ABSTRACT

OF THE

ANNUAL REPORT

OF THE

American Madura Mission,

FOR

1853

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

1854.
ABSTRACT OF THE REPORT.

In giving our Report of the year 1853, while confessing our unworthiness, we are bound to acknowledge the continued and great mercies of God. The statistics, which we give at once, and the reports from the several stations of the Mission, which we add, will show that He has not forgotten to be gracious. Whether we look at the results of the year as standing alone, or as standing in comparison with the results of past years, or as indicative of what God is about to do in this field, we cannot but rejoice and take courage. We would make mention also of his mercies, in the good degree of health he has granted us. Some of the sisters have been feeble. One was spared, though for a time the issue of her sickness appeared doubtful, and one infant has been taken from the evil to come, but the nine brethren of the Mission have all, in this respect, been favored. Our Physician in his report says, "No Missionary has, on account of his own health, been laid aside from his labor more than a week, and that even in but two instances."

STATISTICS.

SEMINARY.—Teachers, 4; students, 33. In the 1st class, 2; 2d class, 9; 3d class, 10; 4th class, 12. Received in 1853, 1; graduated, 2; left for other reasons, 2; entered Mission service, 2; church members, 18; died, 1. Whole number of students in the Preparandi class, 15; church members, 12; died, 1.
ENGLISH SCHOOL.—Teachers, 2; Christian students, 7; Heathen and Mohammedan, 121; total, 128. Average attendance, 74. INDUSTRIAL School for boys and girls. Teachers, 2; scholars from Christian families, 19; received during the year 9; left, 2.

### NATIVE CHURCH.

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<th>By Certificate</th>
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<th>Suspended</th>
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STATIONS.

DINDIGUL EAST.


Five Native Helpers.

Mr. Webb, speaking of his station, says, "During the past year there has been more evident advance in my field, and more palpable fruit of my labors, than in any previous year of my Missionary life.

The congregations have increased not in numbers only, but in stability, and several individuals in the East Dindigul station have, I believe, been brought to a saving knowledge of the truth, and have been received to the church, and there are still six or seven others whom I regard as suitable candidates. There are several encouraging indications, to which I will here briefly allude.

I. The number of marriages which have taken place in the congregations; twenty in the Periacolum district, and eight in that of East Dindigul. Twenty-eight new families have thus been formed, not out of new and untried materials, but from families who have for several years been connected with us, so that they may be regarded as the second generation. Such are bound to us by ties of no ordinary strength, and there is little fear of their wavering, if properly superintended.

II. Another favorable indication has respect to caste in the East Dindigul field. My fears have been very great lest the whole work among the Vanyairs should prove a failure on this ground. The members of my congregations, East and South of Dindigul, are almost all of this caste, and they are a very united and bigoted set of people. Though I never lost any opportunity of enlightening them on this subject, I distinctly informed them that so long as they remained catechumens, the
renunciation of their caste would not be made compulsory, but that by continuing to cleave to this heathenish distinction, they would exclude themselves from the privileges of the church. A few days since, two influential farmers, who have for about two years been members of the congregation at Pohliputty, came to the conclusion that the Saviour and the sacraments of his church were preferable to all the honors and distinctions of their caste. At the same time, in token of this sincerity, they took food in the house of a brother Christian, whom they had formerly regarded as excluded by his birth from all social intercourse with them. They and their children have since been baptized and admitted into the household of faith.

III. Another encouraging fact, which is noticed more especially in the Periacolum field is, that the people are beginning to make some sacrifices for the support of religion among them. They all contribute to the repair of their own churches. They pay the church-keeper, and are willing to do much towards the building of new places of worship. At Periacolum the congregation gave 40 Rs. to their new church. At Coilapuram the people have offered to give all the wood for the building of a new and large church which is much needed in their village.

IV. Another favorable indication, which applies both to the Periacolum and Dindigul fields, is the number of young men, from 17 to 25 years of age, who are learning in evening schools to read and sing. It is particularly cheering to see them willing, after a day of toil, to devote an hour to reading and other intellectual exercises.

V. Another favorable sign, and one indicating progress in the work, has reference to the Native helpers under my superintendence. They are increasingly interested in their studies, and are very desirous of procuring new books. Within a few days more than 60 copies of the
new hymn book, in Tamil metre, were sold to Native helpers from the Dindigul Depository alone. They are at the same time becoming more liberal in their contributions to benevolent objects. I believe there is not a catechist, reader or teacher in the Periacolum and Dindigul fields, who does not cheerfully give at least a sixteenth of his salary every month to benevolent purposes.

Believing that it will be interesting to our friends in this country who understand native character, we give extracts this year from the reports of some of our Native helpers. We do not hold ourselves responsible for every statement of theirs, but only for their general correctness. The style is theirs, and the language with only slight corrections. One of them, at this station says—

"In the course of this year so far I have observed, there have been many signs of the cheering influence of the spirit among the village congregations. Though the religious movement is not the same in all, yet an interest has now and then appeared in many individuals. Many of the catechumens having been Romanist, were ignorant when they joined us of the doctrines and precepts of the Protestant faith. It was thought by them, that by joining the congregation they should obtain heaven, but now they know that this is only obeying the call and taking the first step to Christ."

The frequent visits of the Missionaries were formerly taken by them as duties done from secular motives, and they also thought that the catechist labored among them for nothing but his living.

The observance of the Sabbath was formerly disregarded by them; and they pleaded their poverty as an excuse for their conduct. They were unwilling to submit to the rules adopted for keeping that day holy, and made great resistance when these rules were enforced, but now they know that the Missionaries' duty is re-
vealed in the Bible, and that he labors under a com-
misson from God. They are now not only much
interested in regularly attending the prayer meetings, as
well as the Sabbath services, but also heartily acknow-
ledge that by these means they grow in all necessary
qualifications for being the disciples of Christ. They
greatly appreciate the labors of the catechist. They also
feel that a true knowledge of scripture is necessary to
regulate their lives and help them to discern in their
conduct all the devices of Satan. Though they formerly
greatly overlooked their evil passions, as if they were
insignificant, yet becoming conscious of them and the
great difficulty of overcoming them, they show a desire
for acquiring this knowledge. Some induced by these
motives frequently enter into conversation with the ca-
techist.

The supposition that religion is not so necessary for
women as for men is partly removed by an increased ac-
quaintance with the Scripture. Females are even more
regular than men in attending the prayer meetings and
learning the rudiments of Christianity. They hate the
use of the indecent and obscene language in which they
were formerly brought up, now there is some difference
between them and the common mass of their heathen
and Roman Catholic friends.

Some heads of families lament their having lived so
long a time without private and family prayer. A few
have commenced praying in their houses, and they begin
to prize the privilege of meeting at the family altar,
and the fear of appearing in God's presence is taken
away. Their hearts are in some measure warmed by
divine grace. A thirst after prayer is produced.

Marks of self-denial are exhibited in the conduct of
some individuals. They show a desire to give something
for the cause of Christ. In most of the congregations
contributions on Sundays are taken. Farmers give some
part of their yearly produce to meet the expenses of the
oil used in their churches. The bands which bind them to the world, its customs and forms, are in some degree giving way. The children of the high caste members are left to eat and learn with those of the low caste. To see such a change taking place in their hearts, contrary to our expectations, is most gratifying and should encourage the laborers in this vineyard to persevere.

During this year there has been a considerable improvement in this station. Three new congregations have been added and people in two other villages have applied. We have many reasons to believe that the members are steady in the religion which they embrace, and we thank him who breaks not the bruised reed and quenches not the smoking flax, that he has in his providence, made them to understand more fully his sacred truth.

PERIACOLUM.

In charge of Rev. E. Webb.

Nine Native Assistants.

Some remarks from Mr. Webb respecting this station, have been before recorded. The catechist at Periacolum knows this field very well, and we give extracts from a translation of his report.

I. State of the Heathen.—They now receive the preachers of the Gospel, not as formerly, but do cheerfully welcome them and give ear to what is said, avoiding vain discussion. Almost all of them acknowledge that Christianity is true, that it shows the way to obtain happiness, that it is the way of salvation. This is manifest from their confessions and actions. They not only assert that their religion is proved false and is despised by their own poets, that there is in it nothing of a spiritual nature, and that every thing in it tends to a
worldly spirit, but many have also abandoned their practice of worshipping idols, and offering sacrifices before their temples. Though they have thus relinquished such heathen practices, yet the want of a true religious principle, and the fear of incurring the ridicule of their relations and friends has prevented them from embracing Christianity.

II. State of the Christians.—They believe that Christianity is true, that Christ is the only Saviour and Redeemer, that none but those who believe in him can be saved, and that those who seek him will receive a reward from him. These thoughts have been the cause of the greatest joy to them. They try to persuade their relations and neighbours to leave off their false religion and to embrace the religion of Christ. It is not uncommon with them, at public heathen festivals, to show them their superstition and irreligion, and to prove to them that such things are sinful and treason against God. They are very strict in learning the Catechisms, in attending the Sabbath meetings, and very attentive in hearing the Gospel preached. They long after a Missionary to reside among them. When they hear that the Missionary is coming they go out to meet him and welcome him most gladly. Great is their sorrow when the Missionary is displeased with them on account of their indifference to religion. There are however but a few of this character. There are many who have not joined the church.

Some are of opinion that many become Christians for the sake of some worldly gain, or merely to get rid of some temporary calamity. But I believe such opinions are destitute of foundation. Because, if, in a village, ten families become Christians, and one only of their caste remains a heathen, the whole of the villagers will be in favor of that one family. On the contrary the Christians are hated and despised.
DINDIGUL WEST.


Twelve Native Assistants.

The Mission premises of this station are in Dindigul but the field of operation is mostly to the Westward. The Missionary family has been absent most of the year on account of ill health. Mr. McMillan says, "There has been a decrease in the number under instruction, in the congregation, but this should not appear surprising, considering my absence from my field of labor so much, on account of the ill health of my family and other circumstances. But it must be stated that many of those who have been left out, in the statistics still regard themselves as under our care, and that they have been left out only because of their irregularity in attending meetings. It should however be a cause of thanksgiving to the great head of the church, that though there has been thus a decrease of those nominally with us, there has been an increase of church members. Thirty souls have been added to our little church this year, all of whom, so far as I can judge, give evidence of being Christ's people, and we trust they will be living lights to lead others to him. Throughout this field there appears to be a great willingness to listen to the truth of the Gospel, and a seriousness pervades most of the congregations. As a general thing the congregations are becoming more stable and firm. Opposition has mostly ceased except from the ever-active Jesuits. Death has this year removed two of our church members, one of whom died rejoicing in Christ, leaving a body covered with leprosy, for a state of bliss. The other died suddenly of cholera. Twelve members of the congregation have also died, and of some of them I have hope as they were intending to unite with the church, but were suddenly cut down by cholera.
One of the helpers at this station says, "The field of this station is about 20 miles East by West, and 18 miles North by South, and is in great measure laid under the influence of the Gospel, chiefly by means of our readers and schools. The villages have most of them been visited and tracts and portions of Scripture read and distributed to the people. They are in general cordially received and read by many. In many instances a spirit of inquiry has been excited among the intelligent heathens and Romanists which frequently leads to interesting discussions, on the truths of Christianity, to which they not only assert, but often avow openly that idolatry and image worship is absurd and untenable. The Romanists form a considerable part of the population, some of our congregations are living in their midst and are composed of converts from them. The Jesuit priest is bitterly opposed to our objects and does what he can to counteract our efforts, many of the people are friendly but the priest forbids them to commit their children to our care for education, or to receive our Bibles and tracts, or have our preaching; but they are convinced that our object is benevolent and that we sincerely strive to do them good. The heathens take our books gladly and read them with considerable interest and approbation.

MADURA EAST.

J. Rendall, Missionary. C. S. Shelton, M. D., Physician.

Mrs. J. B. Rendall. Mrs. H. M. Shelton.

Six Native Helpers.

This station is close by the city of Madura, but its field for labor is without it and on the South side of the river. Its statistics are improving from year to year, and its prospects becoming more fair. A short
time ago, no congregation could be gathered here on the Sabbath, except of heathen children from the free schools, but now there assembles an interesting congregation of Christian families, who meet to worship their God and our God. The Mission Boarding School for girls, is at this station and is imparting a good Christian education. The situation of this station is such as to call for a large amount of general labor, in preaching to the heathens and in the distribution of tracts and books. The dispensary of Dr. Shelton also opens a wide field of usefulness, and one in which good, to the extent of any man's power, may be done. Dr. Shelton says respecting it, "The silent and respectful attention given to the reading of the Gospel and religious books and the absence of all cavilling, be it from consideration to the place, or any other cause, are circumstances favorable to the influence of the truth upon the heart. Owing to absence from my station for many months of the year, I have been unable to give the usual instruction and medical advice to the sick at the dispensary."

One Free School for heathens, and one Girls' Day School, have been supported during the year by the friends of Mr. and Mrs. Shelton in America. All the pupils however, except three, are children of Romanists and as the attention bestowed on them is unremitting, and their instruction in the word of God is thorough, we have no fear that good will not follow.

The congregations of this station are stable, only one woman having left during the year. Mr. Rendall says, "The increase of seventy persons hardly indicates the progress that has been made. I now have definitely in view two villages in which I might have gathered congregations a month ago, could I have had time to attend to them. I hope to receive them next year. They lie
South of Madura, in the new field just opening to us, and the people are relations of those already with us and doing well. A catechist at this station says of one congregation, “Six or seven years ago the people of this village were all alike utterly ignorant of the way to heaven. While in this state, it pleased the Lord to incline their hearts to receive that word which they had before despised. A school was established in the year 1846, and was visited twice a week by the catechist, who would then teach the people. In the year 1851, I was sent here. The people connected with us have now thrown aside their former evil habits, and are anxious to attend to the means of grace. Ten of them are members of the church and others also of this place have changed their minds, and are convinced of the existence of the only true God. This year our people are more prompt in attending the prayer meetings, and also exhibit greater diligence in studying the lessons assigned to them, than in the preceding year. They are strict in leading an exemplary life, as well as fervent in prayer for their relations. They are diligent in teaching them, and try to bring them to that religion which they profess. Mr. R. says, “In all parts of my field there seems to be a call to go forward. There has been a gradual but sure growth in village congregations for the last four years, and the prospect is better than ever.”

TIRUPOOVANUM.

In charge of Rev. J. Rendall.

One Native Helper.

We are not uninterested in this station, nor without hope that it may yet rise in importance. Mr. Rendall says, “In the church statistics I say nothing of Tiru-
poovanum, including as I do, the Christians there as members of the church in Madura. I do the same in respect to contributions to benevolent objects.” He adds, “The prospects also in the region of Tirupoovanum begin to brighten a little. The catechist there, I believe, is doing well, and he has taken the names of seven families, of different castes, living in a village one mile from Tirupoovanum, and also of three families in Tirupoovanum itself, who are not included in the statistics of this year.”

MADURA FORT.

C. F. Muzzy, Missionary. Mrs. M. A. Muzzy.

Seven Native Helpers.

This station is in the city, and the Missionary and his helpers are in constant contact with its masses. Mr. Muzzy says, respecting this station in general, “Although the progress of the work is slow, it appears to be real and steady, and preparatory to a much greater work hereafter.” In the city itself, there has been, previous to this year, no open breaking away from the ranks of the enemy, and turning to God. Much truth however has been communicated, and an impression made which cannot be removed. Formerly many free schools for the children of the heathen were sustained at this station, and five, very successfully during the year. It is understood however that these schools, as such are now to close. The main object has been to give the people, by their means, a knowledge of the simple truths of the Bible, and this has been done to a good degree, and not without some practical benefit. But as we make progress in our work, something more decidedly Christian is allowable. Many people in the country around
have set a good example, and it is time to put the practical question here also, Will you serve the Lord or no? Such a question will now be received with more consideration, in some parts of the city, than formerly.

The English School, as will appear from the statistics, is still large, and "many," Mr. M. says, "have to be refused admission for want of room and more teachers." The principal teacher is well qualified for his work, and the biblical instruction is extensive and thorough. Most of the pupils are heathens of high caste, and Mohamme-
dans, yet this instruction is received with manifest in-
terest and respect.

"The church," Mr. Muzzy says, "has not been so much increased as was expected at the beginning of the year, yet the conduct of its members has been to a good degree exemplary. There has been but one instance of discipline, and that was apparently successful in reclaim-
ing the offender. Though few have united with us by profession, piety in those connected with this station, appears to be decidedly increasing. Six expect to unite with us soon. Some appear to have a work of grace begun in their hearts, yet its manifestations are too uncertain to allow of their immediate reception into the church."

"The fluctuations in the village congregations of this station," Mr. Muzzy says, "are but the continuation of what was mentioned in our Report of 1851 and we trust they will ere long be remedied. The two congre-
gations which have joined us this year were among the lapsed of former years. The catechetical course pursued in all the congregations, is still attended with good results, and is, we believe, a means used by the Holy Spirit to bring many souls to the light of the Gospel. The pros-
pect now is that the increase of congregations in this field will be limited only by want of means for their instruction."
MANDAHASALIE.


Fourteen Native Helpers.

The year has been to this station one of mercies, though there have been special hindrances. Partly for want of a dwelling house, and partly from feeble health, the family of the missionary has been at Pasumalie the whole of the year, while the erection of buildings has required some of his attention and much of the time of the Native preacher whose report follows. But of all things, spiritual mercies from the Lord are most needed, and these have not been withheld. Mr. Zilva says, "I shall briefly state the mere and simple truths that I personally know. In 1850 I came to this place. When I first saw the people, a question came to my mind. Will this ignorant people who know not one single letter believe what we say? Will they follow the Lord Jesus Christ? My heart answered, much fervent prayer, much patience, and much time are needful to remove their idolatrous superstitions and bad customs. Relying on the promises of God, and having in mind the prayer of the prophet Jeremiah, Jer. 32d chapter, I was encouraged to deliver the message of salvation and teach them our holy religion. My labors and the labors of God's faithful servants have not been for nought. Though difficulties arose time after time, the prayers and groans of his servants reached the mercy seat and were answered by our prayer-hearing God. The congregations within three or four miles of the Mission House, have especially given me encouragement. Many of these have gone through once and twice with our First Catechism, once through with the Second, and about half through with the Third. They not only learn these, but they study the narratives of the Old and New Testaments, commit to memory a verse in Scripture and a verse in a hymn. Respecting their piety what I have to say is this, "ye shall know them by their fruits."
The Holy Spirit has taught these poor blind people who formerly knew nothing, and of whom I before so much doubted. Now they call upon the name of God, sing his praise, pray in public and in their houses too, keep the Sabbath day holy, learn to be patient, teach their children the Ten Commandments, the Lord's Prayer, singing, &c. In public meetings our people get up and exhort others to love the Saviour Jesus. This they not only do while they are with us, but when they go out to do cooly work, they are not neglectful in this. Last Sabbath afternoon I went to a village near by to have a meeting with our people in that place. A few men and women from V. were there. I asked one of them to pray. He answered me, "I do not know how to pray." I then asked a man of the village where I went to pray. He prayed. After prayer, three of our men got up, and spoke about their former heathen ceremonies, and about the love of Jesus Christ to sinful men. I followed them in explaining the truths of Christianity. To conclude, I asked a church member to pray, intending myself to follow after him. No sooner had the man done praying than I commenced, but immediately heard one praying. This was the man who answered me, "I don't know how to pray." After meeting he told us all that he felt his heart heavy because he did not pray. He is now satisfied, and wants to pray always. One more circumstance will I state. Last Sabbath A. went to a church member's house. An aged man there, who is a member of the church, said, "to day all people go to work, but we stay at home. Give us rice to eat." His wife heard this, and answered her husband, "Do they use authority over us, forbidding us to go? There is a God who sees all things. If we merely stay away for their sake we are not true Christians." The man said, "Yes, I know it; but I merely asked to see what the Catechist would say." Some of the congregations on the sea shore, have been dropped, because of their distance, there being promising openings nearer the
station, and from want of men and means. Their abandoning, gives, in the statistics, a large number as left or dropped, but this should not be regarded as indicative of the instability of the people connected with us. There has been a good increase nearer the station, and could the work there have been followed up, there is evidence that there would be an increase in these parts instead of this withdrawal."

PASUMALIE.

J. HERRICK, Missionary. MRS. E. C. HERRICK.

The Seminary at this place has enjoyed its usual prosperity. One boy died. Two only, aside from the graduates, left during the year. Mr. Herrick says, "No member of the Preparandi class has left the Seminary disorderly since they joined it a year and a half ago. In respect to the general conduct of the boys, I have, on the whole, been much pleased. The religious state of the Seminary is encouraging. I have never been better pleased in this respect than during the past three months. Several have been accustomed to attend a weekly inquiry meeting, and seem seriously desirous to know and do the will of God. The number of such, who are not members of the church is ten or twelve. I cannot but hope that several of them have consecrated themselves to Christ. The most important act of the year in respect to the Seminary, has been the removal of Mr. Winfred, the principal Native teacher, to be employed in preaching the gospel."

We give extracts from a report of one of the native teachers. Speaking of what the Seminary has done, he says:

"1st. It has secured to the students a competent knowledge of the Tamil. Though the course of study allows no room to pursue the higher branches of Tamil, yet the Tamil
taught here is systematic and thorough, differing in both these respects from the vague and loose language got in purely native schools.

2dly. It has secured to them a good knowledge of the English. It initiates the student so far into the principles of the language, as to enable him to possess himself of the immense treasures contained therein, with some diligence and perseverance on his part after he leaves the school.

3dly. It imparts a very large and practical acquaintance with the Word of God. In some schools in the country the Bible is not thought sufficiently important to hold a place among the studies. In others it is purposely omitted to please the heathens, while in others it is taught only as subordinate to secular studies, but here it receives the first and the most diligent attention, so much so that this may be called a Theological Seminary.

4thly. It teaches and propagates sound and pure morals. In schools established by natives, there is no standard of pure morals. The filthy and lying puranas tend to make their learners as filthy and wicked as the gods whose stories they narrate. But the only standard of morals taught here, the pure principles of the Gospel, purify and elevate the native mind, and tend to its everlasting happiness. We add here that the change in the course of study, resolved on a few years since, has been now for some time strictly adhered to, and that the change, after such a trial, not only promise good to our course in general, but is also approved of by the scholars and native teachers.

TIRUMUNGALUM.

J. T. NOYES, Missionary. MIS. ELIZABETH A. NOYES.

The Eastern part in charge of Mr. Herrick.

Mr. Noyes, in August, took charge of one division of this field, while Mr. Herrick has remained in charge of and
has occasionally visited the other division, but till August
this station was without a resident Missionary. One of the
Catechists at this station, who has been there about three
years, in his report says, "Praise should be given to God,
for he has greatly blessed this field. No one who has not
known it can fairly estimate its present condition. Former-
ly only six or seven congregations in this field enjoyed
stated means of grace. Now sixteen congregations have
privileges which neither the world nor the devil can give
their followers. The fortifications and strong walls which
the prince of this world has raised up, are about to be
broken down on every side, at the sound of the gospel, so
that the soldiers of Christ may go up and take possession.
Those who lately reproached the word of God as a mere
counsel or work of men, now gladly hear and solemnly ac-
cept the same as the only living word that could make them
wise unto salvation. People of different castes are more
and more added to the congregations every month. Mem-
bers of some of the congregations, according to their ability,
are in the habit of learning the Catechism and reading the
Scriptures with gladness, and of declaring the benefit they
have received to their neighbours. The preaching of these
people more strongly convinces men, than that of the quali-
fied and educated servants of God, because their sole aim
is not to get any worldly advantage but they do it really for
the sake of love, which the heathen do not generally sup-
pose to be the case with catechists and teachers. Especially
do the people at Mulankineru pay serious attention to the
sacred word.

Those who can read as well as those who cannot are ear-
nestly learning the lessons set to them. Anxious inquirers
after the truth are unsatisfied with the amount of instruc-
tion they receive. But those who can read, are going on
very fast in acquiring the treasures of knowledge in the
whole Bible. A woman at Christian Mungalum, close to
the station, knows a great deal in Scripture, and consequent-
ly has the habit of teaching others what she has learned, and of boldly speaking with all about Christ, and of praying with the sick in her village.

Characteristics of their piety.—All church members, and most of the nominal Christians, are regularly attending the Sabbath meetings without going to work. Our people at Mulankineru spend the Sabbath in reading, conversing on religious subjects, singing and praying. All desire to have prayer meetings in their own houses, considering that it will be very useful to the women. They cheerfully entertain Christ in their houses as well as in their hearts. The love of comedies, and festivals, and the lascivious songs and evil speakings and evil practices which I observed among them when I first visited them, have now ceased. The heathen around them are all witnessing that their characters are greatly changed. They seem to follow their Saviour.

Respecting this report Mr. Herrick says, "He expresses himself very strongly and some of his remarks need qualification. The impression, however, which will be received from what he says will be very nearly correct, as far as I can judge. There has certainly been much more visible progress in that field the past, than in any previous year. Nearly two hundred persons have been added to the congregations, and scarcely any one known to have gone back. When last in Mulankineru I received four men to the church, all of whom showed that they had gained much knowledge of the Bible and its doctrines. They did not hesitate to give the usual proof of having removed caste. They said indeed that their old heathen gooroo taught them not to observe caste distinction."

Mr. Noyes writes, "I have been encouraged by what I have observed since coming to this station. My first tour among them was to me very pleasant and each subsequent one has afforded much encouragement. I am constantly hearing of people who are desirous of being taken under
instruction. I have taken three new congregations and am about to take another. Several of the old congregations have increased in numbers and one has more than doubled during the last three months. I have had the pleasure of baptizing six men and of admitting them to the privileges of the church, and several others are hoping to be baptized before long. There has been a good deal of religious interest in one of the congregations and a marked reformation in morals. Some of the members had been much addicted to the use of intoxicating drinks which they have entirely abandoned. The Christians at this station are much interested in the new Native Evangelical Society and have contributed to it monthly as much or more than they had been in the habit of contributing to the old Society, besides increasing their donations to that, and giving liberally to the Bible Society. All bring their mites to the church on the Sabbath, not excepting the women, who make their offerings either in money or in the fruits of the earth."

Mr. Winfred, one of our licensed preachers, has been laboring at Mulankinern but one month, yet the Lord appears to have blessed his work. He says, "There are now under instruction twenty-five families; and some other families desire to join them. Many of the members of the congregation can read. They read our books with great desire, especially the New Testament. Almost all of them are daily engaged in preaching the Gospel to their neighbors. When they go to work, they take books with them. When they take rest at noon, they are accustomed to read those books to the heathen that work with them. Those who keep bazaars read books and converse with their customers and others on religious subjects. They are very desirous to hear explanations of the Scriptures. They are accustomed to come to read the Bible with me one or two hours every day. They are now reading Genesis. The women have been hitherto very backward in attending religious meetings. When
meetings were held in any of their houses, some of the women attended them. Now my wife goes among them visiting them from house to house and reads to them Scripture stories, and has familiar conversation with them on religious subjects. They are very glad to hear her. She advised them to attend the evening meetings. To our great joy, they did so with a few exceptions. The young men who cannot read, have begun to learn the letters and to spell. When they go to work, they take their spelling books with them. They want to read the Bible themselves as the others do. Some of the women also have begun to learn the letters of the alphabet. There are more than eighteen villages about Mulankineru within five or six miles distance. In most of these places, the Gospel has been preached by the catechist especially by the members of the congregations, every one of whom feels that it is his duty to tell something about Jesus Christ to the neighboring villages, whenever he goes among them on business. In some of these villages the people are well disposed towards the Christian religion and listen to the word of God, whenever it is preached to them."

SIVAGUNGA.


Six Native Helpers.

In Sivagunga itself the ranks of heathenism have never been broken in upon. It was taken as a station, early in the history of the Mission, on the ground of its being populous and a centre of influence. Had we no property there, we should not now choose it for a station. The aspect of affairs at this place, may, however be changed ere long. Mr. Chandler says, "For a time past I have been accustomed to preach in and about Sivagunga more than formerly and am better received. To the North of Sivagunga, however, in Poongoody, where there was a
congregation several years ago among the higher castes, but afterwards suspended, there is now a movement which I trust will result in good. Ten families of a lower grade of people, but quite respectable, have joined us, and show a disposition to understand the Gospel, and what is a new feature, they appear quite anxious that their girls should learn." Mr. C. speaks of encouragement, among his domestics, and in his Boarding School. Four individuals have been added to the church during this year. The nearest congregations of this station, aside from the one just mentioned, are some fifteen miles East of Sivagunga, and hence cannot receive that training up, in the nurture of the Lord, under the Missionaries' own eye, that is desirable, and as there are no congregations at this station, progress in all the distant ones must be slower. Mr. C. speaks of contention in one of them, and says he has found it "very difficult to infuse into the minds of the people any reverence for the Sabbath day," but adds, "on the whole, I think there has been improvement during the year, and there is reason to hope for still more in the year to come." No good catechist has been stationed among them, but it is expected, that one who has been long at this station, and labored much in that region, will soon remove there. He, in his report of the Shanban congregation says, "There are about twenty-five families of them. They are Roman Catholics by birth, but had no Catholic church or catechist in their village. They are ignorant people and a few only of them can read. The truths of the Gospel were made known to them several years ago, but they have now been brought to its light and convinced of their folly in neglecting it so long. As Catholicism, such as the worship of Mary, is rooted very deep in their hearts, it should be removed by fervent prayer and constant instruction. The people pay good attention to the truth, and some read the Scriptures and tracts in their leisure time. They seem to be teachable and child-spirited. The young men who can read, are very fond of learning the Christian songs. Their rela-
tions who live about and also in distant villages anxiously inquire about the great truth. Some of them got books to read, and among them, the tract called, "The Identity of Popery and Heathenism," made a great impression on their hearts.

Having given the above reports we would call attention to a few particulars:

I. Native Helpers.—For about two years we have given them a course of studies, and have held semi-annual examinations. We are ourselves, in this way, becoming well acquainted with them, and in every respect the plan works much to our satisfaction. We have at these examinations been agreeably surprised, and we are more and more satisfied, respecting some of them, at least, that they are true disciples of Christ, and that they are susceptible of greater improvement. A native's knowledge of character is proverbial, the attainments of some are good, and their knowledge of the field and of the progress of the work, must, in some respect, be better than ours. They have, during the year, of their own accord, formed a new Native Evangelical Society, and with general interest entered upon the work of supporting it. We believe that it is safe, under God, to rely on some of them more than we have, that properly superintended and advised, they are the laborers we need, and that in God's providence, the time has come when it is incumbent on us to put more responsibility on them. The bearing of that responsibility, if it is not too great for them, will do them good. During the year two of them have been licensed to preach the gospel to the Tamil people within our bounds. How fast it will be safe to proceed in the work of constituting our helpers, Native pastors we do not say, but God is increasing our light on the subject. Many of them are now, with the exception of the administration of ordinances, performing the duties of pastors, and when we have "tried" them and found them "faithful," our way will be more clear.
II. The Native Church.—Its increase will be obvious from our reports. Admissions by profession for the last five years have been as follows: In 1849—39, 1850—36, 1851—40, 1852—72, 1853—122. The number of yearly admissions by profession is increasing, but what we would especially note is the source of this increase and its prospective continuance. Formerly, those who joined our churches, with some exceptions, were from our schools, and those looking to us for employment as catechists, readers, &c. But a new and effectual door is opening before our churches. Can it be supposed that among the 4,325 in our congregations, and most of them constantly well instructed in the word of God, there will be no true conversions? Why should we be without faith in God's word? Keeping in mind that the number of people in these congregations is increasing, that their knowledge of the word of God is becoming more perfect, and that the character of the means of grace which they enjoy is improving from year to year, we may lay it down as a law that, with the ordinary blessing of God, the number of admissions to the churches from these congregations will also increase.

III. Village Congregations.—Their general stability is worthy of notice. Looking at the Reports of this and past years we find that by far the great majority of them have been steadfast from the beginning. Fluctuations among a few ought not to be allowed to depreciate the character of the whole body, and moreover, the main cause of all the apparent instability, has not been wholly an unwillingness to remain with us, but more generally some inability on our part to provide suitable instruction for them.

Again an extended awakening among them on the subject of religion is worthy of notice and of thanksgiving to God. Signs of it appears in most of the reports which have been given. Most of the Missionaries have noticed it, and the helpers, as they have spoken of it, rejoice and are glad. It shows itself in increased attention to and respect for
Christianity among the heathen and in the addition to the number of members in the congregations. It shows itself, in the congregations, in the reformation of morals, in the increased heed that is given to divine things, in increased contributions for benevolent objects, in labors for their friends and the heathen generally, and in the spirit of prayer that appears to have been very generally increased. This latter particular is worthy of special note. Formerly the catechists and teachers prayed and taught the people, but a different state of things has commenced, said one of the helpers, who had observed the way in which this work proceeds, "In a short time all the people in all the congregations will be praying." We know of no reason why it may not be in a measure so. We shall encourage it and pray for it. There is some truth in the remarks of one of the catechists, that "the preaching of these people more strongly convinces men than that of the qualified and educated servants of God, because their sole aim is not to get any worldly advantage, but they do it merely for the sake of love, that their friends may be partakers of eternal happiness." We would see more of this spirit, and more of this preaching, till it may be true, somewhat as it was among the Thessalonians, of whom Paul said, "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing." These congregations are now in possession of another means for their advancement, suitable hymns for their worship. The people are a singing people, and their tunes known to all. During the year we have published a book of excellent hymns in Tamil metres, and nowhere are they introduced without being highly prized. Now they can, and many of them, as we trust do, "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord."