank-offerings of sums of money and several measures of grain, saying that when they were ill the Christians had prayed for them and they had recovered—thus illustrating the fact that the Hindu community is influenced by the Christians in many ways."

Rev. G. N. Pakianathan reports that many of the members of the church at Kodaikanal have been spiritually awakened this year. Specially earnest prayer-meetings were held in the early morning before the day of prayer for the awakening of India. The Societies of the church are active and useful. The Gospel has been preached in many of the hill villages, and faithful work has been continued in one where a new work was established last year. The inhabitants are given over to devil-worship, yet the work bids fair to show good results.

Rev. S. Vethamanikam, of the church at Bodinaiakanur, has had encouraging results in the conversion of a number of men who were formerly zealous in the performance of Hindu ceremonies. He also finds that the community is showing more desire for education, that the Christians are realizing their responsibilities and giving more generously, and that the attitude of the Hindus towards Christianity is more favourable.

From Melur, Mr. Banninga sends an account of the laying of the corner stone of the long-needed church.

"The corner stone of our new church was laid on the 29th of March at the time of our harvest festival. The East Local Church Union met at Melur at the same time, and after this
morning meeting we gathered to lay the corner stone. Beside the Union delegates and missionaries there was a large attendance of the Christians of this station, and of the Hindu and Mohammedan friends of the neighbourhood. A Hindu Police Inspector took charge of the decoration, and at considerable expense and labour made the place of meeting beautiful with flowers, greens, and bunting. The exercises consisted of a sermon by Rev. J. S. Chandler, Scripture reading and prayer by visiting pastors, songs by the children, a description of the contents of the box that was put into the stone, and the laying of the stone by Rev. E. P. Holton. The foundations have since been completed. The Christians of the station have contributed generously towards the expense of the church, but they are a small flock and unable to raise the $1,000 needed to complete the building. The station has been without a church building for 18 years and the need is very great.

The Palani station is for the present without a pastor. This is felt as a serious want. Palani occupies an important position, and as it is a prominent centre of Hindu worship, it ought also to be an equally important centre for Christian effort. The Christian community of Palani is not progressive, has little or no desire for education. They are poorly clad and poorly fed, and live from hand to mouth, and often it is very little that goes from hand to mouth. Unwilling to spare the little that their children contribute to the family support, they can hardly be prevailed on to send their children to the boarding school, though given their food, clothing, and books free. These facts, which appear so discouraging, are the strongest possible appeal for a more adequate provision for the spiritual wants of the people, and cause us to feel that Palani is worthy of a strong, capable and energetic pastor. The missionary feels that though unenlightened and influential, the community, according to their light, environment, and privileges, have made reasonable progress.

We come last of all to the combined station of Tirupuvanam and Manamadura, which, for population, is the largest of all. The Christian community is specially interesting in the fact that
it is largely made up of the backbone of the farming industry of
the land. It is a matter of congratulation that many of the
Christians from the poorer classes seem to be rising socially and
economically, as well as intellectually and spiritually. A hamlet
of 12 families and 65 souls has come over, and we rejoice in the
absence of all unworthy motives in coming, and that these are
the most industrious, hardest working people of all the many
castes of the station.
AIDS AND ACTIVITIES.

THE HOME MISSIONARY AND OTHER SOCIETIES.

CHURCH FESTIVALS.

The Home Missionary Society of the Madura churches calls itself the Native Evangelical Society. Established by the churches, it aids the churches, and at the same time is a channel for their activities. Aid is rendered out of its funds under the rule that such grants shall decrease year by year. The churches have progressed to such an extent that this year only two are receiving aid and the Society becomes more free to turn its attention to its missionary work. It supports 12 evangelists, who give their whole time to preaching to the Hindus.

In September the Society celebrated its Jubilee by an enthusiastic meeting, and with rousing songs and addresses. A year before, plans had been laid for an advance movement. The resources of the mission are insufficient to enable it to thoroughly work all the outlying districts. The attention of the Society was directed to one such region in the Dindigul station. It was decided to begin a work there by sending a catechist to preach, and a teacher to establish a school, and from this beginning to work on to larger things. The work is to be the work of the Society and not in any sense that of the mission. A committee was formed for visiting and rousing the people to give, and a Jubilee Fund of Rs.2,657 was raised. Originating with the people, taken up and carried forward by them, this movement is full of hope for the future.

The Christian Endeavour Societies are also missionary in spirit, and in several instances are paying the salary of a Bible-woman. There are 161 of these societies in the mission with a membership of 3,805. Endeavour rallies are reported from several
stations, and a Convention of enthusiasm and power was held in Dindigul in February. As a means of leading the young people out into work, they have proved a source of strength. In the case of many senior societies much street-preaching has been done for the Hindus. The juniors also are receiving higher conceptions of right Christian living.

The King's Daughters' Societies and the Woman's Aid Societies are doing good missionary work. In Battalagundu the women's offerings amounted to over Rs.27, and in Periakulam to Rs.78. The societies are training schools to the Christian women in organizing and carrying on meetings and other forms of work.

Mrs. Tracy tells of increase in the number of circles, and of enthusiastic annual meetings. The funds are in part turned toward the support of Bible-women, and in some instances to help the poor, and in all cases much aid is thus rendered to the church.

A committee was formed this year to organize a Sunday School Union for the purpose of increasing the number and efficiency of the schools; and also for improving the Bible study in them by providing, if possible, a more suitable course of lessons, with helps. This movement originated among the people themselves, and was another of the cheering indications of a growing sense of responsibility in the church.

Yet the Madura Mission is not behind-hand in this work, since we have 291 Sunday Schools, and an attendance of 8,228. The schools are sometimes but a little group of half-clad children under a tree, or on the street corner; and again, have all the organization of such schools in America.

Rev. Y S. Taylor says: "I went about three months ago to visit a Sunday school of a suburban congregation. When I arrived there in the afternoon, I saw a crowd of children at a little distance from the church. This sight attracted me and I went to see what was going on. I found that the Bible-women had collected, not the day-school children, but the boys off the street, and were teaching them Bible lessons and lyrics. The children were studying with happy and smiling faces."

The Bible-women of Madura and vicinity have undertaken
voluntarily to conduct a number of such Sunday schools, and the students of the Bible School have emulated their example until there are 14 such gatherings of street children; and the missionary comes across them in every quarter, and has to stop and hear them "say verses," or sing a song before she can proceed on her way. It is remarkable that these meetings are held in the homes of the Hindus themselves, and that the fathers and mothers are present in numbers to hear their little ones instructed to worship one God only and His Son Jesus Christ.

Mr. Elwood writes that the most enthusiastic gathering in Palani during the year was the Sunday School Rally, most of the parts on the programme being taken by the children. There were a large number of Hindu boys and girls present, and their parents came as spectators. A song contest between 8 schools took place and it was difficult to award the prizes, so well did they come prepared.

The Sunday School Rally idea is spreading to the villages, and draws out the older people as well as the children. The earthen penny jugs are broken, and many a pile of little coins goes into the Lord's treasury. It is delightful to see 325 children on the verandah of the Palani bungalow, and to hear the joyful noise they make. The cabinet and baby organs all over the mission are worked pretty hard in this service. We could wish that the village teachers might have more bright cards, and better and more literature for their schools, for their endeavours are earnest and their opportunities great.

Very few people in America have ever seen a bullock brought into church with a garland of chrysanthemums around its neck. Fewer still have ever seen ducks and chickens paddling around under the communion table while the sermon is going on. We have seen that this year in the Harvest Festivals in various parts of the mission, and the missionaries are adepts in the art of preaching to an accompaniment of lusty crows. If the people are thankful and make offerings, the bullock comes up the aisle when they do, and the ducks are not left outside, nor the cocoanuts, nor the baskets of rice.
Mr. Perkins says that, when the first Harvest Festival was held in Aruppukottai, the people who came were furnished with one meal a day free of charge. A crowd came, but gave nothing. The next year they were largely attended, and the contributions were about Rs.25. This year he was delighted to receive from the people Rs.550 over and above their regular monthly gifts for the support of the pastors, and no meals given.

The Hindus go on endless pilgrimages to sacred shrines and enjoy these outings as great family holiday excursions, picnicking in the open, watching the crowds, and having a jolly good time. There is too little diversion for the Christian community. The old holidays are consecrated to the gods and may not be kept, and as yet the substitutes are very meagre. Quarterly meetings, C. E. Rallys, and Sunday school celebrations take on something of the holiday aspect; but the favourite form of diversion is sitting in the moonlight and singing Christian songs at an ear-splitting pitch. Yet there is one other special general holiday observed by the people of all the stations, looked forward to and remembered with pleasure. Bagpipe and drum, horn and fiddle, banner and pennon are called out to lend distinction to the celebration of the New Year by visiting the missionary. The verandah is filled again and again by the happy crowds. The children have their songs and the grown-ups their speeches, and a kind word is given by the missionary, and prayer offered with each group in turn. A big meeting in the church, and a feast for the poor ones, and perhaps a few fireworks to end off with, make a happy day for a great number of people. They scatter to their villages, weary perhaps with the miles they have trudged, but the better for having come together in happiness and good-will.

We have not mentioned the Conventions held by the people simultaneously in three places, for the deepening of their spiritual life by prayer and Bible study, nor the Pastors' Special Conference, nor a dozen other matters of interest. We who live in the midst of this throbbing life and feel the beat of it can hardly help wondering at the questioners and their unbelief. To the outward eye a village Christian is much the same as a
village Hindu. He wears the same kind of a red or white cloth, lives in the same kind of a house, and makes the same kind of a salaam to his friend. But as to the difference—read the following testimony of a converted robber, given as far as possible in his own words:—

"Sir, Christianity may not be the religion for other employments, but it is certainly the religion for the farmer, and if you ask my reasons, I will give them. I am a farmer, and have many fields to be cultivated. At about daylight I call my sons, daughters, and daughters-in-law together for prayers. After which I say to this son, 'You go work in that field, and to another son, 'This is your work for the day,' and likewise to the women I assign their duties, so the work of my lands and household is conducted regularly and properly. The sons of many Hindu families rise when they like and work where they like, with little system, or order, and with consequent loss.

My young men and women are instructed to in no wise follow the well nigh universal custom of our caste of stealing from the crops of our neighbours, and allowing cattle to graze in the fields of others. Though at first I lost a little by this, I now am a gainer, for the Hindus, finding that the members of my family never touch their crops, have ceased stealing from me and keep their cattle off my lands. But the Hindu farmer continues to steal the crops of the Hindus, and in turn has portions of his own crop stolen.

When I was a Hindu, together with others of my people, I used to give to the soothsayer for telling me when it was going to rain, and other future events, and spent my money uselessly. Now I know that he knows nothing of the future, and I give him nothing. My Hindu friends still keep up the silly custom and are poorer in consequence.

My Hindu relative, on starting out to work in the morning, sees an oil-monger, and as he has been taught that that is a bad omen, he returns to his house and does not work, thus losing the profit of that day's labour. I see the same man and go on to my work, knowing that there is nothing in signs and omens, and thus gain the day's wage.
A sufficient amount of rain has fallen, and to-day is the day for sowing, but the Hindu has been informed by the soothsayer and others that this is a very unpropitious day, and that disaster will follow sowing, so he refrains, does not take advantage of his opportunity, and loses his crop. I laugh at the man's prophecy, sow my seed and have a crop. Again—in the payment of taxes, the transferring of property and the signing of documents, there is much trickery on the part of the educated. My Hindu relative brings up his children in ignorance and has no one to read to him the contents of papers, and thus, unwisely trusting others, he signs receipts and agreements that bring him endless trouble and pecuniary loss.

My sons are educated, and no such tricks can be played on me. Yes, indeed, Sir, Christianity is the religion for the farmer."

Yes! the missionary says, and for all tribes and kindred and nations of the earth!
VIII

"TRUE YOKE-FELLOW, HELP THESE WOMEN."

Two women, pounding rice side by side in a far away village, chat together as they lift and drop the heavy pestle in unison. One is a follower of Siva, and has the bright red mark of his single eye on her forehead. The other bears the mark of a new spirit on her face. The Christian tells of her God, and the other listens. The listener’s heart is drawn as Christ is lifted up, and she comes to him. Her people oppose her and she suffers persecution for His name’s sake, but is not content till the bright red spot is washed away and she has taken a new name in baptism. The missionary visits the village, and, in the crowd of women, sees one face so bright she looks again and again; and after the meeting seeks out the woman and hears this story of testimony, conviction, faith, courage and confession.

Many stories like this could be told of the work of the Spirit among the women, both Hindu and Christian this year. There is always a dark side to any picture we may draw; but this is so well known to all who have read of the East, that we need not repeat it. We do not base our work upon false sentiment; but, face to face with conditions which speak loudly to us of needs of which the women are too often sadly unconscious, we feel the efforts put forth for them by all our united forces as nothing in comparison.

Turning to our statistics we find that what we call

BIBLE-WOMAN'S WORK

or the organized and regular work of the mission for those outside the Christian fold, is stated in figures as follows: 87 Bible-women, 4,443 pupils on their registers within the year; while the number of 3,041 pupils at the end of the year may fairly represent the average number under instruction at any one time.
These statements, to the reader, may be just so many figures on paper; to the missionary women of the stations, they mean the memory of visits paid to hundreds upon hundreds of fair-faced, sweet-mannered Hindu women, or to many others wild and rude, in their homes in town or village, when the timid creatures have brought their books to sit and read, and listen to the testimony of Jesus.

Mrs. Jones tells us that most of the Bible-woman's work of the Pasumalai station is in the large village of Tiruparagundram, a village, that because of its famous temple and frequently recurring feasts to Subramanian, is intensely heathen. "It is said that most of the people in the village gain their livelihood in some connection with the temple and its service, and the village is full of the mandapams or porches built for the shelter of pilgrims to the shrine. The temple is at the foot of the great rock, and the village is clustered around the temple. It seems very unpromising soil for sowing the seed of Christian truth, but the Bible-woman spends five days of every week in going from one of these homes to another, teaching and preaching to the women there. She is always made welcome and so are we, as from time to time we go to inspect her work, and meet the women whom she teaches. The first step is to induce a willingness to learn to read, and many hours must be spent with primer and first book. But even those who do not go farther are learning to repeat Scripture verses which they are delighted to say over and over, and it is really surprising to hear women and girls in such surroundings repeat carefully and accurately the commandments, with no hesitation about the second, declaring that they are God's laws which all ought to observe. There are now more Scripture readers in the village than ever before, and one cannot believe that the interest shown in the life and teaching of Christ will be without real influence upon their own lives."

Mrs. Tracy says of Periakulam that the light is not simply breaking in the community, it is shining brighter and brighter; and as we read her story of the friendly reception of the Bible-women, the honour paid them in Hindu homes, the frequent
invitations sent them to come and teach the women; the loving faith towards Christ of many a Hindu woman who yet clings to husband and children, and cannot face the renunciation involved in baptism; of the gifts paid into the treasury of the church by these hidden disciples, we too are able to see the shining of the light.

The Bible-women in Melur, in their work of teaching the women in their homes, supplement the work of the catechist and the teacher. The men there have been heard to say "How can we become Christians? Our women would give us no peace, and life would be unendurable." The missionary rejoices in the fact that the women also are being enlightened, and that many live purer lives because of their knowledge of Christ.

Mrs. Holton has done much visiting in Manamadura and Tirupuvanam, and tells of cheering instances where not only the women, but men with all their families are professing a belief in Christ and are seeking for more reading matter with evident desire for the truth. In Dindigul, we hear, all the Bible-women are encouraged by the interest shown by their pupils. A young woman who removed from Dindigul at the time of her marriage does not forget Christ and the cheering word comes back that she and her father have both received baptism. Palani has been the scene not only of many a sacred pilgrimage to Hindu shrines, but of the more sacred pilgrimage of earnest Christian women from house to house with the news of salvation. One Bible-woman is having a unique experience in the gathering of a number of influential women for instruction as a class. She began her work among Roman Catholic women. As soon as the Hindu officials heard of her, they requested her to come and teach their wives. One of the readers offered the use of a large room in her house as a class room. The magistrate permits a number of the women to meet with his wife to study, and a cloth merchant built a little room near his house, so that his family and others in that section might meet there for study. Among this bright company of enthusiastic young women, when visited by the missionary, was the
aged grand-mother, who at 72 years of age was pleased to be given the opportunity to show her new accomplishments, and sang two verses of a Christian hymn.

Miss Quickenden has been superintending the work in Aruppukottai, where 14 Bible-women have had 327 pupils. She tells of three converts whom they watch with interest and concern. The day was fixed for the baptism of one; but she was kept away by her husband, who had first beaten his wife, then given his consent, and then at the last moment withdrawn it again. Our hearts are often grieved for these poor souls who may not walk in the good way of their choice.

In Madura Station, a force of 21 women have laboured faithfully in the city during the year, teaching 1,271 pupils; while 15 more workers have given their testimony in 83 villages, where they instructed 985 women. Very few of these villages are reported in our statistics as having any Christians in them, but, as in the city also, the Bible-women read the Bible with the women in hundreds of houses, sing Christian songs and pray with them; and we have much reason to think that the number of believers in the true Saviour is much larger than our showing of figures. Parties of workers from the city have spent days in the villages, and the village workers have worked in the city, thus sharing each other's successes and difficulties, and enlarging their own experiences. In this way 113 villages were preached in.

And now what of the Workers themselves? The missionaries think that the quality of the workers is improving, and that the work has increased perceptibly in the last decade in fervour, faith and efficiency. One says "I believe the four workers here are earnestly endeavouring to do all they can to help these poor Hindu women to find Christ."

Another says "the people are not so apt as formerly to look upon our educated, cleanly, self-respecting helpers with contempt, though they may have sprung from the lowest castes. We are finding that character tells, and the inquiry as to the caste of the Bible-woman is heard less often."

The pastors give instances of zeal and earnest piety that
come under their observation, and frequent requests from the catechists to put a Bible-woman to work in their villages give us reason to feel that the efforts the mission has been making for their good are bearing fruit.

A systematic course of Bible study is open to the workers among women in

THE LUCY PERRY NOBLE BIBLE SCHOOL.

"The course laid out for the students is broad enough to enlarge their horizon, and definite enough to meet their needs. Weekly lectures have been given upon points of difficulty likely to arise in their personal life, their association with others, and in their work; and much plain and urgent counsel has been given the 16 women who formed the class this year. Their devotion to their study, their quick response to any suggestion, their zealous, patient, continuous work, and their volunteer efforts, have been a constant joy. Ten days of tent life, and tramping from village to village in the very hottest month of the year, only left them glowing with enthusiasm. Study and work go hand in hand, and in a constant round of happy labour our year has passed pleasantly away."

Turning again to the Christian community, we find there also abundance of work, and loud calls for workers; for the work is not all done when the border-land between Hinduism and Christianity has been passed.

A number of men hear the preaching of the catechist or evangelist, and they determine to move towards the light. The women of their household follow the fortune of their husbands, and call themselves Christians. They are still un instructed, and have hardly a dawning conception of what it all means. They are suddenly introduced to entirely new conditions. The men assemble in the little village prayer-house, but it is a foreign idea to these women that they should go and sit with the men in public assembly; hence we may see, in some villages, groups of women peeping in at the church door, and as shy and wild as the deer of the forest.

When we learn the fact that only a third of the women in
the Christian fold can read, and when we take thought of all the things they must unlearn before they begin to learn, we realize that we face a great problem within the Christian community itself. We are facing it, and trying to solve it. In Periakulum every Christian woman who can be persuaded to learn to read is being instructed. In Aruppukottai and Tirumangalam, several Bible-women have been set apart for this work; and in Dindigul one has given almost her whole time to instructing new converts. In Manamadura, congregation schools for the women have been established.

The mission expects the catechists and their wives to do as much as they can in this direction. There is a growing sense of the importance of this, and we rejoice to remember that much systematic oral instruction in the Bible is being given to many who do not know how to read.

The number of Christian girls in the village schools is not so hopeful for the future as we could wish, and we feel that some advance in this direction is loudly called for. The small number of 292 in the primary schools, when compared with the total number who ought to be there from a community of 18,552, furnishes us with food for reflection.

The missionaries find that the village Christian women are, as a rule, neater than the Hindus as to their dress and hair, their faces pleasanter and more hopeful, and their intelligence much greater. In passing through a village one can, at a glance, pick out the women and girls who have had the privilege of a few terms at a station boarding school. Yet it is far from encouraging to find that we have only 199 girls in these schools. The fact that the good influence of the women is felt upon the station after they return to their homes, but emphasizes the need of advance here also. The state of our treasury calls a halt all too often, and we find ourselves sadly unable to do for the Christian women what we know the situation demands.

Instruction of the women in the village congregations, supplemented by the work of the village school for girls, followed by a longer period of study for the latter in the station
boarding school, furnish three steps in our scheme of mission effort for Christian women. The completion of the plan of education is found in the existence of a High School for girls in Madura city, to which the stations send up their best pupils. The whole is crowned by the work of the Normal School in connection with the above; and out of this come the teachers who go back to the villages to take up the work for the women again, thus completing the circle of influence.

THE HIGH AND NORMAL SCHOOL

has been under the direction of the Misses Noyes and Miss Chandler. Miss M. Noyes gives us the following account of the year's work:—

"Long ago, in the time of the Pandyan Kings, the river Vaigai overflowed its banks, causing a breach, and thereby endangering the whole city of Madura. The king ordered that each household should send one male member to fill this breach with mud. Thousands responded to this order, but one poor old woman, who made her living by making a kind of rice-cake called Pittu, had no man to send, and was in great fear of the king's wrath. In the midst of her perplexity, a stranger appeared and offered to act as her cooly in return for the broken fragments falling from her cakes. She consented, but to her consternation, all the cakes baked that day crumbled to powder. The cooly stayed to eat the cakes, not going to work till evening. Even then he carried only one very small load of earth. The task master angrily beat him for his laziness, when the blows that fell on his back were felt by every one even to the king himself, and the breach which had not been filled by the labours of thousands, immediately closed up. This miracle revealed the fact that the apparent cooly was no other than the god Siva. In commemoration of this event, the cocoanut grove where the breach occurred was called Pittu Tope, and a festival yearly celebrated in that vicinity. Siva is carried to the river, a miniature breach made, and filled up by Siva through his Brahmin priest. "Pittus" are bought and eaten by all the people.

On this historic site now stands the Girls' School. We have
changed the name Pittu Tope (Rice Cake Grove) to Mangalapuram (Place of Blessing) and hope many of India’s women may find a blessing there. The occupation of the beautiful new building, Capron Hall, has been the special event of the school year. It is situated within the city limits, but beyond the crowded centres of population. Only a cocoanut grove lies between us and the river, and fresh breezes blow nearly the whole year around.

The grounds are quite large, and so situated that native houses can never be crowded close upon them. The place had been so long uninhabited it was considered wild, and dangers from robbers and snakes were predicted, but this year it has proved to be a place of health and safety. Our teachers enjoy their cottages among the palms, and our girls their life in the open air.

The building is on three sides of a square, the large hall below and dormitory above forming the centre of the front. It has proved convenient and well adapted for its purpose, the separate class rooms being a special source of satisfaction.

The school has three departments, the Normal School, the High School, and the Practising School, including classes from the Infant standard to the Matriculation class. It is the only school in a district having an area as large as that of Massachusetts and Rhode Island combined, giving either High School or Normal Training to girls. Though a few other schools have now admitted girls to the Lower Secondary or Grammar School classes, the number in these classes is very small. Of the 28 female candidates appearing this year for the Lower Secondary Examination, only two came from other schools. This shows that female education is still much in need of encouragement in this part of India. The total number on our rolls this year has been 317. The number of boarders has been larger than ever before, averaging a little over two hundred. The Normal class has been unusually large, numbering 38. Nearly all are from the Madura Mission, eleven only coming from other missions. One is a Hindu, the first non-Christian girl to pass through the Lower Secondary classes.
The High School Department is a source of gratification to us. Its existence in the school has raised the standard of scholarship in the lower departments, the results in the Lower Secondary classes having shown distinct improvement since its establishment. We are glad to see an increased desire for higher education both among the students and their parents. The High School pupils show the benefit of a longer course of study, and their influence is felt throughout the school. Six girls appeared for the recent Matriculation Examination.

The Government requirements as to building and certificated teachers being now fulfilled, a salary grant of Rs.75 per messem has been sanctioned for the High School.

Miss B. B. Noyes went to America early in August, and her work has been divided between Miss Chandler and myself. We have as assistants eight masters and seven mistresses, all Christians except the Tamil pandit. All of the mistresses are our own graduates. Most of them live in the school, and render great assistance in the care of the boarding pupils. They come to know the girls intimately, and have opportunities for many a quiet word of help and encouragement in the right way.

The results in Bible study have been satisfactory in most of the classes. Five students obtained prizes in the Bible Union Examination for our Mission schools. Two mistresses have, as last year, received prizes in the annual Helper’s Examination. Last June I asked the Sunday school class of High School girls to write the examination suggested in Peloubet’s Notes, explaining allusions from English Literature to the Life of Christ. Two-thirds of the answers were correct, and most of the wrong answers were due to misunderstanding of the English.

The Christian Endeavour Society is doing good work. It now holds its meetings in three divisions, Senior, Middle and Junior. The school-mistresses and older pupils conduct these meetings, and all the boarding pupils attend, 161 being Active Members. Thirteen have united with the church this year. The contributions have amounted to Rs.118, most of which
Three generations of Zenana Pupils.
(Thousands like these are learning the Way of Life.)
goes towards the support of a Bible-woman in a neighbouring village.

The girls are proud of their new building, and an effort is being made to make them responsible to keep it in good order. At five o'clock every morning we hear the sound of the broom and splashing water; and a cleanliness committee is at work to prevent unnecessary defacements. We hope this training may follow the pupils into their own homes. Most of the kitchen work, and the watering of the garden are done by the girls. Sewing is a regular part of the course of study, and an opportunity is given to those who wish to earn their spending money in this way.

The expenses of the school have, this year, amounted to over Rs.12,000. Of this, about one-fourth has been met by the appropriation from the Woman's Board, Boston, five-twelfths by the Government grants, and the rest by fees and donations. The amount of fees, though still small, has increased about Rs.200 above that of the previous year. Other donations have been received for building work, Rs.110 being contributed by our own teachers and students.

A portrait of Mrs. Capron, for whom our building is named, was presented this year, and on the occasion of its unveiling an interesting programme of songs and addresses was carried out in the presence of a large audience representing all classes of the community.

We wish to express our heartfelt thanks to all those who have given us aid of any kind, and we ask the prayers of the friends of our school that all its children may be ‘taught of the Lord.’”
IX

A "TURNING MOVEMENT"
MORE ABOUT EDUCATION.

SIR THOMAS RAILEIGH, recently in India on special duty in connection with the new "Universities’ Act," compares the progress of Christianity in this country to the advance of the British army during the Boer war. He says, in speaking of the effect of education, "Our scouting is still somewhat defective, local commanders are often at cross purposes; frontal attacks lead to disappointing results. The general plan of campaign which will ultimately enable us to hold the country, partakes of the nature of a turning movement, and from time to time, the forces with which we are engaged discover that a whole province has become, to them, untenable. There is much reason to believe that a movement of this kind is turning the educated classes of India, both Hindu and Mohammedan, and I attribute this result very largely to the influence of our teachers. It is difficult for those who have not been in personal contact with Indian students to realize the change which passes over the mind of a clever young Bengali when he has studied English books under a teacher whose character and talents command his confidence. In the Arts College there is, of course, no frontal attacks upon the beliefs of his own people, but he assimilates, often with surprising intelligence, the beliefs and ideals which have made English literature what it is, and he is led more by example than by direct moral instruction, into wholesome and honest habits of thought. These good influences remain with him when he returns to his own Hindu family life."

In the mission plan of campaign the frontal attack has its value, but with it the "turning movement" is combined. The results of the latter may be slower, but are equally marked. Sir Thomas says again: "So far as my experience enables me
to form an opinion, I should count it a great misfortune, if Christian missionaries were to surrender the position which they now occupy as leaders and helpers in the work of education."

We would say that the Madura Mission is far from surrendering the position it has long consistently maintained, viz., that other methods of mission work must be supplemented by a scheme of education which shall meet the needs of a community just stepping out of the ignorance and darkness of the past, and which shall be sufficiently developed to accomplish its high aim of giving back to the church its sons and daughters, strong men and women fit to be its leaders and its guides.

Hence the mission lays its foundations well when in remote villages, in little mud huts, or in the open shed or verandah of a village house, it gathers the children from the street or field to teach the simple lessons of the primer, and to set the children to writing the letters with their tiny fingers in the sand. There are 193 of such Village and Station Primary Schools, and 5,872 little folks are there receiving their first impulses towards a higher life under the instruction of 234 teachers.

Dr. Jones says:—"These little schools are a splendid opportunity to approach and win over the people. Hindu parents are anxious to have us do all we can to educate and improve their children; and it is always a surprise to me to find how far they seem not only willing but desirous to have us impart the central truths of our faith to their boys and girls. Often a father will sit in the school house and listen with evident relish to a recital by his boy of the two first commandments of the decalogue. Whatever distrust may be shown by the educated Brahmin of the city, the common villager does not share his misgiving, but reposes thorough confidence in the missionary and his work. Indeed he is the only one who seems to have won the confidence of the ever wary and suspicious Hindu villager. Even if these schools do not make many converts to our cause, every year they are doubtless preparing the way for a great ingathering in the future. These children will yet reveal the impress of the teacher and preacher of their
youth. The young people of India are like those of other lands. The strongest and most enduring impressions are those which they receive in early youth; and, of early impressions, none are more wholesome and permanent than those made by the kind and wise teacher.

The teachers of the ten village schools of the Pasumalai station have done hard and very faithful work among their 300 pupils. One of the masters has not only conducted a flourishing day school, but he also established and has for several months carried on a night school in which eleven young men are taught. The hard work which he is thus carrying forward can be appreciated only when it is known that his school work lasts for more than twelve hours daily; and the faithfulness of his efforts is evident in the recent conversion of six members of the night school.

In another place, the faithful teacher has won for himself a wholesome influence over the whole village towards good conduct and right moral perceptions—qualities which have been always deplorably wanting, since it is the most notoriously criminal robber caste community in the whole district. This closing year has only confirmed my conviction that these village schools are among the best mission agencies in India when wisely and well conducted.”

These instances of faithful work and good results have been duplicated in all the stations, and Dr. Jones gives expression to the common opinion of the mission as to the necessity and utility of this branch of our work.

The next higher step is into the Station Boarding Schools. It is a source of regret to us that these schools are not more numerous. We have maintained the seven schools during the year. Changes in the missionary staff have left the boys' school in Battalagundu without missionary superintendence except by occasional visits and have necessitated the temporary transfer of the girls' department to Dindigul. Thus that portion of our field which has a Christian community of 4,403 persons has no other means of affording to its girls an ordinary education of the lower grammar school grade, except by sending a very few
picked girls to a school distant from all its centres. Similar changes have necessitated the temporary removal of the school at Tirumangalam to Aruppukottai. The latter school is thus the only place where the children from a community of 6,575 Christians may receive anything more than a primary education, yet it is with great difficulty that its 140 pupils have been maintained. The resources of the mission are too small to enable us to do more. Our plan of campaign is good, but it is evident that we are in need of reinforcements.

Every class of the community is included in our efforts in the line of Primary education. In the village schools Hindu children sit side by side with Christian children and often con the same lessons from the same book. There are, however, 15 special Schools for Hindu Girls in the various centres. Each station has endeavoured to maintain one, while Dindigul and Melur have two each. In Madura city there are four such schools, of which Miss Chandler gives the following report:—

"During the past year, the four Hindu Girls' Schools have had to hold their own in opposition to others which have started up on every side. In spite of this, the year has not been a discouraging one, but in many ways encouraging. Some girls have been drawn away, but even among them a few have come back, and our pupils have numbered 424. In the year's examinations, the children, as a whole, have done well, both in Bible and other subjects.

In some homes no objection has been raised when the children have shown a desire to read the Bible and to pray, but, in one quarter of the city, the children have no such liberty, and do not dare to even sing a song containing the name of Jesus. Yet, in this very quarter some of the older girls meet by themselves every morning in one of the school-rooms to have a little prayer-meeting, singing over the songs they know, and repeating the verses they have learned.

In another school, after earnest thought, a prayer-meeting has been started for the older ones because some of them have shown a real desire to give up idols. This is true of some of the younger children as well.
Another girl, who was mentioned in last year's report, came back to school this year, although she had finished the course the year previous, and for some time attended the weekly church prayer-meeting; but her uncle, not being in favour of her desire to be a Christian, has shut her up, and none of the teachers are allowed to see her or speak with her. A number of the children who have finished their course in school are now reading with Bible-women. One girl is very fond of taking her Bible and hymn book from one house to another among her relatives. So the seed is being sown by the children themselves."

Of the schools of next higher grade than the primary and middle schools, we have but the Lower Secondary School in Dindigul with its 178 pupils; and the two High Schools at Pasumalai and in Madura with 347 young men in attendance.

Mr. Wallace gives us the following report of the work in the

MADURA HIGH SCHOOL.

"The year has been marked by activity and progress in all directions. There has been substantial growth in the High School Department which has necessitated the addition of one teacher to the staff. The Matriculation class has numbered 67, of whom 50 appeared for the examination in December, 13 being Christians.

Bible study has received more than usual attention. Six candidates were sent up for the Peter Cator Bible Examination, which included candidates from all parts of South India, in which one of our boys secured a prize of Rs.40, having ranked third in that grade. This will, no doubt, prove a stimulus to others.

A special feature of the year in connection with the Y. M. C. A. has been a course of lectures to young men which has been well attended and much appreciated. We are much indebted to Mr. Carter of the Y. M. C. A. and others for this very valuable aid."
Gymnastics and athletic sports have received a good share of attention, and our boys were the proud winners of the handsome silver trophy in the Inter-school sports. This is the second victory for our school out of the four annual contests that have been held.

The growth of the school has been further marked by the addition of two branch schools, one of which was an old established school of the mission which has newly come into connection with the High School, and the other, a newly opened school in the centre of the town, which has gained recognition by the Government and will receive Government aid next year.

An increased interest has been shown in the Students' Societies; and as an aid to the students in general, one of the teachers has undertaken to conduct a 'Students' Quarterly Magazine,' the first number of which appeared in November.

As an additional centre for the University Examinations was needed in Madura, our school has been chosen for this purpose, and 250 candidates for the Matriculation Examination appeared there this year.

Finally, we rejoice in the fact that the school continues to stand for a broad Christian training, and that many young men of the Brahmin and Hindu community, as well as Moham medans and Christians, are led to choose a religious but nonsectarian atmosphere, with the Bible as a part of the curriculum in which to pursue their studies, and gain their equipment for life."

PASUMALAI COLLEGE.

The College which for years formed part of the Pasumalai Institutions has removed its classes this year to Madura; and these will henceforth be connected with the High School located in the city. For years this has seemed a matter of growing need, and the mission voted the transfer with practical unanimity. The College will find much larger scope for service and influence in the city than in the country, so that we cannot question the wisdom of the movement. The work at Pasumalai
will be left to develop more fully on its own lines as the centre for the training of our mission agency. This was the original idea of Pasumalai, and this will now be carried out with exclusive energy and devotion.

Mr. Zumbo, the Principal of the College, reports as follows:

"In the practical affairs of the year, perhaps the most important event has been the removal of the college classes to Madura. As was intimated in the last report, this change was arranged for last year, and, though at the beginning of the year there seemed to be some question as to whether the Government would sanction the change, the question was finally decided in favour of the removal. It is far too early yet to speak of the results as justifying the change, but so far as attendance is concerned, the increase of 6 in the number of college students during the year is hopeful. This increase was in the entering class. What has thus far been done is only a small beginning of what there is to do in building up a strong college in Madura, such as can have a commanding influence in the education of the District.

At the beginning of the year Rev. W. W. Wallace took charge of the re-organization of the college classes in Madura, and he has continued throughout the year to take a large part in the management of the affairs of the college and in the class room work. Dr. and Mrs. Jones have also, in addition to their own heavy work, kindly assisted in the work of this department during the year. Rev. and Mrs. John X. Miller came to Pasumalai in July, since which time, in addition to their study of the Tamil language, they have given much attention to school affairs, Mr. Miller taking part in the class work and general discipline of the school, while Mrs. Miller has given special attention to the school kitchen and dining hall, and has much improved these two very important parts of school economy at Pasumalai.

The members of the staff at Pasumalai have given another year of earnest efficient service. They have co-operated loyally in all plans for the improvement of the work in various departments.
The total number of students this year has been 579, as against 549 last year. Though the gain has not been large, every department has had a share in the increased attendance. The last annual returns to Government show that 67 per cent. of the students are Christians, 3 per cent. Mohammedans, 12 per cent. Brahmins, 18 per cent. Non-Brahmin Hindus.

The various religious agencies connected with the college have been active during the year. The college Y.M.C.A. has had a successful year and the school maintained by the Association has made good progress. In the All-India Sunday School Examination, a Pasumalai boy won the first place in the Indian Empire, and was awarded a certificate of honour. In the Peter Cator Examination, a Pasumalai boy also secured one of the money-prizes. Twenty-eight young men united with the church, of whom four were from Hinduism.

There are a number of young men at Pasumalai who have heard Christ say to them 'Follow me,' and they have left all to follow Him. Some of them have left much in property and social position that they might become disciples of Christ. One young man, who has been with us during the year, comes from a village in which there has been an interesting movement for some time past. A number of young men there were so influenced by the godly life and earnest teaching of a faithful catechist that they finally decided to come out for Christ. This brought down upon their heads much persecution, and some of them, not having sufficient root, withered away; but some of them are like the seed which fell in good ground. This young man in particular patiently waited until he came of legal age, when he should have the right to choose his own religion, before being baptized; but when the time came, he took the step which, once taken, is regarded here as cutting one off for ever from Hinduism. The young man received Christian baptism at the hands of his missionary, and soon came to Pasumalai to continue his studies. His parents threatened all sorts of things for a time, but were at last forced to accept the fact that their son had gone for ever from their old religion, and their old gods.
The Industrial aspect of life at Pasumalai during the year has not materially changed. For more than three years we have been making the attempt to start regular classes in carpentry as an educational subject, but so far this has been rendered impossible by want of funds. Something has been done each year. The foundation of a permanent building was begun, and until this could be completed, a temporary shed was erected, tools sufficient for class use were bought, workbenches provided, and a young man secured who was qualified to begin class instruction, and it was hoped that with the beginning of the next year this additional step might be taken; but the committee in charge has decided that, in view of the expense involved, and the difficulty of securing sufficient supervision during the next year, we must yet wait before making this very important advance. A fair crop of grain was grown on the farm purchased last year, and about 90 cocoanut trees, grown from seed procured in Ceylon, were planted out, together with other trees. A well was dug which promises to supply a considerable amount of water for gardening purposes. A fence, which is very much needed, and for which a sufficient amount of wire has been bought, could not be put up, because there was no money to buy posts.

Not much has been done in the line of building during the year. What have been known as the 'East and West Cloisters' have been remodeled, so as to make them available as rooms for Christian students, the accommodations in Yokay Lodge not being sufficient. The work was begun early in the year; but had to wait for completion, and was not taken up again until the receipt of a donation from William's College Y.M.C.A. made it certain that funds would be available.

The expenses for the year have been for Staff, Rs.9,436; for board of students, Rs.5,414; other expenses, Rs.8,915; total Rs.23,765. The income has been from fees, rents and work, Rs.10,904; Government grants, Rs.5,374; Endowments, Rs.1,217; from private sources, Rs.1,394; Appropriations from the American Board, Rs.4,877.

We are indebted to friends in America for generous donations, and we give grateful thanks.
It is generally admitted to-day that the Indian Christian community is wielding an influence out of all proportion to its numerical strength. I believe I am right therefore in saying that the nearly 400 Christian youth gathered at Pasumalai represent a great deal in the future hope of the Madura District. The wide current of Indian life is more and more rapidly flowing along out of the quiet waters of the past where it has been reposing, into the whirl of twentieth century civilization, and nothing is more imperatively needed than that some element should be added to it that will steady and guide it on its way.

It is true that as one lives and works for these Christian young men one sees that convictions are weak and ideas low, but one also unmistakeably sees that the beginnings of noble things are there that with patience and love will attain to something better. The message of Christ was not a message of something already accomplished; it was a prophecy of something to be wrought out in the future, and the question to ask now as then, is not 'Has it arrived, this for which we are striving?' but, 'Is it on the way?'

We are given but a glimpse in these various reports of the strenuous effort-making for the good of the people by education. The cost of this work is large, amounting to a total of Rs.75,610. But this does not make the demand upon the churches in America which at first sight would appear. Rs.19,773 have been collected in fees, and the Government grants have reached a total of Rs.26,980; so that only a proportion of the cost is met from America.

The actual number of schools meet our opportunities very inadequately; yet it will be seen that what we already have would be largely reduced were we entirely dependent upon foreign funds.

As to the people themselves, it may be said that a comparison of the rate of fees paid, with the average income of an Indian family, will show that no nation is paying more in proportion for its education than are the people of India.
X

INDUSTRIAL, MEDICAL AND LITERARY WORK.

ONE morning there came to the mission bungalow at Periakulam, the catechist of a near-by village, accompanied by a man and a little boy, who asked the missionary to send them on their way with prayer, as they were starting back to their distant home. About four months before, the man had come as a beggar from some village in another district. He was friendless, sick, and nearly naked, and the boy was in as poor a plight as himself. They went about the street begging, and at night they lay down to sleep in the little porchway of the church. Next morning the catechist went very early to the church to ring the bell, as his custom was, to call the people to early prayer before starting out for their day’s work; and finding the man and boy there, he inquired who they were, and why they were there. Later, when the people came in to attend the morning prayers, the beggar and his son, in idle curiosity, came in with them and sat while the service lasted. Then the catechist stopped to talk with them, and drew from them their whole story; told them of the Saviour; told them that if they were willing to work, work could be found for them, and that he would take them to the municipal hospital in the town, and do what he could for them.

The man stayed at the hospital for a few days, did cheerfully such work as the catechist could find for him, and then was sent away to the village where the catechist’s parents lived and had land which they farmed, and where the man and boy could both work for their food, and, at the same time, learn the way of truth. The months that the two had spent there had resulted in health, and self-respect, and renewed ideals of life; and the man and boy had decided to return to their native village in search of the wife and mother who had been cast off when
they came away, and there to set up a Christian home and make known what things had been done for them. They certainly did not look nor act like beggars, as they stood, cheerful and grateful as need be, before the missionary, with the bundle of rice for the way, and the staff for the journey. They respectfully listened to the reminder that now they had something to give, and must never forget to make known the Saviour; and, after bidding a grateful farewell to the catechist, they turned and started on their journey.

This little incident of the year 1904 illustrates the ideals of the mission in the work of the three departments, of which this chapter can give but the briefest outline. The Medical work stands for health; the Industrial work for self-respect; and the Literary for renewed ideals of life.

The mission has given close attention to Industrial problems, and has found appalling conditions which affect the whole life of the church. To use the homely illustration given us some years ago by one who had been investigating the matter, when the price of a piece of soap and of a towel are prohibitive and when, in some villages, a little bit of clean water cannot be procured without payment, it will be seen that the people cannot afford to be even clean. This goes deeply to the roots of that favourite subject of discussion—a self-supporting church.

The year began with favourable prospects and fair prices for food. It closes with the crops turning brown and dying down all about us, and prices so high that suffering from actual want of food has already begun; and in some parts of our district new works have already been started by the Government to relieve the pressure. Yet this condition has been brought about by the failure of only a few showers of rain at the expected time. This statement will reveal the actual conditions of poverty among the mass of the community.

When we come to the Christians we find them still further hampered by the changed relations of their new life. No longer members of the old trades' guilds of the castes to which they formerly belonged, they find few ways of earning a living open to them. The mission finds also that new ideas must be
imparted to take the place of the old, that the young man must be taught that no trade should be the exclusive monopoly of one caste or class; and that a man need not keep to the occupations of his forefathers; that, to the Christian, there is no disgrace in the doing of any form of manual labour, and that any labour is more honourable than dependence.

Hence, in its Industrial work, the mission stands rather for the dissemination of new ideals of the honour that attaches to honest labour, than for the idea that its efforts in this line can solve the large industrial problem. Still the Industrial School at Manamadura is doing much for a good number of boys in bringing about a change which leads to self-respect, independence and manliness; and the opening of various works in connection with Pasumalai College, enabling not a few to do something towards earning their fees and books, has afforded abundant encouragement to believe such efforts fruitful of good.

THE INDUSTRIAL SCHOOL

has been, during 1904, under the superintendence of Mr. Holton, who gives the following report of its operations:—

"In the Industrial School, 19 pupils devoted their whole time to work, and 25 others worked with their hands half the time, studying in the classes the other half. A very creditable amount of work has been done in the carpentry and blacksmithing departments; and these have more than paid for themselves, together with some increase in tools and plant. The Inspector, on his annual visit, while noting our needs and lack of equipment, spoke favourably of the results shown.

The main development of the Industrial School has been in the Agricultural Department. The Government has granted us aid, both for pupils and for our farm equipment. The Madras Board of Revenue has decided to make our farm one of its five irrigation Experimental Stations and have sent us a horse-power engine and pump, with the promise to pay the expenses for one year. With this equipment, we hope to get good crops of sugar-cane and plantains, and to begin the cordage-fibre industry. The District Board has secured
The Gospel in the Woman's Hospital.
(A quiet hour after the morning clinic.)
to us over 32 acres of fine arable land, and we are now putting out a fine grove of young cocoanut trees.

In its Medical work, the mission again stands for more than the immediate healing of disease, and has the broader horizon of creating new ideas of clean and wholesome living, that pertain to the inner man as well as the outer, to moral well-being as well as to physical. The mere statement that in our two hospitals 41,449 out-patients have been ministered to during the year, carries with it the further statement of great good to great numbers of suffering human beings. Eight hundred and nine in-patients have been cared for, lovingly told of the Great Healer, and have received gratefully this two-fold ministry.

Dr. Harriet Parket reports as follows of her work in

THE WOMAN'S HOSPITAL.

"The total number of treatments during the year was 39,455. Of the 15,522 new cases, there were

144 Europeans and Eurasians.
944 Mohammedans.
5,350 Indian Christians.
9,084 Hindus.

One hundred and seven of these were labour cases, nearly twice as many as last year; and the in-patients, 500 in number, were more than ever before; but in the Dispensary attendance there was a falling off in the beginning of the year, which the larger numbers later could not make good. The reports of the plague in the district seem to have frightened many away; while the removal of the Girls' School to the healthy location of Mangalapuram, and the provision of suitable accommodations for such girls as may be ill there, are more gratifying reasons for diminution in our numbers.

About 550 visits, not including those to the school, have been made by the doctor and assistants.

Many Indian women cannot be cared for in illness except by women, so it has seemed desirable that members of their own sex should be trained for hospital service. The young woman Hospital Medical Assistant, who has been preparing for this work in the Madras Medical School, came to begin
her duties in June. Two young women are being trained as compounders, in addition to our regular force. Three nurses have completed their two years' course of training; two are retained in the hospital; and two new ones received for training. Not many positions are open to such women except within hospital walls, though they might be helpful in many places. One who was trained some years ago for another mission is now caring for sick Christian women under the direction of the lady in charge, in a little cottage hospital, very busy and greatly appreciated.

The additions on the upper floor of the hospital have been completed, adding five small rooms to those available for patients and nurses. Other small rooms are needed for contagious or offensive diseases which now must often be placed in large wards, to the discomfort of other patients. Some unfortunates have had to content themselves with a corner of the verandah. It has been a great convenience to have a room specially for operations, though all the necessary furniture is not yet secured.

The patients have come from many classes, high and low, rich and poor. Several Brahmin women have stayed for a considerable time in the hospital, and have been truly friendly and grateful. One poor Brahmin widow, who had no money for a thank-offering when she left us, found work as a servant, and returned after some weeks to bring part of her earnings. The Bible-woman's teaching has seemed to reach a larger proportion of the dispensary patients than heretofore. One woman, converted here, has received baptism in another mission where she now lives; and is going to school in the primary department in order that she may some time be prepared to study nursing. A Hindu girl, recently married when about twelve years old, became ill and was deserted by her husband. She found her way to us and now wishes to stay here and study. She, too, has begun to learn to read with the little ones.

We have regretted to find among our patients young mothers of fourteen years, and one whose family stated and whose appearance indicated that she was only eleven.
THE MEN'S HOSPITAL, MADURA.
A THANK-OFFERING FROM THE PEOPLE.
Many patients have expressed faith in Christ; and in one difficult and serious case, attended in a court-yard of a silk-weaver's house, we were struck to hear a woman of that class giving Christian counsel to the sick women and her friends. The woman was a former patient, and has probably also come in touch with the city Bible-women.

The medical catechist has been much occupied with the hospital repairs, and has gone on only two itineracies, but the opportunities for usefulness he found make us eager to do more in that line.

We wish to express gratitude for the gifts of those who have taken interest in the work, and for the Local Fund Municipality, and ‘Mahimai’ Fund grants. The ‘Stevens’ bed, and the ‘Genevieve and Gerald’ bed are thus named in recognition of the kindness of friends.”

We have the following from Dr. Van Allen about

THE MEN’S HOSPITAL.

“The number of out-patients treated this year was 20,800. This was a slight decrease from the numbers of the previous year. The number of major, minor, and surgical operations was 1,100. The number of in-patients, 346. The total income from patients was Rs.17,000, of which Rs.5,000 were put into the bank to the credit of the endowment fund, which amounts now to Rs.16,000.

The hospital, as in previous years, has been open day and night for the treatment of the sick. There is always a night nurse, and nursing is made an important part of the work. Patients have come long distances and from a large number of villages. Preaching work is carried on regularly.

The operating room has been made over, and newly tiled. The bacteriological laboratory is proving of increased usefulness in making diagnosis in obscure cases, and is a distinct addition to the resources of the hospital.

Calls to go to distant villages to see desperate cases are increasing in number, but we resist them when possible, as they interrupt the regular work, and really harm the hospital. The
lack of aid in distant places is deplorable, and it is a fact that many die without the attention of even a native doctor.

There is nothing which we do with greater pleasure than to give out to catechists and teachers small supplies of fever, cholera, and other medicines, to be used by them in their villages, and thus extend the usefulness of the hospital into almost inaccessible places."

The Branch Dispensary at Aruppukottai, and the Manchester Dispensary at Manamadura, have done much useful service in places where medical assistance would otherwise be unattainable, and have treated about 8,000 cases. These two dispensaries have been of inestimable benefit to the boarding schools located at these places, and have relieved the missionaries of much arduous labour in the care of the sick all about them.

In this account of medical efforts and benefits accruing therefrom, we would mention the Mission Sanitarium at Kodaikanal. As one has said "All that one can muster of equipment and physical health and Christian hopefulness seem too meagre in the meeting face to face with such opportunity and the possibilities involved." We are grateful for a place of such beauty where we may rest our wearied minds and bodies for a little season each year, that we may return to face the problems of the work with renewed courage and zeal.

Three miles from Madura, on the Pasumalai hill-side, where our higher educational and training Institutions for men are to be found, is also the Lenox Press, through which the mission sends out much good Christian Literature to aid it in the further work of creating renewed ideals of life. Dr. Jones has been in charge of the work there and writes as follows of

THE PRESS ESTABLISHMENT.

"The Press has given employment to more than twenty boys and men, and has done much to send forth a healthy Christian literature to all parts of South India. It is not only a good type of an industrial establishment, supplying to some of our Christian men honourable employment at no expense to the
mission, it is also a right hand of help to the mission in bringing home its message to the people in a way that they can understand. We have sent out, this year, about one and a half million pages, most of which will go into homes and hamlets where the voice of neither preacher nor teacher will be heard. This is an assurance which strengthens us in all our efforts in this line.

A matter of chief interest in connection with this department during the year has been the transfer of the establishment from its old quarters to the vacated church building. As soon as the new church was dedicated, the old one was adapted to its new purpose. The good old structure which had served as a House of God for about sixty years does not cease to furnish a pulpit for the messenger of God; but he appeals no longer through the voice, but through the printed page, and to audiences larger than ever. We have put into use the new Hoe cylinder press, but we find that it is too heavy for easy manipulation by our pressmen, who are not endowed with the muscular strength possessed by Americans. Therefore a small oil or gas engine will be necessary ere long for the full use of the press.

THE PUBLISHING DEPARTMENT.

The work of preparing booklets and tracts has occupied no little time and thought during the year. The increasing number of Christians in the Tamil country who can read, and the fewness of good books available for their spiritual edification, is both an invitation and an inspiration to a man to take up with all his might this most useful line of effort. We have published a translation of (1) Dr. Washington Gladden’s excellent little book ‘On Being a Christian.’ This is rather an adaptation than a close translation, and we believe it will be a great blessing to many Christians whose ideas of the Christian life are too hazy; (2) An English pamphlet on Kali Yuga (prepared and published for the Madras Tract Society). This is intended for Hindus who are under the vain and vicious spell of the Hindu time system; (3) A Tamil Hand-book of Christian Endeavour,
(published for the Society); (4) A large edition of the new Tamil Christian Almanac, which is finding a useful and welcome place among the Christians of many missions.

In addition to the above, we have published second and third editions of our old booklets. Others are now in hand and we hope will be out ere long.

A new work just undertaken is that of publishing in large numbers Tamil leaflets for both Hindus and Christians. These are for free distribution, and each one contains one brief and pointed message for the common people.

"Sutthiavartamani" and "Joyful News."

In the labour of editing and publishing both these mission papers, I have received efficient aid from associate teachers and one of the theological students. The circulation of the two papers has been, respectively, 450 and 650 copies, mostly in our own mission. A few copies have gone to remote parts of the Presidency, and to Ceylon and Burma. They are much appreciated by the mission agents, and are doing helpful work for the Christian community."

The Christian Literature Society of Madras is the greater fountain head of our supplies of literature and of school-books. The Tract and Bible Societies give us invaluable aid without which we should be crippled in every direction. The American Bible Society has also aided us in the work of Bible distribution.

Mr. Chandler has worked during the year with a representative committee on the revision of the Tamil Hymn-book, the treasury of song for the whole Tamil church; and other missionaries have given some time to literary labours. The mission unites with other South Indian Missions in the plan to set apart a man for literary work, and in the larger plans for securing more and better literature for the whole Tamil-speaking people.
XI

ASSETS AND LIABILITIES.

The returns of our labour, the results of our work, may be called our assets. The churches established, the schools founded, the Christian nation born into a new life, the spiritual forces so evidently at work, all these are things that remain. But the very existence of these things make the church in America which has done the work responsible for the consequences attendant upon the very success of its plans and endeavours. There are liabilities to be met as well as dividends to receive.

The figures in our statistical tables afford us the basis of our reckonings on both sides. There has been a reasonable profit in substantial lines, viz.:

An increase in the number of self-supporting churches.
  in the number of adherents.
  in the number of church members.
  in Sunday service attendance.
  in Y. P. S. C. E. membership.
  in Native contributions.

There have been plans for advance movements in evangelization and organization, coming from within the Church, executed by its trained men, and participated in by the people generally. The pastors’ reports show a good development of administrative ability, and the increasing effectiveness of the organizations under their directions. Further attention will reveal an increase of activities in the Church, and a growth of spirituality. A good amount of missionary spirit is indicated by the benevolences of societies and individuals, and in all these directions there is ground for encouragement as to the substantial character of the Church’s foundations, and the reality of its life.
On the other hand, a great number of the people are still in ignorance and ought to be instructed. There has been a decrease
in the number of catechists.
in the number of Bible-women.
in the number of village schools.
in the number of pupils in village schools.
in the number of pupils in the boarding schools.

These are all conditions which strike at the very root of the possibility of sustained and successful work. The relation of the decrease in the lines above shown to our highest success as a mission, may not be understood at a glance. Mr. Chandler says: "We need more agents. The reductions of appropriations the last decade have prevented us from employing agents in places where the people were ready to place themselves under instruction. Instruction is necessary for this people; instruction in the Bible; instruction in morals; instruction in character; instruction in almost everything they ought to know. And to secure that we need more agents—catechists, teachers, Bible-women, evangelists."

How then can we have agents if the Christian children are not in our schools, and if there are not schools enough for the community? How can we have schools again, if there are no funds? The cutting out of a few classes in a boarding school this year means that ten years hence that station will suffer for want of men, and that the men in our Theological Seminary will be of inferior grade; and that again will have its reflex influence upon the quality and success of all our work; the recession of the tide of our appropriations from America spreading disaster down the years.

Again, the American Board, and the Church which contributes through the Board, have large property interests in the Madura District. That the investment has been wisely made, we may well believe; but no business man would build a house in America, and then let it fall into ruin for want of the expenditure of the sum necessary to keep the roof in repair. When this thing is occurring constantly in our midst, it should not be a
matter of surprise that the watch-word "business methods" has not always the force in the estimation of the missionary that it seems to have to others, for there are differing interpretations of the word "business."

Mr. Holton says: "All the buildings used in the work of this station are the property of the mission. A few of them are built of brick—often unburned—laid in mud and with tiled roofs; but by far the larger proportion are built of mud and thatch, the roof-timbers, and the windows and doors being the chief part of their actual cost. In some places the danger of fire is so great that tiled roofs are much needed, but their cost is prohibitive. In other cases, the new congregations that have been coming to us the past two years as the result of our itineracy work are still without a place of worship, or even a school or teacher's house, because they are too poor or few to build, and we have not the money, small as each individual sum would be, to supply their combined needs along with the maintenance of those we already have. The rafters are usually cheap pithy sticks, and the sun, rain, and white-ants so destroy the straw, palmyra, and cocoanut leaf thatch that it has to be renewed every two years; and sometimes, in bad localities, once each year. We very much need more money to properly house our congregations."

Mr. Perkins says: "The question of buildings is a serious one for all missionaries and especially for those in charge of large stations. The people are, as a rule, so very poor, and their own houses so wretchedly small, dark, and unfit for meetings that churches must be built largely with money from foreign sources. But it is found that people in the home-land will give willingly for the support of a preacher, a Bible-woman, the education of an orphan or a famine child; but an appeal to put money in mud and thatch, or in brick and mortar in the form of a church, or a house for a worker, does not seem to touch them. Yet without the little church and a house for the catechist, the work is well-nigh blocked.

It is difficult for the foreigner to understand the conditions of life in this country; to see that, for a new body of Christians to
be left without a little church and a catechist to preach to them, virtually means sending them back to Hinduism again. When they first come from Hinduism they are babes in Christ, and need nurture and instruction, and building up in the faith; else they are carried off by the first wave of persecution which is sure to sweep over them sooner or later. So a catechist or teacher is needed. But they cannot gather together and hold their meetings under some large tree, as was once suggested to me by one of my countrymen; for human nature would be tried beyond endurance by the laughing, jeering, taunting crowd that would gather around.

I tried it once, and only once, in all my missionary experience. It was in a little village where about forty people had joined us. The high-caste people had burned their houses, and even if there had been room for our meeting in one of them, it was roofless: so we gathered under a tree near by and the meeting was begun. It was bright moonlight, and numbers of the Hindus came about to watch the proceedings. After the singing there was laughter. When I prayed and the Christians were covering their eyes with the hand, a voice from the crowd was heard saying, "Now they are going to play 'hide and seek, like the children." Later, during the preaching, they talked loudly with one another, called out to men in the distance, and did everything they could to disturb the meeting. And they accomplished their purpose, for it was most distracting and difficult to speak or to hear. I said to myself "If they do so much when the white man is present, what will they not do on such an occasion in his absence!" and I determined never to press the Christians again to hold a meeting in the open.

During the year 1903, my predecessor spent for churches and helper's houses, Rs.1,429 with an appropriation from the mission of Rs.280. A careful consideration of the foregoing sentence will reveal a burden and a want."

We would now place beside the above statement the following, which we think worthy of attention:—

"There are a number of places in the Madura Mission where
the existing buildings are so inadequate that, though we should adopt the Catholic method of having three services a day for successive crowds, we could not get the congregation into the Lord's house on the Sabbath.”

Herein lies a whole volume of discouragement to the people. Surely, our embarrassments spring from our success!

So far, we have spoken only of present conditions. When we consider the question of advance, the situation becomes perplexing in the extreme.

There are two stations in the mission which have seemed to be less fruitful than others. The missionaries there study the problem, and give it prolonged and painful thought. This is what they say:

‘‘Palani station needs special effort in every direction. For one thing, the Gospel should be carried into every village, and from house to house in the most thorough manner, and with as little delay as possible. Again, revival meetings of a searching, uplifting character should be conducted for several days in every village congregation, some of which are weak. There is need of more schools; Bible-woman’s work should be started and maintained in many villages; in short, an evangelistic movement that will reach the homes and hearts of all the people, Hindu and Christian, should be planned for, and carried out, and would be attempted were there any money for the prosecution of such work.’’

‘‘The great need of this station (Melur) is incessant evangelistic work. A band of evangelists should be travelling up and down all the time. This band should consist of the missionary and three or four good catechists. Their work should be the preaching of the Gospel in every village and hamlet of this whole station. In addition to this, they should give part of their time to supplementing the work of the stationary catechists. This work, followed up with schools in all the villages that show a desire for education and instruction in religious things, would soon result in large ingatherings. The real and immediate hindrance to carrying on such a work is the empty purse.’’
The following statement gives a glimpse of what opportunities lie to our hand in Madura city:

"There are in the city 10,000 Mohammedans, and no missionary has ever been set apart for them. But they need to be approached by men specially prepared to sympathize with and help them. There are more than 20,000 Saurashtras, speaking in their homes a different language from the rest of the people. No missionary in this place has ever learned their language, although they are very clannish, and take great pride in their ancestry and position.

This large town of 105,000 people has no daily paper and only one weekly, which suspends publication about once a year. There is now a chance to secure a weekly paper that has been published elsewhere, and bring out a healthful high-toned newspaper. The mission elaborated a plan for just such a publication some years ago, but we have never had men enough to set one apart for that work. A literary missionary is needed both for newspaper work, and to do the literary work already referred to.

When any missionary takes furlough there is left an unfilled gap, and a new missionary is sent out only when such a gap becomes permanent. A great need is that of a reserve force to prevent gaps, and to allow men to learn the language. We are now suffering because one place in the college is vacant, and another occupied by one who needs his time for the study of the language. Worse than this is the lack of men in the stations, so that two stations are now vacant."

A great deal has been said during the past decade about the need of and the value of business methods in the administration of the foreign work. Emphasis has been laid on method, and perhaps the emphasis was needed. Yet it does not usually take a decade or more for business men in our home-land to respond to an offer of business in which they see the promise of a safe investment, and a large dividend.

The investment here looks good to the men at the shafthead and its output in the assayer's office proves that the yellow metal is there in paying quantity. May we not hope for more investors in the shares of these rich mines of eternity, in the treasures of the Kingdom of Heaven?
XII.

PERSONAL NOTES.

Rev. and Mrs. F. E. Jeffery were called upon to suffer much sorrow in the prolonged illness and death of little Ruth Estelle, who passed away 26th July, 1904.

Genevieve and Gerald came on 25th May, 1904, to gladden the hearts and home of Rev. and Mrs. W. W. Wallace.

On 24th March, 1904, Miss Lucy E. Croswell was married to Rev. J. C. Perkins.

Rev. D. S. Herrick left his work in Battalgundu in February, 1904, to rejoin his family in America and to spend the usual time on furlough for needed rest.

Rev. H. C. and Mrs. Hazen also returned to America for rest.

Miss B. B. Noyes, and Mrs. S. R. Chester left us in August for America.

THE WORK TO WHICH EACH MISSIONARY IS ASSIGNED AT THE BEGINNING OF 1905.

N.B.—The general address of all the Missionaries is Madura District, South India. This should be added to the name of their residence town.

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<tr>
<th>Name</th>
<th>Work</th>
<th>Residence</th>
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<tr>
<td>Rev. J. J. Banninga, M.A.</td>
<td>Melur Station</td>
<td>Melur</td>
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<tr>
<td>Mrs. J. J. Banninga</td>
<td>[On furlough]</td>
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<tr>
<td>Miss L. G. Barker</td>
<td>Mission Treasurer, Madura Station.</td>
<td>Madura</td>
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<td>Mrs. J. S. Chandler</td>
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<td>Miss H. E. Chandler, B.A.</td>
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<td>Mrs. S. R. Chester</td>
<td>[On furlough]</td>
<td>Palani</td>
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<td>Rev. W. P. Elwood, B.A.</td>
<td>Palani Station</td>
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<td>Mrs. W. P. Elwood</td>
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<td>Rev. H. C. Hazen, M.A.</td>
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<td>Mrs. H. C. Hazen</td>
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The Work to which each Missionary is assigned at the beginning of 1905—(Cont'd.)

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<td>Mrs. D. S. Herrick, B.A.</td>
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<td>Rev. E. P. Holton, M.A.</td>
<td>Manamudura Station.</td>
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<td>Rev. F. E. Jeffery, M.A.</td>
<td>{ Dindigul Station.</td>
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<td>Mrs. F. E. Jeffery, B.S.C.</td>
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<td>Rev. J. P. Jones, D.D.</td>
<td>Mission Secretary,</td>
<td>Pasumalai.</td>
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<td>Mrs. J. P. Jones.</td>
<td>Theological Seminary, Pasumalai</td>
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<td>Station, Mission Press, Pasumalai</td>
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<td>Rev. J. X. Miller, B.A.</td>
<td>Associate in work of</td>
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<td>Pasumalai College.</td>
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<td>Miss B. B. Noyes, B.A.</td>
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<td>Miss M. T. Noyes, B.A.</td>
<td>Girls' High and Normal School.</td>
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<td>Miss H. E. Parker, M.D.</td>
<td>Woman's Hospital.</td>
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<td>Mlle. Cronier</td>
<td>Medical Assistant ...</td>
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<td>Rev. J. C. Perkins, B.A., B.L.</td>
<td>Aruppukotai Station.</td>
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<td>Mrs. J. C. Perkins</td>
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<td>Miss Quickenden</td>
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<td>Miss Eva M. Swift</td>
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