THE

FIFTY-SIXTH

ANNUAL REPORT

OF THE

AMERICAN MADURA MISSION,

FOR

1890.

MADURA:
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1891.
"They that sow in tears shall reap in joy."
REPORT.

This Mission Report will chronicle the varied mission work, undertaken by the members of the American Madura Mission, through the year 1890.

There have been times of sorrow and fear, but with these, those of joy and courage. We parted with Dr. and Mrs. Chester, the latter part of January, as an immediate change seemed a necessity in the state of Dr. Chester's health. But they had the pleasure of returning from America and renewing their work at Dindigul, early in June.

Dr. and Mrs. Washburn, having for months previous, felt the necessity of a brief visit to America, sailed from India early in April and we had the pleasure of welcoming them back the first week in December, when they resumed their work at Pasumalai.

Mr. and Mrs. Jones, with their children and Miss E. M. Swift, left Madras in July, for a well earned furlough, and with a hope of an early return to their work in India. With Mr. and Mrs. Bailey we had a more sorrowful parting, the state of Mrs. Bailey's health being such as to force the opinions, from the medical men consulted, that she could not safely remain in a tropical country. They left our mission in October, with no hope of returning to India. And yet we greatly needed their services, and had made many plans, for their future work.

Mr. David S. Herrick, who has been assisting Dr. Washburn, in the College at Pasumalai, left Bombay in August, to pursue a course of Theological study, hoping to return to our mission, in three years. And just at the begin-
ning of next year, Mr. Stutson is expected at Pasumalai, to take up Mr. Herrick's work in the College.

Then there has come a little new blood, into our mission circle, in the shape of two young missionaries, who have already begun to cry in Tamil, and will, we trust, later on, preach in that same melodious language. Theodore Chandler was born at Kodaikanal, April 13th, 1890 and Kenneth Taylor Perkins, at the same place, May 16th, 1890.

There has been no death, in the families of our mission circle, but a number, in the ranks of our native assistants. Throughout the Madura District there has been an unusual amount of sickness. As will be seen, a very hopeful part of our work is that for the young, both boys and girls, and that for women. In no year of our existence, as a mission, has there been such a telling record of women's work for women. Our schools, as a whole, from the College at Pasumalai, to the smallest village school, and notably the boarding schools, for boys and girls, at our station centres, are spreading widely the knowledge of the truths of the Bible and Christianity. And they are doing this with no detriment to their standing as educational institutions, in secular studies.

So are the Bible women, in Madura city, and our station centres, teaching much of Bible truth to men as well as women, a very hopeful variety of seed sowing.

In giving, in their own words, the record of the missionaries and native pastors, of our mission, of their work, for the year, while we find progress and growth, in all the varied forms of evangelistic, educational, medical and church work, yet the largest part of our labor is still seed sowing, making known, in many ways, the excellency of the Gospel of our Lord Jesus Christ.

BATTALACUNDU.

Mr. Chandler, in writing of this station, says. Five families and as many more individuals have joined us,
during the year. One man, among them, was influenced by the marriage of his daughter to a Christian youth of the Tirupuvyanam Station.

Our young women are showing the influence of Christian education and fathers do not find it so easy, as formerly, to make their daughters marry uneducated men.

Two pastors have been ordained, during the year, one over a church that lost its pastor, the year before, and the other over a church that never before felt equal to this responsibility. Both have been blessed, in their work.

Several sudden deaths have brought mourning into our Christian homes, but we found, in every case, that the faith in the Lord Jesus and the hope of heaven, are, at such a time, a veritable anchor to the soul. One teacher died from the bite of a snake, not a cobra.

A daughter of a pastor was suddenly stricken down with cholera, and fever carried off another teacher. In no case can it be said that our Christians have not triumphed over death, through Jesus Christ.

As Gospel educators, the success of our school is very marked. Bible instruction, of one kind or another, is given in every school, every day, whether by the catechism, the committing to memory of Scripture texts, or instruction in Bible narratives.

The frankness of children brings out from them, more readily than from adults, the impressions made upon them.

One lad continues the custom of reading, in his heathen home, the Bible portion taught him, in school, from day to day. Many of the children sing their school songs, wherever they go. Two boys, who have recently left our school, continue reading the Bible. One of them keeps it in the little bazaar he has started, and reads it daily. Another youth, in one of our schools, freely preaches to the people, the truth he has learned. And when they give him Hindu books to read, he uses them to show up their deficiencies. Whenever the teacher is absent, he opens the school with prayer.
Miss C. S. Bell speaks thus of her work, in this station. The work in the Battalgundu Boarding Schools, has been very satisfactorily done by the pupils, during the year. At the recent examinations, which are conducted annually, by Government Inspectors, of the twenty-four girls presented, all but three passed and were promoted to higher classes. Of the thirty-six boys presented, all but one passed.

There has been very little sickness among the girls, but the boys have been more tried. One of them died very suddenly, having been ill only twenty-four hours. This saddened the heart of all.

The high price of rice has compelled me to reduce the number in the schools, and it has been a great trial to me that I could not take in all the girls, who have applied for admission.

The day is begun by an early morning prayer-meeting in the separate schools, but at 8 o'clock, the two schools come together, for prayer, in the church. At noon, every day, the older girls hold a prayer-meeting, in which each takes part.

The course of Bible study, arranged by the Bible Union Committee, is followed in the standards from two to six, but the little girls are taught a simple catechism, an hour, daily.

At the Communion season, in August, six boys and six girls, from the schools, expressed a desire to witness for Christ and were baptized and received into the church.

Among the boys, who wished to unite with the church, at this time, is one very bright lad, who comes from a heathen family. He was permitted to enter our school through the earnest persuasion of the catechist, in his village. When asked by the native pastor why he thought his heart was changed, he said that “up to this time, when other boys called me bad names or struck at me, I always became angry, and paid them back, but the other day, a boy called me a bad name and I was sorry for him,
in my heart, and did not answer him back, so I think now I am a Christian.” This boy is working his way, through school, and is one of the most promising boys I have. There is a great work for him, in his own home, as there are no members of his family, who are Christians.

In the town of Battalagundu, the school for Hindu girls has not prospered. But I hope, now, to be able to give more time to it. Besides the regular course of reading, writing and arithmetic, these girls are taught to say Bible verses, daily, and are learning to sing Christian lyrics and Sunday School hymns. Usually, on Sundays, the children are accompanied by their fathers and brothers, who seem interested in the songs we sing, and really eager to have the little girls pay good attention to the Bible stories, which are told.

There are two Bible women, at work with me; and their weekly reports tell of their being received kindly and urged to come again.

They each visit from fourteen to twenty houses weekly, and report many interesting conversations they have held. The women all seem eager to hear the “wonderful story.”

Each Wednesday afternoon, the Christian women and school girls come together, for an hour of prayer and praise.

DINDIGUL.

Dr. Chester speaks of this station as follows:—

In my absence from India, for nearly five months, of this year, Mr. Jones kindly looked after the general work of the station, and Dr. Van Allen that of the Dindigul Dispensary.

The schools in the town of Dindigul, for boys and girls, have done good work, as have a number of those, in the villages. But a good village school means a very favorable locality, wide awake and efficient teachers, and a faithful superintendence.
In one congregation, we have had such severe persecution, that even some of the church members could not stand against it, and left the congregation. This loss, and the closing of the Christian Vernacular Education Society's Training Institution, at Dindigul, reducing the total number of church members, in the Dindigul Church, puts our station at a disadvantage, in the Statistical Tables, for this year.

One of our native church members, formerly a teacher, in this station, but now a cultivator, has just completed, at his village, seven miles from Dindigul, a substantial brick and mortar church, which has cost him Rupees 650. He built it entirely at his own expense, neither asking nor needing any help from our mission.

The medical work, carried on at the Dindigul Hospital and Dispensary, has varied but little from that given in previous reports and does not call for special notice. There was a total of 20,743 patients treated, of which number 9,290 were new cases, or those coming for the first time. Patients came from 596 different villages. The Hospital Assistants and all the subordinates deserve commendation for their faithfulness, during my absence from India.

Mrs. Chester also writes of her work. The boarding and day schools have gone on, as usual, Miss Bell looking after the boarding schools and Miss Noyes after the Hindu Girls School and the Bible women’s work, during the five months we were absent from India.

There is a strong feeling of attachment, shown by the girls in the Hindu Girls School, for their school, for although there have been two rival schools started in the neighborhood, I did not miss any girls from ours. And I hear that these schools have been closed, for want of funds and support.

I appealed to the Hindu Girls School, a few weeks since, to give me chintz for the five hundred or more bags, needed for our New Year’s celebration, telling them that those who were able to give one yard could do so,
or even half a yard. And it was very pretty to see them come up to me, morning after morning, with their eyes sparkling, to hand me a neatly folded bit of pretty chintz. Enough was brought for all the bags, thus saving five rupees or more.

I go to this school, on Sunday morning, after our Tamil service in the church, and have a Sunday School with the girls. They all learn and recite Bible verses. I take a picture with me and explain it and talk about some Bible subject. We have singing and prayer and end off by giving each a plantain. The school is opened daily with the recitation of a few Bible verses and prayer. I think the older girls know enough about the love of Christ for them, to make them believers, if they only dared to be. I have never yet succeeded in persuading any of the grand-mothers or mothers or fathers of these girls to attend our Sunday service, in the church. They are afraid to come.

The boarding school girls have particular advantages for studying the Bible. We read and explain, every morning, the appointed lessons, in the Bible, and I am almost always present, as I feel that it anchors the school, for the day, to have a good beginning. The girls have a noon prayer-meeting of their own. Pastor Colton has an exercise, every Wednesday, with the girls, on the Bible lessons of the week, when they recite Bible verses, which they have committed to memory, and give brief accounts of the Bible stories they have studied, during the week.

The little Christian Endeavor Society has grown in interest, and it is very touching to hear the girls tell, in their simple way, how they have tried to be kind to and help this one and that, and that they do not get angry, as they used to, and that they have not missed a day, in reading their Bible.

Three of the girls have united with the church, within the past six months.
MANAMADURA, MELUR, TIRUPUVANAM.

Mr. Hazen reports his work in these stations.

By referring to Statistical Table No. 1, you will see that Manamadura has lost 94 adherents. This is owing to the fact that one congregation went back because of incessant persecution. The truth has not had time to take root, and hence, "when persecution arose, they were offended."

Three or four other congregations had been devil worshippers. They joined us last year, somewhat secretly. When the crafty priests learned of their step, they frightened them, by telling them that unless they returned to the worship of the devil, he would set fire to their houses, blast their crops, and send sickness and death to their families. And so they all went back, notwithstanding our earnest efforts.

But we have had the addition of three new congregations, the members of which seem decided and firm. Our loss is more apparent than real.

There is one very interesting case, worth mentioning. The head man of a certain village has been, for twelve years, seeking for the light. During ten years, he went hither and thither, with his sacred pictures and vessels for offering incense to the gods, and trying every expedient, to get peace of mind. But none came. Then he tried the Roman Catholic religion, but found no peace there. At last the little book called Sastrakummi fell into his hands, and a ray of light broke upon him. He followed it and asked for other Protestant books and finally came to the Bible. In that he found what his hungry soul craved, and is now a smiling, happy Christian. Not only so, but he spends all his time telling the glad news to others. He has won over his brother, who is at the head of four villages. Being himself a man of great authority, we expect he will bring over a large number.

There has been very little sickness in the boarding school, during the year.

The religious tone of the school has been very comfort-
ing. The seven taken into the church, from the school, show a tender vital interest in religious things.

The work in general, in Manamadura and Melur, grows in interest and importance. When we get time, strength, and a few more godly self-denying native agents to assist, we hope to explore and occupy the vast unoccupied district to the North and East of Manamadura.

Mrs. Hazen adds the following. With the exception of the re-opening of the boarding school for girls, which has been closed, for several years, during the non-residence of a missionary, at Manamadura, there have been but few changes in the work, among the women and girls of this station.

The same three women have been employed as Bible women, two in Manamadura and one in Sivaganga. There has been a slight increase, in the number of pupils, quite as much as one could expect, in a place where the women are already in advance of the men, in their knowledge of the Scriptures and ability to read.

Several are reading the New Testament, among them one Mohammedan woman, who came from Tinnevelly. One Hindu woman, who had read much of the New Testament, expressed a determination to begin at Genesis and read the whole Bible through. Some parts that are new to her, she has re-read several times, so as to understand them and fix them in her memory. In this manner she has read the first seven books, and passed an oral examination creditably. About two years ago she was forbidden, by her relatives, to read a copy of Mark, which she had bought, and as she did not heed their commands, the book was destroyed before her eyes. Seeing that she is persistent in reading the Bible, her relatives have placed in her hands a copy of some of their sacred writings, and insist upon her spending as much time in reading these, as she does in reading the Bible.

In Tirupuvananam, the work has received a new impetus by the employment of another Bible woman. Twenty-
six new pupils have been received. It is interesting to see, in one house, three generations studying from the same Bible and reciting the same Bible verses.

The work at Melur has held its own wonderfully well, in view of the fact that, for seven months of the year, one woman has been trying to do the work formerly done by three.

Last year death took one faithful worker, and this year, Santhayi, a true Christian, an earnest Bible reader and a faithful wife and mother, has entered into her rest. It has been impossible to replace these two women of experience, and the work has doubtless suffered somewhat.

For the past three months, a second woman has been working, first as an assistant, and latterly independently. Being herself a convert from heathenism, she seems well calculated to arouse her heathen sisters, by her sympathy with them.

The most remarkable and hence a very interesting feature of the Bible work, in Melur, is the opening of so many Mohammedan doors, to receive Gospel instruction. The chief religious teacher has not only permitted others to learn, but has set a good example by inviting the Bible woman to instruct his two married daughters. Twenty-four Mohammedan women are regular pupils, and many more listen to Gospel truth.

Seven little Mohammedan girls have been studying in the Hindu Girls School and one of these took the prize, in her class, for the best knowledge of the Bible.

The Hindu Girls School at Sivaganga, has been in a decline, so much of the year, that we thought seriously of abandoning it, but it is now in a very hopeful condition, the membership having more than doubled, in three months.

The Bible is taught daily, in our four Hindu Girls Schools, but with varying degrees of success. The school at Manamadura does not increase in numbers, as we have hoped it would, but it is a grand success, so far as Bible instruction and the singing of Christian lyrics go. Some
of the girls seem very near the kingdom and certainly have knowledge enough to become followers of Christ, if there were no ifs in the way.

Among the boarding school boys, there is a society called the Christian Boys’ Union, which has, for its aim, charity to the poor and distressed, the spread of the Gospel and their own Christian growth. A meeting is held, every Saturday, for all secular business, and every Sabbath evening, a religious service is held, consisting of singing, prayer, a short sermon and conference.

MADURA.

Seven of the labourers, in this station, have sent in an account of their work, for the year. We will hear first from Mr. Chandler.

The usual preaching services, every morning and evening, were carried on during the great April festival, at six different centres. But little opposition was manifested, although once or twice some stones were thrown.

Through the year, this preaching has been kept up, once a week, in four centres, and the audiences have usually been large and attentive. The completion and dedication of a new building, in one village, was an occasion of much rejoicing.

On the 24th of December, Mr. James Rowland was ordained and installed as pastor of the West Gate Church, in the presence of a large audience. The event was one of interest to us all, from the fact that the father of the new pastor was the first to occupy that position, in this church. Furthermore, Mr. Rowland had been chosen eighteen months before, and had been sent to our Theological Seminary, at Pasumalai, for a course of study and special preparation.

Thus, with our two churches under the guidance of pastors, and a branch church under the care of an experienced catechist, we feel well equipped for aggressive
work and pray for an outpouring of the Spirit, to fill all these channels of influence and carry new life to many souls.

The Christians of the city have been favored by earnest and spiritual addresses from several visitors, especially W. S. Caine, Esq., M.P., Prof. J. D. Butler, LL.D., of Madison, Wis., U. S. A., W. Grant, Esq., of Philadelphia, U. S. A., and Rev. W. T. Hollins, of Bristol, Eng.

So many travellers pass through our Madura District, without seeing anything of our Christian work, that we rejoice to have those, who can spend at least a part of their time, in seeing our Christians and helping them by their influence.

Lectures have been continued by various gentlemen, who have assisted the Young Men's Christian Association both by English and Tamil lectures. One was a Hindu friend, who lectured in Tamil to a crowded audience of Hindus and others, on the evils of caste and the inconsistencies of his own caste, the Brahmins.

One of the leaders, among the Hindus, declared, in conversation, that there was a stirring up of the people, so that soon the best religion must come to the front.

Miss B. B. Noyes writes of the Madura Female Normal School, of which she has charge.

The year 1890 has been marked by some advance in the standard of the school. The grade has been raised from that of a Primary Grade Higher to a Secondary Lower Training School, and a High School class, called the class for the higher examination, for women, has been added. Seven candidates were sent up for this examination, in December, but the result is not yet known.

With a view to meeting the requirements of the age, in regard to English, and to preparation for still further advancement, in the future, the study of English has, this year, been introduced into all the classes, from the second standard upwards. Miss Swift, who has been at the head of the school, for the past five years, went to America, in
June, and at that time I took charge of it. An efficient Head Master and two assistant masters, as well as a trained mistress have been added to the teaching staff, this year, so that there are now, four masters and four mistresses, as well as five pupil teachers, from the Normal department, teaching in the twelve classes. The school now consists of a High School, Middle School, and Normal department and of a Practising department.

The number on the rolls, during the year, has been 169, of whom ninety are boarders. In the last Government examinations, of 116 candidates, sent up, 93 passed. The last report of the Inspectress of Girls’ Schools, is most encouraging. She commends the methods employed and ranks the school, in efficiency, as among the first of the Normal Schools of the Presidency, though at that time, not training mistresses to so high a grade as some others.

There has been a quiet but well sustained interest, in spiritual matters, throughout the year, among most of the girls. Nine have lately united with the church, and several more, who appeared as candidates, are kept back on account of their youth.

The many meetings, which the girls hold among themselves, have been well attended, as well as the weekly Bible readings.

The Sunday School, for the neighborhood children, which was started by the girls, some years ago, is still regularly kept up. Many little children of the weaver caste attend this, as well as our day school, more or less regularly, and we cannot but hope that the many Bible truths they learn here, may prove to be seed sown in good ground.

Occasionally Hindu women come to our prayer-meetings, and often visit the school, to talk about the Lord Christ, who alone can bring comfort into their sorrowful lives.

A young Hindu girl, who has been taught to crochet, by one of the teachers, gave her her first piece of work,
saying, "Please sell this and give the money to the Girls Benevolent Society. It is the first crocheting I have ever done, and I want to give it to the Lord."

This society of the girls, just mentioned, is a combination of a Y. P. S. C. E. and a Benevolent Society, and is most enthusiastically kept up.

The annual meeting of the society was held in October, and the exercises, though prepared entirely by the girls, were very interesting and aroused the enthusiasm of the audience.

For some reason, the amount collected during the past year, has been less than usual, and to meet the deficiency, the girls have exerted every effort, even denying themselves part of their rice, that they might have its cost, for their society.

There can be no doubt that education among women, is coming to be more and more valued. Several girls, who have this year been trained in our highest class, have asked to be allowed to return another year, to study in a still more advanced course.

One girl, when asked by her father, to marry an uneducated man, peremptorily refused.

An uneducated girl of sixteen, who is to marry one of our native Christians, is now studying with the little children, in this school, so that she may learn to read, and be something more than a servant, to her husband.

Such evidence of desire for knowledge can but encourage us greatly and give us hope for an enlightened future, for the women of India.

Miss H. A. Houston sends the following report of the work of the Bible women, she is superintending, in the city of Madura.

This work has been more prosperous, this year, than I have ever seen it before. One thousand and twenty-three women have been taught, by the twelve Bible women, during the year. A third of these have been reading the Bible.
Seventy-eight of the silk-weaver caste, about thirty-seven Brahmins and twelve Mohammedans are learning. The other women are of all classes and conditions.

In over seven hundred houses, the Word of life has been preached regularly and we are often allowed to sing and pray with the women, and also call in others from outside, to listen.

Besides the regular teaching of readers, each Bible woman has addressed, on an average, about fifty-five hearers, weekly, in their own houses, and so, many have learned about the truth, who are unwilling to read the Bible, themselves.

More than eighty women have given up idol worship and pray to God, alone, and many of these seem to be truly converted, and are known in their own houses and streets, as Christians, although they are not allowed to come out openly. One of these said she had been persecuted much, this year, and prevented from studying with the Bible woman, but nothing could separate her from Christ. She had peace. Another testified to the truth of Christ, to her brother, when he brought home the Hindu tracts against Christianity. She said the Bible was her life, and she would not read silly heathen stories.

One of the readers said she wanted to see our church and the Bible woman took her to the morning service, at the West Gate. When she saw so many strange men there, she was afraid, but sat down in the back of the church and listened. Afterwards, she said, "Oh, how the Christians sing praises to God and how good it is to hear the man preach about Him. It gives joy and peace to be here." Her husband is a railway guard. She comes every Saturday to the Bible woman's house and takes coffee and cakes and fruit with her and they have a little meeting with the household, all together.

A month ago, an idol was carried by the house of one of the young readers and crowds were following it and a woman called to her to come quickly, or the god would be
gone. But she said, "The true God is here all the time. I will not go and worship that idol." She is just reading the First Book, in Tamil, but she has taken in the truth of the one God. Her relatives from the south asked her why she was studying and why she let the Christians come to teach her. Her reply was that the Christians came and taught her about the soul's salvation, and they also, ought to know about it.

A silk-weaver woman's child was very sick and having lost faith in her idols, she brought the child to the West Gate Church, and prayed to God to restore it to health. It soon recovered and she brought some candles to the church, for an offering.

A young girl came to the bungalow, one day, and I gave her a card, with the verse on it "Lord what wilt Thou have me to do?" She said that the verse kept haunting her, day and night, and she kept praying to God to show her the way and give her wisdom.

Another woman reads the Bible and prays and her husband sometimes goes to church. This year he has shown great interest in Christianity and has had his wife read a chapter from the Bible, when they are alone, at night, and then they pray together.

One of our readers was very weak and ill and when they asked her what she thought about dying, she said that there was a time, when she did not care about a Saviour, but now she wanted Him for her Saviour and wanted to pray to Him.

I have prayed in many of the houses, where I have visited, this year, and have found that it encourages the women, and gives them a desire to pray to God, in the same way. In but a very few cases does it seem to have been inexpedient. I seldom try to do it, if there is a noisy crowd around, but in a quiet place, the women and children seem to like it very much.

Miss D. T. M. Root speaks of the four Hindu Girls Schools, in the city of Madura, under her charge.
Although there have been some discouraging things, in the work of the past year, yet the year has been a prosperous one. In some ways there has been improvement. The number of children has increased, and the attendance has been more regular. A larger number of children have been present, at the beginning of each session, and, in some schools, the order of discipline is better.

With much sickness, in the city, during the year, there have been but a few deaths, among the regular attendants. One of the children who died, was the daughter of a policeman, whose family seemed friendly to the teachers and myself. I went to see the parents, after their child's death, and all the household listened attentively, while I tried to speak a few words of comfort to them. The head master then made a short prayer, during which they were very quiet. They seemed pleased that I had cared enough for them to try to comfort them.

Another little girl who died, was the daughter of a Hindu gentleman. Her death was very sudden and the father was broken hearted and could hardly speak to me, when I went to see him. She had been his favorite child, although he has a bright boy, a few years older than the girl. He spoke tenderly of her, said she was so different from most of their girls, not caring for jewelry and fine cloths, but always wanting to read or study. She was usually at the door, ready to welcome him, when he came home, and often carried his food to him. Every one testified to her beautiful spirit, her kindness to her little sister and playmates, and the teacher felt sure that she knew and loved Christ and that she was trying to follow Him, in her childish way. I had a pleasant talk with the father. He spoke about the superstitious nature of the women of his household and of the hindrances to his and their progress, due to this, also of how he had been looking forward to the time, when his daughter, educated and free from superstition, would be a help to him. We spoke of Christianity. He believes in one God, as do so many of the Brahmans, but does not accept Christ, as divine. He
thanked me for calling upon him and said that I had spoken words of comfort.

About sixteen of the girls took part in the September Concert. When I first proposed it, the teachers said that the parents would not allow their children to enter our church. But I persevered, and in the end nearly all of those I had chosen, came and begged me to let them stay longer than I had thought best.

Occasionally some of the children, in the South and East Gate Schools, come to the church service, usually on some special occasion, such as a baptism. In this way their fear of entering our churches, is gradually wearing off.

Many of the children of the South Gate School stay over from the Sunday School, at eleven, until the afternoon prayer-meeting, held at half past two, in the school building, and some of the older girls are always present at the Friday evening lecture, in the South Gate.

I expect to start a new class, in January, a fifth standard, and I have the promise of fifteen or twenty girls, in the four schools. Some of the number are girls who have been out of school, for a year or two.

In June I arranged the hours of my four Sunday Schools, so that I might attend two of them every Sunday. I felt that, in this way, I could gain a greater hold upon the children, than by seeing them but once a month, in the Sunday School.

The attendance, this year, has been good, and the Sunday teaching and the daily Bible lessons have certainly had an effect, not only upon the children, but, in many cases, on the parents. This is shown in various ways. As a rule, our children are quiet, obedient to their teachers and parents, and are slowly learning to be more truthful. Many of them are beginning to question their parents, as to their idols and what advantage there is in worshiping them.

Two or three children, in one of the schools, had taken some berries, that belonged to the head master, without
his knowledge. They afterwards came and confessed to the teacher and asked his forgiveness. Later, his wife, going into one of the school rooms, overheard these girls praying. They had gone off by themselves, and kneeling down, were asking God to forgive them for their sin.

There are many interesting incidents about children, who have passed the fourth standard, incidents showing that they do not forget the teaching they have received in the schools.

One of these girls, who left the school about eight years ago, and is now married and lives in Trichinopoly, came to spend a few days in Madura. While here, she had some pleasant talks with her former teachers and told them about her home. Most of the year she must live in some small village, and was often alone, with her children. In the day time, while she was busy at work, she was not afraid, but at night, she was terrified and lonely. Then she remembered the things her teachers had taught her about Christ and she was comforted.

Another girl, living at a distance from her mother, wrote to her mother, at the time of a brother's death, as follows. "Why are you so much troubled about his death? He cannot come to us, but we shall go to him. I have read how Jesus Christ changed to joy the sorrow of the widow of Nain, a poor woman like you. He says 'Cast all your care upon me.' Trust in Him, who is powerful and good and be comforted. Although you should weep for a year, will the dead return? The mother was comforted, by these words." She brought the letter to the head master and said, because my daughter studied in the mission school, this comfort has come to me, to-day.

One of the head masters tells me that several girls, who are married, send to him for new books and he has furnished them with St. Luke's Gospel, the Psalms, the Basket of Flowers, the Women of the Bible, etc.

Many of the parents are friendly and take an interest in the children's daily lessons and often are seen in the Sunday School. Since I showed some magic lantern pictures,
in the North Gate School, to the children and their mothers, some of the women have come to the teacher, asking with interest, about the pictures they saw. They listened attentively, while he told them of Christ's miracles and sufferings.

There is no doubt but that most of the older girls understand enough about salvation, through Christ, to be saved, and I believe that some of them are trying to be little disciples of Christ.

The schools are opened, daily, with a Bible lesson, singing and prayer, and this, with the Sunday School lesson, constitutes the regular Bible teaching. Moreover the subject of Christianity is constantly coming up, as all their reading books contain Christian teaching.

Miss M. M. Root writes of her Bible woman's work, in the Madura Mission Dispensary, and in villages about Madura city.

In addition to the Bible work at the dispensary, which I took up, after Miss Noyes was given charge of the girls boarding school, I entered, this year, upon a new and most interesting work, of which I will shortly speak.

Every day, at the dispensary, from eight to ten o'clock, Bible truths are explained. I have been present, myself, nearly every morning, and have encouraged informal conversation and asking of questions, in connection with the Bible reading.

I usually have a picture, to aid me in keeping their attention. I have endeavored to get as near these women as possible, by finding out about their homes and their lives.

Coming and going, as they do, every day or two a different company, I sometimes feel that no impression can be made upon them. Yet I am very sure the women are beginning to think. This is evinced by the questions they ask.

Encouraging incidents occur. An old woman came to the dispensary and asked the Bible woman to tell her about
Jesus. She said she had heard about Him, when she came nearly a year before. She said she did not rub ashes on her fore head, and now that she had heard still more, should pray to the true God.

Two Mohammedan women, one blind and the other deaf, came and sat close to me, and helped each other in understanding. They seemed intelligent and interested in hearing about Christ, as our Saviour. One of them said, afterwards, that her heart felt troubled about what she had heard.

Perhaps some, who have heard but little of the loving Saviour He may yet claim for His own. We may never know it, but it behooves us to keep on in our seed sowing.

One woman said that her worship of the idol did not give her joy. It was all child’s play.

This work among the patients, takes me to different parts of the city. I have a number of readers among the people living in the vicinity of our bungalow.

My other city work is at the Line. I was fortunate in securing a woman, for Bible work, who was on the ground, and who very quickly obtained entrance to new houses.

My work on the other side of the river, has opened up well. I have readers in six villages. I have been much pleased with the reception I have had, in these villages. In one, an old man escorted me, under his umbrella, to his house, where his two daughters and other women read to me. Afterwards, the heathen school master came to me and asked me to come again, the next day.

One high caste and intensely heathenish village, I have only recently been able to enter. Hoping to get hold of the women, I have been trying, for a few months, to start a Sunday School, there, for the children. For want of a building, I have been unable to organize it, in any systematic way. As the boys have been busy, it has been difficult to get many of them to come regularly. Yet every Sunday, I have gathered a group of little wild waifs, around my organ. Sometimes we all come into a small
dark rest-house. Sometimes we remain out in the open air.

The children take great interest in the singing and have tried to join in with us. They have told me the lesson of the Sabbath before, and recited Scripture verses. Mr. Védakannu, teacher, has been with me and rendered good service. Some Christian boys have occasionally gone, to help in the singing. I am still hoping to get hold of them, though it is no easy task, without a building, and a catechist, as a nucleus. I have now three persons, reading in this village.

In a village on the Ramnad road, I have over twenty readers. In March I started work at Sholavandan. I go there once a month and spend a day, helping the Bible woman with her lessons, and visiting the houses.

In August I went on a short tour, to a village eight miles from Madura. Two of our young ladies accompanied me, and we spent two very pleasant days, in camp. Our tent was pitched a short distance from the principal village, and accessible to a number of the surrounding villages. The medical work had its centre at the school house. I visited the Zemindar’s house. He was very friendly and gave me a chance to talk to all the women of his household. After this I spent my time principally in going from village to village, within a radius of two or three miles. I carried with me my organ, pictures, portions of the Bible and tracts. All this paraphernalia entering a village, very soon brought the people, en masse. One man bought a Tamil First Reader, and then and there sat down to learn his letters. I found but few men, who could read. A woman, from one of the villages, came to the tent to read to us. She was the only one I found, who could read. She invited us to go to her house. Her father-in-law received us politely and seemed pleased to have his daughter read to us. He bought several books for his family.

One evening we had sciopticon pictures, at the school house. The Zemindar rang his bell, to call the people
together. A large crowd assembled. They were very orderly and respectful, throughout.

The catechist of this village was very helpful to us, in many ways. His school boys came to the tent and sang and recited Scripture verses to us. A pleasant feature of my village work is in seeing these Christian teachers and their wives.

I have carried on street preaching in other villages, near Madura, and with but one exception, have been well received.

In order to extend my work to other villages, I need a larger appropriation and more helpers. One of my Bible women has work, now, in six villages, situated some distance apart.

MEDICAL WORK IN MADURA.

The first report of this medical work is from Dr. F. Van Allen.

The presence of a doctor in Madura, who can devote his whole time to his medical work there, supplies a long felt want. For fifteen years the Mission Dispensary, in Madura, has been carried on by our medically qualified native dressers, under the weekly visits of Dr. Chester, from Dindigul, a distance of 40 miles.

In January of the year under review, after a year spent in studying the Tamil, I was put in charge of this work.

The patients have increased in daily attendance and their voluntary offerings in money, in nine months, have reached the sum of Rs. 200. This sum represents their gratitude, expressed of their own free will, as no charges are made, in the dispensary.

After the patients are gathered, in the morning, a short preaching exercise is held, in which the cardinal points of the Christian religion are made plain. To this, the patients give a respectful hearing, now and then ask-
ing questions. After this each one is examined and prescribed for and medicine given.

The number of new cases treated, during the year, is 7,736. The total number of new and old cases treated, is 13,499. This latter represents the number of prescriptions written. Up to 3,261 cases were surgical.

Branch dispensaries are located at Pasumalai, Mandapasalai and Battalagundu, with a regular supply of medicines.

For the special medical work for women, see Dr. M. P. Root's report.

This report for the dispensary for women and children, Miss Dr. Root gives as follows. Our dispensary work has never been more prosperous, than during this year. We have had large daily attendance, patients coming from Madura and from 309 villages, some of which are from forty to seventy miles away.

A number of patients, having heard of us from friends, have also come from other districts. During the year 19,335 women and children have been treated, of whom 9,959 have come to us for the first time. All have heard the Gospel, daily, from Miss Root and the Bible women and from volunteers, among the ladies of the mission. Miss Root has also been welcomed in the houses of some of our patients.

Over 9,000 tracts have been given out, besides those distributed by Miss Root. The attendance is largely made up of Hindus. Of the new cases 4,340 were Hindus, 1,162 Mohammedans, 4,237 native Christians (including Roman Catholics), 124 Eurasians and 96 Europeans.

During the early months of the year, there was much illness in the city, and our small hospital building was generally full. Among these cases were a few operations of professional interest to us and of general interest, as the friends of the patients listened thoughtfully and respectfully to all the religious teaching.

Persons from the Rettiar caste, from the Aruppukotta
district, have come to us in large numbers, having been attracted by successful operations, for one or two of their women. A few Brahmins and Sudras, from the west and south, as well as certain native Christians, have touched my heart by their simple and kindly gratitude, for the help God has allowed me to be to them.

From early in March, till the middle of May, we had many serious cases, victims to La Grippe. One extreme case died, but no others among the in-patients.

In May, failing in our efforts to buy land, for the new dispensary, we were forced to tear down the old hospital building. Since then there have been constant applications from Hindus, as well as Christians. The new hospital, the beginning of which is the event of the year, to us, bids fair to be a place of healing to many, who long, as we do, to see it ready for them.

It has been with regret that we have, at this time, to send some patients to other hospitals. A few extreme cases have barely come in to the rest-house, or to the houses of their friends, and in spite of their poor surroundings and difficulty of providing proper nourishment, we have, with one exception, sent them home fairly well. A few surgical cases still wait patiently, in their villages, for the completion of the hospital.

We have this year to record, for the first time, the death of one of our assistants, our trained native nurse, Yahammal. She had been suffering, for some months, but kept at work till twenty hours before her sudden death. Our new trained native nurse, is not well known in the city. Still we record forty-three confinement cases, six of which, at least, were so complicated as to thoroughly test her ability.

Our Hospital Assistant has faithfully carried on a heavy work, and the under assistants have, with rare exceptions, won my approval.

Having no hospital duties, during the second half of the year, I have been able to make several short tours,
in the villages, and, in this way, have come in to close and pleasant relations with hundreds of women, who have seldom, if ever before, seen a doctor. During these trips we treated 1,871 patients, thus making a total, for the year, of 21,206 cases.

In one of these tours, the Misses Root, and in others, Miss Perkins carried on evangelistic work, among the patients, in the houses and in the streets, while I talked with and prescribed for the women. Such work is especially inspiring, and I hope that some near day, we may have such special medical appropriations, as will enable us, more often to meet these poor village women, in their own villages.

MANDAPASALAI.

Mr. Perkins furnishes the report of this station. As we remember the large number the Lord gave us, last year, in this station, the question naturally arose, "How have they held out?" And it is with a great deal of satisfaction that the answer can be given, "Only two families have gone back." They now, for nearly two years, have been under Christian nurture and instruction and are more firmly united to Christianity than ever, with but little likelihood of ever returning to heathenism.

The good work has gone on, and notwithstanding a very hard year, for the people, with poor crops and great difficulty in getting food, the contributors have increased, and the movement among the people has continued, and we have had quite a number of additions, this year.

It is to be greatly regretted that our appropriations are inadequate to keep up with the advance, in the field. Converts from heathenism are not on the same level of Christian life with those, who, after years of instruction, in the church, the Sabbath School and the home, join the church, in America or England. The latter have been grounded in the Scriptures and the principles of Christian
life, the former have seen nothing but vice and learnt little else than the first principles of a doubtful morality. Consequently, after embracing Christianity, the converts from heathenism need a catechist or preacher, who will nurture them in Christian truth, teach them more fully about their new found faith, strengthen them, when the heathen shall laugh, mock and persecute them, and in other ways, be a leader to them, in things divine.

The sad experience, with many of us, is that if conversion is not followed up with teaching and nurture, they will slip away.

In April last, fifty embraced Christianity, in a certain village; in August, one hundred and thirty-six, in another. There was no money for a catechist, in either village, but, with great difficulty, one man was hired and sent to the 136 but none to the 50. In December, the former were still among us, but the fifty were lost.

Success, in the Indian Field, means an increase of funds, rather than a diminution, at least among the poor people of the Southern districts. Their poverty is very great, and the small quantity of food that forms the subsistence of hundreds, is most astonishing.

Notwithstanding their poverty, the contributions of the people and the agents have been large enough, with some aid from the Native Evangelical Society, to pay the salaries of the three pastors of the station, and also the wages of one evangelist.

We are greatly pleased, on coming to Aruppukotta, to see the church so regularly attended, by the congregation of the place. As a congregation, they are an example, in the matter of attendance on church services, even to congregations in Christians lands. On the Sabbath, the church is filled, and at the daily evening prayer-meeting, some of the congregation are always present.

The new and comfortable bungalow is finished, and when we remember that in and about Aruppukotta, there are 15,000 people, with Paliampatti and its 5,000 residents,
only a mile and a half away, we feel that our sphere of usefulness is greatly increased.

Persecution continues against many, who have enrolled themselves among us, and the fear of this holds back many from openly acknowledging Christ.

There are two or three merchants of Arupukotta and Kamuthi, who are fully persuaded, as to the truth of Christianity, and seem to have nothing between them and the kingdom of God, but this fear. They tell us, "I will come, I believe, but wait till two or three more families come out, and then, together, we will stand the persecution. I cannot stand it alone."

One, in Kamuthi, has already been fined several rupees, for going to our pastor's house. The people knew he favored Christianity, so they passed a rule to fine any one five rupees, who is seen talking to the pastor. This man goes and is fined. He is wealthy and can afford to pay the fine. But a friend of his, who came out as a Christian, was driven out of the town, by a series of petty persecutions and boycotting.

Another man, of high caste, is having a very hard time of it, in another place. He not only stands persecution, but takes his Bible and boldly preaches to his friends and neighbors, that Christ is God, and their religion false.

Would that all converts were like this man, and we would soon see all the people of Southern India followers of Christ.

So throughout the station, the Lord is blessing the work. In some places, individuals, in others, families, are leaving the darkness of heathenism, for the light of Christianity.

Although the work among the churches and congregations is most encouraging, the school work is most discouraging. Between struggles with the parents, to send the children to school, and struggles with the children to keep them there, and struggles with the Sub-Assistant Inspector, who discriminates against the Christian
schools, the position of manager is not an enviable one. However successful the present system of education may be, for colleges and high schools, it is a dismal failure in the backward districts.

These remarks apply to village schools. The boarding schools have been well conducted and have given satisfaction, and a greater number of scholars have applied for admission than could be received.

Miss Mary Perkins has added a short account of her work.

This year we have changed our place of residence. We are still working in the Mandapasalai Station, but have moved to Aruppukotta, where our opportunities for usefulness have been greatly enlarged.

This change disturbed, somewhat, the work of our boarding schools, but God's blessing has rested upon them. Early in the year, there was an unusual interest, in the boys' school.

The older boys showed much earnestness in preaching the Gospel, in the villages about us and in their own homes. When they returned from their vacation, many of the boys gave reports of the work, which they had been trying to do for Christ.

Some of the younger boys had regularly gathered about them little heathen children, to teach them Bible verses and hymns.

In our girls' school, there is quite a missionary spirit. Some of the girls have been earning money to put into the school mite-box. They are much interested in plans for making fancy articles, which they hope to sell to their parents and friends, giving the proceeds to help support one of our Bible women.

We have felt forced, the present year, to refuse admittance to a number, who wished to enter our boarding schools, but we hope to have faith enough, the coming year, to receive all who need to come.
I have been much encouraged by the work of our Bible women. We have only two, and I wish we might have ten. The hundreds of women of Aruppukotta and Paliampatti, who are close at hand, and the women of important towns and villages about us, burden me.

I have found the greatest interest manifested by the women of Aruppukotta, during the four months we have been residing there. A little difficulty occurred, in connection with my visiting some of the houses, and for a time I have been meeting some of the women, in a quiet way, in the teacher's house. But I hope the opposition will soon cease.

The Mohammedans have shown a very friendly spirit. Mohammedan women and children are our constant visitors. They seem interested in our school as well as our bungalow. Their houses and mosques are nearer to us than any of the Hindu houses. We must not pass them by. I hope to have a Bible woman, who can devote a part of her time to them.

A new feature, in our work for women, this year, has been medical touring.

Miss Dr. Root of Madura, has made two medical tours, through our villages, accompanied by my brother and myself, with Bible women and other helpers. Much of the time, we lived in a tent. It was delightful to have all barriers taken away and to feel one with the women and children. They thronged our tent, at times. Some days, from early morning, until after dark, the sick and suffering crowded about us. "And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door."

Many times we prayed that the same great Physician would heal the bodies and souls of those gathered about us. We wished that our home friends might see the suffering, degradation and need of many of these women. It would have encouraged them to make the greatest efforts and sacrifices to help on the work of the kingdom.
Our own hearts were stirred and we felt that the joy of service was one hundred fold, in the present life.

PALANI.

Dr. Chester furnishes the report of the work of this station.

I took over charge of the Palani Station, from Mr. Chandler, in the month of June, he having had the superintendence of it the previous months of the year.

Feeling that it was imperative for me to guard against over work, for the first five months of my return to India, I have had the help of Rev. J. Colton, native pastor of the Dindigul Church, in looking after the interests of the Palani Station. Mr. Colton has made a visit to Palani, once each month, meeting the native assistants of the station, at Palani, and visiting some of the village congregations and schools.

The Hindu Girls School at Palani, has kept up its good reputation and passed a very creditable examination, receiving a good grant.

The Primary School for boys has also kept good its numbers and lost nothing in efficiency. It has a good staff of teachers, and I am urged to established Middle School classes. A few of the village schools are doing well but others are not so satisfactory. I hope, early in the next year, to visit each one of the village schools and congregations, and will then be able to decide upon better locations for some of the schools.

The catechists of this station, not having large congregations to look after, spend a considerable part of their time, in evangelistic work, visiting and preaching, each month, in many villages, where no Christians are living. Scripture portions and tracts are sold by the catechists, on these visits, as well as when they are engaged on the itineracy.
Palani, as a station, affords excellent opportunities for mission work, but it needs the whole time of a resident missionary, for its proper superintendence. Greatly will I rejoice, when the mission bungalow is once more permanently occupied.

PASUMALAI.

The work at Pasumalai, writes Mr. Chandler, has been at a great disadvantage, through the unexpected detention of the Principal, in America, by illness. But we rejoice at his return, in the month of December, when he again took up his work, at Pasumalai.

Mr. D. S. Herrick filled his place until August, when he was obliged to leave for theological study, in America. In this emergency, we are indebted to Mr. and Mrs. Humphrey for maintaining the classes, unprovided for, in the College and Theological School.

Another serious disadvantage was the sudden death of Mr. T. S. Anandaiykar, B.A., whose place it was most difficult to fill, even temporarily. He died in October, after an illness of only three days. He was a faithful, efficient instructor.

In the stress of these disadvantages, the steady continuance of the work, in all the departments, was very gratifying.

The results of inspection, both by the Officers of Government and by the Mission Committee, are satisfactory. The Inspector of Schools, T. T. Logan, Esq., expressed himself as pleased with the state of efficiency maintained by the Normal School and indicated that it should have more suitable buildings.

The interest of the students, in the evangelistic work, has shown itself in their offerings for an evangelist, their personal efforts, and the work of the itineracy.

The addition to the church of ten, by profession, attests the influences of the church upon their personal life.
PERIAKULAM.

Mr. Noyes, who has charge of this station, reports as follows.

The work of the American Madura Mission, in this Station, dates as far back as the year 1843, when a Christian congregation, of 40 families, was founded and a church and school house were built, in the village of Kovilapuram, in the Kambam valley, 28 miles from the town of Peria kulam.

The next year, the Church Mission Society, which had begun work, in the valley, thirteen years earlier, gave to our mission the Kambam congregation and retired from the field.

Three years later, when Peria kulam was set off from the Dindigul field, as a separate station, there were 98 Christian families, in six villages. At the end of the next year, 1848, there were, in the station, 431 members of congregations, and 30 church members.

The two mission families, which had resided at Peria kulam, in temporary dwellings, for about a year, were taken ill with malarial fever and compelled to leave.

From that time until 1854, the station was left without a resident missionary, and was superintended from a station, 40 miles distant.

At the beginning of that year, I took charge of the station, and completed the unfinished brick buildings, which had been commenced six years before. At that time there were twelve Christian congregations, with 785 members and 47 communicants. Education was represented by four village schools, with 75 pupils, the teachers of which had very little education.

To instruct the congregations and to carry on evangelical work, in the villages, there were six catechists and two Bible readers, all poorly educated, and only one of their wives was able to read.

With the exception of two visits to America, making together an absence of about three years, and for about one
year, when Rev. David Scudder was associated with me, I had charge of the whole Station, from January 1854 to May 1886, when, on account of illness, I was again compelled to leave for America.

During this period, the congregations had increased from 12 to 40; the adherents from 785 to 2,696; the communicants from 47 to 602; the village schools from 4 to 26; the scholars from 45 to 558 and the native assistants from 13 to 43, most of whom had been trained in our mission schools, the majority of them being natives of Periakulam Station. Seven churches had been organised, for which five pastors had been ordained and installed, and the contributions for self-support and benevolence had increased from Rs. 50 to over Rs. 1,000.

On my return from my last furlough, after an absence of 15 months, it was not deemed expedient for me to assume the work of the whole station, again, and Kodikanal and the Upper Hill villages were made a separate station, and placed in my charge, while another missionary was stationed at Periakulam, in charge of the larger part of the field.

From January 1888 to June 1890, Rev. J. S. Chandler was the missionary of the station, when on the departure of Mr. Jones, for the United States, he was stationed at Madura and Periakulam was again committed to my care.

Though the work of the present year has been somewhat disturbed, by the change of missionaries, and the removal of the Boys’ Boarding School to Battalagundu, the year, on the whole, has been one of prosperity. There has been a gain of 34 communicants. Three permanent churches have been built and dedicated. One has been considerably enlarged, improved and rededicated, while another is in process of building. One pastor has been installed and another ordained and installed.
KODAIKANAL.

Mr. Noyes also writes of Kodaikanal.

Until the year 1887, when this station was set off from Periapulam, comparatively little evangelical or educational work had been undertaken, in the Upper Hill villages. Though the head-quarters of Periapulam were here, for a number of years, the missionary's chief work was on the Plains, in the villages of the Kambum valley.

Kodaikanal Church was organized in 1857 and a Primary School was established, still earlier, but the Christian community was composed chiefly of those, who had come up from the low country. The original inhabitants of the hill villages are very bigoted heathen. Though the Gospel has been made known, in these villages, by itinerant preachers, from time to time, for more than forty years, there has not been a single convert.

During the three years that Kodaikanal has been worked as a separate station, more systematic efforts have been made, and now, besides the large congregation and school at the station centre, and a small congregation and school at Shembaganur, we have eight Christian schools, in heathen villages and the Christian masters and mistresses of these schools are as lights, in very dark places.

In the little school houses, from day to day, and from Sabbath to Sabbath, the true God is worshipped and Christ is made known, not only to those, who assemble in these places, but to all whom the teachers are able to reach. These school houses are also centres, from which the itinerating evangelists work, on their tours, and through them multitudes of these benighted heathen will have learned of Christ and the true way of salvation, through Him.

TIRUMANGALAM.

Mr. Perkins, who has charge of this station, writes as follows.
This station feels the loss of a resident missionary. This year, though there has been no loss, in any department, yet it is manifest to all, that if a missionary could only be in the midst of the people, to lead, assist and encourage them, surely there would have been great gain to report.

There has been an increase in the contributions, this year, the church at Múntudaippu giving about three hundred rupees, for the completion of the tower of their very comfortable and pleasing church.

The persecutions, on the part of the influential heathen, have been rather above the average, this year, and they have succeeded in burning down the churches of three of the Tirumangalam congregations. As the incendiarism is done in the dead of night, and as it is such an easy matter to set fire to the thatch, and then get away, before the blaze comes up, it is almost impossible to prove the case or the perpetrators. And though we may know who has done it and have had notice, beforehand, that the church is to be burned, in the course of time, it is a most difficult matter to get proper evidence.

These three congregations have very bravely set towards collecting money to build brick churches, which will be fire proof.

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ITINERACY.

A portion of the Statistical Tables will show, not only that this important work has not been neglected, the year under review, but just how much time has been given to it, and with what results.

It has become as much a regular part of our mission work, as our educational or medical work or the care of our churches and congregations.
WIDOWS' AID SOCIETY.

This has never been in a more prosperous state and the large amount of the invested funds of the society has enabled the committee to entirely discontinue the monthly subscriptions of some of the members and reduce those of all the remainder.

NATIVE EVANGELICAL SOCIETY.

This society continues to assist our native churches, in the support of their Pastors, and our native Christians still feel that the society should have the first share of their contributions.

The anniversary of this society is held each September, when our native assistants gather, for their annual meeting, in the city of Madura.

CONCLUSION.

Statements, from the majority of our missionaries, agree in considering our village schools Gospel educators, a large amount of Bible truth and Christian instruction being imparted to the boys and girls, in attendance.

This is also proved to be the case with our Hindu Girls Schools and specially so in our Mission Boarding Schools, for boys and girls. Here the scholars are mostly children of Christian parents, they remain longer under instruction, and have more time for Bible study.

A large number from these boarding schools, have united with the church, at the different stations. And when these return to their villages, their Christian influence is felt, both among the men and women.

There is no more hopeful part of our mission work, than that we are attempting to do, for the young.

The question was asked of all our missionaries, how many more catechists could be profitably employed, in
their stations, if more funds were available. The answer was uniform. Every station needs more men, to occupy important positions and enlarge the work.

This is at least a hopeful sign and a proof of progress. We emphasize the fact, that our friends at home may mark one great reason why we cannot occupy more ground, and greatly enlarge our work. We can find the men, we can educate them, we can place them, we can superintend and assist them, but we cannot, ourselves, provide the funds, for their support. We have great reason to thank God and take courage, as we review His dealings with our Madura Mission, the past year. He has weakened our ranks, but He has strengthened those who remain. He has taken but He has also given.

Our annual meeting, in September, with all our native assistants, and many of the members of our congregations, was a notable one, the influence of which has been felt all over our mission. Many made a new consecration of themselves to Christ, many were encouraged to more earnest and faithful Christian work.

What we need, in our work here, just as do our dear friends, at home, in their Christian work, is the power from on high, the influence of the Holy Spirit.

And for this priceless blessing, for ourselves, for all our native assistants, for our native Christians and for all the children and youth, now under Christian instruction, we beg the prayers of every reader of this report.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

Ps. 126: 6
APPENDIX.

I.

Extracts from Pastors’ Reports.

MADURA EAST CHURCH.

We are glad to be permitted to report steady progress, during the past year. There are signs of increased blessing, all along the lines. The people are growing in the grace of giving.

On our first Communion season, one who was for more than seven years, in the enquirers’ list joined the church. At our last Communion, I had the pleasure of admitting fifteen persons, by profession of faith, three of whom came from heathenism.

During the first quarter of the year, death entered our homes and carried off some of our dear ones. I was at the death bed of one man, a sincere Christian, and asked him if he was afraid to die. At this question he lifted his drooping head, while a joy unspeakable beamed in his countenance and he said, “Father why fear to face my dear Lord, who has long been my acquaintance and friend, my solace and comfort.”

E. YESADIAN, Pastor.

PASUMALAI CHURCH.

Last year, the Pasumalai Church had the happiness of admitting to its care, communion and fellowship, three adult women and seven young men, of whom four were from the heathen, four from Romanists and two from Christian families.

The Y. M. C. A. was diligent in carrying on evangelistic work, at the village of Kilanery, which is about three miles from here, and where it has a catechist over a small congregation of twenty individuals.
Notwithstanding the absence of our resident missionary, for eight months of the year, the church and its officers have been doing their duties and serving the Lord, as best they could.

A. Barnes, Pastor.

MALLANKINARU CHURCH.

I am doing our Lord’s work in Mallankinaru, Trinity Church and the station church.

A man in Mallankinaru was a heathen, in the time of Rev. J. Herrick, though his father was a Christian. At that time he mocked his father because he was a Christian. After a short time his father died. Three years ago he began to read the Bible and for some time has been coming to the church regularly. A short time ago he was received into the church, on profession of his faith.

I was near to my son, when he was dying of cholera. He was ready to appear for the F. A. examination. Just before he died, he said “I fear not death. The glorious kingdom waits for me.” He had determined, if he passed in the F. A. examination, to give his first month’s wages to the Lord, and he urged his older brother, to do the same, telling him not to think about salary but serve the Lord to the end of his life.

A. Perumal, Pastor.

ARUPUKOTTA CHURCH.

There are 505 souls, in this pastorate, in 17 villages. More than half are living in Arupukotta.

The present church, at Arupukotta, is not large enough to accommodate the boys and girls in the station schools, and we have commenced holding a service, especially for them, on Sabbath evenings.

The Sunday School, in connection with the congregation, has been kept up, with a good attendance. The public services and the Communion seasons are well attended.
Two new comers gave Rs. 50 worth of land, for a church building. One young man gave as an offering, a piece of land worth Rs. 16, and a Christian, a gong, worth Rs. 10.

A widower married a widow. This is the first case, here, of re-marriage.

I am glad to say that by the transfer of the station head-quarters, to this place, I am much aided in my pastoral work.

Y. S. Taylor, Pastor.

KAMUTHI CHURCH.

One man, the head of a large number of families, came and openly confessed that he and his people were in the habit of plundering, far and near, but that he could not feel happy without accepting Christ, as his Saviour, and that he was trying to bring all his followers to Christianity.

Though we have not realized all we hoped, this year, yet the statistics of this pastorate give us ground for encouragement.

Seven communicants and twenty-two other members of my congregations have died, this year. My daughter died peacefully, after fourteen days of typhoid fever.

A certain Christian has saved Rs. 50 to improve the church building of his village, besides furnishing a brazen hanging lamp, and his usual weekly contribution.

M. Eames, Pastor.

SEVALPATTI CHURCH.

We spent eight days, on the itineracy, and preached the Gospel of our Saviour with the help of magic lantern pictures, showing these for twelve nights, to large crowds.

Some Telugu goldsmiths, in a certain village, embraced Christianity, a few years ago. When they were persecuted by Tamil goldsmiths and others, for accepting Christianity, they were very patient. Now the head man of them has openly become a church member.
For my support, our Christians give cheerfully, according to their ability. Besides they give in Sabbath collections and for the repairs of their prayer-houses and catechists' houses.

One heathen gave Rs. 10, another Rs. 10, and another Rs. 2, for my support.

M. Thomas, Pastor.

DINDIGUL CHURCH.

The principal events of the year, under review, are the closing of the C. V. E. Society's Training Institution; the speedy and safe return, from America, of Dr. and Mrs. Chester; the frequent exhibition of scepticon views, both secular and religious, accompanied by suitable addresses, by a select company of native assistants; the opening of a new Sunday School, in the town, to reach especially Hindu and Mohammedan boys; and the formation of a Y. M. C. A., among the members of this church.

It is evident, from the reports of the boys and girls, in the boarding schools, made soon after their return from their villages, where they have spent their vacations, that almost all of them have done some good work for their Saviour.

As usual, this church, in addition to its usual Sabbath collections, has sent up, this year, its annual contribution to the Madras Bible and Tract Societies, amounting to Rs. 34-7-0, which I note here, with much courage.

J. Colton, Pastor.

PALANI CHURCH.

During the year, 15 persons, have been admitted to the church, on profession of their faith, 14 children have been baptized and 8 marriages solemnized.

Two catechists were taken to their Heavenly home. One of these, built at his own expense, a porch to the old church, at Palani.

In the month of November, some of the Hindu preachers spoke, in the town, against Christianity. When 15 questions were sent to the head preacher, he was unable to answer them,
and stopped his preaching. By this the Hindus were led to know that Christianity is the true religion.

A Hindu from a village two miles from Palani, came to my house, and bought a Testament. A Hindu widow, who reads the Bible daily, says, "I am a true Christian; Christ is my Redeemer, but I fear my relatives."

A. David, Pastor.

BATTALAGUNDU CHURCH.

There are 267 Christians, under my pastoral care, of whom 107 are communicants.

Two men, in whose hearts the seed of the Gospel was sown by the Rev. J. E. Chandler and Miss Chandler, were quickened by the Holy Spirit, and led to ask for baptism.

Five good members of the church died peaceably. One of them, a pensioned constable, was an active Christian and testified of Christ, wherever he was. He taught a flourishing school, in the village where he lived, and his loss was regretted by many Hindus, as well as Christians.

I was able to go, this year, to all the itineracies and spent eight days, with Rev. J. T. Noyes, in visiting several congregations, in the Periakulam Station.

A. Pitchamuttu, Pastor.

KODAIKANAL CHURCH.

Two men and one woman, who were heathen, have been admitted to the church, on profession of their faith. Many heathen and Roman Catholic friends have purchased Testaments, and are reading them. One Brahmin, who formerly studied in a mission school, has borrowed an English Bible from me and is reading it.

Some money has been raised, here, for the purpose of building a larger church, in a place more convenient for the members of the congregations. The work of building may probably be commenced next year.
A very important part of my work is in the purely heathen
villages. On our itineracy the preachers are gladly received, by
the ignorant heathen and the Gospel is listened to by all classes.

The hill people object to sending their girls to school. There
are only 9 Hindu girls in 10 different schools, in the hill villages.

G. Pakianathan, Pastor.

KOTTAIMEDU CHURCH.

Though this has been a very hard year, for the poor people,
besides raising about seven-eighths of my salary, they have con-
tributed something towards purchasing a rattan mat, for their
church.

We have experienced a great sorrow, by the removal by death,
early in the year, of my beloved wife, who has been associated
with me, in my work, in the care of this church, for twenty-one
years. Her loss is deeply felt by the congregation, as well as
myself.

For most of the year, the pastoral work of Andipatti Church,
ten miles from Periapulam, has devolved upon me and I have
administered the Lord’s Supper, there, four times.

The congregation of that place and the neighbouring congre-
gation of Maniakaranpatti, are each rejoicing over the completion
of their new brick churches, both of which were dedicated the
last of the year.

C. Williams, Pastor.

KOMBAI CHURCH.

In the two pastorates of Kombai and Kovilapuram, of which
I have charge, there are seventeen villages. In three of these a
large number of Hindus have decided to embrace Christianity and
are attending our religious services.

They have asked to have a teacher sent to them, to instruct
them more fully, but I have not, as yet, been able to comply with
their request, and therefore have not included their names in our
rolls.
There are many other villages, in that region, where people are ready to come over to us, when we can send teachers to instruct them.

There are a few hill villages, within the limit of the Kombai pastorate, where a very benighted race live. They are unable to speak any language correctly and their manners and dress are very peculiar. They seem to have no knowledge of any God and to be unconscious of having a soul. I have this year begun to do some Christian work, among them, and they seem willing to listen to anything we say to them.

S. NALLATHAMBI, Pastor.

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BODINAIKANUR CHURCH.

During the year I have been doing the Lord's work in the church at Bodinaikanur, in the villages in the vicinity, and on the Devikulam hills.

A writer at Thaliar Estate and another writer, at Alinjimedu Estate, are doing the Lord's work freely, among the coolies under them, and conducting the Sunday services regularly, for the people.

A church, costing about Rs. 80, was built by the people, at the Alinjimedu Estate, and was dedicated in December.

In company with a catechist, I made a tour on the hills, staying more than sixteen days, visiting all the Estates, and preaching the Gospel to the coolies and the hill people.

I feel much indebted to the European planters, and native friends, working in the Estates, on the Devikulam hills, for their appreciation of my work and for contributing cheerfully, for Gospel purposes.

S. VETHAMANIKAM, Pastor.

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KAMBAM CHURCH.

During the past year, there have been three general gatherings of the Christian people, in and about Kambam. These gatherings have been most refreshing seasons to all the Christians of the Kambam pastorate.
On these occasions the people have brought their offerings of money and other gifts, the value of which has amounted to nearly one hundred rupees. Each time the Lord's Supper has been administered, to at least 150 communicants, and the church has been filled to overflowing, with the people of the congregation, and those who have come in from the neighbouring villages.

Four heathen families have joined our congregation and several families of back-sliders have been reclaimed. We have lost eleven church members, who died of cholera or fevers, some of them prominent and influential men.

Besides my ordinary pastoral work, I have made several preaching tours, on the hills, as well as in the plains. A most interesting part of this work, has been on the Travancore hills, at the place of the extensive "Irrigation Project," now being carried out by the Madras Government.

S. Isaac, Pastor.
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<th>Itineracy</th>
<th>Work of Evangelists for Hindus</th>
<th>Work of the Bible Women</th>
<th>Book Distribution</th>
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<td>No. of Days of Labor of Native Agents</td>
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### No. IV.

**Statistics of Educational Work.**

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<th>VILLAGE &amp; STATION PRIMARY SCHOOLS</th>
<th>HINDU GIRLS SCHOOLS</th>
<th>FEES FROM ALL SCHOOLS</th>
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<td>No. of Masters</td>
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Fees from all Schools: 2943 10 8

Rs. A. F.: 360 0 0

1624 5 0

47 0 0

21 1 9

4386 11 8

117 7 4

108 0 0

377 5 6

184 0 9

227 6 0

292 9 9

93 11 6
Donations.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. J. S. CHANDLER.

For Hindu Girls’ School Building.
Mrs. W. G. Barrows, Mrs. S. C. F. Hammond,
Prof. Geo. T. Little, through Prof. H. Johnson. £ 38 0 3

For Church Tower.
Friends through Rev. J. E. Chandler ... ... $ 25 00

For Burnt School House.
Mr. and Mrs. Abome, Sheldon, Ia., U.S.A. ... $ 30 00

For Communion Sets.
Daughters of Judge M. B. Beardsley, Bridgeport,
Conn., U.S.A. ... ... ... ... $ 20 00
Mrs. J. S. Case, New Britain, Conn., U.S.A. ... 1 Set

For Bible Woman.
Mrs. S. B. Capron, Chicago, U.S.A. ... ... $ 25 00

For Madura Women’s Dispensary.
W. S. Caine, Esq. ... ... ... ... Rs. 10 0 0

For Educational and General Work.
Miss Sherman, Hampton, Va., U.S.A. ... ... £ 9 5 11
Miss Johnson, Worcester, Mass., do. ... ... " 3 0 0
Friends through Miss Chandler ... ... ... " 4 8 0
Ladies Society, Broadway Tabernacle, New York. $ 50 00
Young Men’s Missionary Club, Woburn, Mass.,
U.S.A. ... ... ... ... $ 30 00
Sunday School, St. Cloud, Minn., U.S.A. ... 30 00
W. B. M. Auxiliary, Winter Park, Fla., do. ... 30 00
Northfield Seminary, do. ... 25 00
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**Rev. E. Chester, M.D.**

*For the Dindigul Dispensary.*

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*For Mrs. Chester's Girls' Schools.*

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*For General Mission and Evangelistic Work.*

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**Rev. H. C. Hazen.**

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<td>A Friend</td>
<td>$20 00</td>
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**Rev. J. T. Noyes.**

*For Kodaihanal Native Church Building.*

<table>
<thead>
<tr>
<th>Name/Group</th>
<th>Contribution</th>
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<td>Hon. H. S. Thomas 100, Rev. J. Chamberlain,</td>
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<td>D.D. 50, A Friend (Coffee) 36</td>
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<td>Rev. W. W. Scudder, D.D. 25, Rev. John Scudder,</td>
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<td>H. C. Hazen 25, Rev. E. Silvomon 25</td>
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<td>T. S. Smith 20, Mrs. S. W. Howland 20</td>
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<td>Rev. J. P. Jones 15, E. Keyworth, Esq. 15, Rev.</td>
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<td>E. A. Douglas 15, Rev. F. Ardell 15, Rev. S. B.</td>
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<td>Col. Hodgson 10, Edward Gill, Esq. 10, H. Shear-</td>
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<td>burn, Esq. 10, E. Turner, Esq. 10, J. Minehin,</td>
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<td>Esq. 10, E. Lawson, Esq. 10, Rev. J. Barton 10,</td>
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<td>Rev. A. N. Storrs 10, Rev. H. Little 10, Rev. J.</td>
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<td>E. Abbott 10, Rev. H. S. Schaffter 10, Rev. H.</td>
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<td>J. Tanner 10, Miss C. Blyth 10, W. Taylor,</td>
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<td>Esq. 10, R. S. Benson, Esq. 10, F. Heimpel,</td>
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<td>Esq. 10, Col. A. C. Smith 10, Miss Symon 10,</td>
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