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LBSNAA

REPORT.

A COMPARISON between the rapid progress of the Gospel in some fields of missionary labour with the slow advance in this one has a strong tendency to weaken faith in our Lord's promises and in the power of his Word. We have been stationed here for twenty years, and of the natives living in our immediate vicinity, not a single one has come forward to confess Christ and be baptized. The reasons for this singular and very trying circumstance were mentioned at some length in our past report, and need not be recapitulated. Indifference to religion generally on the one hand, and on the other their abject dependence of the people on their priests and the ruling nobles, who are again in subjection to the lamas, are quite sufficient to explain this lack of converts at Kyelang and its surrounding villages. But it is very needful for us to remember, that our Saviour desires far more than we can do the salvation of these Tibetans, for whom He shed his blood, and that *in his own good time* He will accomplish it. We impatient servants of the Master have but to "look to his hands," and in humble trust in his might, made perfect in our weakness, to work on for Him, never wearying in praying that here too his kingdom may come.

While waiting, our faith is supported and anew strengthened by proofs, that the Spirit's power is not withdrawn, and that God's Word is still mighty to the pulling down of strongholds of superstition and idolatry, and to the saving of souls.

I. KYELANG.

During the past year we have been privileged to baptize a young man, a native of the province of Spitti. He has gone through our school here, and been led by slow degrees, after much study of the Bible, to declare his firm adherence to the faith of Jesus Christ, in whom he has found a Saviour from all sin. About to return to his home, where he will be exposed to varied influences, which are calculated to lead him away from the truth, he stands greatly in need of the faithful intercession of God's people, that he may be kept steadfast in the faith.

We hope soon to add two more persons to our little Christian flock here. One of these is a lama from the neighbourhood of Lhassa, who first heard of the Gospel in a monastery near his home, in which some lamas were reading a portion of the New Testament printed at our press here, and conveyed to distant Lhassa by the hand of a pilgrim or a merchant. On a subsequent journey to Ladak he heard of the existence of this mission-station, and came hither with the strong desire to become a Christian. We trust we shall soon be able to baptize him. Tibet proper still remains closed to us, but this man's case proves that the Gospel in a printed form makes its way from our isolated station far into the interior, and we cannot but believe that in eternity the fruit which is promised to the entering in of God's Word will be abundantly manifest.

The other candidate for baptism is the wife of one of our converts, who has followed her husband to this place from their native home in Ladak.

Our Church members here are becoming more firmly established in the truth, and are progressing under the teaching of the Holy Spirit.

The work of preparing for cultivation a large plot of ground on the declivity of the mountain near Kyelang, and laying down water-conduits from the glaciers for the purpose of irrigating it, has been successfully completed, and the first crop raised. Undertaken at the request of the British Government, in the first instance, with the hope of increasing the food-supplies of the district for its own advantage, the enterprise seemed to us to promise a benefit for the Mission by inducing people to associate more with us, and settle down within reach of our continual influence. Thus far this has not been the result; on the contrary, our success and God's manifest blessing vouchsafed to this effort appears to have excited feelings of envy and jealousy in the minds of our neighbours. It is not improbable that the religious rulers of the natives suspect in the whole matter a net to catch their people, and warn them not to come near us.

The Epistles of James and Jude were printed in Tibetan for the first time during the past winter, and new editions of the Gospels by Matthew and John, as also of several of our school books. A further grant of paper has been kindly made to us by the Punjab Bible Society, for which we feel truly grateful. The distribution of the portions of the Scriptures and other books issuing from our printing-press, on our journeys from here and from Poo, and also to Darjie-

ling, for circulation in Eastern Tibet, soon exhausts our supplies, and necessitates frequent new editions.

Besides smaller tours for preaching the Gospel, Br. Redslob undertook in the spring a journey through Spitti to Poo, accompanied by a native convert, who gladly availed himself of every opportunity of preaching to his countrymen of the power of the love of Christ for poor sinners. In this province the number of persons able to read is far greater than in Lahoul, so that the demands on our store of publications were unusually heavy. Short Scriptural tracts were especially in requisition, and were often read aloud by the recipients just outside the missionary's tent. Of course in some cases the tracts and books will be looked into out of mere curiosity, but we would entertain the hope that these instances will be the exception, not the rule. Br. Redslob's native travelling companion assured him that the dissemination of the truth in printed form had beyond all question awakened among intelligent Buddhists strong doubts as to the power and efficacy of their own religion, and was inducing people in all directions to discuss the relative value of Christianity and Buddhism. On the other hand, he also states that a man of some standing actually swallowed some portion of one of our Gospel prints in the form of pills, under the impression that such medicine must prove more effectual than native mixtures, even as the Christian faith was proving stronger than Buddhism! There appears to be a general impression abroad that the latter faith is drawing near to its end. On all possible occasions the opinion is expressed that Buddhist merit is dwindling away, and that this failure in the supply is the secret of decline among them, destroying the efficacy of rites and ceremonies, &c. When Br. Redslob once asked some men of Spitti how they

accounted for the absence of trees in their country, they received as reply: "If you missionaries were to plant trees here, they would grow and thrive, for your merits are great; but if we sinful men plant them, they are sure to die."

It is not easy to estimate the good done by such occasional preaching of the Gospel as this, especially with people constituted like our Tibetans. There are always some who listen attentively to the proclamation of the Gospel, and even express their approval of what they hear, while their hearts remain far from the truth. But we have only to sow the seed; the harvest is in God's hand, and we desire to thank Him for every encouraging token of success. Lamas from distant parts of Tibet, which are quite out of our reach, have received from our hands portions of God's Word, and appeared very sincere in their expressed determination to search these Scriptures. One of them had a long conversation with the converted lama, who accompanied Br. Redslob, and was much delighted with "this good doctrine." Both expressed their ardent desire that many books containing it might make their way to Lhassa, where they were sure they would be welcomed.

With regard to our *educational efforts*, we may say that they too are continued in faith. We are thankful that our schools have been maintained in working order, and that they continue to enjoy the favour and support of the district authorities. Heathen local officials, and especially the lamas, try their utmost to put a complete stop to this work. This is an indication that labour in this form for the spread of the Gospel is, by God's grace, not in vain; and that the Scriptures, read at schools, begin to manifest their power in the hearts of the children. A thasildar said

to us a short time ago, "The schools are good in themselves, but you ought not to teach religion in them, for the children can understand nothing of this kind." This was manifestly a proof that the influential part of the community are alive to the fact that an impression, unfavourable to Buddhism, is being made on young minds, and that they are afraid of it. We do, indeed, indulge the hope that the rising generation will be more ready to throw off the fetters of superstition and open their hearts to the Gospel. That the efforts put forth by the opponents of the truth here, to maintain their hold on this people, are driving them to lay aside their indifference to religion in any and every form is decidedly a good sign. The number in our schools is 153, a few less than at the time our last report was issued. The cause of this reduction is, that recently some of the more advanced scholars have left school: their places will soon be filled, we hope.

The sewing school in the winter has gone on much as usual under the charge of the missionaries' wives. For independent testimony as to the present condition of our work here, we are glad to refer our readers to the letter from Colonel Paske, the Deputy Commissioner of the District, which will be found in Appendix I.

II. Poo.

Br. and Sr. Pagell have reason to be thankful for the blessing that has rested upon the station at Poo, although they have had similar difficulties to contend with as ourselves, and the progress made has been slow. The case of one of the richest men of the village was very encouraging. When seized with a serious illness, he expressed a wish that Br. Pagell should visit him. His request was at once complied with. He was found to be in an anxious state, and was very willing to accept the Gospel message. At the conclusion of several visits, it was evident that the Lord had won him for Himself, and he assured Br. Pagell that his only trust for life and for eternity was in the merits of Jesus. Shortly before his death, he once more desired to see Br. Pagell, but his relations would not send for him. A well-to-do female native appeared also to be not far from the kingdom of God. It requires no small amount of determination of character to change one's religion in Tibet. This woman remarked to the missionary, "What will become of me, and what will my family say, if I go over to your religion."

Severe trials of faith have also not been wanting at this station. The only family of converts, unable to resist the worldly gain offered by their connection with heathen, secretly left the place. The hand of the Lord, however, rested heavily upon them, and they were reduced to such great extremities that they were glad to return. We hope the circumstance may have had a salutary effect upon them.

The schools in Poo have been well attended and fair progress made; but as the winter is very short, and the assistance of the children in field-work is required during summer, it is not to be wondered at if they have forgotten a good deal of what they had learned, when the school re-opens.

As Poo is situated close to the boundaries of Chinese Tibet, the opportunities for intercourse with merchants from that country on their way to Kunawur are frequent; among these the missionary endeavours to scatter the Word, both by means of the distribution of tracts and by preaching. We can only pray that the Lord's blessing may rest upon the seed thus sown. A general survey of our work in Tibet incites to a strict examination of our own hearts before the Lord. Bearing in mind with what unwearied patience our Lord treats us, we are constrained to apply ourselves with an increased measure of love and patience to the work which He has given us to do, so that among the Tibetans as well as elsewhere our Redeemer may in due course "see of the travail of his soul, and may be satisfied." Thanking all friends for the sympathy and the substantial aid they have shown to us and our work, we conclude by urgently asking them to continue the remembrance of us before the throne of grace.

F. A. REDSLOB, A. W. HEYDE } at KYELANG.
J. L. E. PAGELL, at POO.

Kyelang, Nov., 1874.

APPENDIX I.

Letter from Colonel PASKE to Missionaries at Kyelang.

CAMP NUGGUR,
25th Sept., 1874.

MY DEAR MR. HEYDE,

While writing to offer Mrs. Heyde, yourself, and the Redslobs, very many thanks for the kind and hospitable reception you afforded me at Kyelang, I cannot refrain from telling you how much I found to interest and gratify me in my recent visit to your mission-station.

I was much pleased at the opportunity I had of joining in your Tibetan service last Sunday, and was struck with the devotional demeanour of your few Christian converts, as well as the interest taken in the service by other Lahoulis who were present. The hymns of your Church sounded remarkably well, sung in the Tibetan language, and it was most gratifying to hear those hymns of praise sounded in the language of the people in a distant valley in Lahoul.

My examination of your school satisfied me that you and your coadjutors have done much for the cause of education in Lahoul. I hope we shall be able to find Government employment for some among the elder lads in the Urdu classes, it being the desire of the authorities to cultivate men of the country in subordinate posts under the Chief Commissioner of Kullu, so soon as qualified candidates are to be found in Kullu, Lahoul, and Spitti. The progress made in the Tibetan classes in your school affords good proof of your exertions, and much good must arise from the spread of simple and useful literature among the Lahoulis in the language of their country.

I was particularly struck with the successful operations of your printing presses in the Tibetan language. I hold it to be a great

achievement, your having translated and printed in Tibetan the Holy Scriptures and other religious books, as well as school-books and other works of simple and useful literature. The dissemination of these books among your school-boys at their homes, and among the Lamas, will have a very beneficial effect, and will, I trust, create a thirst for knowledge among many now in a state of utter ignorance. Distribute your books among all who will take them ; try and effect the distribution of books in Leh, and if you have an agency in Darjeeling scatter supplies of books through Sikkim and Bhotan, and to the approaches of Lhassa. Many of the Lamas are said to be men of enquiring minds, and well versed in their own lore and literature. It is among such men that we may yet hope for good results from the distribution of Tibetan copies of the Scriptures and of other works.

I must not omit to tell you how much I was gratified at my inspection of your new farm. I am greatly surprised that you have done so much in so short a space of time in the way of extending cultivation, erecting farm buildings, &c. ; that, too, in the face of so many difficulties—seeing that you have had to bring your watercourse for some miles from a distant glacier, and have brought the plough to bear on a hill-side twelve thousand feet above the level of the sea. The advance made to you by the Government for the purposes of this farm has been remarkably well utilized, and I shall have much pleasure in reporting to this effect. While the new farm will, I hope, be profitable and advantageous to the Mission, it will also benefit the country, in enabling you to furnish supplies of grain for traders passing through Lahoul ; and not the least of its advantages will be the employment it will afford for the people of the neighbourhood. I may add, too, that the example of your active industry in the extension of cultivation should have a beneficial effect among the people around you.

Your converts may as yet be few in number, but in this there is no reason for discouragement. On the contrary, your Mission has taken up such a position in Lahoul, has entered upon so useful and philanthropic a sphere of action, and has set so beneficial an example, that your operations must have a very advantageous effect in leading to the moral improvement and enlightenment of the people of Lahoul ; and, with God's blessing, your labours may yet lead to the conversion of many. I consider, too, that your operations, as affording the people an example of high moral rectitude, of active energy and industry, and as aiding in the development of the resources of the country, and tending to ameliorate the condition of the people, render you deserving of the acknowledgments of the Government.

In regard to the future, I think you should be full of hope. If I am rightly informed, the Lamas themselves have apprehensions of the approaching decline, or even decay, of Bhuddism or Lamaism, and no doubt a good deal of excitement, and the looking forward to strange

events, prevails throughout Tibet. If your Mission should advance, as I trust it may, your next station should be at Leh, the centre, or meeting-point, of four lines of traffic, and on the high road between Cashmere and Tibet.

It is doubtful whether I shall have an opportunity of again visiting Kyelang ; but I shall always retain a pleasing recollection of my recent visits, and your Mission will always have my earnest and best wishes for its prosperity and success.

With my kind regards to Mrs. Heyde, yourself, and to Mr. and Mrs. Redslob,

Believe me,

Yours very sincerely,

EDWARD PASKE.

APPENDIX II.

List of Contributions received in India, in 1873 and 1874.

1873.

By Colonel Paske :—	Rs.	150
——Charning Esq.		50
Col. Crofton		40
C. W. Aitchison		25
Col. Burre		10
R. B Chapman, Esq.		50
C. H. Dickson, Esq.		25
The Hon. R. E. Egerton		20
Mrs. Forsyth and Miss		20
Col. W. Gordon		10
Col. C. W. Hutchinson		20
W. Johnstone, Esq.		5
——Littledale, Esq.		5
A. C. Lyall, Esq.		10
C. F. Lyall, Esq.		10
Babu Lal Chand		10
Gen. Sir H. W. Norman, K.C.B.		50
J. B. Lyall, Esq.		150
Dr. Aitchison		100
——Wilson, Esq.		20
Rev. A Mackay		50
	Rs.	830

1874

By Sir Douglas Forsyth & the Rev. A. Mackay :—		
Christ Church Offertory	Rs.	323
Sir J. D. Forsyth		100
Captain Stuart		35
Rev. Mr. Baring		100
——Brown, Esq.		10
Young Men's Foreign Missionary Society, Bethlehem		100
~~Rs. 1,168~~		

~~1874~~

By Col. Paske :—		
Col. Paske	Rs.	50
Dr. Oldman		10
Col. Rawlinson		10
R. Bruce, Esq. A.C.		20
G. Duff, Esq.		20
J. Miniken		5
J. Burnand, Esq.		5
H. Burnand, Esq.		5
——Rothsay, Esq.		5
Col. Close		20
Cheque		5

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REPORT FOR 1872.

PRELIMINARY REMARKS.

During the year 1872, the Lord has been pleased greatly to bless the labours of His servants among the Santhals, and to His great name be all the praise and the glory.

Two hundred and twenty Santhals have been added to the Church by Believer's Baptism, all of whom have given evidence of conversion to God, by faith in Jesus Christ our Lord.

Most of these converts deem it not only a duty, but a delight, to make known (as best they can) to their countrymen, and countrywomen, that Saviour on whom they have themselves believed. Indeed, so heartily have the converts taken up this work that the Missionaries have thought it unnecessary to retain the services of any paid native brethren as preachers in the villages; and they also declare that most of those recently baptized, as well as many enquirers now waiting for Baptism, are the fruit of the labours put forth spontaneously by the converts themselves.

Some converts have been especially prominent in this work of faith and labour of love, and the Lord has set His Seal to their labours. Thus we see that the conversion of souls is not by human wisdom, or learning, and that God still makes use of the "weak things of the world to confound the things that are mighty," "that no flesh should glory in His presence."

The development of this indigenous action among the Santhal converts is not only a gratifying evidence of their sincerity, but is also a most encouraging feature regarding the future progress of the truth among this race.

The pecuniary recources of this little Mission being so limited, there would have been faint hopes of the speedy spread of the

Gospel throughout the land if the work of Evangelization had been left to foreign agency only, but when we have the pleasure to see almost every convert becoming an Evangelist, and "holding forth the word of life" to those who are still in heathen darkness, then we may indeed rejoice in the hope of soon seeing the whole land filled with the knowledge of God, and, with the Divine blessing, the Santhals as a race liberated from the thraldom of sin and satan. The Lord hasten it in His own time, and to the glory of His own name.

It is also a great matter for thankfulness that there is abroad among the people such a favourable impression respecting the Christian religion. Not long ago a considerable number of the village Chiefs assembled in Council to deliberate on the Religion of Christ. There was a long discussion, which ended in the conclusion that Jesus Christ is the true *Thakoor, i. e.* God, that His religion is especially friendly to the poor, and the oppressed, and that no Santhal is to be hindered in adopting the Christian faith.

One other token for good is the increased desire of the people for the advantage of *Education.*

Until recently it was found difficult to induce them to attend the schools provided for them, but now more young men, and young women too, are pressing in than can well be attended to—and of late 30 village schools have been added to those already established, while there is a cry for still more, and more.

Another cause of great thankfulness is the Lord's goodness to the Missionaries. In the midst of many privations in the jungle, their lives having been spared, and a large measure of health given to prosecute their arduous duties, and what is more another labourer having been added to the Mission staff.

Mr. A. Haegert, who had for some time been anxious to devote himself fully to the Lord's work, and who was a zealous, and faithful member of our Church at Allahabad, joined the Mission

staff at Ebenezer early in January 1873. This accession to the Indian Home Mission was doubly valuable at a season when it is about to be deprived for a time of the efficient servises of Mrs. Boerresen, who is about to visit Germany, in order to recruit her feeble health, and place her children in school. I may be allowed here, on behalf of Mr. and Mrs. Boerresen, to tender sincere thanks to the kind friends who have generously contributed towards the expenses of the journey to Germany.

The Managing Committee unite with the Missionaries in presenting to ALL the supporters of the Mission their gateful acknowledgement for the aid given during the past year, and as I have personally experienced so much good will and Christians liberality, on behalf of the Indian Home Mission to the Sonthals, and and now about to leave India for a season to seek restoration of health, I cannot close these remarks without expressing my *personal* obligation to the many kind friends who have so nobly responded to my appeals from time to time in aid of the good work which is being carried on among the Santhals.

ALLAHABAD:
January 1873.

THOMAS EVANS,
Secretary.

MR. BOERRESEN'S REPORT.

We commence our Report for last year with a grateful heart to our dear Saviour, who has been so gracious to us and our Santhals.

This year has been in every respect a blessed one: we have been spared both from bodily sickness and over great mental anxiety, and above all, have been permitted to see many souls turned to Christ, and the Christians walking consistantly with their calling.

In our trials we have been cheered by the words of our Lord Jesus:—"Be not afraid, only believe!" And He has given us grace to trust in His promises, not only this year, but ever since we

began to labour among this long-neglected race, and our trust has not been confounded.

It is a glorious work, which the Lord has given us to do, and it is well worth one's while to spend one's life in these Jungles to win souls to Christ.

Our friends will remember from our last year's Report, that having returned from our cold-season tour, we commenced our in-door work with twenty candidates for baptism. Sixteen of those were, after there month's instruction and probation, received into the Church.

About this time a Santhal living in a village 6 miles from here, was directed to us by a most remarkable dream, and was, after due instruction, baptized. This man has since proved a great blessing to the spread of the Gospel: after his baptism he went home, and ere long brought the greater part of his village people to us, saying, that they desired to become Christians.

We were rather surprized at this; but finding, that the people were in real earnest, we sent some of our most advanced Christians to instruct them for baptism.

The "Dreamer's" zeal for Christ was however not extinguished by this one token of "first love", for after a short time he brought the people of another village, who also expressed their desire to become God's people, and he has since been instrumental in bringing several Villages to Christ; so that we may indeed say, that the Lord has done wonders through this one man, and not only through this man, but also through nearly all our Christians; for they have all been very zealous in bringing souls to Christ. Thus the greater part of six Villages, besides many individuals, in all about 250 adults, have been converted this year.

It is heart-cheering to hear fervent prayers and Christian hymns ascend to the throne of grace from those, who last year only knew how to beat the drum and play the flute at their indecent

dances at their heathen festivals, and to see those, who last year constructed synagogues of Satan, this year building Churches in their respective Villages for worship of the true God.

The preaching of the Gospel has not been confined to our own district alone, for the Christians have visited their friends in other districts, and have preached Christ to them. Thus, our energetic Prophetess "Hindooma" has been twice on the other side of the Damooda river and has returned with most encouraging accounts of how anxious those friends are to learn more about Christ. We regret our inability to visit them this year, but hope to see some of our Christians do so.

Whilst the Christians have been so zealous in spreading the truth amongst others, they are no less earnest in preserving an unblemished life and in watching with great jealousy over their own conduct. Should any misbehave, he is at once brought before "the Five" and corrected if necessary. and although the mode of correction would not always be approved by civilized Europe, yet, the fact, that measures *are* taken to reprove misbehaviour, is a sign of vital Christianity existing amongst them.

There was for instance a young man, who, in passing a heathen village, where they were engaged in Bonga-worship, had been induced to take a glass of liquor, and to beat the drum. This coming to the notice of his brethren in the faith, filled them with indignation, and feeling, that something should be done, and yet not knowing exactly what ought to be done,—never having been instructed by us on the subject, they called a meeting, and having brought the young man before them, asked him whether he was going to renounce Christianity altogether, or not (as they in that case would have nothing further to say to him) and upon his answering in the negative, the President of the meeting ordered two of the elders to hold "the sinner" by the hand, upon which he took a cane and gave him a good beating which being done, he said: "Let us pray"! and kneeling down he said to the chastised young man: "Will you please offer up

prayer"! which the Penetent did forthwith and with such fervency, they say, as he had never done before.

To illustrate another striking feature of the Santhal Church, the following will serve: Two young men had for some time neglected attending Church, on which their Christian brethren determined to call a meeting for the purpose of rebuking, or, if necessary, excluding them from the Christian community. Our Mission station was fixed on as the place of meeting, in order to enable us to attend and give our advice in the matter.

At the appointed hour we went to the place of meeting, but to our surprize found the assembly had been dismissed and the matter finally disposed of!

On returning home from my last collecting-tour, I found, that our Church was two small, and felt considerable anxiety about how to get money for building a larger one. In endeavouring to devise a scheme by which to build both a spacious and at the same time "cheap edifice," the thought struck me that it need after all not be such a grand affair, as the first Christians very often had not a house to assemble in at all, but met for worship in the jungles: I therefore sent 50 young men from our School to fetch poles and bushes from the hills, and in less than a week a fine Cathedral for about 600 persons, with a beautiful blue roof, adorned with golden stars, arched by the great Creator, was ready, costing 3 Rupees.

I was rather amused at the eagerness with which our brethren at our last Conference sought to get a relic from this edifice. However, so long as they do not think, that they thereby can work miracles, they are quite welcome to it; there is more of it in the Jungles.

On my last collecting-tour, I was very much blessed. With a very few exceptions, of deep humiliation, I was well received everywhere.

Our medical Dispensary has, during the past year, been of

great benefit to the Santhals. As there is no Doctor in our part of the country, people have come to us from far and near with all kind of diseases, and by the simple Medicine given with prayers, a very large number have been cured.

We always endeavour to administer to the soul as well as to the body, and there is no doubt that the people have become kindly disposed towards us on account of bodily relief, they have received.

We hope soon to get help in this department from two young Santhal Christians, who are learning Medicine from Dr. Barker of Sewry.

Dr. Lazarus of Benares has supplied, as usual, the necessary Medicines gratis, for which I desire to render my sincere thanks.

In closing my Report for this year, I beg to tender my sincerest thanks to all those who have contributed towards the support of our Mission: to the Baptist Missionary Society for the liberal grant of 115 Rs. per month; and to those who received me into their houses on my last collecting-tour; to the East Indian and Great Indian Peninsula Railway Companies for having granted me free 1st Class Passes for the whole year; to Dr. Barker of Sewry for his kindness in teaching two of our young Santhals Medicine; to Mr. Carr of Allahabad for having given us a Chalice for the Lord's Supper; to Dr. Lazarus of Benares for having supplied us with all necessary Medicines and printing our reports gratis; to our late Secretary Mr. Evans for his kindness in collecting 815 Rs. toward sending my dear wife and children home. Only I am sorry to find, that the application was made so, and the money received from those who had already so generously given for our Mission to me on my collecting-tour; but as I cannot help it now, I therefore send my double thanks to those kind givers.

EBENEZER,
The 1st May 1873.

H. P. BOERRESEN,
Secretary to the I. H. M.

MRS. BOERRESEN'S REPORT.

When I look back upon the events of the past year, I cannot but feel ashamed at my want of faith, and praise God for not having dealt with us according to our despondency; but on the contrary having done great things for these benighted Santhal women during the year.

Last year there was such opposition on the part of the Santhal women against Christianity in general, and sending their daughters to school in particular, that the number of scholars in our Girls' school fell to the low number of five, and my heart sank within me, almost despairing of ever being able to affect any good among them. But we took heart, and made it a subject of prayer and are now happy to inform our friends and supporters that the number has increased insomuch that we have been obliged to build a larger house for them, and that mothers in company with their female friends and relatives visit their daughters, manifesting not a little pride at the progress shewn by their children, and learn to sing Christian hymns with them. The Girls have during the past year been thirty-nine in number, but at present we have only thirty-four.

They have been taught to be cleanly and orderly and to cook their food properly (by no means an easy thing for these daughters of the forest), to read and write Bengali and Santhali, and practical needle work; and they have made considerable progress, especially in being clean and tidy and in needlework.

Eleven have been baptized during the year, and of these several have been married. Their Christian character has not been without its faults; for they have often shown a strong tendency to disobedience and disorder; yet their subsequent repentance and conduct have shown, that though erring, they did not lack sincerity. At one moment they have tried my patience to its full extent, and in the next they have offered up the most touching

prayers to God for forgiveness with many tears. However, I am glad to say that of late this fault has been decreasing in them, especially pleasing has been their habit of engaging in private devotions before going to bed after the general evening prayer at the church, and the earnestness with which they at those times have implored grace for themselves and pleaded for the conversion of others has been heart-cheering.

They have been very active in endeavouring to bring others to Christ, and hold weekly prayer meetings for the conversion of Santhal women. Thus by their efforts many have been brought to our Saviour.

One of them, now married, has established a girls' school in a distant village, where young and old gather round her to learn. Besides this she has a weekly prayer meeting with the women of two neighbouring villages, and is already reaping fruits of her labour.

Another Girl is the principle Teacher in our school, and shows great tact both in teaching and maintaining discipline.

The influence, which our Girls have exercised over the women of our vicinity has been productive of much good, both as a means of inducing them to attend Christian worship, and showing them, that it is possible even for a Santhal woman to be clean and tidy, and to rise above the low spiritual and social level in which they hitherto spent their lives. One of the principle means of conveying Christian truths to their heathen sisters, has been the singing Christian hymns, in which the Santhals greatly delight; for through these hymns the truths has been conveyed into their families, and repeated in their evening gatherings. Mrs. C. B. Lewis of Calcutta has defrayed all expenses of the school.

EBENEZER,
The 1st of April 1873.

CAROLINE BOERRESEN.

MR. SKREFSRUD'S REPORT.

As we antecipated last year, a new epoch *has* set in for our Mission. We have now, as will be seen from Mr. Boerresen's Report, the joy of seeing several not inconsiderable Churches springing up, where Satan reigned in undisturbed authority before, and above all, these Churches sustain a good Christian character, and act on the aggressive towards their heathen neighbours. These Churches not standing in any pecuniary relation to us, there can of course exist nothing of that unpleasant feeling between the members and ourselves regarding "talab" (pay) which our Missionary brethren among the Bengalies and Hindus deplore so much.

The leaning towards Christianity has asumed quite a national character in our part of the country, and although there are many dangers connected with such a movement, yet we are thankful for having the privilege of witnessing the earnestness and piety evinced by the Christians in endeavouring to bring over their heathen countrymen to Christianity as a whole, and for being permitted to take a part in it ourselves.

There is every indication among the Santhals of our district of a general disposition to become Christians, whole villages having already renounced idolatry and asked for instruction, and although we have often viewed this with a feeling of anxiety lest the work be not of a wholly spiritual nature, yet we are consoled by the fact, that they know we have nothing to offer them, and that the Churches are entirely self-supporting.

As Mr. Boerresen and our late Secretary Mr. Evans have given a lengthy description of our work, I shall confine myself to a few remarks about the Church, Schools and Literature.

THE CHURCH.

The Christian character of members of the different Churches, seven in number, has (with the exception of a few young men,

vide Mr. Boerresen's Report) been excellent, and their zeal in bringing others to Christ has been very great.

STATISTICS.

Received by Baptism,...	250
Present Members, ...	285

THE TRAINING SCHOOL.

This has during the year been attended by 80 boys and 30 girls, and whereas the progress of the latter has been considerable, the former have not been all that we might wish. We are sorry to say that the influence of the Bengali Christian Masters has not been beneficial, and we therefore intend to do the work (with one exception) by Santhals.

THE VILLAGE SCHOOLS.

These are 32 in number with about 500 pupils. Five of these Schools are Grant-in-aid Schools, and the others are Patshalas, which His Honour the Lieutenant Governor of Bengal has given over to our charge. On account of the political excitement in one of the districts, some of the Patshalas have not made much progress; but now we hope to remedy this by having appointed an efficient Inspector.

LITERATURE.

The Santhal Grammar (410 pages) is at last ready, and a hymn book and Catechism have also been printed. Additional words have been added to the Dictionary, and technical terms for the translation of the Bible have been determined on.

L. O. SKREFSRUD.

INDIAN HOME MISSION

Cr. In Account Current with the undersigned from

RECEIPTS.

By Balance from 1871, ... —					3,004	11 10
" Amount paid by Treasurer for 1871, ...					250	0 0
" Balance of Mr. Boerresen's Collections for 1871, and January 72,...	970	0	0			
" Collections made through Mr. Boerresen in 1872, (realized)...	4,844	0	0	5,814	0	0
Grant for Schools,				1,512	0	0
" Donations received by Secretary, ...	774	0	0			
" Monthly subscriptions at Allahabad, ...	513	0	0	1,287	0	0
Proceeds (realized) of Box of Fancy Goods from Norwich, England, ...	60	4	0			
Proceeds (realized) from Box sent by Mrs. Johnson, London, ...	35	15	0			
	96	3	0			
Less duty and Transit Expenses, . .	16	7	0	79	12	0
Mr. Edward Lazarus, Collecting Book, ...	67	4	0			
Advanced by Secretary, ...	63	5	0			
Interest from the Bank, ...	106	10	2	237	3	2
Total Rupees, ...				12,184	11	0

ROBERT CARR,
Treasurer

THOMAS EVANS,
Secretary.

Allahabad January, 1873.

TO THE SANTHALS.

31st December 1871, to 31st December 1872. *Dr.*

EXPENDITURE.

Remittances to Missionaries, ...					3,260	0	0
Do. do. for Itineration, ...					175	7	0
Loan to Mr. Skrefsrud, ...					1,000	0	0
Schools.							
To Training Schools and five village schools, ..			2,634	0	0		
" Advanced to Patshala Schools, ...			150	0	0	2,784	0
Repairs.							
At "Ebenezer,"			600	0	0		
At Doodiani, ...			33	0	0		
To a new House at Sultanabad, ...			150	0	0	783	0 0
"Ebenezer" station expenses, ...			121	0	0		
Medicine for "Ebenezer,"...			42	0	0		
Encyclopedia Britanica for Mission Library, ...			130	0	0		
To Conference Expenses (in part,)...			50	0	0		
" Baboo at Doodiani, ...			17	0	0		
" Box and Transit to "Ebenezer,"			9	10	0	369	10 0
" Printing and circulating "Appeal,"			26	0	0		
" Registration, Postage and Telegrams,... ...			38	1	0		
" Writers for copying, ...			32	0	0		
" Discount to Bank, ...			7	7	0		
" Articles sent for Schools &c., ...			30	0	0		
" Exchange and Cheque Book, ...			10	6	0		
" Mr. Boerresen's Travelling Expenses,... ...			423	6	0	567	4 0
TOTAL EXPENDITURE, ...						8,939	5 0
" Cash in Bank, January 1st 1873, ...						3,245	6 0
GRAND TOTAL, ...						12,184	11 0

MONTHLY CONTRIBUTIONS IN ALLAHABAD, THROUGH THE SECRETARY.

	Rs.	As.	P.
Robert Carr, Esqr., ...	60	0	0
Tarra Baboo, ...	60	0	0
E. Claxton, Esqr, ...	36	0	0
D. H. Chill, Esqr., ...	35	0	0
J. Johnson, Esqr., ...	24	0	0
Mrs. Rowe, ...	24	0	0
Mrs. Evans, ...	24	0	0
Mrs. Willes, ...	24	0	0
J. E. Crawford, Esqr., (11 months,)	22	0	0
A. Haegert, Esqr., ...	12	0	0
Mrs. Bell, ...	12	0	0
Mrs. Baylis, ...	12	0	0
Mrs. D'Castro, ...	12	0	0
Mrs. Bradford, ...	12	0	0
Mrs. Marwood, ...	12	0	0
Mrs. Maynee, ...	12	0	0
Miss Ruth Gordon, ...	12	0	0
J. E. Howard, Esqr., ...	12	0	0
J. F. McConnell, Esqr.,... ...	12	0	0
R. G. Watling, Esqr., ...	12	0	0
Josh : Clarke, Esqr, ...	11	0	0
Mrs. Bath, ...	8	0	0
Dr. Thompson, ...	8	0	0
Mrs. Amman, ...	8	0	0
P. Coakly, Esqr.,...	7	0	0
W. Rowe, Esqr., (1 month), ...	5	0	0
W. Wiseham, Esqr., ...	5	0	0
J. Lee, Esqr..	5	0	0
W. E. Crawford, Esqr., ...	5	0	0
Carried Over, ...	503	0	0

	Rs.	As.	P.
Brought forward, ...	503	0	0
H. P. Snooks, Esqr., ...	3	0	0
Mrs. George, ...	3	0	0
T. Pratt, Esqr., ...	3	0	0
J. Gibbons, Esqr., ...	2	0	0
W. E. Page, Esqr., ...	2	0	0
Mrs. Claxton, Senr. (2 months),	2	0	0
J. A. Drane, Esqr., ...	1	0	0
Miss Rowe, ...	1	0	0
Total ...	520	0	0
Less not realized in 1872	7	0	0
	513	0	0

DONATIONS RECIEVED THROUGH THE SECRETARY IN 1872.

T. T. Allen, Esqr., C. S. through Mr. Skrefsrud, ...	100	0	0
H. C. Richardson, Esqr., C. S. through Mr. Skrefsrud ...	100	0	0
H. Dear, Esqr., ...	100	0	0
E. J. Lazarus, Esqr., M. D ...	100	0	0
Mrs. General Kennedy, ...	50	0	0
Colonel Cafe, V. C., ...	40	0	0
E. G. Dunbar, Esqr., ...	40	0	0
Dr. Trimnell and friends at Saugor,	40	0	0
J. W. Fordham, Esqr., ...	30	0	0
Mrs. Captain Challon, ...	20	0	0
O. T. Cutter, Esqr., ...	20	0	0
P. Jacob, Esqr., ...	20	0	0
H. Warth, Esqr., ...	20	0	0
Carried Over, ...	580	0	0

	Rs.	As.	P.
Brought forward, ...	580	0	0
W. E. Parry, Esqr., ...	20	0	0
Captain Van Homrigh, ...	15	0	0
Dr. Wenger, ...	12	0	0
Revd. G. Pearce, ...	12	0	0
Mrs. Battersby, ...	10	0	0
T. C. Channing, ...	10	0	0
Dr. Sherlock, ...	10	0	0
Nemo, ...	5	0	0
Total	774	0	0

CONTRIBUTIONS RECEIVED BY THE SECRETARY IN AID OF MRS. BOERRESEN'S TRAVELLING EXPENSES TO GERMANY.

W. A. Forbes, Esqr., C. B., C. S. ...	Rs.	50
Mrs. Forbes, ...	„	100
Major Monerieff and Friend, ...	„	120
Coll : Cunningham, ...	„	100
H. Dear, Esqr, ...	„	100
E. J. Lazarus, Esqr., M. D. ...	„	100
W. Jardine, Esqr., ...	„	20
L. Broughton, Esqr., ...	„	50
R. B. Chapman, Esq, C. S. ...	„	50
Major H. G. Puckle, ...	„	50
Coll. Ranken, ...	„	20
Capt. Vertue, ...	„	5
Mrs. General Kennedy, ...	„	50
		815
From Mrs. T. T. Allen (through Mr. Skerefsrud).		50
		865

T. EVANS.

SCHOOL ACCOUNTS FROM THE 1ST OF JANUARY 1872. TO THE 1ST OF JUNE 1873.

Cr. *Dr.*

RECEIPTS.				EXPENDITURES.			
By Balance from last year, ...	2	4	3	To Food and clothing for boys, ...	1,798	10	0
From Mr. Evans for Schools, ...	2,634	0	0	" Food and clothing for girls, ...	614	0	0
" last year (vide Report 1871,)	212	0	0	" Salaries to School Masters, ...	1,600	2	0
" Mrs. C. B. Lewis, (12 months) for girls,...	515	0	0	" Books, Paper, Ink and Stamps,	76	0	0
				" Travelling Expenses,...	70	0	0
" C. G. Lewis, Esq., for boys, ...	305	0	0	" Peon, ...	53	0	0
" H. C. Richardson, Esq., C. S., ...	100	0	0	For changing money, ...	9	0	0
" H. C. Hall, Esq., (Cork Ireland,)	100	0	0				
" R. Beverly, Esq., C. S..	50	9	0				
" —Ward, Esquire, ...	100	0	0				
" C. B. Lewis, for Heyesin, ...	180	0	0				
	4,198	4	3				
Carried over to 1873, ...	22	7	1	Total Rs., ...	4,220	12	0
Total Rs., ...	4,220	12	0				

EBENEZER:
1st January, 1873. } (Sd.) L. SKREFSRUD.

TABULATED SUMMARY of Contributions received by Mr. Bœrresen from September 1872, to February 1873.

	Contributions.	Less not realized in 1872.	Amount realized in 1872.
Allahabad.	507 0 0	69 0 0	438 0 0
Agra.	159 0 0	30 0 0	129 0 0
Bankipore.	16 0 0	0 0 0	16 0 0
Benares.	130 0 0	0 0 0	130 0 0
Bombay....	940 0 0	10 0 0	930 0 0
Cawnpore.	211 0 0	26 0 0	185 0 0
Delhie.	135 0 0	20 0 0	115 0 0
Jullunder.	70 0 0	0 0 0	70 0 0
Jubblepore.	275 0 0	27 0 0	248 0 0
Lahore.	430 0 0	7 0 0	423 0 0
Lucknow.	307 0 0	57 0 0	250 0 0
Meerut, ...	305 0 0	8 0 0	297 0 0
Monghyr.	121 0 0	0 0 0	121 0 0
Nagpore....	300 0 0	15 0 0	285 0 0
Poona.	530 0 0	0 0 0	530 0 0
Umballa.	527 0 0	0 0 0	527 0 0
Umritsar.	160 0 0	10 0 0	150 0 0
Calcutta, ...	1,580 0 0	0 0 0	1,580 0 0
	6,703 0 0	279 0 0	6,424 0 0

COLLECTIONS MADE BY MR. BOERRESEN, FROM SEPTEMBER TO DECEMBER 1872.

ALLAHABAD.

A Thank offering, ...	50	0	0
W. A. Forbes, Esqre., C. S., ...	50	0	0
R. Carr, Esqre., ...	50	0	0
The Hon. J. F. D. Inglis, C. S, ...	25	0	0
G. H. M. Ricketts, Esqre., C. B. C. S., ...	25	0	0
General A. Macdonell, C. B., ...	25	0	0
The Honorable Justice Turner, ...	20	0	0
General Trim, ...	20	0	0
E. Claxton, Esqr., ...	20	0	0
A. Haegert, Esqr., ...	20	0	0
J. Blanchett, Esqr., ...	16	0	0
Colonel Anderson, ...	10	0	0
George W. Allen, Esqr., ...	10	0	0
T. H. H. and Co., ...	10	0	0
W. Jardine, Esq., ...	10	0	0
Miss Hook and Miss Caddy, ...	15	0	0
Colonel Wild, ...	8	0	0
Colonel Evans, R. A., ...	5	0	0
Major Lane, ...	5	0	0
Dr. Jones, ...	5	0	0
J. F. McConnell, Esqr., ...	5	0	0
T. Robinson, Esqr., ...	5	0	0
A. Anthony Esqr., ...	5	0	0
Mrs. H. Gwyther, ...	5	0	0
Colonel Cheppindale	5	0	0
M. Anthony, Esqr., ...	5	0	0
W. A. Rackes, Esqr., *Barrister*, ...	5	0	0
F. H. Hall, Esqr., ...	5	0	0
Miss Morrison, (Umballa)	5	0	0
Mrs. W. Calderwood, ...	5	0	0
Carried Over,	449	0	0

Brought forward,	449	0	0
Revd. S. H. Kellog, ...	5	0	0
G. Peddie, Esqr., ...	5	0	0
R. Deans, Esqr.	5	0	0
A. Paxton, Esq., ...	5	0	0
Mrs. R. Johnson, ...	5	0	0
Sums under 5/ ...	33	0	0
	507	0	0
Less not received in 1872. ...	69	0	0
	438	0	0

AGRA.

Illegible, ...	20	0	0
T. Bailey, Esqr., ...	20	0	0
Revd. J. Gelson Gregson, ...	20	0	0
John Alone, Esqr.	10	0	0
Dr. Christison, ...	10	0	0
Dr. Lacy, ...	10	0	0
J. R. Robinson. Esqr., ...	10	0	0
W. H. Heath, E qr, ...	5	0	0
Mrs. Pritchard, ...	5	0	0
J. E. L.—Esqr., ...	5	0	0
N. A. John, Esqr., ...	5	0	0
J. Thompson, Esqr , ...	5	0	0
Dr. C. H. Y. Godwin, ...	5	0	0
W. Manderson, Esqr., ...	5	0	0
Illegible, ...	5	0	0
Sums under 5 ...	19	0	0
	159	0	0
Less not receive in 1872, ...	30	0	0
	129	0	0

BENARES.

Mrs. General Kennedy and Son,	50	0	0
Mrs. E. J. Lazarus,	25	0	0
"A Sinner's Mite,"	20	0	0
A. Shakespear, Esqr., C. S.	10	0	0
J. Lumsden, Esqr.,	7	0	0
J. Taylor, Esqr.,	5	0	0
Illegible.	5	0	0
"A great Sinner"	5	0	0
A. V. Lazarus,	5	0	0
M. D. C. Lazarus,	1	0	0
	130	0	0

BANKIPORE.

Collections in Bankipore,	16	0	0
	16	0	0

BOMBAY.

G. W. O.	150	0	0
Colonel Macdonald,	50	0	0
Government House,	50	0	0
J Johnstone, Esqr.,	40	0	0
Jas: K.	30	0	0
Commander Geo. T. Robinson, N. I.,	25	0	0
G. Manson, Esqr.,	25	0	0
Major G. Battye,	25	0	0
R. E. Bickerdike, Esqr.,	25	0	0
W.. M. Partridge, Esqr., M. D.	20	0	0
Lt. Col. A. Davidson, R. E.	25	0	0
Brigadier General, J. S. Gell,	20	0	0
H. Maxwell, Esqr.,	20	0	0
Carried Over,	505	0	0

Brought forward,	505	0	0
John Vitters, Esqr., ...	20	0	0
Lt. Colonel, J. F. Amesley, ...	20	0	0
F. L. Latham, Esqr., ...	20	0	0
W.E. Gordon, Esqr., ...	20	0	0
J. L. L.	18	0	0
C. Banks, Esqr., ...	10	0	0
Tuder Trevor, Esqr., ...	10	0	0
James Shepherd, Esqr., ...	10	0	0
W. Wells, Esqr., ...	10	0	0
H. E. Astley, Esqr., ...	10	0	0
A. Tait, Esqr., ...	10	0	0
Revd. John Wilson. D. D.	10	0	0
Colonel R. Phayre, C. B.	10	0	0
E. C. George, Esqr., ...	10	0	0
F. T. Atkins, Esqr., ...	10	0	0
Revd. J. Seldon, *Kurrachee*,...	10	0	0
Revd. T. R. Weatherhead.	10	0	0
R. Stevenson, Esqr., ...	10	0	0
E. J. Candy, Fsq., ...	10	0	0
F. H. Souter, Esqr., ...	10	0	0
Revd. W. Stephens.	10	0	0
Dr. Joynt.	10	0	0
D. G.	10	0	0
J. H.	7	0	0
W. J. Farrow, Esqr., ...	5	0	0
A. D.	5	0	0
H. W. Atkinson, Esqr., ...	5	0	0
J. M.	5	0	0
Edward J. Barker Esqr., ...	5	0	0
J. K.	5	0	0
D. Griffin, Esqr., —	5	0	0
Revd. George Bowen, ...	5	0	0
J. C. V. Johnson Esqr., through Revd. G. Bowen, ...	5	0	0
N. Spenser, Esqr., ...	5	0	0
Illegible, ...	5	0	0
Carried Over,	845	0	0

Brought forward,	845	0	0
Dr. Cook, ...	5	0	0
Mrs. Wright, ...	5	0	0
Revd. J. Paton, ...	5	0	0
Revd. J. Small, ...	5	0	0
Miss Clarke, ...	5	0	0
City Missionary, ...	5	0	0
W. W. Burn, Esqr., ...	5	0	0
W. Bedford, Esqr., ...	5	0	0
J. G. Vitters, Esqr., ...	5	0	0
W. London, Esqr., ...	6	0	0
Charles Matthews, Esqr., ...	5	0	0
W. C.	5	0	0
G:—(?)	5	0	0
J. R. Muir, Esqr., ...	5	0	0
J. B. Cross, Esqr., ...	5	0	0
H. W. Graham, Esqr., ...	5	0	0
Rustomjee Jamasetjee, M	5	0	0
Malcolm McPherson, Esqr., ...	5	0	0
Robert E—(?) Esqr., ...	5	0	0
	940	0	0
Not received in 1872, ...	10	0	0
	930	0	0

CAWNPORE.

Colonel A. F. Baird, ...	16	0	0
J. Heinig, Esqr., ...	16	0	0
Hugh McLeavy, Esqr., ...	10	0	0
Mrs. Newton,—	10	0	0
Dr. Condon —	10	0	0
Revd J. N. Gladwin, ...	10	0	0
R. W. Maxwell, Esqr., ...	10	0	0
Carried Over,	82	0	0

Brought forward,	82	0	0
T. Greenway, Esqr., ...	10	0	0
J. M. Pears, Esqr., C. S.	10	0	0
E. C. F. Greenway, Esqr., ...	10	0	0
A. M. Syrioti, Esqr., ...	10	0	0
Major Balleney	10	0	0
Captain J. W. Anson.	10	0	0
A. Deane. Esqr., ...	10	0	0
Captain W. G. Ross, ...	10	0	0
Colonel Richards, Staff Corps, ...	10	0	0
Major A. Davidson, R. A.	10	0	0
D. Camphell, Esqr., ...	5	0	0
E. Fishbourne, Esqr., ...	5	0	0
Elligible, ...	5	0	0
Sums under 5 Rs. ...	14	0	0
	211	0	0
Less not received in 1872 —	26	0	0
	185	0	0

DELHIE.

Colonel J. E. Cracroft, *Commissioner,*	50	0	0
Arthur Hobhouse, Esqr., ...	20	0	0
A. M Sime, Esqr., M. A.	20	0	0
Mrs. Beddy, ...	10	0	0
Co'onel Dodgson, ...	10	0	0
Clarence Kerkpatrick, Esqr.,...	10	0	0
J. E. Dalmerick, Esqr., ...	5	0	0
H. F. Smallman, Esqr., ...	5	0	0
R. E. Rogers, Esqr., ...	5	0	0
	135	0	0
Less not received in 1872, ...	20	0	0
	115	0	0

JULLUNDER.

	Rs.	As.	P.
Colonel Nicoll, ...	10	0	0
Colonel Thompson, ...	10	0	0
Colonel S. D. White, ...	10	0	0
Captain Collett, ...	10	0	0
Colonel Mercer, ...	10	0	0
J. Harper, Esqr., ...	5	0	0
Lieutenant Abercrombie, ...	5	0	0
Dr. A. G. Grant, 7th Regt. N. I.	5	0	0
Illegible, ...	5	0	0
	70	0	0

JUBBULPORE.

Dr. Theobalds for Medicine, ...	50	0	0
Colonel Rankin, ...	50	0	0
Captain Vertue, ...	20	0	0
Major H. G. Puckle, ...	20	0	0
Captain A. M. Badcock, ...	12	0	0
Mrs. Wallace,...	12	0	0
E. P. Thomas, Esqr., ...	12	0	0
Mrs. H. Francis, ...	10	0	0
Mrs. Middleton, ...	10	0	0
J. A. Temple, Esqr,, ...	10	0	0
Major Farrer, —	10	0	0
Captain Watson, ...	10	0	0
Lt. Col: Broughton, ...	10	0	0
A. Brereton, Esqr., ...	10	0	0
S. S. S.	10	0	0
C. A. Sibold, Esqr., ...	5	0	0
C. R. Williams, Esqr., ...	5	0	0
Mrs. G.	4	9	0
Illegible, ...	5	0	0
	275	0	0
Less not paid in 1872, ...	27	0	0
	248	0	0

LAHORE.

	Rs.	As.	P
Colonel G. Hutchenson, ...	30	0	0
Colonel J. Crofton, R. E.	25	0	0
Dr. J. B. Scriven	25	0	0
Colonel Maclagan, ...	20	0	0
Major Earle, ...	20	0	0
Charles R. Lindsay, Esqr., ...	20	0	0
J. Harrison, Esqr., ...	16	0	0
C. R. Hawkins, Esqr., ...	16	0	0
R. B. Rrowne, Esqr., M. D.	16	0	0
Robert, H. Haviland, Esqr., ...	15	0	0
E. N. Homan, Esqr., ...	12	0	0
George Davies, Esqr, ...	10	0	0
Colonel Case, ...	10	0	0
Colonel Hutchinson, ...	10	0	0
R. Purdin (?) Esqr., ...	10	0	0
Alexander Grant, Esqr., ...	10	0	0
Colonel Pollard, ...	10	0	0
J, W. Smith, Esqr., ...	10	0	0
Miss Fuller, ...	10	0	0
C. B. Newton, Esqr., ...	10	0	0
F. J. Newton, Esqr., ...	8	0	0
A Friend (for Schools only)	9	0	0
P. De Lacy Johnstone, Esqr., *Offig. Contonment Magistrate,*	8	0	0
R. Bocquet, Esqr., ...	7	0	0
Robert Stewart, Esqr., ...	5	0	0
Dr. Calthrop,...	5	0	0
M. A. Murray, Esqr., ...	5	0	0
Mrs. A. A. Corrigan,...	5	0	0
Captain Ramsay, ...	5	0	0
H. T. Tanner, Esqr., ...	5	0	0
J. W. Bocquet, Esqr.,...	5	0	0
G. C. Morton, Esqr., ...	5	0	0
Mrs. Dillon, ...	5	0	0
Carried Over,	382	0	0

	Rs.	As.	P.
Brought forward,	382	0	0
H. Moore, Esqr., ...	5	0	0
R. Napier, Esqr., ...	5	0	0
Mrs. Scott, ...	5	0	0
W. T. Lindsay, Esqr., ...	5	0	0
Lt. Col: Bailie, ...	5	0	0
Captain Mengus, ...	5	0	0
H. Gunn, Esqr., ...	5	0	0
Sums under 5 ...	13	0	0
	430	0	0
Less not received in 1872. ...	7	0	0
	423	0	0

LUCKNOW.

J. Saché, Esqr., ...	50	0	0
A. McGehie, Esqr., ...	25	0	0
Macdonald, Esqr., ...	20	0	0
H. B. Hederstedt, Esqr., ...	20	0	0
Captain J. G. Forbes R. E.	15	0	0
Illegible, ...	10	0	0
P—(?)	10	0	0
P. S .P.—(?)	10	0	0
W. Drake Brockman, Esqr., ...	10	0	0
Mrs, Johnson,...	6	0	0
C. A. N.	5	0	0
T. N. N. (?)	5	0	0
J. J. Thorpe, Esqr., ...	5	0	0
G. S. Sutherland, Esqr., (schools only)	5	0	0
A. Schmid, Esqr., ...	5	0	0
T. M.—(?)	5	0	0
J. W. Cassidi, Esqr., ...	5	0	0
Carried Over,	211	0	0

	Rs.	As.	P.
Brought forward,	211	0	0
Major Stubbs, R. A.	5	0	0
John E. F.—(?) Esqr., S. A. S.	5	0	0
H. T. S. Yate (?) Esqr., ...	5	0	0
Colonel, M., R. A.	5	0	0
Captain W. Guilly, ...	5	0	0
Lt. Col: W. H. Hawes, ...	5	0	0
Captain G. H. Turner, ...	5	0	0
Captain G. M. Biddle, ...	5	0	0
Mrs. Machello, (?)	5	0	0
Edwin Fairland, Esqr., ...	6	0	0
Dr. Horatio Clark, ...	5	0	0
Horatio Scott, Esqr., ...	5	0	0
J. Winston, Esqr., ...	5	0	0
A. Allan, Esqr..	5	0	0
Revd. J. M, Thoburn, ...	5	0	0
H. C. Mooney, Esqr., ...	5	0	0
Sums under 5/ ...	16	0	0
Amount subscribed	307	0	0
Less not received in 1872.	57	0	0
Total received. ...	250	0	0

MEERUT.

A Wellwisher, ...	50	0	0
C. C. S. U.	50	0	0
H. Senior, Esqr., ...	25	0	0
St. John's Offertory, ...	20	0	0
Revd. J. A. Mackay, ...	10	0	0
Major Manderson, ...	10	0	0
J. Sladen, Esqr., C. S.	10	0	0
Dr. W. Moir, ...	10	0	0
D. Lancaster, Esqr., ...	10	0	0
Carried Over,	195	0	0

Brought forward,	195	0	0
J. Stone, Esqr., ...	10	0	0
N. A. M.	10	0	0
W. McLeavy, Esqr., ...	10	9	0
Illegible, ...	10	0	0
W. J. Ward, Esqr., C. S.	8	0	0
N. McLeod, Esqr., ...	5	0	0
Illegible, ...	5	0	0
Mrs. W. H. Beckett, ...	5	0	0
Captain, Venour, ...	5	0	0
R. Chapman, Esqr., ...	5	0	0
J. C. Corbyn, Esqr., M. D.	5	0	0
H. Weston, Esqr., ...	5	0	0
Captain Finch, 85th Regt.	5	0	0
Messrs. Charles, & Co.	5	0	0
W. Blunt, Esqr., C. S.	5	0	0
H. P.	5	0	0
Sums under 5/ ...	7	0	0
	305	0	0
Less not received in 1872, ...	8	0	0
	297	0	0

MONGHYR.

H. Dear, Esqr., ...	50	0	0
G. N. Barlow, Esqr., C. S.	16	0	0
G. Thomas, Esqr., ...	10	0	0
F. J. G. Campbell, Esqr., (for schools,)	10	0	0
Major Parsons, ...	10	0	0
R. C. Lepage, Esqr., ...	10	0	0
J. R. Dwyer, Esqr., ...	5	0	0
Illegible, ...	5	0	0
Illegible.	5	0	0
	121	0	0

NAGPORE.

Colonel H. Mackenzie, *Judl. Comr.*	50	0	0
E. W. Pedder, Esqr., ...	30	0	0
Col. H. D. Taylor, ...	25	0	0
Captain Callwell Smith, ...	25	0	0
W. A. H. (?)	16	0	0
Revd. G. F. Carruthers, ...	15	0	0
N. Bartee, Esqr., (?)	10	0	0
Captain Thomas, ...	10	0	0
Lieut: Wiseman, (?)...	10	0	0
Dy. Commissioner's Office, ...	10	0	0
T. Drysdale, Esqr., ...	5	0	0
Subscription, ...	5	0	0
A. M. Lachlan, Esqr.,...	5	0	0
Major G. W. Pasley, ...	5	0	0
R. T. H.	5	0	0
E. W. P.	5	0	0
J. E. S.	5	0	0
E. D.	5	0	0
M. S.	5	0	0
John Neil, Esqr., ...	5	0	0
John Dalziel, Esq., ...	5	0	0
John Kilson, Esqr., ...	5	0	0
Revd. D. Whitten, ...	5	0	0
Lindsay Neil, Esqr., C. S.	5	0	0
A. Pigoth, Esqr., ...	5	0	0
G. Barday, Esqr., ...	5	0	0
Sums under 5/ ...	19	0	0
	300	0	0
Less not received in 1872, ...	15	0	0
	285	0	0

POONA.

The Hon'ble Alex. Rogers, C. S.	50	0	0
Colonel Finch, ...	50	0	0
Carried Over,	100	0	0

Brought forward,	100	0	0
Colonel Field, C. B.	50	0	0
J. E. Oliphant, Esqr., C. S.	50	0	0
H. Havelock, Esqr., C. S.	50	0	0
Revd. M. M. Ross, M. A.	25	0	0
Miss Logan, ...	25	0	0
Colonel Fife, R. E.	25	0	0
Major Candy, ...	20	0	0
Anonymous, ...	20	0	0
Major General Grant, C. B.	15	0	0
Colonel Wahab	15	0	0
Colonel Holland, C. B.	10	0	0
Dr. Kerilhorn,...	10	0	0
Colonel Sandwith, ...	10	0	0
Captain Fenwick, ...	10	0	0
Miss Maitland, ...	10	0	0
J. Macfarlan, Esqr., ...	10	0	0
Alexander Cumming, Esqr., ...	10	0	0
C. Goune, Esqr., C. S.	10	0	0
Dr. J. Y. Smith, ...	10	0	0
J. Jones, Esqr., ...	10	0	0
J. Henderson, Esqr., ...	10	0	0
J. Villers, Esqr., ...	10	0	0
Mrs. Nicker, ...	5	0	0
J. H. Plumptre, Esqr., ...	5	0	0
Miss Reid, ...	5	0	0
	530	0	0

UMBALLA.

Colonel Cunningham, ...	100	0	0
Colonel Cafe (for 1872,)	60	0	0
Genl. B. Frasar Tytler, ...	50	0	0
Dr. J. P. Cunningham, ...	50	0	0
Captain Marsh, ...	20	0	0
Carried Over,	280	0	0

Brought forward,	280	0	0
T. Roberts, Esqr., ...	25	0	0
T. Logan, Esqr., ...	20	0	0
John Roberts, Esqr., ...	15	0	0
Illegible, ...	10	0	0
Dr. T. N. Tresidder, ...	10	0	0
Major Thackeray.	10	0	0
Captain A. Stewart, ...	10	0	0
Lt. Col: A. Smith, ...	10	0	0
Major Bamfield, ...	10	0	0
Henry Lyall, Esqr., (?)	10	0	0
C. S. Rundle, Esqr., C. S.	10	0	0
Captain E. T. Hume, R. H. A.	10	0	0
J. P. C. Anderson, Esqr., ...	10	0	0
Major Horne, R. E.	10	0	0
Robert Hine Esqr., "The Retreat"	10	0	0
Col: G Caulfield, ...	10	0	0
Lt. Col: S. W. Holland, ...	5	0	0
Mrs. G. H. Marshall, ...	5	0	0
Captain Crookshank, ...	5	0	0
F. W. W.	5	3	0
Dr. Raddock, ...	5	0	0
J. M. Lock, Esqr., ...	5	0	0
B. Frances, Esqr., ...	5	0	0
Colonel Sibley, ...	5	0	0
Revd. G. G. Gillan.	5	0	0
Sums under £5 ...	12	0	0
	527	0	0

UMRITSAR.

General Taylor C. B. S. S. I. *Comr.*...	30	0	0
S. C.	25	0	0
Lieut. George Macaulay R. A.	20	0	0
J. Mackintosh, Esqr.,...	15	0	0
Carried Over,	90	0	0

Broughht forward,	90	0	0
F. Halsey, Esqr., (?)	10	0	0
W. Stevens, Esqr., ...	10	0	0
J. H. Walker, Esqr., ...	10	0	0
G. P.	10	0	0
J. Doyle Smith, Esqr., ...	5	0	0
Illegible, ...	5	0	0
J. L. McAlssine, Esqr., ...	5	0	0
Major Orchard, ...	5	0	0
Illegible, ...	5	0	0
Mrs. Reynolds, ... —	5	0	0
	160	0	0
Less not received in 1872, ...	10	0	0
	150	0	0

CALCUTTA CONTRIBUTION RECEIVED BY Mr. BOERRESEN IN FEBRUARY 1873.

C. Barnard, Esqr, ...	100	0	0
Y. F. Ogiloy, Esqr., ...	50	0	0
R. Chapman, Esqr., ...	50	0	0
The Hon'ble Major General Norman, ...	50	0	0
B. L. Aitchinson, Esqr., ...	50	0	0
L. Broughton, Esqr., ...	50	0	0
M. M. R.	50	0	0
Mrs. Haegert,...	40	0	0
N. T. Gillander, Esqr., ...	35	0	0
Xg.	30	0	0
B. E. B.	30	0	0
D. G. E.	25	0	0
Lt: Col: A. D. Dickens, ...	25	0	0
Dr. Y. E. Muffutt $\frac{1}{14}$ Regt:	25	0	0
W. Wellesley, Esqr., *U. S. Club,*	25	0	0
D. J. McNeil, Esqr., ...	25	0	0
Carried Over,	660	0	0

Brought forward,	660	0	0
W. D. Schahl, Esqr., ...	25	0	0
F. D. Chauntrell, Esqr., ...	25	0	0
J. J. G.	25	0	0
E. A. T.	25	0	0
W, Alexander, Esqr., ...	20	0	0
F. R. Hagg, Esqr., ...	20	0	0
Oliver Heel, Esqr., ...	20	0	0
Col: D. C. Vanrenan, R. A.	20	0	0
J. Camphelhoun, Esqr., ...	20	0	0
P. C. Connell, Esqr., ...	20	0	0
W. S. Atkinson, Esqr., ...	20	0	0
T. S. Chapman, Esqr., ...	20	0	0
Dr. B. Smith, ...	20	0	0
J. R. Bullentwith, Esqr., ...	20	0	0
H. A. V. Casto, Esqr., ...	20	0	0
Geo: J. Jefferson, ...	20	0	0
J. J. Hamilton, Esqr., ...	16	0	0
G. A. G.	16	0	0
Col: Atkinson, ...	15	0	0
H. W. B.	10	0	0
Geo: W. Hillner, Esqr., ...	10	0	0
H. Mangle, Esqr., ...	10	0	0
H. P. Wibisher, Esqr, ...	10	0	0
J. Macbeam, Esqr, ...	10	0	0
J. Ware Edgar, Esqr., *Bengal Club*, ...	10	0	0
A. M. Wright, Esqr., ...	10	0	0
H. S. Beadon, Esqr., ...	10	0	0
P. J. Brown, Esqr., ...	10	0	0
C. Longhurst, Esqr., ...	10	0	0
C. J. W.	10	0	0
C. E. Buckland, Esqr., ...	10	0	0
Hugh A. Brown, Esqr., ...	10	0	0
J. H .N. Denston, Esqr., ...	10	0	0
W. D. Bruce, Esqr, ...	10	0	0
Carried Over,	1197	0	0

Brought forward,	1197	0	0
W. Palmer, Esqr., ...	10	0	0
J. H. Laur, Esqr., ...	10	0	0
J. H. W.	10	0	0
Fred: Peel, Esqr., ...	10	0	0
W. Blackhall, Esqr, ...	10	0	0
J. C M.	10	0	0
J. James, Esqr., ...	10	0	0
A. B. Sampson, Esqr., ...	10	0	0
G. Cotton, Esqr., ...	10	0	0
J. J. P.	10	0	0
W. J. Palmer, Esqr., ...	10	0	0
W. Cutter Doustin, Esqr., ...	10	0	0
Capt: C. S. Fitzgerald.	10	0	0
A. M. C., ...	10	0	0
A. G.	10	0	0
W. L. Watson, Esqr.,...	10	0	0
W. M. P. and Co., ...	10	0	0
W. M. and Co, ...	10	0	0
J. A. H.	10	0	0
P. B.	10	0	0
A. B. Inglis, Esqr, ...	10	0	0
W. C. Rupch, Esqr., ...	10	0	0
F. Fuglayson, ...	10	0	0
J. W. McKillicon, Esqr., ...	10	0	0
Revd, W. Rouse, ...	10	0	0
D. T.	10	0	0
Revd. E'lis, ...	5	0	0
C. Lazarus, Esqr., ...	5	0	0
A. T. Andall, Esqr., ...	5	0	0
Mrs. Hutchinson, ...	5	0	0
A. W. D. S.	5	0	0
J. M.	5	0	0
T. J. M.	5	0	0
Revd. J. Robinson, ...	5	0	0
Carried Over,	1497	0	0

				Brought forward,	1497	0	0
J. A. Heweth, Esqr., ...	...	...	...	...	5	0	0
W. J. Thoope, Esqr., ...	...	...	...	...	5	0	0
A. N.	...	...	...	...	5	0	0
E. K. Douglass, Esqr.,	...	...	...	...	5	0	0
T. N.—	...	...	...	...	5	0	0
O. B. G.	...	...	...	...	5	0	0
R. K. Sutherland, Esqr.,	...	...	...	...	5	0	0
Jas. Tayler, Esqr., ...	...	...	...	...	5	0	0
G. Mc....	...	...	...	...	5	0	0
Major S. A. T. Judge, Esqr.,...		...	...	...	5	0	0
H. Adugh, Esqr. ...	...	...	...	...	5	0	0
A. D. C.	...	...	...	...	4	0	0
Sums under four Rupees,	...	...	...	...	14	0	0
D. Barbour Esqr, C. S.	...	...	...	...	10	0	0
					1580	0	0

THE

SEVENTH ANNUAL REPORT

OF THE

INDIAN HOME MISSION

TO THE

SANTHALS,

FOR THE YEAR 1873.

BENARES:

PRINTED AT THE MEDICAL HALL PRESS.

1874.

PRINTED BY E. J. LAZARUS & CO.
AT THE MEDICAD HALL PRASS, BENARES.

INDIAN HOME MISSION TO THE SONTHALS.

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H. Dear, Esq., ...	*Monghyr.*
Revd. Dr. John Wenger, ...	*Calcutta.*

Treasurer and Secretary.

H. P. Boerresen, ... *Ebenezer.*

Missionaries.

H. P. Boerresen,	L. Skreesrud,
Mrs. Boerresen,	A. Haegert.

Native Pastors.

Surjoo. *Sooloonga;* Hindoo, *Gamharpahari;* Joggot, *Matiajuri;* Bunsing, *Thakooruntolla;* Rakdha, *Kooroondar* and *Ghotuckpoor;* Chand, *Lakra;* Cooar, *Soondapoor;* Seeram, *Kaisasol;* Dookha, *Fooljhingree.*

Working Catechists,	Six at Ebenezer.
Head Master, Boys' Training Schools, Ebenezer,	Joseph.
School Inspector,	Hezekiah.
Superintendent of Girls' Training School, Ebenezer,	Miss Thomas.
School Mistress,	Kate Roodee.



REPORT FOR 1873,

We have great reason to commence our Report this year with much thankfulness to our blessed Saviour who has shown us many mercies since our last was issued. As mentioned last time, our friends are aware that Mrs. Boerresen and her children were obliged to leave our Mission and proceed to Germany for the education of the latter and the health of the former, and her absence has been felt in no small degree, especially in our Girls' School, as they have been almost entirely motherless. Mrs. Boerresen herself too, has during all the time been in much sorrow and anxiety about her charges here. It is only when we lose one brother or sister that we learn their true value. Our girls are not the only sufferers, but also our household and all the Christian Santal women, who are continually asking "When will Mamma" as they call Mrs. Boerresen, "come back?" since they have no one to whom they can go in all their trials and perplexities.

Two months after Mrs. Boerresen's departure, our dear Colleague Mr. Skrefsrud, who for a long time had been suffering from spleen and liver complaint, was obliged to leave our Station for Benares, where our dear friend Dr. Lazarus, who has ever shown us and our Mission so much kindness, received him in his own house for some time. We have to express our grateful thanks to Dr. Lazarus for not sparing any care or kindness in tending our sick colleague, but as he grew still worse the doctor examined him and found he was in considerable danger and ordered him at once to leave for Europe as his only hope. Shortly afterwards he left India and his departure has also been a great loss to our Mission.

Both Mrs. Boerresen and her children have been suffering nearly all the time from Indian fever and rheumatism, and the accounts of Mr. Skrefsrud's health have been of a similar nature.

We trust however that this summer will see them restored to health and strength as they are very anxious to return by the end of this year.

Our labours here have been greatly blessed, as a good many souls have been brought to Jesus. The preaching of the Gospel has been spread throughout the country by our Sontal Christians, and we ourselves have also been travelling about during the Rainy Season, visiting our converts to build them up and also preaching to the heathen. In June 1873 we had a very interesting journey. As it was very hot at the time we determined to travel by night. On this occasion we left Ebenezer one evening with a good number of Christians and walked all night long and until 10 o'clock next morning, when we reached a village called Lakrapahari where a number of people had been instructed and were prepared to be baptised. We put up a small tent there under some trees and were glad to rest after our long march. The heat however proved so overpowering, that we were obliged to abandon the tent and take refuge in a cow-house, which is the only kind of hotel or dâk-bungalow among the Sontals, though by no means very pleasant. This did not however deprive us of the great blessing we received there. The same day in the evening, towards sunset, we had the joy of seeing a large number of people coming to us from the surrounding neighbourhood, who sat down with us and received the gospel with great joy. All the candidates for baptism came together in our cow-house, where we examined and prepared them for the following day. In the afternoon of that next day, after once more having a prayer meeting with the candidates, we proceeded to the place of baptism. Here we found a large crowd collected numbering upwards of a thousand. After preaching the Gospel to them we examined the nineteen candidates again in their presence. The heathen were therefore witnesses to what these persons were doing, forsaking the devil and all his works and giving themselves to the triune God. One old woman when about to be baptised cried out with a loud voice "I have truly been a

great sinner and served the devil my whole lifetime, but now Jesus has found me and saved me." This made such a deep impression on the heathen that they exclaimed "This must be the true God!" The following day we left Lakrapahari and walked to another village called Fooljinghree in the same district, where eight Sontals were prepared to be baptised, and where we met with the same blessed experiences during the two days we spent there. Thence we walked to another village in the Joogdee District called Kairasol, situated on the top of some hills. Here nineteen more candidates for baptismwere awaiting us.

Our friends will remember the church referred to in our last Report which cost only Rs. 3. We do not know how much good it did, but so far we are aware, that the Manjee or head man of this village Kairasol found his Saviour there. He came one Sunday, walking the 14 miles which separate his house from Ebenezer and what he then heard brought him back again the following Sunday and then the Lord Jesus opened his heart so that he was able to attend unto what was preached. He left a second time without saying anything to us, but on arriving at home he called his wife and grown up children together and told them all he had heard, and said he could no longer worship the devil as he had found the true and only Saviour and asked them to come to Him too. It was not long before they also saw their need of this Saviour and then the Manjee swept his house clean of all his Boongas and devil worship. He then called his village people together, told them he had found the Pearl of great price and invited them to do likewise. The result was he and 18 other persons came here and expressed their desire to become God's children, so we sent them home again with an excellent Catechist to instruct them in Christianity. The Manjee, being very anxious to bring more souls to Christ, sent messengers round the country far and near a day or two before we came to Kairasol, and so a large concourse of people was assembled and not only heard the word of God themselves but also witnessed the public profession of faith made by their 19

brethren. Wearied from the whole week's work we left Kairasol on Saturday night and arrived at Ebenezer on Sunday morning, well and strong enough to preach once more to a full Church.

Before he was baptized the Kairasol Manjee went to a village called Bagjoogda, about 50 miles from his house and 30 miles south west from here, where he had several relations. He communicated to them his glad tidings and subsequently two Manjees from there came to us and told us they had heard about God here twice and wanted to know what they were to do. We told them they must give back to God all that they had stolen from Him and given to the devil, their souls, bodies and strength. We sent a Catechist back with them too and about a month after our return from Kairasol we went to Bagjoogda to baptise 19 more persons there. Our hotel there was a small cow house which had however plenty of ventilation. In the night the wind and rain swept through and we were at a loss what to do, so that after we had baptised the candidates and preached to a large number of people we were very glad to return to Ebenezer again.

Our work in the Station has also been blessed and baptisms have taken place here four or five times. As the number of Christians is now increasing considerably and many live too far off to come weekly to Ebenezer for service, we have instituted Village Churches of which there are at present nine. Each Church has its own native pastor and elders. We have the Lord's Supper once a month and the Monday following hold a Conference with the pastors and elders. The Churches are built by the people themselves. The pastor's duty is to hold Service daily morning and evening and twice on Sundays, while during the day in the week he instructs the children and all who are able to learn in reading and writing. We are very happy to see some old Sontals now able to read the Catechism in their mother tongue. The elder's duty is to watch the Christian behaviour of the community, to settle any disputes that may arise and to invite the heathen to come to Jesus.

Hitherto we have paid our Pastors and Catechists Rs. 6 a month, but as we do not believe in paid servants, especially after what we have seen among the Hindoos, we were at a loss for means to prevent the Santhals from coming to the same sad pass. At last we decided that the Pastors should become farmers, the same as their congregations, and by cultivating the ground support themselves in the same way. The Catechists being sent from place to place continually must still receive pay as they cannot till their fields and do Catechist's work at the same time. As during the Rains the Santal children are employed in watching the flocks and cattle while their parents are engaged in their fields, the pastor may just as well look after his fields as sit idly in an empty school. Each man will get a pair of oxen and a cow and with this establishment must support himself independent of Mission funds after next harvest, until which time only he will get pecuniary aid sufficient to meet current wants. This plan was proposed at a recent Church Conference and met with the hearty approval of all, both pastors and lay members.

As in November the harvest gave signs of being a very poor one, if not a total failure, some 50 of our Christian Santals went to work on a Tea Garden in the Darjeeling Hill belonging to a friend of ours who was anxious to get some Santal labourers. They worked on steadily there until the middle of April, when they returned with a month and a half's pay saved, which will be of great service to them now as setting them up for the impending Rainy season. They appear to have performed their duties to the satisfaction of their employer, as they say that he frequently had occasion to find fault with and punish the Hindoo labourers there, but never with them. A pastor went with them who conducted their correspondence for them and held daily service with them morning and evening and twice on Sundays. His wife worked along with the other women while he acted as chuprassy over his countrymen and supported himself. We are much pleased that they were enable to act as a light in the darkness there, as even the Hindoos attend-

ed their services though they could not understand what was said. The Hindoos worked seven days in the week but the Sontals always kept the Sabbath holy, although they lost a day's pay by so doing.

Mr. Boerresen's travelling tour in 1873 was greatly blessed and he was everywhere received with much kindness by our Christian friends. He returned shortly before Christmas. After we had a blessed Christmas gathering with all our Christians and partaken of the Lord's Supper on the Sunday following, we started at once on our tent tour through the country. We took all the children of our training Schools with us, both boys and girls, aggregating about 70 in number, as also Miss Thomas, an East Indian lady who has charge of the girls in Mrs. Boerresen's absence. The latter was carried in a dooly by Sontals, while all the rest of us travelled on foot. We left early on Saturday morning and reached our first encampment about 10 o'clock, at the village of Lakrapuhari in the Sooltanabad District, where we had gone before to baptise and where we now have a Christian Church. We remained there for two weeks to instruct the Christians and to preach the Gospel to the heathen. Our first work was to build a Church of the same kind as the three-rupee one at Ebenezer in which we also hold school and daily service. The Sunday after our arrival we were rejoiced to see, besides the Christians, a large assemblage of heathen Sontals, so we had a large congregation twice that day. We gave daily instruction to the Christians and large numbers of the heathen flocked to our tents. One day some 200 or 300 of the Sontal village head men or Manjees from the Sooltanabad District came to us for our advice and told us in what distress they were in. The landlord pressed them for their rent and the Mahajuns for their debts and they could pay neither the one nor the other as their crops had all died off before coming to maturity, and they were at a loss for even ordinary food. As we sympathised deeply with them some of them got quite warm and said they would leave the country rather than submit to so many hardships, if they only knew

where they could go to. We told them this would not answer, as for the first three or four years in a new country they would have to cut down the forests and make their fields and houses and would have no crops to live on. They still persisted in saying they could not remain where they were, so we told them we knew of a beautiful country where the weather was neither too hot nor too cold and whose King was a very gentle one and demanded no rent whatever. They were all eager to know where it was, and when we replied "Close by" said they would all go there in a body. We told them we did not believe them, but when they again promised very earnestly to go, we told them we were sent to call them there by the King, Jesus Christ, and that the country was Heaven, where they would have all they needed for nothing. We then preached to them for a couple of hours and at the close told them we saw that in spite of all the advantages held out to them, they preferred remaining in their sins and filth and sorrows and troubles. We do not know of course what fruit this discourse may bring forth but as yet we have seen none at all.

Our young Colleague Mr. Haegert, who has made very rapid progress in the language, went out every day to the surrounding villages to preach, and as he has some knowledge of medicine, he was also able to be of some help to the sick he met with. Sometimes when far off from our Camp he was very glad to partake of the meal of curry and rice or rice and milk which the hospitable heathen Sontals would offer him. We thought it well to make some similar return for this hospitality, and accordingly the evening before our departure, had gathered around us all the neighbouring Christians and some heathen friends, in number altogether about 80. A fine he goat was killed and made into curry and the girls of our School were busy from 6 in the morning till 3 P. M. in cooking about ten maunds of rice. We commenced about 4 o'clock with service, after which we all sat down in a circle on the ground in our church, each of us provided with a plate of leaves. We joined our Sontal brethren and sisters in eating *with* them and

like them, with our fingers, very much to their delight and amusement. A Sontal can fast for two or three days if necessary, but when he has the opportunity he can eat enough for two or three days at one time, as we were then able to see! After all were done we sang hymns and engaged in prayer, and night being by this time come, we broke up and every one went home. Altogether it was a most interesting and cheering sight, and we only wish all our friends had been there to see.

The next day was a very busy one, as we had to break up our encampment and remove to another village, Fooljinghri, where we also have a church, and put up the tents again there. We were barely finished ere night came on and found us dead beat. It was a beautiful spot to encamp in, with large Bamair, Mango and Jack trees, but the best thing was that during the week we remained there, large crowds came daily to us, to whom we preached salvation in Jesus. Amongst them were several who we very anxious about their souls. All the surrounding villages were visited by Mr. Haegert in the same way as at Lakrapuhari.

Our next halting place was a very wild but beautiful one close to the village of Kairasol in Joogdee District. The jungles came down to the edge of our encampment and only two days before a tiger had killed and eaten a bullock on that very spot. As we were many in number, however, we had no fear.

The Kairasol Manjee, of whom we have already spoken, had sent word round the neighbourhood, a few days before, inviting the heathen to come to us, but we are sorry to say the first night of our stay there, a heavy thunderstorm with rain came on about midnight. As our tents are only single, the rain soon found its way through, wetting everything much to our discomfort. Instead of hearing grumbling however, we presently heard the young men of our school singing in the distance in their tent, and shortly afterwards the girls close by us did the same. We could not refrain from following the example and so passed the night. Next morning it

was so cold and everything was so wet and in such a miserable condition that, though Sunday, we had made up our minds that we could hold no service. About 11 o'clock however a large number of Sontals came to us and begged to hear the word of God. We told them they could not sit down on the damp ground, but they very soon removed this obstacle by bringing stones and sitting down in a semicircle before us. About 1 o'clock therefore we began a service which lasted four hours, as the people would not go away earlier and wanted to hear more. At last they left in great happiness and promised to come again daily to hear more, which promise they kept. We had thus occasion to be deeply ashamed of our weak faith. While at Kairasol, Mr. Haegert visited the villages in one direction with a Catechist, while our young men from the school went by two and two in another to preach to the surrounding heathen. Our grown up girls also in parties of two and three went in a third direction to preach to the village women, and on their return related with joy how Jesus had been with them. Not only the women but also the men, young and old, came together to hear them sing their hymns and speak of Jesus, and detained them for hours together and would not allow them to go. They entreated them to come back again and tell them more. Altogether our two weeks at Kairasol was a season of much blessedness and mercy for which we are deeply grateful to our dear Saviour. The situation being such a beautiful one, surrounded by hills on every side, we seized the opportunity of taking a walk every evening. Our School master went with the boys while we took charge of the girls, as Miss Thomas was quite unequal to the hill climbing. The Bears which abound there must have been considerably astonished as we made our way through narrow paths in the forests singing hymns.

From Kairasol we made our way by degrees through about 50 miles of country to the village of Bagjoogda, travelling 8 to 12 miles one day and resting for two or three more. Our object for thus making short stages was to preach the Gospel to all the peo-

ple as we went along, and in this way our expectations were more than realised. At every place we halted, the Sontals crowded to us in hundreds and our daily Services extended to four or five hours. Our friends may perhaps wonder at this, but the Sontals did not find it wearisome, as we varied our addresses by frequently singing hymns and allowing the people to relate their own experiences and give expression to their own ideas. It was wonderful and extremely interesting to see how the women crowded to our girls, sometimes as many as 300 or 400 at a time, and heard from them the glad tidings of the Gospel, after which they would come and join in our services too.

In Bagjoogda we remained for eight days, but here our joys came to an end. The devil has a good deal of his own way there, as there are no less than five Liquor Shops in the neighbourhood and all the Sontals had made an agreement among themselves rather to frequent these haunts of vice than come to our tents and hear of the living God and the way to eternal life. Our friends will learn full particulars of what we saw there in the letter from Mr. Boerresen to the Deputy Commissioner appended to this Report. We attribute this sad state of affairs to the proximity of so many Hindoos who always exercise a bad influence on the simple minded Sontals. Seeing the great temptation to which our converts there were continually exposed, we have persuaded most of them to leave Bagjoogda, which is the most miserable place we came across in all our travels, and remove to Kairasol where there is plenty of rich fertile land and the rent is cheap, so that the Christian community there is now a pretty large one.

As the weather was too hot to remain out any longer in single tents we left Bagjoogda and came back to Ebenezer where we arrived on the 3rd March.

Not long after our Deputy Commissioner had received the letter just mentioned, he came here in person and remained with us for several days. We were very much pleased with him as he evi-

dently has the welfare of the Sontals really at heart, and travels about among them looking into matters himself, and taking a practical interest in everything such as we have not had the pleasure of seeing before. He accompanied us on foot over the neighbouring hills and the country close by, looking for suitable sites to throw up earthen Bunds in order to store the water which falls so plentifully in the Rainy Season, as he was quite of our opinion that scarcity of water is the great want among the Sontals. He requested Mr. Boerresen to take over charge of the Relief Works in our District, which he was at first unwilling to do, owing to the great responsibility involved. On reflecting however what a grand opportunity it would present of preaching the Gospel to hundreds of heathen who might otherwise not hear it or refuse to do so, he consented to the Deputy Commissioner's request. We accordingly started work at once and have now four different places to look after. A large Tank has been commenced just outside our Mission compound which will when finished, provide water for a large number of rice fields. A natural spring about half a mile off is being dug out and enlarged, as it is the only place for a considerable distance round where drinking water can be obtained for both men and cattle. A Bund is being thrown up in a village about two miles to the west called Tarachooa, the water from which will do much benefit to a large valley. And lastly a Tank of 200 feet square s being dug near the village of Thakoorontolla two miles east from Ebenezer, which when full will supply water for an immense number of rice fields on all four sides of it. The people come before dawn and are at work before the sun has risen, going on until noon when they have two hour's rest to eat and sleep. At 5 P. M. or shortly afterwards they cease working; all collect together and have God's word preached to them, after which they are paid for the day's labour by us with our own hands, so that we may be sure they are not cheated out of anything, as might be the case were others permitted to pay them. It is generally dark before all is finished. Mr. Boerresen looked personally after the Tank here and Mr. Haegert after the spring and Bund in Tarachooa, while the

labourers at the Thakoorontolla Tank are addressed by one of our Catechists and paid by a friend of ours who has been living with us for some time and takes a great interest in the Sontals. In addition to this all the overseers are selected from our Sontal Christians and speak to the people while they are at work about their soul's salvation. During the midday rest, the women crowd around our girls who tell them of Jesus and sing them hymns. Many of the men too go to the houses of our boys some at distance off in another corner of the compound, and they talk and sing to them also. Numbers of the people who have come from a distance, sleep outside in the open fields so as to be near the work, and after they have taken their evening meal they collect in groups and the overseers and Christian young men of our school go round and speak to them once more. Although this work taxes our strength to the uttermost we do it willingly, and hope and pray that our dear Saviour may bless our labours, so that they may not be in vain, but bring forth much fruit to His own eternal honour and glory. We ask all our Christian friends to help us with their prayers. Already we rejoice to say a good many candidates for baptism have come forward and receive daily instruction in the truths of Christianity. Although this help is very gratefully accepted by the people, it is only about one in four of those who come for work that are able to get it and it is distressing to see the numbers who are obliged every morning to go away disappointed and cry out that they must die as they have nothing to eat. Daily too we are obliged to give food to about 40 people who come from all sides in a most miserable condition and are unable to work. The means to enable us to do this have been placed at our disposal by a number of kind friends throughout India as well as in England and Scotland.

We take this opportunity of heartily thanking *all* the kind friends who have sent us money to help the poor Sontals in their present distress, some for our Christians only and others desiring that their donations should be devoted to the relief whoever was in need, whether heathen or not.

Nothing is more common than for us to hear the general body of "Native Christians" run down and abused, but we are very thankful to our Heavenly Father for enabling us to record one or two little facts showing that He has children also among them. We think it only common fairness too to let cavillers at Native Christians see a little of the other side of the picture than that they so love to dwell on. When Mr. Boerresen was last in Calcutta, he visited the American Mission Home and gave a short address to the orphans of the children's school there, 80 in number, many of whom lost there parents in the last Orissa Famine. Having gone themselves through want, privation and hunger they were touched with sympathy for their Sontal brothers and sisters in the present famine and *of their own accord* clubbed together *all* the pice they possessed amounting to Rs. 10 and begged Mr. Boerresen to take it for the relief of the starving Sontals. On his return to Ebenezer he related this incident to our Christians in Church and few days later our school girls came and asked for permission to do the same as the orphans in Calcutta. This was readily granted and they brought Rs. 6, which they requested might be applied to the relief of starving widows. Shortly afterwards we heard from a Missionary in Loodiana, Punjaub, that his Christians there had with much pleasure made a collection of Rs. 60 which they sent for the relief of poor Sontals. We also received Rs. 30 from the Native Christians in Almorah for the same purpose. The following was lately received from a Missionary in Khandeish and we insert it so that our friends may see that Native Christians really have hearts and feelings and sympathies for their brethren in need. "You will be interested to know how the money was collected and I think it will cheer somewhat the hearts of your afflicted native brethren. For some weeks past the Native Christians here, who are but a small flock, have been meeting every night for prayer. Two nights ago I introduced as subject for special prayer the condition of the famine stricken in Bengal and dwelt specially on the case of the Christian Sontals. The brethren were very much interested and I seized the opportunity

to urge their giving aid as well as prayer to their afflicted fellow Christians. We have a box into which the brethren and sisters put their annas and pice on the Lord's day, and I proposed that what the box contained should at once be sent. This was immediately agreed to, but the wish was expressed that the box should not be opened till they had an opportunity next night of adding something more. At this station we have more than 30 orphan children whose parents died in the Rajpootana famine five years ago. They know by experience what hunger and thirst are, and it cheered my heart to see how eager they were to do what they could to help your people in their great trouble. Immediately after worship the boys 21 in number came to me to say that few of them had any money to give, but they would gladly have one fourth of their food deducted for a month and the value of it sent This I calculated to be Rs. 7-8-0 and put it into the treasury as the orphan boys' gift. Then several of the boys said they had a few annas which they had gathered by cultivating a plot of ground running errands &c. and they would give this also. So almost every pice the lads possessed they have joyfully given up—some of them I know for Christ's sake. In the same way the girls who had money gave it. Two of them and one boy are about to settle in life and according to the practise of the Mission will receive a small sum in the way of outfit. All the three petitioned that they might be allowed to give one rupee each out of their outfit, which they were encouraged to do. At our meeting last night when the money was being collected, there were two Jews present. They also became much interested and requested a Christian brother to furnish them with a sum of money on loan, so that they migh have something to give to the sufferers. A heathen widow also touched by the story of want cast in her mite. The whole collected by the native friends amounted to Rs. 27-1-3."

Seeing the wonderful way in which the Lord Jesus has hitherto blessed the Mission, which began from nothing, with pecuniary resources, especially during the past year, when money came

in unexpectedly from different sides where it had never even been asked for, Mr. Boerresen's faith has been very much strengthened and he feels confident the time has arrived for us to extend our operations. He has accordingly written to Mr. Skrefsrud to look out for two men of education who are willing to leave all, like Matthew, and follow Christ, to come out here and assist us. We have already two more promising fields of labour in Sooltanabad and Doodiani, which we have not yet been able to work up properly from having no one to be on the spot and look after them. One of these gentlemen is wanted to go to one or other of these places and take over entire charge of a Station there. The other we require should be a thorough theologian to take charge of our boarding schools here and to train and educate Sontal pastors. We hope we shall have the pleasure of welcoming these two new fellow labourers by the end of this year.

Mr. Boerresen wishes to express his warm thanks to all the kind friends who received him on his last travelling tour. We also thank most heartily all our friends who have so kindly aided us with their subscriptions and donations, and can only say that if they will not grow weary of helping us, we shall certainly not grow weary of working. We also thank the Baptist Missionary Society for their liberal grant of Rs 115-0 a month, and the East Indian Railway and the Great Indian Peninsular Railway for having given Mr. Boerresen a first class free pass to travel at any time during the whole year. To Dr. Lazarus also we tender our warmest thanks for supplying our Medicines and printing our Report last year gratis. We also thank Mrs. C. B. Lewis very heartily for her continued warm practical interest in our Girls' School, the whole of the expenses in connection with which, except Miss Thomas's salary, she most kindly defrayed.

Our mission funds have until the last few months been centred in Allahabad, but as this has always been found to be very inconvenient, we have removed our treasury to Ebenezer and take this opportunity of recording our sincere thanks to our late Trea-

surer, Mr. Carr, for all his kind trouble and the interest he has hitherto shown in our work.

In closing our Report we express once more our warmest thanks to all our friends and subscribers and pray that the Lord will bless them abundantly.

H. P. BOERRESEN.
A. HAEGERT.

EBENEZER :
1*st May*, 1874.

OUR CHURCH

Including the one at our Station we have now 10 Churches. With very few exceptions the behaviour and walk of our Sontal Christians has been all we could desire.

STATISTICS.

Received by Baptism, ...	108
Deaths, ...	8
Excluded from the Church, ...	2
Present Members, who are all Communicants,	383

OUR TRAINING SCHOOLS

Have been attended during the year by about 40 Boys and 35 Girls. The latter have given great satisfaction, but we are sorry to say we cannot say the same of *all* the Boys, as many of them coming wild from the jungles are difficult to control and impatient of discipline. We trust however that we shall soon be able to employ some of the young men that have been trained during the last few years, as schoolmasters in some of the villages.

THE PATSHALA SCHOOLS

Have been 25 in number during the last year, with about 400 Scholars. Besides these we have other five Grant-in-Aid with about

50 Scholars. Progress has on the whole been made, but recently we have been compelled to close several schools, as the boys are unable to attend, being obliged to roam through the jungles in search of food which they can no longer get at home.

LITERATURE.

The Sontal Grammar was published in June, 1873. Mr Skrefsrud having been obliged to go to Europe on account of his health, has not been able to do much in this way this year. But he is working in Berlin and we hope soon to have the Bible History and Sontal Traditions in Sonthali.

OUR MEDICAL DISPENSARY.

As we are far away from doctors here, this has been greatly resorted to by the Sontals, both from far and near and gives us a great deal of work, but we hope soon to have a Sontal doctor who has been under instruction for more than two years with our friend Dr. Barker at Soory. During the month of April especially, since the Relief Works began, our work in this department, has been very heavy. Sore eyes, diarrhœa, dysentery and many premonitory symptoms of Cholera have been very prevalent, brought about by the bad water the people are obliged to content themselves with for want of better, and also we suppose by their being exposed all day long to the heat of the sun. Two families came here for work from a long distance off in a half starved state. We gave them some food, after partaking of which they fell ill, owing to their having been so long without any. These people have given us a great deal of trouble and anxiety and we are sorry to add that two of their children, a boy and a girl, have already died the effects of starvation having gone too far before they came to us.

THE FAMINE IN SONTHALISTHAN.

To the Deputy Commissioner, Nya Doomka.

Sir,—I think it my duty to lay before you the following nar-

rative of what has come under my personal observation while itinerating as a preacher of the gospel, through a portion of the Sonthal country during the last two months.

2. Accompanied by my colleague Mr. Haegert, and some native attendants, I left our residence at Benagarrea, on the 1st of January, walking to Lackrabharree, a christian village 16 miles to the north in the Sultanabad district, where we remained fourteen days. While there my colleague daily went out visiting all the villages within his reach preaching the gospel, and attending to such sick people as he met with, as he has some knowledge of medicine. It was my custom to remain at our tents preaching to those who visited us there; they came daily in crowds, and listened to what we said to them with an eagerness which we had rarely met with before. On one occasion about 200 men, heads of neighbouring villages, came in a body to our camp to tell us of the lamentable condition into which the people were everywhere brought, owing to the failure of their crops. They assured us that, throughout the whole district, they had not more than two months supply of grain, and they entreated me to visit their villages and see with my own eyes their miserable condition, as my colleague had done. He fully confirmed their statements. They asked us what they should do to ward off starvation during the next eight or nine months, as they could not expect any relief from next season's crop till September or October. I told them that I would bring their condition to your notice, but that I could do no more.

3. Leaving Lackrabharree we walked to Fooljhingree in the same district, where we spent eight days in our usual manner, in constant intercourse with the people of the place, and in visiting all the villages in its neighbourhood. We found wherever we went that the people had but very small supplies left, and in some places none at all. In the village of Fooljhingree the people assured us that they had nothing left but a very little Indian corn, and we found this to be the fact.

4. Leaving it we walked to Kyrasole a Christian village in the Joogdee district, where Government is sole proprietor of the land. Here we remained fourteen days, employed as usual, and, on leaving it, traversed the country between Rankar, and Hanker a distance of probably 50 miles through a well peopled tract, spending three days at every place where we halted, and living, we may truly say, amongst the people. Everywhere we found that the failure of crops had been complete, that the people were on the verge of famine, and were wholly without means of subsistence during the next eight months. The headmen of their villages came to us almost daily, representing their condition and asking us what they should do.

5. At a place called Bagjookda, ten miles west of Sooree, we spent eight days, and found a state of things prevailing such as we could not have believed possible but for the evidence of our own senses: The people having exhausted their stock of grain had no means whatever of obtaining any except by cutting wood and selling it in Sooree. We learned that a man and his wife could thus earn between them, nearly four annas in five days, and as they could buy rice in Sooree at an anna a seer, this just kept them above starvation. We repeat it, that we found the whole community seeking subsistence in this manner; but that which grieved us to heart was seeing numbers of men, daily, on receiving the price of the wood brought in by their wives and children, spending the money in drunkenness at a licensed liquor shop, leaving their wretched families to seek their food in the jungles! We saw this done to an extent which distressed us more than we can possibly express, and I reported it to the Commissioner of Beerbhoom.

6. To our astonishment we learned that there were five of these licensed dens of abomination within a distance of six miles, which were never empty of poor drunken Sonthals. We found men in them who had been drinking for days, getting no food except such refuse rice as they chanced to pick up after it had been

thrown out when the spirit had been distilled from it. Bitter indignation burned in our hearts, at seeing numbers of women and children living like beasts almost in the jungles, for want of the rice consumed in the distillation of spirits wherewith their husbands and fathers were degarded to a condition lower than that of beasts.

7. We did not fail to urge upon the men the sin of their conduct, and they did not deny it, for Sonthals are a race who speak the truth. We spoke to many about it and their answers to us were, in effect as follows.—

"We would not drink if there were no liquor shops. We did "not bring these shops. The Hindoos brought them with licenses "from Government to do so. They could not sell liquor without "licenses. Why do you not ask Government to close the shops, "then we would not drink? We would be very happy if there "were no liquor shops. When we see the shop and smell the li-"quor then we must drink and get drunk."

In this manner many Sonthals spoke to us.

8. Leaving Bagjookda on 2nd instant we travelled thirty miles to our Mission station at Benagarrea, through a country with many villages in it, all of which we found in a condition similar to that of the villages referred to above.

9. Throughout the whole of our journey we found but very small stocks, if any, left of last autumn's crops, and that, as the winter crops had wholly failed, the mass of the population were without provision of any kind till next autumn's crops come in, and from our intimate acquaintance with the Sonthal country, we very much fear that the state of the district through which we have been travelling is a fair type of that which prevails generally throughout that part of the country, that a very large proportion of the people are on the very verge of famine, and that, unless immediate measures be taken to provide relief for them, death will be busy amongst them shortly.

10. As far as we could learn the people were quiet and orderly. We heard of no grain robberies, or acts of violence. As a Sonthal can live in the jungle, where other men would perish, on ruits, roots, animals of different kinds, and as they find food in this way throughout the early months of the year, we saw but few evidences of actual want amongst them, and no unusual amount of sickness; but their resources of the kind referred to are most precarious and will soon be exhausted, the jungles become dried up during the hot whether and deserted by animals.

11. The cases were numerous in which the poor people had been forced to sell their cattle in order to pay their rents, and must greatly increase as the season advances. Their poverty becomes terribly aggravated in this way: they never realize a fair value for cattle thus sold; they are deprived of their cows, the milk of which is so very valuable to them in time of scarcity; and of their bullocks without which they cannot plough their fields for next sowing season. We cannot but fear that very large tracts will be uncultivated on this account, unless the people can be relieved from the necessity of selling their cattle.

12. Having briefly described that which we found to be the actual condition of a district inhabited by upwards of fifty thousand people we believe, we take the liberty to offer a few suggestions as to the manner in which we conceive they may be most efficiently assisted in their present extremities.

13. The great want of the district even in ordinary seasons is a regular supply of *water*. It is hilly with very few rivers, but during the rainy seasons it has streams in abundance, and if the water of those could be stored in tanks, for use during the dry weather, we believe that the district would reap very great material advantages thereby. The annual mortality amongst cattle, solely for want of water, and of the pasture which water would secure, is great. And the distress in many villages badly supplied with water is also great every year. We have repeatedly seen the

people and their cattle together seeking water from the same muddy places (for we could not call them pools). We cannot then too strongly urge the importance of economizing the water, supplied by God so liberally every year, by means of dams built across the water courses, or tanks, for the construction of which this is the most suitable time of the year.

14. Next in importance to these we would point out that *Roads* are the great want of the country. It is traversed in all directions by foot paths, but roads fit for wheeled vehicles except of the very poorest kind are unknown. The country has many products which are valuable to commerce, the trade in which might be immensely increased, if it was opened up by a few good roads, and in the absence of roads there is much wealth in it wholly wasted.

15. If our testimony as to the state of the district be doubted at all, we challenge investigation and we maintain that the matter is of a kind which demands investigation and that without delay on the part of Government. Should the state of the people prove to be as we have described it, what will it be three months hence when the country is burned up after the hot weather? What will it be six months hence when the wretched survivors of the people will look on their fields at the time of harvest, and behold them a waste, because they had not the means wherewith to plough and sow them?

16. Most respectfully, but most earnestly, do we urge that God in His Providence has now laid before the Government an opportunity for securing permanent benefits of the most valuable kind for the district concerning which we write, out of what must otherwise prove a most desolating calamity, by employing the people in the construction of public tanks and roads. If I have seemed officious in the manner in which I have ventured to submit my views to the authorities, I trust that I shall be

pardoned, in consideration of the terrible issues at stake, and of the vast number of lives dependent upon the course which Government may adopt for the relief of the district.

I have the honor to be, Sir,

Your Most Obedt. Servt.

H. P. Boerresen, *Missionary.*

INDIAN HOME MISSION

Account from 1st January

RECEIPTS.

	Rs.	As.	P.	Rs.	As.	P.
To Balance from 31st December, 1872, ...				3,245	6	0
" Net Cantributions, ...	10,698	2	6			
Government Grant for Schools from Oct. 1872 to January 1874, ...	2019	0	0			
" " Medecine from April to December, 1872, to December 1873, ...	210	0	0			
" Sonthal Grammar, ...	600	0	0			
H. Dear, Esq., Monghyr, for a tank, ...	200	0	0			
Loan repaid by Rev. L. Skrefsrud, 1000-0, Interest @ 12/8 per cent. 125-0, ...	1,125	0	0			
Mrs. C. B. Lewis (12 months 1873) Girls' School,	843	0	0			
Baptist Missionary Society (12 months 1873) through Rev. G. Rouse, Calcutta, ...	1,380	0	0			
				17075	2	6

Cantributions to relieve the Sonthal Christian during the famine are not included,

TOTAL, Rs. ... 20320 8 6

TO THE SONTHALS

1873 to March 1874.

EXPENCES.

	Rs.	As.	P.	Rs.	As.	P.
By Missionaries (from 1st December to date viz: 16 Months), ...	6,360	0	0			
" Loan to Rev. L. Skrefsrud, ...	809	6	0			
" Itineration, ...	404	0	0			
" Balance of Conference expences in January, 1873,	298	11	0			
" Printing Mr. R. Carr's Poem on the tradition of the Sonthals, ...	54	0	0			
" Balance not received from R. Carr Esq., late Treasurer, Allahabad, ...	163	0	0			
" Postage, Packages, Stamps, Writers and Bank discount, ...	43	8	6			
" Medicine for Dispensary, ...	230	8	0			
" Ebenezer Station expences including rent 42-0,	257	0	0			
" H. P. Boerresen's travelling Expences, ...	764	12	0			
" Wine for the Lord's Supper and Medicine, ...	60	0	0			
" Balance of Mrs. Boerresen and childrens' Passage to Europe, ...	600	0	0			
				10,044	13	6

SCHOOLS,

By training Schools and 5 village Schools, ...	4,596	0	0			
" " Clothing for boys and girls, ...	336	3	0			
" " Books, Slates and Stationery, ...	165	8	0			
Miss Thomas for the Girls' School, including Rs.62-0 travelling expences, ...	637	0	0			
				5,734	11	0

REPAIRS.

At Ebenezer Station, ...	1,023	0	0			
" Sultanabad a new House, ...	100	0	0			
A Tank, ...	200	0	0	1,323	0	0
			Rs.	17,102	8	6
By Cash in hand, 1st April 1874, ...				3,218	0	0
TOTAL, Rs. ...				20,320	8	6

H. P. BOERRESEN.

TABULATED SUMMARY OF CONTRIBUTIONS,

FROM 1ST JANUARY 1873 TO 31ST MARCH 1874.

	Contributions.			Less not realized up to date.			Net amount realized.		
Allahabad,	1,354	2	6	24	0	0	1,330	2	6
Agra, ...	164	0	0	0	0	0	164	0	0
Benares, ...	354	0	0	5	0	0	349	0	0
Bombay, ...	1,425	8	0	0	0	0	1,425	8	0
Cownpore, ...	208	0	0	0	0	0	208	0	0
Delhie, ...	159	0	0	0	0	0	159	0	0
Jullunder, ...	15	0	0	0	0	0	15	0	0
Jubblepore, ...	281	0	0	5	0	0	276	0	0
Jamtolla, ...	15	0	0	0	0	0	15	0	0
Calcutta, Febr. 1873,	1,605	0	0	45	0	0	1,560	0	0
Calcutta, March 1874,	1,397	0	0	35	0	0	1,362	0	0
Kamptee, ...	155	0	0	0	3	0	155	0	0
Lahore, ...	371	0	0	25	0	0	346	0	0
Lucknow, ...	266	0	0	27	0	0	239	0	0
Meerut	374	8	0	0	0	0	374	8	0
Monghyr, ...	345	0	0	0	0	0	345	0	0
Nagpore, ...	165	0	0	5	0	0	160	0	0
Poona, ...	752	0	0	0	0	0	752	0	0
Umballa, ...	544	0	0	45	0	0	499	0	0
Umritsur, ...	163	0	0	5	0	0	158	0	0
Ebenezer, ...	756	0	0	0	0	0	756	0	0
Mecan Meer, ...	50	0	0	0	0	0	50	0	0
Total, Rs.	10,919	2	6	221	0	0	10698	2	6

ALLAHABAD.

Collections made by Rev. J. Anderson.

	Rs.	As.	P.
Rev. W. Etherington, Benares. ...	100	0	0
R. Carr, Esqr., ...	50	0	0
Through Rev. T. Evans, ...	21	0	0
H. Warth, Esqr. Dy. Collector,... ...	20	0	0
Monthly contribution etc., ...	200	2	6
Through Mr. Osborne, Lucknow, ...	12	0	0
Mr. Carr, Tarra Baboo & Mr. Howard for January 1873, ...	11	0	0
Mr. Carr and Tarra Baboo, ...	10	0	0
Rev. T. B. Burrell,	10	0	0
Col. Broughton per Major Puckle, ...	10	0	0
A Friend, ...	5	0	0
Mrs. Gwythers, ...	5	0	0
J. Wilson, Esqr., ...	5	0	0
Dr. H. Clarke, ...	5	0	0
M. Anthony, Esqr.,...	5	0	0
Rev. T. S. Wynkoop,	5	0	0
Sums under 5-0, ...	4	0	0
Amount overdrawn by late Secretary, ..	16	0	0
Total Rs.	494	2	6

Contributions received through the late Treasurer, R. Carr Esqr.,

	Rs.	As.	P.
Col. H. Ramsay, C. B. through Rev. Thoburn, Lucknow, ...	204	0	0
A. Christian, Esqr. Monghyr, ...	100	0	0
G. P. Elliot, Dy. Comr. Umballa, through Rev. G. Gillan, ...	100	0	0
A. Mc. Selne, through Rev. Thoburn, ...	25	0	0
Rev. J. G. Gregson, Agra, ...	20	0	0
Col. Baird, ...	16	0	0
A Friend through W. Gordon, Esqr., Bombay, ...	10	0	0
R. Bocquett, Esqr., Lahore, ...	7	0	0
Capt. Bidda through Rev. Thoburn, ...	5	0	0
Glenlyons, Esqr., ...	5	0	0
Total, Rs.	542	0	0

Ebenezer (remitted direct.)

T. Bosanquet, Esq. c. s. Sholapore, ...	120	0	0
Dr. Underhill, London, ...	110	0	0
H. C. Richardson Esqr. c. s. Kishnagurh, ...	100	0	0
Carried over,	330	0	0

	Rs.	As.	P.
Brought forward,	330	0	0
R. C. Hall, Esqr. Cork, Ireland, through Mrs. Allen, ...	100	0	0
John W. Dowden, Esq. Cork, through Mrs. Allen, ...	50	0	0
T. T. Allen, Esqr., C. S. Bhagulpore, ...	50	0	0
Through Rev. W. Bowen, Bombay. X. S. A.	50	0	0
W. Mackworth Young Esqr. through Rev. W. Forman, Lahore.	50	0	0
Church Collection circular Road, Calcutta, ...	50	0	0
H. J. Muston, ..	15	0	0
W. B. Pemberton, ...	15	0	0
Dr. Wenger, Calcutta,	16	0	0
Rev. J. Dowson, Chindwara, ...	10	0	0
Capt. Taylor, through Miss Thomas, ...	10	0	0
Crewkerne, through Rev. Rouse, ...	10	0	0
Total Rs....	756	0	0

Collections made by Rev. H. P. Boerresen in February 1873.

CALCUTTA.

C. Bernard, Esqr. ...	100	0	0
R. Chapman, Esqr.	50	0	0
Carried over.	150	0	0

	Rs.	As.	P.
Brought forward,	150	0	0
John T. Ogilvy, Esqr.,	50	0	0
H. W. Norman, Esqr.	50	0	0
B. L. Atchinson, Esqr.	50	0	0
L. Broughton, Esqr.	50	0	0
M. M. & Co. ...	50	0	0
Mrs. Haegert, ...	40	0	0
N. T. Gillanders, Esqr.	35	0	0
B. E. B.	30	0	0
Xy.	30	0	0
Dr. J. E. Moffatt 1/14 Regiment. ...	25	0	0
H. Wellesley, Esqr. U. S. Club.	25	0	0
D. J, McNeile Esqr.	25	0	0
V. H. Schalch Esqr.	25	0	0
F. D. Chauntrell, Esqr.	25	0	0
J. J. S.	25	0	0
J. Diehs, Esqr. ...	25	0	0
D. G. E.	25	0	0
E. A. T.	25	0	0
F. R. Hogg, Esqr., ...	20	0	0
Octavius Steel Esqr.,	20	0	0
Col. D. C. Vanrenen,	20	0	0
J. Camphelhoun, Esq.	20	0	0
W. Alexander, Esqr.	20	0	0
Col James Bastill, ...	20	0	0
P. O. Connell, Esqr,	20	0	0
W. S. Atkinson, Esqr.	20	0	0
F. S Chapman, Esqr	20	0	0
Dr. D. B. Smith, ...	20	0	0
J. R. Bullen Smith, Esqr, ...	20	0	0
H. A. Vlasto, Esqr,	20	0	0
G. J. P. Jefferson, Esqr.	20	0	0
Carried over,	1020	0	0

	Rs.	As.	P
Brought forward,	1020	0	0
R. Hamilton, Esqr.,	16	0	0
G. U. G., ...	16	0	0
Col. Atkinson, ...	15	0	0
H. U. B., ...	10	0	0
G. W. Kellner, Esqr.,	10	0	0
D. Babour, Esqr. U. Club, ...	10	0	0
H. Mangles, Esqr., ...	10	0	0
H. P. Wibisher, Esqr.,	10	0	0
J. Macbean, Esqr., ...	10	0	0
J. Ware Edgar, Esqr., B. Club., ...	10	0	0
A. Mackenzie, Esqr.,	10	0	0
H. S. Beadon, Esqr.,	10	0	0
T. J. Brown, Esqr., ...	10	0	0
C. Longhurst, Esqr.,	10	0	0
C. J. W..	10	0	0
C. E. Buckland, Esqr.,	10	0	0
H. A. Brown, Esq., ...	10	0	0
J. H. N. Denston, Esq.,	10	0	0
W. D. Bruce, Esqr.,	10	0	0
W. Palmer, Esqr., ...	10	0	0
J. S. Lowe, Esqr., ...	10	0	0
J. H. W., ...	10	0	0
Fr. Peel, Esqr., ...	10	0	0
W. Blackhall, Esqr.,	10	0	0
J. C. M., ...	10	0	0
John James, Esqr., ...	10	0	0
A. B. Sampson, Esqr.,	10	0	0
G. Cotton, Esqr., ...	10	0	0
J. J. P, ...	10	0	0
W. J. Palmer, Esr.,	10	0	0
W. Cutter Donstin, Esqr., ...	10	0	0
Carried over,	1347	0	0

	Rs.	As.	P.
Brought forward,	1347	0	0
Capt. C. FitzGerald,	10	0	0
A. M. C., ...	10	0	0
A. G., ...	10	0	0
W. L. Watson, Esqr.,	10	0	0
D. T.	10	0	0
W. M. R. & Co., ...	10	0	0
W. M. & Co., ...	10	0	0
J. A. & Co., ...	10	0	0
P. B., ...	10	0	0
A. B. Ingles, Esqr., ...	10	0	0
W. E. Russell, Esqr.,	10	0	0
F. Finlayson, Esqr.,	10	0	0
J. MacKillican, Esqr.,	10	0	0
Rev. W. Rouse,	10	0	0
Rev. Ellis, ...	5	0	0
R. K. Sutherland, Esqr., ...	5	0	0
James Taylor, Esqr.,	5	0	0
G. Macleod, Esqr., ...	5	0	0
H. Adugh, Esqr., ...	5	0	0
Major S. A. J. Judge,	5	0	0
J. A. Stonell, Esqr.,	5	0	0
W. J. Horpe, Esqr.,	5	0	0
A. N., ...	5	0	0
J. B. Siddons, Esqr.,	5	0	0
E. R. Douglass, Esqr.,	5	0	0
M., ...	5	0	0
O. B. J., ...	5	0	0
Rev. J. Robinson, ...	5	0	0
J. J. M., ...	5	0	0
J. M., ...	5	0	0
Mrs. Hutchinson, ...	5	0	0
A. W. D. S., ...	5	0	0
Carried over,	1577	0	

	Rs.	As.	P.
Brought forward,	1577	0	0
A. J. Avdall, Esqr. ...	5	0	0
C. Lazarus Esqr. .	5	0	0
Sums under 5. ..	18	0	0
Total Rs. .	1,605	0	0

Collections made by Rev. H. P. Borrreen from first March 1873 to 31st March, 1874.

JAMTOLLA

Blumhardt, Esqr, ...	10	0	0
White, Esqr, . .	5	0	0
Total Rs. ...	15	0	0

POONA

Methodist Episcopal Church, Collection,	172	0	0
Col. Field, ...	100	0	0
A. Rogers, Esqr.	50	0	0
J. E. Oliphant, Esqr.	50	0	0
Col Finck, R. E....	50	0	0
H. Havelock, Esqr.	50	0	0
Rev. M. M. Ross,...	25	0	0
A. W. Graham, ...	25	0	0
Major T. Candy, ...	20	0	0
Baron De. Larpent,	20	0	0
K. M. Chatfield, Esqr.	20	0	0
Col. W. R. Hougton,	20	0	0
Major Haig, ...	20	0	0
Dr. T. Cook, . .	15	0	0
Dr. McKinnon, ...	15	0	6
James Davidson Esqr.	10	0	0
Col. H. W. Holland,	10	0	0
J. Jones, Esqr. ...	10	0	0
Carried over,	682	0	0

	Rs.	As.	P.
Brought forward,	682	0	0
J. Henderson, Esqr.	10	0	0
Major Trent, ...	10	0	0
J. Vitters and Family,	10	0	0
Mrs. Ross, ...	10	0	0
Col. Sandwith ...	10	0	0
Dr. J. Smith, ...	10	0	0
W. Votters, Esqr,...	5	0	0
Col. J. P. Mignon,...	5	0	0
Total Rs.	752	0	0

NAGPORE

Lt. Col. H. Mackenzie,	50	0	0
W. B. Jones, Esqr.	25	0	0
John Kitson, Esqr.	12	0	0
Lindsay Neile, Esqr.	10	0	0
J.Harding Esqr., ...	10	0	0
J. W. Neil, Esqr. ...	10	0	0
Rev. Cooper, ...	10	0	0
Rev. Whitton, ...	5	0	0
J. Drysdale, Esqr. . .	5	0	0
J. R. Duncan, Esqr....	5	0	0
H.E.Stenbrough, Esqr.	5	0	0
R. T. W.	5	0	0
T. E. Vandergruht,... Esqr.	5	0	0
Sums under 5-0, ...	8	0	0
Total Rs.	165	0	0

KAMPTEE.

Lt. Seton Churchill, 44th Regt.	50	0	0
C. Russell, Lt. R. A.	25	0	0
Major D. McGregor, R. A.	20	0	0
Carried Over,	95	0	0

	Rs.	As.	P.
Brought forward,	95	0	0
A. Buchannan, Esqr.,	20	0	0
Col. G. Pringle, 35th, Regt., ...	15	0	0
Lt. W. Odell, 44th, Regt., ...	10	0	0
Lt. A. V. Brown, ...	10	0	0
Mrs. Dalziel, Setabuldee, ...	5	0	0
Total Rs.,	155	0	0

JUBBULPORE.

Col. Ranken, ...	50	0	0
J.H.Theobalds, Esqr.,	50	0	0
H. Cracroft, Esqr., ...	20	0	0
G.P. Thomas, Esqr.,	18	0	0
Mrs. Ross, ...	16	0	0
J. M. Lane, Esqr., ...	16	0	0
G. Thompson, Esqr.,	10	0	0
J. Jackson, Esqr., ...	10	0	0
S. S. S., ...	10	0	0
W.H. Middleton, Esqr.,	10	0	0
Lt.Col. Hunter, ...	10	0	0
C. Grant Esqr., Commr. C. P., ...	10	0	0
Col. Wallen, ..	8	0	0
Ch. Grifford, Esqr., ...	5	0	0
Lt. Col, Ritherdon, ...	5	0	0
Capt. Waterfield, ...	5	0	0
G. Evertt, Esqr., ...	5	0	0
W.G.Thomas Esqr. 25th, Regt., ...	5	0	0
Lt. F. Bartlett, ...	5	0	0
Capt. A. Stevens, ...	5	0	0
Sums under 5-0, ...	8	0	0
Total, Rs.,	281	0	0

MONGHYR.

	Rs.	As.	P.
H. Dear, Esqr. 1873,	100	0	0
H. Dear, Esqr. 1874,	100	0	0
J. M. Lewis, Esqr.,	100	0	0
E. L..	10	0	0
H. J. U., ...	10	0	0
E. Money, ...	10	0	0
A Friend, ...	10	0	0
J. R. Dwyer, Esqr., ...	5	0	0
Total, Rs,	345	0	0

BENARES.

Mrs. Kennedy, ...	25	0	0
D.F. Addis, Esqr., ...	20	0	0
W. S., ...	20	0	0
Col. King, ...	20	0	0
C.P. Carmichal, Esqr., Commissioner., ...	16	0	0
A. M. Verchère Surgeon Major., ...	16	0	0
W. Kaye, Esqr , .	10	0	0
M. Mc.Gregor, Esqr.,	10	0	0
H. T. Balfour, Esqr.,	10	0	0
R. Cockburn, Esqr.,	10	0	0
T. Nickels, Esqr., ...	10	0	0
A Wellwisher, ...	1	0	0
M., ...	5	0	0
C. R., ...	5	0	0
Miss. Lazarus, ...	5	0	0
G. B. Stevens, ...	5	0	0
J. H., ...	5	0	0
Sums under 5 0, ...	2	0	0
Total, Rs.,	204	0	0

	Rs.	As.	P.
Brought forward,	204	0	0
Dr. E. J. Lazarus (value of Medicine), ...	150	0	0
Total, Rs.,	354	0	0

ALLAHABAD.

R. Carr, Esqr., ...	50	0	0
J. R., ...	50	0	0
Mrs. H. Rivett Carnac,	25	0	0
Hon'ble J. Inglis, C.S.,	25	0	0
Hon'ble C. Turner, Esqr.,	20	0	0
A. W. Penlin, Esqr.,	20	0	0
Col. Anderson, ...	10	0	0
Capt. O'Dowd, ...	10	0	0
J. Irving, Esqr., ...	10	0	0
J. Blanchett, Esqr.,	10	0	0
Agustus L. Hamilton, Esqr., ...	10	0	0
D. M. Gurner, Esqr.,	10	0	0
G. Michell, Esqr., ...	10	0	0
M. T. S., ...	9	0	0
Rev. J. Williamson,	5	0	0
J. H. Twigg, Esq., ...	5	0	0
J. AllenBrown, Esq., ...	5	0	0
W. Johnson, Esq., ...	5	0	0
Steelbough, Esq, ...	5	0	0
C. Siddee, Esq., ...	5	0	0
Lt. Col. Heath, R. A.,	5	0	0
Rev. T. S. Wynkoop,	5	0	0
Sums under 5 0, ...	9	0	0
Total, Rs	318	0	0

CAWNPORE.

	Rs.	As.	P.
A. Beer, Esqr., ...	20	0	0
J. H. Condon, Esqr., ...	10	0	0
E. J. Churcher, Esqr.	10	0	0
J. Heinig, Esqr., ...	10	0	0
C. Daniell, Esqr., ...	10	0	0
E. C. F. Greenway, Esqr, ...	10	0	0
T. L. D. Greenway, Esqr., ...	10	0	0
H. M. Byriots, Esqr., ...	10	0	0
Major Brodway, ...	10	0	0
J. M. Maxwell, Esqr., ...	10	0	0
J. C. Jones, Esqr., ...	10	0	0
M. Petman, Esqr., ...	10	0	0
Col. Wards, 8th Kings,	10	0	0
R. McClay, Esqr., ...	10	0	0
Rev. W. J. Gladwin, ...	6	0	0
W. Clifford, Esqr., ...	6	0	0
Gavin Jones, Esqr., ...	5	0	0
W Mitchell, Esqr., ...	5	0	0
M G. Shircore, Esqr.,	5	0	0
W Kingston, Esqr., ...	5	0	0
Miss Julie Foy, ...	5	0	0
H. Figg, Esqr., ...	5	0	0
Major A. H. Davidson,	5	0	0
Sumsunder 5-0, ...	11	0	0
Total, Rs.,	208	0	0

LUCKNOW.

Mrs. D. Hay, ...	50	0	0
A. C., ...	16	0	0
M. Jenkins, Esqr., ...	10	0	0
Arch. McGechie, Esqr.,	10	0	0
Carried Over,	86	0	0

	Rs.	As.	P.
Brought forward,	86	0	0
T. L., ...	10	0	0
R.G. Macdonald, Esqr.,	10	0	0
D.L. Clark, Esqr., ...	10	0	0
Mrs. Lincoln,... ...	10	0	0
Charles W. Mc——,	10	0	0
P. Barrie, Esqr., ...	10	0	0
W. Drake Brockman, Esqr., ...	10	0	0
Lady Couper, ...	10	0	0
Lt. Green, ...	10	0	0
M N., ...	5	0	0
JohnB. Braddon, Esqr.,	5	0	0
J. B.B. Savi, R. E., ...	5	0	0
Rev. J. M. Thoburn,...	5	0	0
E. Cunningham, Esqr.,	5	0	0
Mrs. Symonds, ...	5	0	0
S. N. W, ...	5	0	0
W. Hannah, Esqr., ...	5	0	0
H. C. Mooney, Esqr.,	5	0	0
J. J. Thorpe, Esqr., ...	5	0	0
Capt. Newberry, ...	5	0	0
M. Logan, Esqr., ...	5	0	0
Miss Row, ...	5	0	0
Sums under 5-0, ...	25	0	0
Total, Rs.,	266	0	0

DELHIE.

Illegible, ...	50	0	0
J. Sime, Esqr., ...	20	0	0
R. Bartholomew, Esqr.,	10	0	0
Illegible, ...	10	0	0
H. C. Rowcroft, Esqr.,	10	0	0
D. S. Dodgson, Esqr.,	10	0	0
Carried Over,	110	0	0

	Rs.	As.	P.
Brought forward,	110	0	0
Col. Bruce, ...	10	0	0
Major C. J. McMahon,	10	0	0
Capt. Gordon, ...	10	0	0
F. Bullock, Esqr. ...	10	0	0
Capt. Hill, ...	5	0	0
Sums under 5-0, ...	4	0	0
Total Rs.	159	0	0

AGRA.

James Simson, Esqr.,	25	0	0
T. Bailey, Esqr., ...	20	0	0
Major Heines, ...	20	0	0
Rev. J. G. Gregson. ...	20	0	0
Bruff, Esqr., ...	20	0	0
Dr. A. Christison, ...	10	0	0
W. J. C., ...	10	0	0
Capt. Martin, ...	10	0	0
W. Smith, Esqr., ...	5	0	0
Major Hunter, ...	5	0	0
N. A. John, Esqr., ...	5	0	0
Hullkinson, M. D., ...	5	0	0
Dr. Godwin, R. A., ...	5	0	0
Sums under, 5-0, ...	4	0	0
Total, Rs.,	164	0	0

LAHORE.

Col. J. Crofton, R. E.	30	0	0
Col. Maclagan, ...	25	0	0
Dr. J. B. Scriven, ...	25	0	0
Rev. M. Wade, ...	20	0	0
E. N. Homan, Esqr.,	20	0	0
C. R. Lindsay, Esqr.,	20	0	0
Carried Over,	140	0	0

	Rs.	As.	P.
Brought forward,	140	0	0
Dr. T. E. B. Brown, ...	16	0	0
J. Harrison, Esqr., ...	16	0	0
Rev. Foreman, ...	16	0	0
Mrs. D. Ross., ...	15	0	0
G. Davies, Esqr., ...	10	0	0
E. H. Harrison, Esqr.,	10	0	0
Dr. Dollas, ...	10	0	0
R. Bocquet, Esqr., ...	10	0	0
C. Pollard, Esqr. ...	10	0	0
S. L. Jacob, R. E. ...	10	0	0
R. H. Haveland, Esq.,	10	0	0
R. T. Mallet, Esq., ...	10	0	0
Illegible, ...	5	0	0
C. H.	5	0	0
J. A. E. Neille, ...	5	0	0
J. R. S.	5	0	0
Mrs. A. Corrigan, ...	5	0	0
W. Bocquet, Esq. ...	5	0	0
G. Smith, Esq., ...	5	0	0
W. Millor, Esq., ...	5	0	0
B. Browne, Esq., ...	5	0	0
P. Taylor, Esq., ...	5	0	0
E. S., ...	5	0	0
E. W. Trotter, Esq., ...	5	0	0
C. H. Chitham, Esq.,	5	0	0
E. S. Byrne, ...	5	0	0
G. Stilez, ...	5	0	0
Sums under 5-0, ...	13	0	0
Total, Rs.,	371	0	0

MEEAN MEER.

Dr. Hodgson, 36th Regt.,	20	0	0
Dr. Woodfall, R. A. ...	10	0	0
Carried Over,	30	0	0

	Rs.	As.	P.
Brought forward,	30	0	0
Capt. J. M. Trotter, ..	10	0	0
Col. Brooke, ...	5	0	0
Capt. Crowdy, ...	5	0	0
Total, Rs.	50	0	0

UMRITSUR.

Illegible, ...	30	0	0
Brdr. General, Rothney,	20	0	0
F. Mackintosh, Esq.,..	10	0	0
E. M. Palmer, Esq. ...	10	0	0
J. W. Gardiner, Esq.	10	0	0
W. Coldstream, Esq.	10	0	0
C. McNeill, Esq. ...	10	0	0
D. M. M.	10	0	0
Capt. H. J. Wheler, 17th N. I.	10	0	0
H. Lefebore, ...	8	0	0
E. Flinn, ...	7	0	0
J.	5	0	0
E. Nicholl, ...	5	0	0
Capt. Ch. Wilson, ...	5	0	0
H. A. Reynolds, ...	5	0	0
Azizalla Haulin, ...	5	0	0
Sums under 5-0, ...	3	0	0
Total, Rs.,	163	0	0

JULLUNDER.

Lt. Col. R. B. Dundas,	5	0	0
Col. Trevor, ...	5	0	0
Capt. Drummond, 7th N. I., ...	5	0	0
Total, Rs.,	15	0	0

UMBALLA.

	Rs.	As	P.
W. R C., ...	100	0	0
C. P. Elliott, Esq C. S,	75	0	0
Col. Cafe for 1873, ...	60	0	0
T. H. Morrison, Esq,	50	0	0
T. Login, Esq., ...	25	0	0
T. Crawford, Esq., ...	25	0	0
J. A. Cox, Esq., ...	20	0	0
T. Roberts C. S., ...	20	0	0
Major John Roberts,	14	0	0
Lt. Col. G. A. Williams, 32nd P., ...	10	0	0
Dr. W. H. Adley, ...	10	0	0
Major R. E. Thackeray,	10	0	0
E. Michell, Esq., ...	10	0	0
Henry Ball, Esq., ...	10	0	0
W. Fullerton, ...	6	0	0
W. G. Wrenn, ...	5	0	0
Capt. E. Jackson, 32nd Pioneers., ...	5	0	0
A. W. Jamieson, Adjt.,	5	0	0
Lt. Col. S. W. Holland,	5	0	0
Illegible, ...	5	0	0
G. H. Dupins, Esq.,	5	0	0
Dr. C. A. Smith, ...	5	0	0
S. Meiklejohn, Esq.,	5	0	0
T. H. S., ...	5	0	0
E. Byrne, Esq., ...	5	0	0
E. A. Young, Esq.,...	5	0	0
T. H. Reyre, Esq, ...	5	0	4
B. Francis, Esq., ...	5	0	0
E. C. Howard, Esq.,	5	0	0
G. C. Rivers, Esq., ...	5	0	0
—Jones, Esq., ...	5	0	0
Carried Over,	525	0	0

	Rs.	As.	P.
Brought forward,	525	0	0
F. D. Daly, ...	5	0	0
Dr. Graves, R. H. A.	5	0	0
Sums under 5-0, ...	9	0	0
Total, Rs.	544	0	0

MEERUT.

G. D. S., ...	100	0	0
A Wellwisher, ...	50	0	0
C.C. Scott Moncrief, Esq., ...	50	0	0
W. H. Beckett, Esq.,	20	0	0
A Friend, ...	20	0	0
Major Waterfield, ...	10	0	0
Lt. Col. Boulderson,	10	0	0
Major Stewart, ...	10	0	0
T. G. Illegible, ...	10	0	0
D. Lancaster, Esq.,...	10	0	0
J. Robinson, Esq., ...	10	0	0
W. McLeavy, Esq, ...	10	0	0
Lt. Col. Howey, ...	7	0	0
J. Stone, Esq., ...	5	0	0
Dr. W. Moir, ...	5	0	0
Dr. Inglis, ...	5	0	0
H. A. York, Esq., ...	5	0	0
N. McLeod, Esq., ...	5	0	0
Mrs. Senior, ...	5	0	0
Dr. S. Keene, ...	5	0	0
W. Weston, Esq., ...	5	0	0
Lt. Col. Ryall, ...	5	0	0
Sums under 5-0, ...	12	8	0
Total, Rs.,	374	8	0

BOMBAY.

	Rs.	As.	P.
C. W. O., ...	200	0	0
Col. MacDonald, ...	50	0	0
J. Jonstone, Esqr, ...	40	0	0
James, K, ...	30	0	0
H. Conder, Esqr., ...	30	0	0
W.G.PedderEsq.,C.S,	30	0	0
J.Morris,Esq. & friends,	30	0	0
G. M., ...	25	0	0
J. P., ...	25	0	0
J. L. L., ...	25	0	0
F. L.Latham,Esqr.,...	25	0	0
J. Beyts, Esqr., ...	25	0	0
Bailey Esq. and family,	21	0	0
J. T., ...	20	0	0
Brig. Gen. Yell, ...	20	0	0
Rev. D. Macpherson,	20	0	0
J. Finlayson, Esqr.,	20	0	0
C. J. Groom, Esqr.,	20	0	0
Capt. Carew, ...	20	0	0
E. H. Ensor, Esqre.,...	20	0	0
J. Paterson, Esqr., ...	20	0	0
D. E. Gestling, Esq,	20	0	0
G. Barlow, Esqr., ...	15	0	0
D. McIver, Esqr., ...	15	0	0
John Vitters, Esqr.,	15	0	0
J. W. MacFarlane, Esqr.,	15	0	0
P. K. U., ...	10	0	0
E. C, ...	10	0	0
W. E. Gordon, Esqr.,	10	0	0
Rev. Dr. Wilson,	10	0	0
Col. Hancock, ...	10	0	0
Major Baker, ...	10	0	0
Capt. Dowden, ...	10	0	0
Carried Over,	866	0	0

	Rs.	As.	P.
Brought forward,	866	0	0
Col. Fuller, ...	10	0	0
A. R. Gordon, Esqr.,	10	0	0
G. Moultrie, Esqr.,	10	0	0
W. Blackhall, Esqr..	10	0	0
G.HamiltonTrail,Esqr.,	10	0	0
O. W.B.Illegible,	10	0	0
J. C., ...	10	0	0
J. Dice Nicol, Esqr,	10	0	0
W. Paterson, Esqr.,	10	0	0
J H., ...	10	0	0
J. K. Bythell, Esqr.,	10	0	0
Herbert, Cope, Esqr.,	10	0	0
W. P. P. & Co,	10	0	0
C. Banks, Esqr., ...	10	0	0
Jas Shepherd, Esqr.,	10	0	0
T. Taylor, Esqr., ...	10	0	0
A. D. Saunders, Esqr.,	10	0	0
Capt. Tearle, ...	10	0	0
F. Nenberg, Esqr., ...	10	0	0
John Lang, Esqr., ...	10	0	0
G. A. Kittredge, Esq,	10	0	0
S. MacDonald, Esq.,	10	0	0
Rev. G. Deimler, ...	10	0	0
P. McArthur, Esqr.,	10	0	0
R. S. Campbell, Esqr.,	10	0	0
F. Fooby Adam,Esq.,	10	0	0
J. Jefferson, Esqr., ...	10	0	0
J. C., ...	10	0	0
E. W. Preston, Esqr.,	10	0	0
P. A. R. Oldfield, Esq,	10	0	0
Arthur C. Oliphant, Esq.,	10	0	0
Ch. MacDonald, Esqr,	10	0	0
Illegible, ...	10	0	0
J. MacDonald, Esqr.,	10	0	0
Carried Over,	1206	0	0

	Rs.	As.	P.
Brought forward,	1206	0	q
W. J. Melvin, Esqr.,	10	0	0
Anonymous, ...	10	0	0
W. West, Esqre., ...	10	0	0
W. Watkins, Esqr.,	10	0	0
Anonymous, ...	10	0	C
R. E. Hamilton, Esq.,	9	0	0
H. Holland, Esqr. ...	6	8	0
Rev. T. Small, Esqr.,	5	0	0
A. Wells, Esqre., ...	5	0	0
W. L.	5	0	0
E. J. Barker, Esqr., ...	5	0	0
Capt. Grierson, ...	5	0	0
Rustumjee Jamasetjee M.,	5	0	0
H. W. Graham, Esqr.,	5	0	0
Rev. G. Bowen, ...	5	0	0
Mrs. Hinkworth Scott,	5	0	0
J. M., ...	5	0	0
Capt. Christian, ...	5	0	0
Rev. J. Taylor, ...	5	0	0
J. B. H.	5	0	0
J. G. Votters, Esqr.,	5	0	0
J. M. Burn, Esqr., ...	5	0	0
G. Miles, Esqr., ...	5	0	0
W. Maidment, Esqr.,	5	0	0
G. C. Gilder, Esqr. ...	5	0	0
P. Ryan, Esqr., ...	5	0	0
C. H. P. ? ...	5	0	0
Illegible, ...	5	0	0
Miss Hay, ...	5	0	C
—Jacka, Esq., ...	5	0	0
D. Black, Esqr., ...	5	0	0
—Blund, Esqr., ...	5	0	0
C. J. Hall, Esqr., ...	5	0	0

	Rs.	As.	P.
Brought forward,	1401	8	0
C. D. Smeaton, Esqr.,	5	0	0
Sums under 5-0, ...	19	0	0
Total, Rs.,	1425	8	0

CALCUTTA, March 1874.

C. H. Bernard, Esqr.,	100	0	0
L. Broughton, Esqr.,	100	0	0
R. B. Chapman, Esqr.	50	0	0
M. M. and Co., ...	50	0	0
Rivers Thompson, ... Esqr., ...	50	0	0
H. W. Norman, Esqr.,	50	0	0
C. U. Aitchison, Esqr.,	50	0	0
R. D. Macpherson, Esqr.,	50	0	0
B. Henderson, Esqr.,	50	0	0
Col. B. C. Batson, ...	30	0	0
C. M. R., ...	30	0	0
J. R. Bullen Smith, ... Esqr., ...	25	0	0
H. W. S. ? ...	25	0	0
E. A. T.	25	0	0
J. C. P.	25	0	0
J. C. Gastrell, Esqr.,	25	9	0
Col. C. Dickens, R. A.	25	0	0
G. F. Mewburn, Esqr.	20	0	0
W. Alexander. Esqr.	20	0	0
W. H. Schalck, Esqr.	20	0	0
D. T. S., ...	20	0	0
Geo. T. J. Jefferson, Esqr.	20	0	0
O. Steel, Esqr. ...	20	0	0
J. A. Crawford, Esqr.	16	0	0

	Rs.	As.	P.
Brought forward,	896	0	0
J. H. M., ...	16	0	0
T. Hamilton, Esqr....	16	0	0
H. Mangles, Esqr. ...	10	0	0
E. Harrison, Esqr....	10	0	0
W. Biss, Esqr. ...	10	0	0
G. W. Kellner, Esqr.	10	0	0
A. B. Inglis, Esqr. ...	10	0	0
T. F. Hamilton, Esqr.	10	0	0
G. M. Struthers, Esqr.	10	0	0
H R. Brown, Esqr. ...	10	0	0
L. C. M., ...	10	0	0
C. M., ...	10	0	0
Illegible, ...	10	0	0
Illegible, ...	10	0	0
C. H. Ogbourne, Esqr.,	10	0	0
G. L. Kemp, Esqr. ...	10	0	0
J. H. Lane, Esqr. ...	10	0	0
M. Turner, Esqr. ...	10	0	0
W. B., ...	10	0	0
S. A. A., ...	10	0	0
G. M., ...	10	0	0
S. B., ...	10	0	0
T. H. M., ...	10	0	0
S. Cochrane, Esqr. ...	10	0	0
F. Carlisle, Esqr. ...	10	0	0
Henry S. Cox, Esqr.	10	0	0
L. W. Cauder, Esqr.	10	0	0
J. B., ...	10	0	0
J. Dods, Esqr. ...	10	0	0
R. H. for Medicine,	10	0	0
John Stowell, Esqr....	10	0	0
J. O. N. James, Esqr.	10	0	0
Rev. G. Rome, ...	10	0	0
Carried Over,	1,238	0	0

	Rs.	As.	P
Brought forward,	1,238	0	0
Orphans—American Mission, ...	10	0	0
Lt. Col. E. C. S. Williams, ...	10	0	0
T. G., ...	8	0	0
J. F. S., ...	6	0	0
D. B., ...	5	0	0
Jam. J. ...	5	0	0
R. A. Fink, Esqr. ...	5	0	0
J. W., ...	5	0	0
H. P., ...	5	0	0
R. K. Sutherland, ... Esqr.	5	0	0
C. Johnson, Esqr. ...	5	0	0
O. H., ...	5	1	0
T. Lang, Esqr. ...	5	0	0
A. H., ...	5	0	0
W. Keep, Esqr. ...	5	0	0
Mrs. Lowez, ...	5	0	0
B. H. B., ...	5	0	0
J. W. R., Esqr., ...	5	0	0
C. H. Esqr., ...	5	0	0
J. Willcox, Esqr., ...	5	0	0
E. C. Fishbourne, Esqr.,	5	0	0
G. M. and Co., ...	5	0	0
R. B., ...	5	0	0
H. P., ...	5	0	0
J. C., ...	5	0	0
C. W. Losach, Esqr.	5	0	0
Rev. R. J. Ellis,	5	0	0
W. N., ...	5	0	0
Sums under 5-0, ...	5	0	0
Total, Rs. ...	1397	0	0

Famine relief contributions received up to the 11th May, 1874.

	Rs.	As.	P
Edinburgh, Scotland- by Telegram through the Oriental Bank,	1000	0	0

Collected through Rev. J.H. Budden, Almorah.

A friend,	500	0	0
Major Birney	100	0	0
Col. F. W. Baugh,...	50		
Native Christians,	33	0	0
Another Friend, ...	25	0	0
Dr. Watson,	25	0	0
A. W. Lawdon, Esqr.,	25	0	0
Capt. Reade, ...	25	0	0
Students in Mission School, ...	20	4	0
Rev. J. Kennedy, M. A., ...	10	0	0
Harris, Esqr.	5	0	0
	818	4	0
A. H. foundation to a Church,...	300	0	0
Collected through Rev. G. W. J. Gladwin, Cawnpore.	200	0	0

	Rs.	As.	P.
Brought forward,	2,318	4	0
A. Beer Esq. through through Rev. Gladwin, ...	100	0	0
Cap. W. Stenhouse, Lahore, ...	200	0	0
Capt. Oldham, Bombay, ...	100	0	0
General ColinMackenzie, London, ...	100	0	0
Mr. and Mrs. P. Jacob, Camp Tamner Khandish District,	80	0	0
M. or N. (money order cannot be realized,	60	0	0
Rev. Gavin Martin- Mahableshwar, 20 0 0			
Dr. Clark Collected through do. 15 6 0			
Caldwell, Esqr. do. do. 3 0 0			
Martin Esqr. do. do. 15 6 0			
Native Contributions do. do. 27 1 3			
	80 13 3		
Less Registration and Postage, ... 0 10 0	80	3	3

	Rs.	As.	P.
Brought forward,	3038	7	3
Rev. A. Rudolph, Loodiana,	60	0	0
L. Broughton, Esqr..	50	0	0
Miss. E. Fuller, Lahore,	50	0	0
G. M., Bombay through Rev. Boven.	50	0	0
Lt. Seton Churchill, Kamptee, ...	50	0	0
Carried Over,	3298	7	3

	Rs.	As.	P.
Brought forward,	3298	7	3
M. Buckannon, Esqr. do.	42	8	0
Rev. R. Montgomery, Bombay, ...	25	0	0
Orphan Children, American Home Mission. ...	10	0	0
Sonthal School Girls, Ebenezer, ...	6	0	0
Grand Total, Rs.	3,381	15	3

THE

EIGHTH ANNUAL REPORT

OF THE

INDIAN HOME MISSION

TO THE

SANTALS,

FOR THE YEAR 1874-1875.

BENARES.
PRINTED AT THE MEDICAL HALL PRESS.

1875.

PRINTED BY E. J. LAZARUS & CO,
AT THE MEDICAL HALL PRESS, BENARES.

INDIAN HOME MISSION TO THE SANTALS.

Consulting Elders.

Dr. E. J. Lazarus, ...	*Benares.*
H. Dear, Esq., ...	*Monghyr.*
Revd. Dr. John Wenger, ...	*Calcutta.*

Treasurer and Secretary.

H. P. Boerresen,...	*Ebenezer.*

Missionaries.

H. P. Boerresen,	L. O. Skrefsrud,
Mrs. Boerresen,	M. B. Bunkholdt.

Santal Pastors.

Thirty, in charge of 144 villages.
Travelling Santal Catechists, eight.

Head Master, Boys' Training Schools, Ebenezer,	Hezekiah.
Second, „ „ „ „ „ ...	Joseph.
Third, „ „ „ „ „ ...	Doorga.
School Mistress, Girls' „ „ „ ...	Soobani and Kate.
Village Schools, ... „ „ „ ...	Thirty-nine.
Santal Doctor, Ebenezer, „ „ ...	Nimai.

NOTICE.

Three instances during the past year having come to our knowledge of money having been lost in transmission, we request our friends and subscribers kindly to make their remittances direct to the Secretary and Treasurer.

H. P. BOERRESEN,
Ebenezer Station viâ Rampore Haut,
Loop Line E. I. Railway,
Bengal.

REPORT FOR 1874-75.

The past year has been one of unusual labour, care and anxiety, but also on the other hand one of extraordinary joy and praise in every respect. Our friends will remember, that, when our last Report was closed, we were in the midst of the heavy work connected with looking after the Famine Relief Works, instituted by Government in our neighbourhood, and also in the midst of a great amount of sickness. Little did we then think that this sickness and death would approach us more nearly, but it was not very many days later, that a number of the girls and boys in our schools fell ill, and two of the former were called to their eternal home. The first to die was a grown up girl, called Lachu, who was also the first Santal woman we had baptised, and was a light for Christ both in word and deed, for she lived in very close communion with her Saviour. We remember with what eagerness and delight she told the Santal women, who crowded to us during our last cold weather-tour through the country, about Jesus and His love, and how she sang His praises to them nearly all day long with her clear ringing voice. She was just the same at home among her schoolfellows as out of doors. As she fell ill we visited her and asked her if she loved Jesus and if she had had her sins forgiven, and she answerd "Yes" in a most happy tone, that she wanted to go and be with Him. Just before dying she was in great pain, and we told her that her hour was come. She said, "Yes, I know, I only wish the Lord Jesus would come quickly." We then knelt down and prayed with her, and during the prayer her spirit winged its way to the Redeemer she loved so dearly here below. Two days later another sweet little girl, only about seven years old, who had been suffering for a long time, followed her. In her sickness she was as tender and gentle as a little lamb. On the last day she was a little better, and in the afternoon her father asked her, if she would have anything to eat.

She replied "No, I shall soon be with Jesus and He will give me all I want," and half an hour afterwards she was in her heavenly home. The death of these two girls is only a matter for rejoicing with us, as we know, that they are safe for all eternity with Jesus. About six or eight other girls were ill at that time with a mild type of cholera, but our loving Father spared them to us. In the midst of this trying time the East Indian matron, Miss Thomas, who had charge of the girls' school during Mrs. Boerresen's absence, felt unwell herself and left us to rejoin her friends in Calcutta, and so our girls' school was left to the girls themselves. We are happy to add, however, that two of the eldest among them were able to take care of the others until Mrs. Boerresen's return.

Our friends will not have forgotten how in our last Report we stated, that in consequence of the Relief Works we had an unprecedented number of Santals to preach the Gospel to daily. All this was not in vain, for it was not long after those remarks were penned, that the fruits began to appear. This fruit was gathered not only near by, but owing to our Santal Christians travelling about the land and taking the Gospel with them, large numbers came in to us for instruction from villages even twenty to thirty miles away from us. That the devil should be pleased or content with such a state of things was not to be expected, and he did what he could to prevent people from coming For instance, in a village called Thakoorpoor, about three or four miles from us, were six families, who, on their return home from the ordinance of baptism, found their houses stripped of everything they possessed down to their cooking utensils. They came and told us, and we were glad to be able to help them from the Famine Relief Funds. In the evening when they were assembled for worship the headman of the village with his assistant and a number of the other heathen residents came and told them to desist, and as they found this had no effect they came the next evening and threatend the Christians with uplifted clubs. The latter however took no notice and sang and prayed quietly on. On another occasion, when the men were absent from home, the Manjee sent people to take away some fowls

by force to sacrifice to their Bongas (gods). When the time for ploughing arrived, the Manjee drove the Christians with their ploughs off their own fields, siezed such as they had already sown together with all the manure, and at the harvest cut all the crops for himself. The saddest part of it all was, that these poor Christtians had thus not a seer of rice in their houses, when all around hem had reaped an abundant harvest. This village of Thakoorpoor is not the only one, that was subjected to such persecutions on the part of the heathen, for very many individual Christians in different places have also had to suffer in various ways for their faith. For instance, the wives of a large number have been taken away by their heathen parents from their Christian husbands and in several cases re-married. Others have been prevented from drawing water from the village wells or tanks while no objection was made to Bengalis doing so, not to mention, that it is a common occurrence for the vilest abuse to be heaped upon the Christians and their religion as soon as they make their appearance in the public streets. If this persecution should continue, we must, however reluctantly, advise the Christians to avail themselves of the benefit of the laws, provided by a Christian Government.

Peter met with a most astonishing result on one occasion, when he obeyed our Lord's behest, "Let down thy net for a draught," and this has been fulfilled again in several places among the Santals, especially in a village called Matiajuri, where the pastor is a very good man and also a number of dear Christians of some years' standing. The headman there had long been anxious to oust them, as they would give him nothing to sacrifice to the Bongas, and at last hit upon the expedient of introducing a number of heathens, thinking that by so doing he would make the place too uncomfortable for the Christians and thus compel them to go elsewhere. He succeeded in getting sixteen families to settle there, giving them the best land to cultivate, and exultingly told the Christians, that now they would soon be tired of the place. The latter kept perfectly quiet until the new comers had built their

houses and fairly settled down, and then they cast out their net and caught eight of the sixteen families in it, and again a short time afterwards four more of the remainder shared the same fate, so that the Manjee's last state is worse than the first. These same Matiajuri Christians did not confine their operations to their own homes, but worked hard, and perfectly of their own accord, for their Master in all the surrounding villages, so that now we find children of God praising Him among the wild Santal hills, where a few years ago the tigers and other wild animals had it all their own way.

Among the large numbers, who turned Christians last year, are people of all sorts and conditions, rich as well as poor, Santal chiefs and village headmen, as well as "*Janguras*" (wise men), priests, witches and ryots. The most remarkable fact in connection with the wise men and witches is, that they themselves say, that, since their conversion, they are no longer troubled by the dreams with which they were formerly visited, and to which they owed their supernatural powers, and we can only hope, that this separation from the devil and his agencies may be a permanent one for them. We have exceptional pleasure in recording that the Pargana or chief, and Manjee or headmen, of the village, of Benagaria, where our station of Ebenezer is built, and who were long most bitter opponents of Christianity, have now ranged themselves under the Lord Jesus's standard, and there is now not a single heathen family in this village. When we were beset by such large numbers applying for admission to Christianity, we exercised every precaution possible to keep away such as we deemed to be insincere in their motives or professions, and in this we were aided by our older Santal Christians, with whom the work of actual instruction more chiefly lay, and who of course had a deeper insight into their countrymen's thoughts, than we could. The numbers thus turned away amounted to some three to four hundred, but nevertheless, in spite of all our care, some tares got mixed up with the wheat. This is nothing to be surprised at, for our Lord Jesus has told us in the parable of the sower, how

many different results attended the preaching of the Word in His day, and the whole history of the Christian church from that day to the present only confirms this, and will, we suppose, do so as long as human nature continues what it is. In spite of such exceptions, however, we are heartily rejoiced to see a real Christian life and walk among our Santals.

In order to show, that this Christian life is a reality, and not a mere verbal profession, we may relate a few instances of what came more prominently than usual to our notice last year. When the revival first began to manifest itself and the people to come in crowds to learn more of Christianity, we were at a great loss what to do. For us personally to undertake the instruction of all was a physical impossibility, more especially as for a considerable time Mr. Boerresen was left alone in consequence of Mr. Haegert's being ill and absent in Calcutta. We had frequent conversations with a number of our Christians as to what was needful for a consistent walk, and how to work for our dear Lord and Master. The Christians themselves without much talk or any fuss soon furnished a practical answer to all our doubts and fears, by quietly going out themselves to the various villages, where the candidates resided and telling them in their own simple and straightforward manner about their sins and their deplorable condition now and to all eternity, if they did not repent, and placing before them the full and free Salvation offered by Jesus, and dwelling on His great love. As they spoke in this way wherever they went in their journeyings, the Gospel was spread far and wide, and so it came to pass that sometimes people coming from a considerable distance would present themselves for baptism, and on making enquiry we would then learn for the first time, that they had been for months under instruction from one or other of the older Christians, quite unknown to us. The wives of two of the elders came to us one day and wanted our advice on a certain matter, saying they did not know, if they had been doing right or not. They appeared a good deal ashamed, and it was only after repeatedly re-

assuring and coaxing them, that we got their story out of them. It seems that the people in two different villages had some two months before asked them, when passing by, to stop and tell them something of the Saviour. This they did, after the Manjee had assembled all the villagers, and sang hymns to them. By and by they were asked to come and give them further instruction, which they did, each of the women taking a separate village. This was not done at the expense of any of their household duties, for after working at home all day and cooking the evening meal for their husbands and children, they would go out to their pupils and teach them until ten or eleven o'clock at night or even later. Sleeping where they were they would return to their own homes by dawn to resume the duties of another day. They wanted to know, whether they had done wrong in so acting ; but as the action and leading of the Holy Spirit were so clearly to be traced in the whole matter it was impossible for *us* to forbid them, and we could only encourage them to persevere, in spite of Paul's injunction, that the "women keep silence." They were wonderfully used in bringing many souls to Christ, and poor, simple, unlettered Santal women though they are, what a grand thing it would be if our European ladies in India would follow their example !

Let us now turn to the last day of a Santal Christian. An old man called Doola, (*i. e.* Love) who was the next in authority to the headman of his village, was baptised after he was upwards of sixty years old. Nothing would satisfy him then until he had learnt to read, and this by dint of praying for help and strenuous efforts he at length succeeded in. After this he was never to be seen without his hymn book and catechism as his constant attendant, and though troubled with an impediment in his speech he was always getting hold of some heathen fellow countryman and endeavouring to persuade him to embrace Christianity and dilating on the joys of a Christian. Although much troubled at home by his eight childrens' refractory and trying behaviour, he lived a most consistent Christian life and was a light and example to all around

him during the three years which succeeded his conversion. He had also the great joy of seeing all his children, save one or two of his sons, become Christians ere he died. One day he was bitten in the calf of the leg by a mad dog and the wound bled profusely. He turned round and killed the dog on the spot by strangling him with his hands. Some three weeks later he sent to us for medicine which was so far blessed to him, that the wound outwardly at least healed up. Three months afterwards, however, it broke open again and symptoms of hydrophobia manifested themselves. He endeavoured to bite all around him and warned people off him, saying he could not help it, for wonderful to say he was in full possession of his intellect the whole time. His hands had to be kept down while he was fed, as otherwise he would have bitten his own hands in feeding himself. He sent for the other Christians of the village and with them prayed that this great affliction might be taken from him. On the second day these symptoms entirely disappeared and he was much relieved. On the morning of the third day he called his wife to him and said, "Today I shall go home to the Lord Jesus I know, for he has told me, and I am very happy." The Christians were again sent for and when all were gathered around him he told them his time was come and asked them to join him in prayer, which he led. He then called his family round his bedside and apportioned to each their share of his property, and turning to his wife said, "I am only going on a little before and you will soon follow me, so do not grieve. I am going to the dear Lord Jesus who has many mansions prepared for us, and when you meet me there we shall never part any more but spend eternity together with Him." Then turning to the assembled Christians he exhorted them to stand fast in their faith and to follow their Saviour, saying, if they only did so they would be so happy, they would never leave Him. They continued in prayer and conversation with him for some time, and then, taking his wife's hand, he said to her, "I am going home now. Farewell," and turning himself round in his bed he quietly died. The Christians were all almost petrified with astonishment

and sobbing aloud exclaimed "May our last end be like his,"—a wish we can only heartily re-echo. Love was his name, in love he lived, and in love he died.

Owing to the very rapid growth in the number of the Christians we find the greatest difficulty in getting a sufficient number of suitable pastors and teachers, and we are doing our utmost to train a number of youths for this most important work. After considerable difficulty we have succeeded in dividing the Christians into thirty different congregations, the members of many of which are, however, unavoidably scattered at some distance from one another. In such cases they can only of course meet for service on Sundays, but otherwise wherever practicable they meet every morning and evening and have worship together. Another practise of theirs is, whenever any of them is ill, to call the brethren together and pray at the sick bed, and many and wonderful have been the answers to their simple believing prayers in this way. We have eight of the older and more experienced Christians who are continually travelling about and visiting the others in the 144 different villages that they inhabit, scattered over a very wide area, and we ourselves also visit them in their own homes perpetually, quite regardless of the weather or season. When the hot winds were blowing we could not travel by day, so we did so by night. Each church exhorts such of its members as do not behave properly, and if in spite of this the person in question persists in his line of conduct, the other members shut him out of their community and he is also debarred from partaking of the Lord's Supper until such time as he may mend his ways and pass through a period of probation to give evidence of the sincerity of his repentance, when he is re-admitted.

It was reported to us that the Manjee of Kooroonda, who was also an elder of the church there, was in the habit of occasionally indulging in liquor, and we were invited to attend a church meeting there and help them to settle the matter. We went according-

ly and an old man got up, who was hardly able to stand without the support of his stick, and denounced the Manjee in no measured terms. He said that if he continued the practise what would become of his wife and family and what would become of the other Christians, when one of the elders set such an example? They had renounced the liquor with all their other sins when they were baptised, and he did not know from whom they had got permission to resort to it again. The Manjee's own son afterwards got up and gave evidence against his father and rated him soundly in the meeting. When the Manjee was questioned if it was true that he had so backslidden, he admitted his guilt and said that he was extremely sorry and ashamed of himself and promised never to drink again. He also, on being asked, confessed that he was unworthy any longer to hold the position of elder, from which he was accordingly deposed and another man elected in his place.

On the 23rd December we had the great joy of receiving back among us Mrs. Boerresen and Mr. Skrefsrud on their return from Europe, and with them they had brought a new colleague and helper from Norway, Mr. Bunkholdt. A large number of the Christians had come in from their villages the previous day and the boys and girls of the schools and some of the neighbouring Christians had erected a couple of triumphal arches at the entrance to the compound. The new comers were accordingly greeted by a large concourse of Christians singing to them a hymn of welcome specially composed for the occasion. This was followed by prayer and a short address from Mr. Skrefsrud, and then came the warm greetings from all sides, the Santal women with glistening eyes welcoming back their "Mamma," and the whole was a scene of inexpressible joy and happiness. The happiest and most beaming faces of all were those of the girls, who after a prolonged state of orphanage had their much loved. "Mamma" again amongst them. While most happy to have our dear colleague Mr. Skrefsrud back once more among us, we were sorry to find that he had not got the full health in quest of which he went

to Europe. The reason we think must have been, that he did not get sufficient rest, as our good friends in Europe expected and demanded more from him than his physical condition was equal to, and amid all the excitement and pleasure he forgot to take care of himself. At the same time Mrs. Boerresen with every care and precaution did not return so well as we could have wished, having been ill nearly the whole of her sojurn in Europe. We take this opportunity of thanking most heartily each and all of the dear friends in England and Scotland who showed them both so much kindness. More especially to Dr. and Mrs. Underhill in London, to Dr. Graham and the two Misses Graham in Edinburgh, and to Mr. Cordy of Cardiff with the Newcastle meeting and other contributors in England do we feel deeply grateful for the extraordinary interest and warm love they have shown not only to Mrs. Boerresen and Mr. Skrefsrud, when their guests, but also to our Mission, inasmuch as they were mainly instrumental in supplying the funds for our absentees coming back and for taking out two new helpers as well as replacing the unavoidable deficiency in our exchequer last year, caused by Mr. Boerresen's being unable to leave home for his usual collecting tour. On Christmas Eve we had service in church and afterwards our girls assembled in the drawing-room and were in ecstasies with the various presents which loving and thoughtful hearts in Scotland, Denmark and Germany had sent them.

On Christmas day we had morning service followed by the Lord's Supper of which upwards of a thousand partook, the occasion being one of exceptional joy. On the following day several candidates were baptised, and when this service was over another of a different nature followed close on its heels. This was the marriage of thirteen couples, and as the spectators numbered upwards of two thousand and we had no building to hold them all, we were obliged to perform the ceremony in the open air. After this was concluded we all adjourned to a large feast which had been prepared in honor of the recent arrivals, The provisions

consisted of 20 maunds of rice and 10 fat sheep with dall, and other necessaries in the like proportion. It was a great amusement to the Santals to see all the Europeans waiting on them with the viands, and when all were served, sharing the meal with them in their own way. When we were done we sang hymns and had prayer together, after which we broke up and each went to his own home. Our Christmas party was further enlarged by a visit from Mr. A. Campbell of the Free Church of Scotland's Mission among the Santals at Pachumba on the Chord Line, who also lately visited us again. On this latter occasion he brought with him six heathen Manjees from his own immediate neighbourhood who were anxious to see for themselves something of the religious movement which they heard had been taking place among their fellow countrymen on this side of the hills. Their intercourse with the Christians during the few days they were here, and their conversations with us seem to have made a deep impression on their hearts, for we have since been rejoiced to learn by letter from Mr. Campbell, that on their return they signified their desire to be instructed in Christianity and had also induced a number of the people in their villages to join them. How cheering and wonderful it is to see the Gospel spread abroad in this way from one end of the country to the other, and from one heart to another. Nothing could cause more delight to the Missionary or to any Christian. Throughout the whole land there seems to be a wonderful hunger and thirst after the kingdom of God, which surpasses all we have seen before.

We are thankful to say our work is going on quietly and blessedly. Mr. Skrefsrud is now hard at work in translating three Bengali school books into Santali, viz. the First and Second Reading Books and the Bodhodoy (Enlightenment of the Understanding). He also continues working at the Santal Dictionary and other books.

We are most deeply grateful and thankful that the trying time of the Famine with all the extra work, anxiety and responsi-

bility, that it brought in its train is safely past. Mr. Boerresen takes this opportunity of recording his own heartfelt thanks as well as those of the poor people, both heathen and Christian whom he was enabled to assist, to all the dear friends in England and Scotland as well as in India, who so generously placed funds at his disposal for this purpose. More especially are we indebted to the Baptist Missionary Society for the liberal assistance and to Dr. Graham of Edinburgh for his deep sympathy and unflagging zeal in collecting and remitting us money, more particularly as he was till then an entire stranger to us. All this love and sympathy it is quite out of our power ever to repay, but the only thing we can and do is to pray daily for the dear givers, that they may gather unto themselves riches in Heaven. As the Government aid was confined to the carrying on of the Relief Works, and even there the number of labourers was restricted, and as there was no kitchen for the distribution of cooked rice, no dispensary and no hospital, it followed that all who could not work or required medicine and nursing were obliged to be relieved from the funds just referred to or those of the Mission, and a considerable sum was expended in satisfying the wants of the crowds who for some time daily besieged us crying for food. Had it not been for the generosity of our dear friend Dr. Lazarus of Benares, we know not what would have happened when our store of medicines came to an end. In spite of all the help Mr. Boerresen found himself, with the crying wants of so many daily before him, compelled to take an advance of one thousand maunds of rice from Government of the value of Rs. 2,500. The half of this he has been enabled to repay from what the Santals have repaid him, but it is impossible now to say whether they will be able to put him in a position to refund the other half next February, as, in spite of the good harvest this year, the condition of the people at present is a most miserable one in consequence of the arrears of rent they have to pay to their landlords and the accumulation of outstanding debts due to their mahajuns or money-lenders. The Santals themselves say that had God not sent us among them and used

us as the means for saving them in their dire need, they must of necessity have died off in crowds.

Mr. Boerresen expresses his hearty thanks to all the kind friends who received him so warmly in Bombay and Calcutta last February and March and also for their liberal donations and subscriptions. Although these are the only two places he was able to visit this year, our friends have been most kind in remembering us, as subscriptions came in unasked in a manner unequalled in our previous experience, and to each and all of them we tender our most grateful thanks. We also thank most heartily the Baptist Missionary Society for the continuance of their liberal grant of Rs. 115 monthly, and the East Indian and Great Indian Peninsula Railway Companies for having renewed their first-class free pass to travel over their lines at any time throughout the year.

When in Birmingham, Mr. Skrefsrud delivered an address on a Sunday evening and the people at a breakfast meeting the following Tuesday, headed by Mr. Adams, Mr. Wright, Mr. Middlemore and others, most generously and quite unsolicited subscribed about £500 for a substantial place of worship at Ebenezer, which we hope soon to commence building, and to each of these loving hearts we express our sincere and most grateful thanks for their great liberality.

Our friends will have observed the absence of Mr. Haegert's name from the fly leaf. He is now working for himself in another part of Santalistan. His connection with us lasted until the first of April.

In conclusion we have only once more to repeat our most hearty thanks to all our friends and subscribers, and to assure them of our continued prayers that every blessing may attend them.

H. P. BOERRESEN,
L. O. SKREFSRUD.

STATISTICS.

Received by Baptism, adults, ...	1,592
Married, ...	21
Deaths, ...	21
Returned to heathendom, ...	16
Present Members, who are all Communicants,	1,938

OUR TRAINING SCHOOLS.

The Girls' Training School suffered a good deal during Mrs. Boerresen's absence from Ebenezer, which is not to be wondered at, as they were left almost entirely to their own control, Mr. Boerresen having so much other work on his hands as to prevent him exercising anything like full supervision over them. Nevertheless we are most thankful to say that no sin or unpleasantness occurred during the whole time and the behaviour of the girls was exemplary. Since Mrs. Boerresen's return every thing is flourishing once more, and the number has ranged from 35 to 40. The Government School Inspector was very much pleased with their progress on his last visit. The greater part of the expenses of the Girls' School has been defrayed by Mrs. C. B. Lewis, for which we give her our sincere and hearty thanks.

We have usually had to record that things did not go so well in the Boys' School as we could wish, but this time we have much pleasure in saying, that during the last year the boys, both in their behaviour and diligence in acquiring what is taught them, have given us every satisfaction. We have now a good number of Christian young men in it of from 18 to 24 years of age, whom we are doing our best to train as pastors, catechists and teachers, and altogether the school has reached a status never before attained. The average number has been 50.

We may mention that the Government Grant-in-Aid for these schools is only for 30 boys and 10 girls.

OUR MEDICAL DISPENSARY.

This is one of the most important parts of our Mission and has been more resorted to than ever by persons from far and near. Our young Santal Doctor has his hands always very full and has improved very much since first joining us. We take this opportunity of expressing our warmest thanks to Dr. Luzarus who has most generously supplied us free of charge with the most of the medicines used.

The following Report on all the schools under our charge was recently submitted to Government, and as it contains much of an interesting nature we have thought it well to reproduce it here.

THE TRAINING SCHOOL.—A. BOYS' SCHOOL.

Leaving civilised life and coming into the wilds of Santalistan, the first thing to meet the observer's eye is the semi-savage look of the people. The Santal is dirty in the extreme as to his body, half-naked, with irregularly knotted up hair and with a physiognomy which bespeaks deep degradation. He is improvident and thoughtless, never caring to move until the last pai of rice is cooked and consumed ; he is hard-working when obliged, and can endure a great deal of hardship, but only to idle and drink the more when the work is done. He can make his "salaam" well enough when self-interest is at stake, but turns his back without the slightest recognition when he has received the gift. He is very peaceful so long as he is left alone in his ease, but extremely ungracious when obliged to move. He takes it as a matter of course that others should help him, but when others ask for his aid he is not at home. He deems it the greatest injustice to him if he does not get things for a mere song; but makes no conscience of demanding exorbitant prices for anything he may have for sale. He is very loose in his marriage relations and licentious beyond conception, but is ready to kill any one who might interfere with his conjugal rights. His mental capacities are not bright, but good as far as they go.

He has a few very good characteristics. He is on the whole truthful, seldom or never steals, is good natured and humorous, has a strong sense of justice, forgives readily, is charitable and has a religious turn of mind.

These are the materials with which we have to contend in our educational endeavours among the Santals.

In the majority of the boys who have gone out of our Training School these evil propensities and bad habits have been considerably checked, and more especially has such been the case with regard to the Christian boys. They have learnt to wash themselves, cut their hair, nay even comb it, to put on decent clothes and keep themselves clean. They are less improvident and careless, are not addicted to drink, are more reasonable in their dealings, have learnt to make a "salaam" as a matter of civility and even thank for a gift received. They have higher notions about the sacredness of marriage, keep much steadier, and are both mentally and morally far in advance of their people, which may be seen on their very faces—and the good traits in the character of the race have been signally improved and strengthened.

Some of these young men have become Patshala schoolmasters, others are pastors of churches; others again get married, go home and help their parents to improve their fields and keep the zemindar and mahajun accounts of their village.

B.—THE GIRLS' SCHOOL.

The Santal woman, with all her faults, is after all the mainstay of the people. She enjoys a freedom and privileges which only European ladies know, but lacking the moral strength of her more favoured sisters, she also possesses the faults concomitant with such freedom. Not only does she bear sway over the house, but her influence extends even to social and political matters. Her reason lies in her will and her power in her tongue and mar-

vellous perseverance. The tactics she adopts is to upbraid and taunt the men with unmanliness and womanishness, and it is wonderful how she succeeds with them. She immensely enjoys a quarrel and generally has the last word. She is not very particular as to how often she changes husbands, but is generally faithful to her lord and master for the time being. She has little or no power over her children, who consequently grow up unrestrained, self-willed and loose in their morals.

It will be evident from this, that Mrs. Boerresen has even more to contend with than we, but the girls being under her direct superintendence, the change in them is even more marked than in the boys. The first thing done with a girl on coming to school is to cut her hair close. She is then bathed and combed and gets a clean cloth. She is further taught to keep herself neat, to cleanse the house and cook clean and tasty food. In learning the girls are sharper than the boys and their physiognomy and habits change so signally that it is hard to believe that they, with their cleanliness, tidiness and intelligent faces, belonging to the same race as those who have not enjoyed the same privileges, while their moral standing and tone cannot even be compared with the latters'. Being kept under strict discipline they loose a great deal of their obstinate self-will and become regular in their habits. They are as a rule married to schoolmasters and help them greatly in their work in the villages to influence the women for good, both mentally, morally and socially.

2. THE PATSHALA SCHOOLS.

Young men from our Training School being for the most part Patshala schoolmasters, it may easily be inferred how the Patshala schools stand. Still as the parents have no power over their children they do not always succeed in having a good school, hence, while some are very good, others are only passable and some again unsatisfactory. We hope, however, by getting more schools and talking to the people about the practical use of education, viz.

to cultivate the mind and thus enable it to find out the best means to the best end, to be able to get really good schools and raise the people from their present condition.

L. O. SKREFSRUD,

Secretary of Schools.

STATEMENT OF ACCOUNTS.

INDIAN HOME MISSION

Account from 1st April, 1874,

RECEIPTS.

	Rs.	As.	P.	Rs	As.	P.
To Balance in hand on 1st April, 1874, ...				3,218	0	0
" Contributions remitted to Ebenezer direct, ...	4,294	10	6			
" " from Europe, ...	5,761	6	0			
" " „ Bombay, ...	1,382	8	0			
„ „ „ Calcutta, ...	1,835	0	0			
				13,273	8	6
„ Government Grant for Medicine from January to June, 1874, ...	60	0	0			
„ Value of Medicine, supplied by Dr. E. J. Lazarus,	173	5	0			
				233	5	0
„ Government Grant for Schools from February to December, 1874, ...				1,367	8	0
„ Mrs. C. B. Lewis for Girls' School from January 1874 to February, 1875, ...				987	0	
„ Baptist Missionary Society for 14 months from January 1874 to February, 1875, @ 115 per month,				1,610	0	0
TOTAL, Rs. ...				20,689	5	6

TO THE SANTALS.

to 31st March, 1875.

EXPENDITURE.

	Rs.	As.	P.	Rs.	As.	P.
By Missionaries, ...				6,714	0	0
„ Loan to Mr. Skrefsrud, ...	600	0	0			
„ „ „ Mr. Bunkholdt, ...	20	0	0			
				620	0	0
„ Mr. Skrefsrud's passage to Europe, ...				700	0	0
„ A. H. (Mr. A. Haegert's) subscription repaid to him at his request on his leaving us, ...				300	0	0
„ A portion of last year's Calcutta collection intended by the donors for the Famine, ...				60	0	0
„ Medicine for Dispensary, ...				204	5	0
„ Wine for the Lord's Supper, ...				64	0	0
„ Conference expenses in March, 1875, ...				155	0	0
„ Mr. Boerresen's travelling expenses, Bombay and Calcutta, ...				233	0	0
„ Hymn Books and printing last year's Report, ..				167	8	0
„ Mr. Skrefsrud's travelling expenses in Europe on Mission account, ...				375	0	0
„ Passages from Europe of Mrs. Boerresen, Mr. Skrefsrud and Mr. Bunkholdt and outfit for the latter,				2,609	8	0
„ Left at home for the passage and outfit of a Theologian,				1,000	0	0
„ A help to Mr. Cornelius, working among the Santals at Jamtorra, ...				80	0	0
„ Repairs at Ebenezer and building of three small houses,				855	0	0
„ Boys and Girls' Training Schools, including clothing books, slates, &c , ...	3,553	14	0			
„ Miss Thomas for matronship of Girls' School, April to July, 1874, ...	200	0	0			
				3,753	14	0
				1,7891	3	0
„ Cash in hand 31st March, 1875.				2,798	2	6
TOTAL, Rs. ...				20,689	5	6

H. P. BOERRESEN.

CONTRIBUTIONS REMITTED DIRECT TO EBENEZER.

Dr. Graham,	Edinburgh, ...	862	14	3
H. Beverley, Esq , C. S.,	Stourbridge, England,	750	0	0
W. Craster, Esq., C S.,	From Friends in do., ..	250	0	0
Captan W. Stenhouse,	Dalhousie, ...	200	0	0
Collection in Methodist Church,	Bombay, ...	165	12	3
,, ,, Methodist Episcopal Chr.	Poona, ...	137	0	0
,, ,, St. Andrew's Church,	Bombay, ...	140	0	0
G. Grant, Esq.,	Bhagulpore, ...	150	0	0
Miss Logan,	Poona, ...	100	0	0
H. Richardson, Esq., C. S.,	Kishnaghur, ...	100	0	0
T. Bailey, Esq.,	Agra,...	100	0	0
J. M. Lowis, Esq., C. S.,	Bhagulpoor, ...	100	0	0
C. P. Elliott, Esq., C. S ,	Umballa, ...	100	0	0
L. P. D. Broughton, Esq.,	Calcutta, ...	100	0	0
J H. Theobalds, Esq., M. D.,	Jubbulpore, ...	60	0	0
— Skipwith, Esq.,	Calcutta, ...	55	0	0
V. Taylor, Esq , C. S.,	Bhagulpoor, ...	50	0	0
John Boxwell, Esq., C. S.,	Nya Doomka,... ...	50	0	0
Colonel Field,	Poona, ...	50	0	0
G. C. per Messrs. Wm. Watson & Co.,	Bombay, ...	50	0	0
F. C. Channing, Esq.,	Lucknow, ...	50	0	0
Major T. Candy,	Poona, ...	50	0	0
N. H. Havelock, Esq.,	,, ...	50	0	0
C. Bernard, Esq., C. S.,	Calcutta, ...	50	0	0
H. Beverley, Esq., C. S.,	,, ...	50	0	0
Colonel Davidson,	Bombay, ...	30	0	0
A Well-wisher, in	Benares, ...	30	0	0
— Plowden, Esq.,	———	25	0	0
Dr. H. Warth,	Pind Dadun Khan, ...	25	0	0
Dr. James Irving,	Allahabad, ...	25	0	0
Mrs. Kennedy,	Benares, ...	25	0	0
Lieut. C. Russell,	Bangalore, ...	25	0	0
Rev. M. M. Ross,	Poona, ...	25	0	0
	Carried Over, ...	4,070	10	6

	Brought forward,	4,070	10	6
R. Belchambers, Esq.,	Calcutta, ...	20	0	0
H. B. Harrison, Esq ,	"	20	0	0
D. R. McKinnon, Esq., M. D.,	Poona, ...	20	0	0
Colonel Kennedy,	Benares, ...	20	0	0
Lady Forsyth,	Umballa, ...	20	0	0
J. M. Lane, Esq.,	Jubbulpore, ...	16	0	0
J. H. Cordon, Esq., M. D.,	Cawnpore, ...	16	0	0
H. M. B.,	Bombay, ...	15	0	0
E. Claxton, Esq.,	Allahabad, ...	15	0	0
Lieut. A. E. F. Browne,	Puchmaree, ...	15	0	0
—Young, Esq.,	Calcutta, ...	10	0	0
Rev. James Dawson,	Chindwara, ...	10	0	0
Mrs. Bradford,	Allahabad, ...	10	0	0
Miss Lawrence,	Calcutta, ...	10	0	0
Mrs. Ross,	Poona, ...	10	0	0
Colonel Sanwitch,	,, ...	10	0	0
Colonel G. Pringle,	Kamptee, ...	10	0	0
Rev. — Jordan,	Serampore, ...	5	0	0
A Friend,	Poona, ...	5	0	0
— Page, Esq.,	Bombay, ...	5	0	0
Anonymous,	,, ...	2	0	0
	Total, Rs.	4,294	10	6

CONTRIBUTIONS RECEIVED IN EUROPE.

From Dr. Underhill in part of Mr. Skrefsrud's collections in England, ...	3,500	0	0
Dr. Graham, Edinburgh, ...	1,200	0	0
Part of Collections in England received per Rev. C. B. Lewis, ...	1,000	0	0
Teachers and Scholars in Miss Hitzigrath's School, Berlin,	28	8	0
Miss Hitzigrath, Berlin, ...	18	0	0
Herr Pälzing do.	13	8	0
Several Widows in the Baptist Community, Berlin, ...	1	6	0
Total, Rs.	5,761	6	0

MEMORANDUM.—A detailed list of the English Contributors will, on receipt from Dr. Underhill, be issued with the next Report.

BOMBAY	Rs.	As.	P.
G. W. O., ...	200	0	0
Thos. Bosanquet, Esq., C. S., ...	100	0	0
St. Andrew's Church collection 21st Ecby.,	91	0	0
F. L Latham, Esq,....	50	0	0
Col. Macdonald, ...	50	0	0
H. Conder, Esq., ...	50	0	0
James Kingsmill, Esq.,	30	0	0
W. G. Pedder, Esq., C. S., ...	30	0	0
J. W. Hancock, Esq.,	25	0	0
S. Davidson, Esq , ...	25	0	0
G M , ...	25	0	0
J. L. L , ...	25	0	0
J. P.	25	0	0
J. N. C. Beyts, Esq.,	25	0	0
J. H. White, Esq , ...	25	0	0
D. Finlayson, Esq , ...	20	0	0
H. Maxwell, Esq , ...	20	0	0
Brig. Genl. Gell, ...	20	0	0
C. Banks, Esq., ...	20	0	0
Two Children, ...	20	0	0
A. D. Smeaton, Esq ,	20	0	0
J. B. Paterson, Esq.,	20	0	0
Surgeon General Gallwey, ...	20	0	0
E. H. Ensor, ...	20	0	0
Rev. D. Macpherson,	20	0	0
J. G. H., ...	15	0	0
D. McI., ...	15	0	0
John Macfarlane, Esq,.	15	0	0
John Vitters, Esq.,	15	0	0
S. I. C.	10	0	0
Carried over,	1,046	0	0

	Rs.	As	P.
Brought forward,	1,046	0	0
A D. Saunders, Esq.,	10	0	0
W. Blackhall, Esq., ..	10	0	0
A. C. Oliphant, Esq ,	10	0	0
P. A. R. Oldfield, Esq.,	10	0	0
P. Pearson, Esq., ...	10	0	0
W. N. Pearse, Esq , ...	10	0	0
D. G., ...	10	0	0
H. M., ...	10	0	0
John H. Lang, Esq ,	10	0	0
G. A. Kettredge, Esq ,	10	0	0
A. R. Gordon, Esq ,	10	0	0
J. K. Beythell, Esq.,	10	0	0
John O. Hutchinson, Esq., ...	10	0	0
R. G. W., ...	10	0	0
Captain Dowden, ...	10	0	0
W. E. Gordon, Esq ,	10	0	0
W. Lee Warner, Esq.,	10	0	0
James Shepherd, Esq.,	10	0	0
Rev. J. K. Weatherhead, ...	10	0	0
E. J. Candy, Esq., C. S., ...	10	0	0
Rev. John Wilson, D. D., ...	10	0	0
R. E. Hamilton, Esq.,	10	0	0
J. Newbery, Esq., ...	10	0	0
J. Jones, Esq , (Poona)	10	0	0
J. Henderson, Esq.,...	10	0	0
Henry W. Graham, Esq , ...	10	0	0
A. Macdonald, Esq.,	10	0	0
Lieut. R. S. Simpson,	10	0	0
Carried over,	1,326	0	0

	Rs.	As.	P.
Brought forward,	1,326	0	0
F. A. Spencer, Esq.,	10	0	0
A. G., ...	10	0	0
Rustomjee Jamasjee, M., ...	5	0	0
W. Maidment, Esq,	5	0	0
P. Ryan, Esq., ...	5	0	0
E. J. A., ...	5	0	0
W. Bellerd, ...	5	0	0
E. Lee Warner, Esq,	5	0	0
J. M. Candy, Esq.,	5	0	0
Miss Vanderstrala,...	5	0	0
H. Couldrey, Esq, ...	5	0	0
E. J. Barker, Esq., ...	5	0	0
John L. Maidment, Esq., ...	5	0	0
H. E., ...	5	0	0
J. W. F.	5	0	0
Sums under 5 Rupees,	21	8	0
Total	1,432	8	0
Less not paid ...	50	0	0
Total, Rs.	1,382	8	0

CALCUTTA.

James Young, Esq., ...	100	0	0
Messrs. Macneill & Co.,	100	0	0
Messrs. Apcar & Co.,	100	0	0
R. B. Chapman, Esq., C. S., ...	50	0	0
H. W. Norman, Esq.,	50	0	0
Rivers Thompson, Esq., C. S., ...	50	0	0
S. F. & Co.,... ...	50	0	0
M. M. & Co., ...	50	0	0
Carried over,	550	0	0

	Rs.	As.	P.
Brought forward,	550	0	0
C. U. Aitchison, Esq., C. S., ...	50	0	0
J. Crofton, Esq., ...	30	0	0
J. A. B., ...	25	0	0
G. M. Batten, Esq.....	25	0	0
Col. C. Dickens, R. A.,	25	0	0
H. W. Gulliver, Esq.,	25	0	0
Messrs. Burn & Co.,...	25	0	0
E. A. J., ...	25	0	0
G. F. Mewburn, Esq,	25	0	0
Chas. Senderson, Esq,	25	0	0
Col. J. C. Gastrell,...	25	0	0
H. A. Mangles, Esq,	20	0	0
F. R. Hogg, Esq., ...	20	0	0
H. Woodrow, Esq., ...	20	0	0
R. H, ...	20	0	0
J. N., ...	20	0	0
G. U. Yule, Esq., ...	20	0	0
A. Macdonald, Esq.....	20	0	0
J. R. Bullen Smith, Esq..	20	0	0
Octavius Steel, Esq.,	20	0	0
Rev. A. Mackay, ...	20	0	0
Messrs. Thacker, Spink & Co., ...	20	0	0
G. R. Ferris, Esq., ...	20	0	0
Rev. J. Mc A. Thompson, ...	20	0	0
R. and C., ...	20	0	0
D. G. E., ...	20	0	0
A. Osmond, Esq., ...	20	0	0
H. J. Meyers, Esq., ...	20	0	0
F. L. Collis, Esq., ...	20	0	0
J. G. Meugens, Esq.,	20	0	0
Carried over,	1,235	0	0

	Rs.	As.	P.
Brought forward,	1,235	0	0
Mrs. J. Lazarus, ...	20	0	0
A. Harrison, Esq., ...	16	0	0
James Henderson, Esq.,	16	0	0
D. A. Landale, Esq.,	16	0	0
S. K. D., ...	16	0	0
R. H. Willyby, Esq.,	10	0	0
Col. Harrison, ...	10	0	0
E. Gay, Esq., ...	10	0	0
Ed. Rule, Esq., ...	10	0	0
John Stowell, Esq. ...	10	0	0
J. E. O'Connor, Esq.,	10	0	0
W. N., ...	10	0	0
Capt. Neill, ...	10	0	0
A. Watson, Esq., ...	10	0	0
H. A. Branson, Esq.,	10	9	0
John D. Richards, Esq.,	10	0	0
C. Longhurst, Esq.,	10	0	0
J. Geoghegan, Esq.,	10	0	0
T. B. Harrison, Esq.,	10	0	0
G. M. Slater, Esq., ...	10	0	0
F. T. L., ...	10	0	0
F. W. P., ...	10	0	0
T. H. M., ...	10	0	0
J. B., ...	10	0	0
A. M. C., ...	10	0	0
G. W. M. Struthers, Esq., ...	10	0	0
Geo. Miller, Esq., ...	10	0	0
R. S. M., ...	10	0	0
J. B., ...	10	0	0
W. M. & Co., ...	10	0	0
A. E. H, ...	10	0	0
Revd. G. W. Rouse,	10	0	0
E. Broughton, Esq.,	10	0	0
Carried over,	1,599	0	0

	Rs	As.	P.
Brought forward,	1,599	0	0
A. W. H., ...	10	0	0
Geo. Fox, Esq., ...	10	0	0
H, A, C., ...	10	0	0
E. Elliott, Esq., ...	10	0	0
T. H. Lane, Esq., ...	10	0	0
Illegible.	10	0	0
R. A. Lowis, Esq., ...	10	0	0
C. S. D., ...	10	0	0
H. H. Remfry, Esq.,	10	0	0
Mrs. Hay, ...	10	0	0
T. N., ...	10	0	0
E. J. Butler, Esq , ...	10	0	0
C. Lazarus, Esq., ...	10	0	0
C. F. L., ...	10	0	0
J. H. Atkinson, Esq.,	10	0	0
R. A. Fink, Esq., ...	5	0	0
H. R., ...	5	0	0
F. W. B., ...	5	0	0
O. M., ...	5	0	0
H. M. S., ...	5	0	0
G. R. D., ...	5	0	0
T. W. Gribble, Esq., C. S., ...	5	0	0
L. Berkeley, Esq , ...	5	0	0
J. G., ...	5	0	0
W. Craw, Esq., ...	5	0	0
J. G. M., ...	5	0	0
C. J. S., ...	5	0	0
A friend, ...	5	0	0
O. B. G., ...	5	0	0
R., ...	5	0	0
W. Johnstone, Smith, Esq., ...	5	0	0
C. Halford, Esq., ...	5	0	0
Carried over,	1,834	0	0

	Rs.	As.	P.
Brought forward,	1,834	0	0
R. L. Upton, Esq., ...	5	0	0
— Smith, Esq., ...	5	0	0
J. W. D.	5	0	0
H. E. Thompson, Esq.,	5	0	0
T. K.	5	0	0
W. Hulbert, Esq., ...	5	0	0
Carried over,	1,864	0	0

	Rs.	As.	P.
Brought forward,	1,864	0	0
W. H. Jones, Esq., ...	5	0	0
Wm. May, Esq., ...	5	0	0
R. S. Duncan, Esq.,	5	0	0
Sums under 5 rupees,	6	0	0
Total,	1,885	0	0
Less not paid,	50	0	0
Total, Rs.	1,835	0	0

CONTRIBUTIONS TO RELIEVE THE FAMINE STRICKEN.

			Rs.	As.	P.
Baptist Missionary Society per Rev. G. Rouse,	Calcutta,	...	4,000	0	0
Dr. Graham,	Edinburgh,	...	3,673	10	3
Capt. W. Stenhouse,	Dalhousie	...	700	0	0
H. Beverley, Esq., C. S.,	Stourbridge, England,		250	0	0
Collected by Rev. W. J. Gladwin,	Cawnpore,	...	200	0	0
Rev. J. Smith,	Belgaum,	...	162	2	0
A. Beer, Esq.,	Cawnpore,	...	100	0	0
Captain Oldham,	Bombay,	...	100	0	0
General Colin Mackenzie,	London,	...	100	0	0
Rev. A. Rudolph,	Loodiana,	...	100	0	0
C. Acton, Esq.,	Dalhousie,	...	100	0	0
C. P. Elliott, Esq., C. S.,	Umballa,	...	100	0	0
Forwarded by Rev. J. H. Budden, Almorah. A friend,		...	500	0	0
Major Berney,		...	100	0	0
Native Christians,		...	33	0	0
Colonel E. W. Baugh,		...	50	0	0
Another friend,		...	25	0	0
Dr. Watson,		...	25	0	0
A. W. Lawder, Esq.,		...	25	0	0
Captain Reade,		...	25	0	0
Students in Mission School,		...	20	4	0
Rev. J. Kennedy, M. A.,		...	10	0	0
— Harris, Esq.,		...	5	0	0
		Carried over,	10,404	0	3

			Rs.	As.	P.
	Brought forward,		10,404	0	3
Mr. and Mrs. P. Jacob,	Bhusanwah, Khandeish,		80	0	0
Rev G. Martin,	Ajmere,	...	60	6	0
Lieut.-Col. A. W. Graham,	Poona,	...	50	0	0
Native Christians of Naulakka,	Lahore,	...	50	0	0
G. M. per Rev. Bowen,	Bombay,	...	50	0	0
Lieut. Seton Churchill,	Kamptee,	...	70	0	0
M. Buchanan, Esq.,	,,	...	42	8	0
Rev. R. Montgomery,	Bombay,	...	25	0	0
S. Williams, Esq., Secy. Evangelical Association of Punjab,	Lahore,	...	25	0	0
J. Gray, Esq.,	Ajmere,	...	25	0	0
Native Christians,	Nusserabad,	...	27	1	3
Dr. Clark.	,,	...	15	6	0
Orphan Children, American Mission Home,	Calcutta,	...	10	0	0
Santal School Girls,	Ebenezer,	...	6	0	0
— Caldwell, Esq,	Nusserabad,	...	3	0	0
	TOTAL, Rs.		10,943	5	6

Besides spending the whole of the above sum in relieving the Famine Stricken Santals in various ways, I was compelled as stated in the Report to take an advance from Government of Rs. 2,500 worth of Rice. The half of this I have been enabled to repay from what the better off Santals have brought back to me, but the other half in still due to Government.

H. P. BOERRESEN.

COMMITTEE OF THE KUMAON MISSION.

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Secy. and Treasr, REV, J. L. HUMPHERY, M. D.

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MEMBERS OF THE GENERAL COMMITTEE.

BABU K. M. BOSE, ... *Almorah.*
MUNSHI JOHN BARKER, ... *Nynee Tal.*

I.—SKETCH OF THE PROVINCE.

THE Province of Kumaon including British Gurhwal is an irregular parallelogram, lying N. E. and S. W., the angles of which extend from about 78° to 81° longitude, and from 29° to 31° latitude. It is separated on the N. E. from Thibet, by the snowy range, whose majestic peaks rising to nearly 30,000 feet, are visible at suitable elevations in all parts of the province; on the S. E. from Nepál by the Surjoo river, which rushes impetuously at all seasons of the year, through deep ravines and narrow gorges to the plains; on the N. W. from native Gurhwal or Tihree, by the Ganges and its tributaries, flowing from the glaciers of Gungotri, Kedarnath, and Buddrinath, till it debouches into the plains at Hurdwar; (celebrated for its enormous annual Mela from which in the spring, hosts of pilgrims travel through British Gurhwal, to the above named sacred shrines in the snow;) and on the S. W. from the plains by a remarkable belt of forest called "Bhabur," about 10 miles broad, in which the roots of the trees are embedded in soil of only a few feet depth, resting on a substratum of boulders, which seem to indicate that the sea once washed the foot of the Himalaya. Beyond this belt towards the plains is another of marsh land of about equal breadth caused by the re-appearance, at the foot of the Bhabur slope, of the water of the mountain streams that had been lost in the boulders. This is called "Terai," or moist-land and is the lair of the tiger and wild elephant, and the birth-place of miasma which renders passage through it at certain seasons dangerous, and permanent residence impossible to foreigners.

The province is divided into two districts, *viz.*, Kumaon proper, containing 19 purgunnahs or baronies, and British Gurḥwal, with 11 purgunnahs. These are marked in the accompanying map, and the population of each purgunnah given. By the Census of 1865, the total population of the province exclusive of Europeans, Eurasians and military was 634,532. A more recent Census gives the number as 688,000, but the particulars are not at hand. It consists almost entirely of Hindoos, with a large preponderance of Rajpoots and Brahmans.

The total horizontal superficies of the province is upwards of 10,000 square miles. Of this more than one-third is covered with perpetual snow, another third is too precipitous and rocky for cultivation, and only about one-fifth is actually cultivated, partly in narrow strips of level ground or straths, here and there on the banks of mountain streams, partly on high table land, and the remainder on the hill sides in terraces supported by walls. The whole province consists of mountain ridges running in every direction and rising one beyond and above another in close proximity like the waves of the sea in a storm. They are sometimes bare, but generally covered with forest of oak, rhododendron, deodar, Norway pine, and an endless variety of large and small trees, flowering shrubs and creepers.

The early history of the province is shrouded in impenetrable obscurity. And though existing monuments scattered over it, and found at Almorah, Champawat, Kutyoor, Dwara Hath, Josimath, Srinuggur and other places, go to support the general tradition regarding the succession of Kutyoor Chand and other dynasties of native princes, no details of importance can be authenticated previous to the occupation of the province by the Goorkhas from Nepál, and afterwards in 1815 by the British Government. Since then, much has been done for the social and material improvement of the people, by the action of a fixed, orderly government, in the

construction of roads and bridges, and in other ways. Within the last 25 years, Nynee Tal and Ranee Khet have been established as Sanitaria for European visitors and for British troops; and for some, years Nynee Tal has been the headquarters of the N. W. P. Government during the hot and rainy seasons. Several teaplanters also have settled in different parts of the province and given employment to large numbers of the people in building their houses and factories and cultivating and making tea. The immense supplies of iron found at the foot of the hills are likely to contribute still more to the progress of the province. A railroad connected with the main lines in the plains is being constructed to Ramnugger at the foot of the hills, and a cart road from thence through Ranee Khet to Almorah will soon be completed, and will effectually remove the inaccessibility which has hitherto been the chief obstacle to the development of the material resources of the province and the social improvement of the people.

II.—ORIGIN AND CONSTITUTION OF THE COMMITTEE.

It was not until 1850, that any systematic and sustained efforts were put forth to give the natives of the province the benefits of Christian instruction. At that time a Mission was commenced in Almorah, the native capital, by an agent of the London Missionary Society in consequence of a proposal to that effect made by some Christian gentlemen residing in the province. Subsequently to this *viz.*, in 1857, some agents of the American Methodist Episcopal Society having escaped from the mutiny in Bareilly came to Nynee Tal and commenced a Mission there for that Society. In 1865 a proposal was made to them to take up a station at Paorí in Gurhwal the head quarters of the British Gov-

ernment in that district. And in 1869 the directors of the London Missionary Society decided on occupying Ranee Khet as one of their stations.

From the first, the affairs of the Almorah Mission have been under the management of a Committee of laymen co-operating with the Missionary in promoting the objects of the Mission. This was owing to the special circumstances in which the Mission was established. The laymen referred to, guaranteed to provide all the local expenses of the Mission and to refund the Missionary's salary to the London Missionary Society. After some years, when the Mission had been fairly established, the Directors of the Society released the friends referred to, from the latter part of the engagement, to enable them to meet the increased local expenditure arising from extended operations. In these circumstances the formation of a Committee was the only mode of giving a definite form to the guarantee, and ensuring efficient assistance in its fulfillment. As a matter of experience the arrangement has proved in every way most beneficial in promoting the objects of the Mission. The advantage accruing from lay experience and judgment, counsel and assistance is inestimable, and without it, the Mission could never have attained its present position.

Although the Ranee Khet Mission was commenced in a manner different from that in Almorah, the station having been taken up by the London Missionary Society on its own responsibility, it was, nevertheless, thought desirable to invite some lay friends to constitute a committee there, similar to that in Almorah. And as Almorah and Ranee Khet are connected with the same Society, it was natural that the two commmittees should be joined into one in promoting the objects of the society in the province.

Shortly after this had taken place, a request was forwarded by Dr. Humphrey the American Missionary at Nainee Tal, to Mr. Kennedy at Ranee Khet, for his consent to the

establishment by Dr. Humphrey of a dispensary in connection with his own Medical Mission, at Dwara Hath in Mr. Kennedy's district. This request was forwarded to Col. Ramsay the President, and by him submitted to the Committee who cordially acceded to it and proposed that a Committee should be formed at Nynee Tal similar to those in Almorah and Ranee Rhet and be embodied in the General Committee. This was accordingly done; and the first meeting of the Committee in this form, was held at Ranee Khet, on the occasion of the opening of the Union Church there in October, 1871. The Rev. H. Mansel of the Paorí Mission in Gurhwal was present at the meeting, and was invited by the Committee to adopt a similar course in reference to the Paorí Mission, which he gladly consented to do, and thus a united General Committee for the whole province was established.

In the rules defining the constitution of the Committee, the object of it is stated to be, "by mutual consultation and help to promote the one object of all the Missions incorporated, *viz.*, the evangelization of the entire province, without affecting the management of the internal affairs of each Mission by its own committee, or its relation to its parent Society."

In one or two respects there is a certain novelty in this arrangement regarding which, one or two remarks may not be inappropriate.

Happily, the co-operation to some extent of laymen with missionaries in these endeavours to establish the kingdom of Christ in India is no novelty. Indeed, instances may be found of their being united with them by membership in Mission Committees. But in no known instance has the lay element been admitted in so large a proportion as in this Committee, or been so distinctly recognized as an integral part of its constitution. It is possible that some missionaries may doubt the wisdom or expediency of the arrangement, but, as already stated, the result of experience

hitherto, is strongly in its favor. The responsibility of the work to be done, rests upon all disciples alike, and not on any one class in particular. The work also demands the help of all according to their ability, without official distinctions. Each can give some help which no one else can, and until all give what help they can, the requisite resources are not realized, and complete success must not be expected. The work is also equally rewarding to all who cheerfully help it, and the benefit of help thus cheerfully given and received is mutual.

The other feature of the General Committee, *viz.*, the union of the Missions of different societies, and, as it happens, of different countries, in one body, for a common practical object, is, it is believed, a novelty; for the object of the committee is not merely deliberative but practical, and this may be regarded by some as a doubtful experiment. This much at least may be said in its favor, that it violates no principle of Christian truth or charity and treats no command of the Master with disrespect. It disallows no just rights of Christian brethren and gives no advantage to opponents by divided counsels. It also provides a convenient mode of adjusting possible misapprehensions, saving wasted or misapplied energy, utilizing existing power, cherishing a spirit of union which is strength, and presenting an unbroken front to the common foe. As yet, it would be premature to speak of its action as a proved success; but a brief report of the general meeting of the Committee, and of the public meetings in connection with it, held recently at Nynee Tal, will help to indicate its probable working in the future. After this, a brief review of each Mission from the commencement, will be given by the resident Missionary of each Mission.

III.—PUBLIC AND COMMITTEE MEETINGS AT NYNEE TAL.

The following account is extracted with a few alterations and additions, from a report of these meetings written by one—not a member of the Committee who was present, and printed in the numbers of the "*Lucknow Witness*" for September 27th and October 4th 1872.

The first public meeting of the committee was held in the mission chapel at Nynee Tal, Saturday afternoon, September 14th. This was appionted as a meeting for prayer 'for an outpouring of the Holy Spirit upon our Missions and the people generally,' and was conducted by Rev. J. Kennedy of Ranee Khet. It was largely attended and a good spirit pervaded the congregation.

On Sunday, in the absence of Rev. E. W. Parker of Moradabad, the Rev. Mr. Kennedy preached to a large native congregation from Heb. 2nd Chap. and 8th and 6th verses. The Sacrament of the Lord's Supper followed the sermon.

In the afternoon the Rev. J. H. Budden of Almorah, preached in English to a very large congregrtion from Phil. 1st Chap. 27th and 28th verses. 'Stand fast in one spirit with one mind striving together for the faith of the gospel and in nothing terrified by your adversaries, &c.' He showed how that these words were called forth from the Apostle by the conflict in which t e young church at Philippi was engaged. The conflict of the Christain Church to-day is not essentially different. He dwelt upon the nature, manner and spirit of that conflict; urged upon us all, the broadest charity in reference to forms of Church government and even doctirnes which the Scriptures do not plainly lay down, but above all *union* in those points in which we all agree.

The business meeting of the committee was held in the Mission chapel on Monday, Septemper 16th, at 8 A. M. There were present the following gentlemen, members of the com-

mittee: Col. H. Ramsay, C. B. President, J. Macdonald, Esq., R. Colvin, Esq., Dr. Lock, Capt. Mathews, S. E. Marston, Esq, Rev. Dr. J. L. Humphrey, Rev. J. Kennedy, M. A., and Rev. J. H. Budden. Visitors, Hon'ble J. Inglis, Rev. J. H Gill.

The meeting was opened with prayer by Rev. J. Kennedy. After the reading of the minutes of last meeting, programmes for the public meetings were prepared, and the following propositions were made and unanimously adopted.

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"That European and Native gentlemen, not members of either of the minor committees, be eligible for membership in the General Committee.

"'That the Hon'ble J. Inglis, Baboo Khetr Mohan Bose and Moonshee John Barker be invited to become members of the General Committee.

"'That the Annual General meeting of the Committee be held next year, and generally, at Nynee Tal about the middle of September. The English sermon next year to be preached by the Rev. Mr. Kennedy.

"'That the Ho'ble J. Inglis and Rev. Dr. Humphrey be requested to prepare for circulation in Nynee Tal, a statement regarding the objects of the Committee and to obtain subscriptions toward a fund for defraying the general expenses of the Committee.

"'That the first Annual Report of the Committee, consisting of a sketch of the work by the Missionary in each Mission station in the province, edited by Rev Mr. Budden, with an introduction, giving a brief sketch of the province and an account of the formation of the Committee and report of the annual meetings be prepared and printed.

"'That, Col. Ramsay C. B. having written to the American Methodist Episcopal Mission Board concerning the urgent need of further help to Dr. Humphrey, in carrying on the work of the medical miso sion, the Committee desires very strongly to recommend this request ts the most serious consideration of the A. M. E. Society, as the dutie of the station are too heavy to be efficiently performed by one mis sionary.

"'That, as the annual meeting is to be held in Nynee Tal, and as it is more convenient for making the necessary arrangements, that the Secretary should be on the spot, the Committee, in electing a Secretary and Treasurer for the ensuing year, request Dr. Humphrey to undertake those offices.'"

"The first public Missionary meeting which was conducted throughout in the Vernacular was held in the Mission chapel on Monday afternoon. The chapel was filled to overflowing. There were from two to three hundred natives present. The transept on the right of the pulpit was, with the exception of the space occupied by the Rajah of Kashipore and his four sons, filled with Europeans among whom were Sir Wm., and Lady Muir. The left transept was filled for the most part by native Christians, and the whole centre was densely crowded by natives. The doors and windows were filled with those who could not get seats, who remained perfectly quiet during the whole service. On the platform was the President, Col. Ramsay and the Committee. After prayer had been offered by Baboo Khetr Mohan Bose the chairman Col. Ramsay rose and addressed the meeting. He said that though all present did not profess the same religious faith, there was one respect in which all were alike, *viz.*, that every one had a soul to be saved, and had also sometimes, anxious thoughts on the subject; that the subject before meeting, while important for all, was especially interesting to all true Christians who believed that salvation was only to be found in Christ; that though all could not publicly preach the gospel, still no disciple of Christ could stand idle, but desired to make known to others the salvation he valued above worlds; that some present had left their native land to do this, and that others had sacrificed relatives, friends, caste and every thing for Christs' sake; these would tell us the result of their experience. He then gave some counsel to native Christians present, warning them against the error of supposing that Christianity consisted in conforming with European habits of food, clothing, &c, and assuring them they could best commend the Gospel to others by faithfulness to Christ, while retaining their former customs in these respects; that it was not wise to urge enquirers to receive bap-

tism before they fully believed the Gospel, and gave some evidence of their faith, as such persons often bring discredit on the Gospel afterwards; that in preaching the Gospel, unless they took Christ with them to the bazaar, the most eloquent preacher might work a hundred years and never awaken a sleeping conscience. In conclusion he impressed on all Christians of whatever country, that they should ever remember the responsibility resting on each of us, that of being a witness for Christ.

"After this, Mr. Budden gave an account of the history and object of the Mission in the Province. John Barker gave his report of the year's work at Dwara Hath. Then Gabriel followed with an account of the school work in Eastern Kumaon. Ísá Dass reported from Bheem Tal. Perhaps the most interesting speech of the occasion was that of Tárá Datt of Almorah, a converted Brahman former pupil in the Mission School there. He stated clearly his experience as a Brahman and the steps which led to his baptism in Benares, "where he had gone to study Sanskrit. I am told his quotations from the sacred books of the Hindoos, with which he is familiar, contrasted with others from the New Testament were very impressive, and cannot fail to set many of his country men to thinking. I have since been informed that the Rajah of Kashipore, who was in the audience, sent for him to enquire more particularly about his experience and that their conversation lasted several hours.

"After closing remarks by the Rev. J. Kennedy, Motee Ram Sah, a well known and respectable native gentleman, rose in the congregation and asked leave to say a few words. He then commended the course of men who, like Tárá Datt went clear over from one religion to another. These who are only half one religion and half another he denounced. They, he said, were like a man with one foot in one boat and another in another boat; such a position was dangerous. The safe man keeps both feet in one boat.

"The public Missionary meeting conducted in English, was held in the Mission Chapel on Tuesday afternoon, Hon'ble J. Inglis in the chair. After prayer had been offered by Rev. J. H. Gill, A. M. E. S., the Chairman made an interesting address on mission work, more especially in Rohilcund, for there it had come under his own observation. He gave the history of the work which commenced with a few native servants, but has grown into a Native Christian Church now numbering several hundreds. He spoke of the Mission schools and their efficiency; of the Zenana work; of the Medical work under Miss Swain at Bareilly, and the royal gift of a large estate to the Mission, by the Nawab of Rampore; of the importance of the meeting as noting the union of two missions of two different denominations of the two great Christian nations of the world, England and America. He closed with a very earnest exhortation for Christian effort in behalf of our benighted brothers in India."

"Next came Mr. Budden taking the place of Col. Chamberlain, Secretary, who was absent.

"From a large map hung in front of the audience, he defined the Mission field in the Province and pointed out the positions of the stations and out-stations, and reviewed the history of missions in the Province. (As full particulars are given in the annexed reports, it is unnecessary to reprint them here.) In conclusion, the speaker appealed to the audience to befriend the native Christians whenever they might have an opportunity. He deprecated the prejudice which in some quarters existed against them, and claimed the sympathy of all true Christians in their behalf. Some of them he said, had made large sacrifices for Christ's sake, others had given undeniable proofs of sincerity, and the meeting of last evening had shown that the capacity of some was by no means contemptible.

"The Rev. J. Kennedy of Ranee Khet followed with some general remarks on the progress of the province. Though

not young in years, he said, he was a young resident in the Province. He had visited Nynee Tal for his health in 1847. It was then a wild jungle. The country had changed much. Among the hills are many villages and cultivated districts, and the Terai once so desolate is greatly changed by cultivation. But with all this, the people in the villages have not visibly changed. Their melas, their poojas, washings, &c., are the same as ever. Yet the Government has done much for them. The Government is a great educator. It has taught them true ideas of justice and right. In this respect there is a change in the people. He wished he could say that English example was unqualifiedly good, but while he could not say that, yet *in the main* it tended to benefit and elevate the people. He spoke of his system of bringing his native teachers together once a week for instruction in the Bible, and of the interest they manifested in it.

"Colonel Ramsay next addressed the meeting. His address was an earnest and able appeal in behalf of the heathen of this country. "Every one of us is as much a missionary for good or evil as the Missionary who preaches in the Bazaar." The speaker thought it impossible for Government officers to do direct Missionary work, yet he claimed that every Christian man by his life and daily walk among the natives, in the discharge of his duty could exemplify the character of the true religion of the blessed Jesus. He believed there were those present who would see the fulfilment of the prophecy of Scripture that "a nation should be born in a day." Referring to the union of the two missions, the London (Congregationalist) and the American (Methodist) he heartily endorsed such a spirit of union and deplored separations in a people who have a common Savior and a common heaven. He eloquently anticipated the the time "when denominational distinctions, like filthy rags, shall be cast aside and *Christ* be all; for whosoever believeth in him shall be saved.

"Dr. J. L. Humphrey of Nynee Tal then spoke. He referred to his peculiar position as the only speaker to represent America. He humorously alluded to the "indirect claims" and heartily endorsed "arbitration." He said some in America had the idea that it was England's duty to Christianize India. He himself at times had felt that perhaps he ought to have gone to China, where all missionaries are alike as respects the Government. But now those feelings had vanished. As he looked around and saw the many friends he had there, he felt glad that India was his field. Referring to the medical work, he said it was unfair to say that natives were ungrateful for favors. The husband of a woman on whom a very severe operation had lately been performed, met him a few days ago, and said that being a poor man he could give him no money, but he came to make a sa ám and presented the Dr. with a "dáli" saying he considered his wife's . as "bakhshish" of Rs. 500. Dr. Humphrey remarked that it was worthy of notice that a native, *after living so long with his wife*, valued her so highly.

"The chairman had just announced the last hymn when Sir Wm. Muir rose in the congregation and said he could not let this occasion pass without expressing his hearty approval of, and sympathy with these meetings. He felt sure that the large native meeting of yesterday, and the direct evidence there produced in favor of Christianity, could but result in good. From his position at the head of the Government, after personally inspecting the schools and general work of missionaries, he wished to say here publicly, what he had often said before, that they were an important and useful agency in the country. He hoped that those present who had not visited Mission schools and dispensaries would do so, and see for themselves the great work that is going on. They could thus often cheer the missionary in his work. He had visited the schools in Nynee Tal, Almorah, Paori, Allahabad and elsewhere. He thought this plan of caring for the sick

and leprous in exact conformity with Christ's command to his disciples to "Heal the sick, cleanse the leper and to preach to them the glad tidings of salvation." He was glad to see *American* missionaries on the field; and while England had no doubt a primary duty to these people, he saw no reason why any Christian nation might not help to carry the gospel to them. He regretted that the fact was not plainly stated yesterday to the large native congregation, that this society represented two great continents, one of which, the American, has no political connection whatever with this country. That America freely sends the gospel to them, he thought would have great weight with the people. He further said, we must not be impatient for results. He had read lately that in this age of hurry and business, men wanted to see the fruit of their investments at once. This, he held, is not God's way. God is patient. God's process as seen in nature is to sow the seed, plant the acorn, and yeasr after, expect the oak. He was sure when Mr. Kennedy came here in 1847 he could not have gathered such a congregation of natives as was here yesterday. After the usual religious services the meeting separated. The beneficial result of this meeting will doubtless appear in an increased interest in Mission work on the part of numbers who were present from various stations in the North West."

In addition to the above extracts, it may be stated that since the public meetings were held, written papers have been received from the Rajah of Kashipore and from Motí Rám Sáh, who are referred to in the account of the native meeting, on the subject of the meeting itself and of the general progress of Christianity. Also that daily meetings for prayer were held in the Mission Chapel at 6 15 A. M., in which the native brethren present joined with the missionaries in supplication for the blessing of God on all the proceedings of the Conference, as well as meetings at other times for mutual exhortation and conversation. The part taken in these different exercises by the native brethren, indicated generally a

correctness of view, an earnestness of feeling and a measure of ability which were encouraging and were felt to be full of promise for the future. At the close of the meeting, Europeans and natives alike declared themselves refreshed and strengthened.

The following accounts of the separate missions are not intended to take the place of annual reports of the work of the preceding year, and its results, with details of agency, finances and so on. These will be furnished as usual for the societies. It is rather meant to give a general view of each Mission from the commencement, so as to indicate to those interested in the subject, the point reached at present in the general mission work in the province, the field yet remaining to be occupied, the relation of the missions to each other, and the work still to be done. In proportion as this object is accomplished it will furnish a new point of departure under more favorable auspices, and guide future effort for the attainment of results, which, with the divine blessing, may serve as materials for another similar review at some future period. The missions are arranged in the chronological order of their establishment and are introduced with a brief topographical and statistical sketch of each.

IV.—REVIEW OF THE ALMORAH MISSION.

The town of Almorah has been the capital of the province for above three centuries. It is built on the summit of a ridge of 5500 feet elevation running N. E. and S. W. and sloping down on either side to two mountain streams which meet at the foot of the S. W. extremity of the ridge. A street about a mile in length paved with stones, runs through the town. The houses on either side of it are built of stone,

two or three stories in height their fronts generally consisting of wooden frame-work with elaborately carved and gaily colored panels and sometimes with projecting balconies. At the back of these houses, others are erected at certain points to some distance down the slope of the hill on either side; and several detached dwellings are built in gardens and fields all around. In the centre of the town is the old Goorkha fort where the Government offices are now concentrated. At the S. W. end are the English fort and cantonment and the residences of officers and other Europeans. The populatiou by the Census of 1865 was upwards of 6,000 and with some villages in the immediate neighborhood would be considerably more than this. Of these, about 400 are Mahommedans, chiefly shopkeepers. Probably about 1,000 are Doms or outcastes, supposed by some persons to be descendents of the aborigines, and generally, artizans engaged in different kinds of building operations. Of the remaining Hindoos, considerably more than one half are Brahmans, and the rest are merchants, bankers, goldsmiths &c. Of the Brahmans, many are engaged in the Government offices, others are connected with Hindoo temples or otherwise discharging the priestly function; some of the merchants are wealthy and carry on considerable trade between the plains and Thibet. There are several temples in the town, some of which form a conspicuous and picturesque feature in the outline of the town as seen against the sky, from a distance. The people as a whole are more acute and intelligent than those in the villages, but they are much addicted to litigation and its attendant evils, are greatly in bondage to caste and religious prejudice, enthusiastic in the observance of religious festivals and not merely averse to any change in the customs of their forefathers, but until recently, incapable of conceiving that such a thing is possible. Providence, however has been too strong for them and there are many indications that the old system of things is passing away.

Notwithstanding the recent rise into importance of Nynee Tal and Ranee Khet under British influence, it is probable that Almorah will long retain its pre-eminence as the ancient native capital, the home of the native aristocracy and priesthood, the chief emporium of commerce, and the largest centre of native population in the province. It was for these reasons that it was selected as the first place in which to commence Missionary operations.

As already stated, this was done in 1850. At that time there was not a single native Christian in the province and the prevailing opinion of the natives was, that Christians as such, were simply detestable and abominable; that the Christian faith was a hateful compound of folly, oppression, immorality and deceit; that the attempt to promulgate it among them was as insulting, as it was absurd; and that, any one making the attempt must be either a madman or an enemy. Prejudices so malignant and inveterate as these, were not to be removed by any counter assertions however true, or by any other influence than true Christian love and faith, proved not by words, but by deeds, and maintained through a sufficient period to show that they were disinterested and genuine. To effect this change has been one of the leading objects of the mission from the beginning.

Besides conversations with the people, as they were willing to engage in them and the commencement of an English service with the Europeans, other openings for gaining access to the people presented themselves which were taken advantage of. There was a small school in which secular instruction was given by an East Indian employed in the English office, and it was made over to the missionary. As there was no other school in the place it became evidently a duty to do every thing possible to raise the character of the school and to give it a Christian direction. From this circumstance, education has always formed a prominent feature in the operations of the mission. There was at first, the usual opposition

to the introduction of Christian books and even books of European name, but this gradually gave way, and there has been a steady increase in the numbers, improvment, attendance and attainments of the pupils. Instead of attempting to give details of the history of the school, it will be better to state two or three general facts which will show something of the effects produced by the instruction of the past, and also help to indicate the present condition of the school.

The number on the register is 312 and the average daily attendance 275.

About 1000 youths have passed through the school since the commencement, and of these upwards of 70 are now employed in different offices of responsibility and trust in the province, the majority being in Government service, and one has been recently appointed as Inspector of Government schools for Kumaon.

Several pupils have removed to the Bareilly College to prosecute the higher branches of study, and of these, four have passed the Entrance Examination, and two, the first Arts Examination of the Calcutta University.

Three pupils are proceeding direct from Almorah to Bareilly this year to compete in the Entrance Examinations.

The fees received from the pupils attending the school amount annually to 1400 Rs.

Last year a spacious, substantial and handsome school building in the heart of the town was opened by the Lieut-Governor N. W. P. in which the natives of Almorah subscribed upwards of 5000 Rs.

The former pupils have of their own impulse established a Debating Club and Reading room for the discussion of social questions, and in connection with this have set up a printing press and a vernacular newspaper called the *Almorah Akhbar*.

As a further result of the education given in the Mission school in Almorah, it may be mentioned, that three district

schools have been recently commenced in the Eastern part of Kumaon at Petorah, Chenaparvat and Gungolee Hath, which are taught by former pupils of the Almorah school, and number respectively 115, 75 and 100 in the registers. In all these schools, Christian books and parts of Scripture are used, and a commencement is made in Engiish.

During the past year an evening school has been commenced in Almorah, for the instruction of the Doms or artizan class. It is taught by a converted Brahman of Almorah. The attendance has been irregular owing to unavoidable interruptions, having varied from 25 to 55: when more thoroughly organized and established, it will undoubtedly give encouraging results.

Female education has been prosecuted with interruptions since 1851. The girls are all from the lower classes of the people, but they are encouraging pupils and some have joined the Christian community by baptism. Attempts to gain access to higher cast females have hitherto been unsuccessful.

There is an orphanage containing 12 girls and 4 boys supported by the Mission. The majority are quite young, but some of the orphan girls have been satisfactorily married, and two of these have now charge of the boys' and girls' orphanages respectively.

Besides the above educational efforts, a variety of methods more or less direct have been employed to bring the claims of Christian truth and the free salvation of the Gospel before the native community, generally. From time to time, bazaar and village preaching have been carried on in Almorah, and in the district in villages and at the annual mela at Ragenoar. A Native book room was opened for the sale of educational religious books, and though this building has since been used for the bazaar girls' schools, books and tracts have been and are still sold and distributed in large numbers in Almorah and the district. A series of letters in

Hindee explaining frankly the object of the Mission and inviting enquiry and discussion has been prepared and printed on sheets of foolscap and a copy of each of the six letters left at every house in Almorah and widely circulated by post among well known persons in the district. In connexion with this effort, pre-appointed visits were paid to several of the houses of the most respectable native inhabitants of Almorah, for the purpose of religious conversation. Eight or ten letters were received in reply, from different pundits in all parts of the district, and the best of these were selected, and printed with comments and a summary of the argument, in a work which was published by the N. I. Tract Society. Four or five other works have been prepared and published in the same way, *viz.*, the "Tulú i Aftáb i Sadáqat" for Mahammadans, the Mumuksh Brittánt or Hindee Pilgrim, the Mat Parikshá, the Muktimálá, Phúlmaní and Karúná, and a little Hindee Grammer which is used in all the schools. Besides regular religious services with the native Christians, there have been Sunday schools in connexion with both the boys' and girls' schools, and an additional service has recently been commenced on Sunday afternoons in the large hall of the new school building, which is conducted chiefly by the native brethren and is intended especially for non-Christian persons. By these various methods the good seed of the Kingdom has been widely scattered, and a considerable knowledge of the Gospel message diffused throughout the native community.

Another feature of Mission work in Almorah is the Leper Asylum. This institution originated in private benevolence some years before, but in 1851 it was transferred to the Mission. There were about 25 inmates and a small debt on the funds. The numbers have more largely increased and at one time recently were 120, but have since been reduced by deaths and removals to 109. As the original buildings did not afford sufficient accomodation and from the nature of the

ground could not be enlarged, a new site was chosen and new buildings erected, which are now complete, with accomodation for 120, all the necessary out-offices, a school store room, a chapel and a dwelling house for the native Christian superintendent. For many years religious services have been conducted with the inmates, and about 12 years ago the fruits began to appear. Two or three expressed a desire to receive Christian baptism and ware soon followed by others. It would seem that their freedom from the trammels of caste and from the pernicious influence of idolatrous associations, together with the pitiful circumstances of their painful malady, have made them more amenable than others to the offices of Christian love and more open to the invitations and consolations of the Gospel. The applications for baptism have been entirely spontaneous and have been complied with only after a period of probation, many conversations and a faithful statement of the religious obligations involved in the step; upwards of 180 of both sexes and all ages have been baptized. Many of these have died in the faith of the Gospel, cheered by Christian hope and the conscious presence of the Saviour whom they loved and trusted. There has been a marked improvement in the general character and conduct of the community since the open profession of Christian faith was made. Many of them have learned to read and are employed in teaching others. Many have gained a considerable acquaintance with the Scriptures, find great pleasure in the study of them and are regular and devout worshipers in the daily and weekly services. They also show by their lives that they value the Gospel of the grace of God as their richest treasure, strive to live according to its precepts, and endeavour to commend it to the hearts of others.

The above are the chief modes of operation in use in the Almorah Mission and it is great matter for thankfulness that the necessary means have always been provided for carrying them on, that they have been attended with the Divine

blessing, and that they furnish grounds of hope and encouragement for the future.

V.—REVIEW OF THE NYNEE TAL MISSION.

Nynee Tal is the name of a lake 6,200 feet above the sea level about $\frac{3}{4}$ of a mile in length and of varying breadth, embosomed in mountains covered with forest, some of which rise to upwards of 8,000 feet. On the sides of these mountains many houses are built for the accomodation of European visitors during the season. A stream of water runs into the lake at the northern end and finds an outlet at the south. A part of the valley at the northern end is above the level of the lake and on the slope towards it the bazar is built. The native population during the season is about 4,000, and the number of European visitors averages 450. During the cold season the place is comparatively deserted. There is a cart road from the northern end of the lake to Ráni Bág at the foot of the hill on the road to Bareilly, and a bridle road from the northern end to Kálá Dongí on the road to Moradabad. Beyond the southern limit of the station there is an invalid depot for English soldiers, detachments of whom are sent up every season from plains.

Early in 1857, owing to the Mutiny, Dr. Butler with his family and the other residents of Bareilly sought refuge in Nynee Tal. In this place he was joined, near the close of the year, by Mr. and Mrs. Parsons of Meerut. Mr. Pierce and myself, with our families, arrived in Calcutta in September of 1857; with considerable difficulty we succeeded in reaching Nynee Tal. via Mussoorie, in April of the following year. Mr. and Mrs. Knowles joined us later in the season.

Soon after our arrival it was decided to make Nynee Tal one of our Mission Stations, and as Mr. Parsons was somewhat proficient in the Hindustanee language, a school for native boys was at once opened in the Bazaar.

Religious Services in English and Hindustanee were also commenced, which, with the School have been kept up regularly to the present time. Nynee Tal therefore is our oldest Mission Station in India. Towards the close of this year we began to open our work in Oude and Rohilcund, and Mr. Knowles was left in charge of the work commenced here.

In October 1859 the Mission having been largely reinforced, Mr. Thoburn was appointed to Nynee Tal where he remained until October, 1863. Mr. Baume was the stationed Missionary in Nynee Tal during 1864 and 1865, and Mr. Gracey for the years 1866 and 1867.

In the beginning of 1868 the writer was appointed to Nynee Tal, and has remained in charge up to the present time.

The field embraces the lower range of hills, the Bhabur and Terai. In the hot weather our work is mostly confined to the mountains; during the cold season, with the exception of the Boys School in Nynee Tal, it is wholly in the Bhabur and Terai. The Purgunna of Chakátá, in which Nynee Tal is situated, is almost depopulated during the cold weather, as nearly all the people go down to the Bhabur. This is our best season for labor among the hill-people. They are much more accessible in this locality than in the hills, where the population is more scattered. We spend this season below, superintending the Schools and Hospitals and preaching in the Bazaars and villages. Since the Terai became a part of Kumaon our tours have occasionally been extended into that District, and we hope in future to be able to spend more time there. The number of sick people to be found in that locality, especially during the early part of

the cold season, seems to make our visits especially acceptable and we hope, useful. Both in the Bhabur and Terai we have often given medicine to fifty and more patients at a single village in a day, we need hardly add, that on such occasions we have found the people most ready to listen to the truths of the Gospel. Many influential men have told us that they fully believe in the truth of Christianity, but social complications prevent them from openly embracing it. In the Bazaars, on almost every occasion, when any one has come forward to discuss the matter with us, others have taken up our cause and defended us, and often very successfully. There has been no bitterness manifested on any occasion by the hill people in the Bhabur during the past season to my knowledge, and we feel confident that a deeper conviction of the importance of spiritual things is, to some extent, being awakened. In this part of Kumaon the people have seemed to us to be peculiarly apathetic, they have seemed "to care for none of these things." They are generally in comfortable circumstances pecuniarily, quite a large proportion can read and write in Hindee. A large number of their boys, are for a longer or shorter period, pupils in our schools, where they read the Scriptures and learn something of our Blessed Saviour. We have a Colporteur supported by the Bible Society who reports himself as having visited 421 different villages, 4378 families and to have sold 630 Testaments and detached portions of the Scriptures, besides a large number of tracts and books of a decidedly religious character. The people almost always receive him well, as they do all our native laborers. In 1870 a man of some importance living in Dhupla, on the old Kaladoongie road, was baptised. During the past year his wife, two sons and a nephew have followed his example and others in this village we hope will do so soon. These people hold their position in their village as before, and we trust they will continue to do so, though we can hardly hope,

without opposition. It was a Testament sold by the Colporteur above mentioned, to this man Prabhu Dass of Dhubla, that led to his conversion. Another Padhan, a short time since, told one of the Native Christians who had previously placed a Testament in his hands, that he had read it and that when he read about our Saviour's death, about his prayer for his enemies, he became convinced that he must be the true "Avatar." He said he would like to visit us in Nynee Tal and become acquainted with our manner of worship. We mention this case merely to show that the leaven of the Gospel is evidently working in the minds of many in different places that we know but little of.

We have twelve schools located and having an attendance as mentioned below:—

The Schools in Nynee Tal, one for boys and another for girls, were commenced with the Mission in 1858. The attendance in the former, up to about four years since, ranged from forty to fifty during the hot season and it was generally closed during the cold season. Since that time the attendance has risen to more than one hundred, during the hot season, and during the past cold weather it was kept open and had an attendance of between fifty and sixty. The Nynee Tal and Huldwanee Schools are conducted as one. The larger proportion of the pupils are learning English while all the other schools are purely vernacular (Hindee). The school at Kotah in the Bhabur is kept up steadily during the year and is one of the best vernacular schools I have seen in the country. Three others are held in the hills during the hot and in the Bhabur during the cold weather; the remaining are only held for about four months in the cold season, in the Bhabur. In some places the people seem to appreciate the advantages of elementary education without reference to Government situations in one form or another. The school at Chaugulliya has the largest attendance of any of our purely vernacular schools; but the boys

remain but a comparatively short time in school. As soon as they learn the simple rules of arithmetic and are able to read and write they are removed, as their parents have no wish to fit their sons for situations, and to us this seems a most gratifying indication. If we can get the people to desire even a limited education, for the benefit it gives in their own position, we feel that a great point is gained, and a healthy advance is being made.

The schools at Chaugulliya, Motee Huldoo, Dewal Chaur, Peepulpokra and Chaubaisa in the hills have all been opened within the last four years. The others have been much longer in existence.

Nynee Tal and Huldwanee	*Average monthly attendance.*	*Daily ditto.*
Anglo-vernacular...	120	90
Kaladoongee ...	30	22
Kotah ...	45	34
Ramnugur ...	25	18
Bail Parao ...	27	18
Peepul Pokra ...	28	20
Motee Haldoo ...	20	12
Bheem Tal & Golahar in the Bhabur	35	26
Ramghur & Dewalchaur ditto.	40	30
Chauguliya & Chaubiasa ditto.	47	36
	417	306

The medical part of our work has considerably increased upon our hands during the past year. Nearly four years ago the dispensaries at Huldwanee, Kaladoongee and Ramnugur were placed under my charge. For a year and a half past, I have also had charge of the dispensary at Kashipore and some attention has been given to a small dispensary at Ruderpore and an other at Sitargunge in the Terai. Recently a mission dispensary has been opened at Dwarahath about 12 miles to the west of Raneekhet. This place naturally falls within the boundaries of the Raneekhet mission but as it seemed a good locality for a branch dispensary of

the kind I wished to open, it was very cordially given to me for this purpose by the committees of the London Missionary Society at Raneekhet and Almorah. The dispensary building was erected from mission funds at a cost of rupees 800. I am much indebted to Col. J. Fisher, who kindly supervised the building and brought it to a successful completion. I have not seen so convenient, pleasant and well furnished a dispensary elsewhere in the hills. The population of the district is large and I have no doubt it will be of great use to the people.

It was opened 1st April last, during the month 327 patients received treatment.

Another dispensary is just being opened at Bheem Tal. The building was erected by the Commissioner. I supply the Native Doctor.

During the year I have had charge of the following dispensaries in which the number of patients treated, and surgical operations performed are as noted below.

	Out-door Patients.	*In-door Patients.*
Nynee Tal Mission Hospital open from April to *December* ...	1,785	26
Kashipore Dispensary,	3,263	144
Huldwanee do.	3,764	52
Kaladoongee do.	3,775	54
Ramnugur do.	4,265	65
Ruderpore do.	2,000	
Sitargunge do.	1,800	
Total...	20,652	Total 341

The numbers stated in connection with the two last dispensaries are not known to be exact, but they are supposed to have been fully as many as the above.

Some thousands of patients have been treated by the

members of the medical class and myself in the villages not included in the above. There have been 21 capital surgical operations performed, and 411 minor ones.

We had under training from the middle of April to the end of October, a class of seven females and five males; at the end of the season five of the former and three of the latter were passed as Native Doctors by a medical committee. This class was formed about four years ago through the liberality of Pundit Nund Kishore at that time, Deputy Collector of this province. For the support of the class he became personally responsible for Rs. 1,500 and up to the time of his death in January last, he continued to take great interest in its progress. He was a man of advanced views and I think I may, say deep religious feeling; and although he had not openly professed faith in CHRIST, I can but hope that he sincerely trusted in HIM.

I should add that between four and five hundred rupees were subscribed by native gentlemen in Kumaon and Moradabad which were placed to Nund Kishore's credit, the balance of the rupees 1,500 he paid himself.

I also received a grant-in-aid from Government of rupees 400, for the building used for the purposes of the Medical school, and for the Hospital attached about rupees 700 were raised mostly among Native gentlemen of this province.

A building has been erected worth at least rupees 2,000. The school has gone on through three seasons and has entered upon the fourth.

At present we have a class of 13; 9 young men and 4 young women.

Nine young women and four young men have passed their examination and gone out as Doctors, one of the women and one young man have died, all the others are employed as Mission Agents in Rohilcund and Kumaon. It is too soon to be able to say much of results. They are just

beginning to use the knowledge they have acquired. During the past cold weather four of the women have reported to me in part and they claim to have treated for general diseases of women and children 424 patients, 15 cases of parturition, set 3 broken bones, two humeris, one claviole.

Arrangements have been made so that at the end of the year we shall be able to show the number of patients they have treated and with what success.

The certificate given by the examining committee was prepared by Doctor Stewart Clark, at the time Inspector General of Hospitals of these Provinces, and is as follows:—

"We the undersigned have at the request of the Revd. Dr. Humphrey, examined * * * in Anatomy, Midwifery, Pharmacy, Practice in medicine and the management of minor surgical cases, including the more common kinds of fractures and dislocations, and we consider her qualified to practice as a midwife and also to undertake the treatment of all ordinary diseases. She answered the different questions put to her with remarkable quickness and precision, and in our opinion she has acquired a practical knowledge of medicine and surgery, quite equal to the generality of locally entertained Native Doctors."

Dr. Clark, just after the examination, sent a reward to one of the women and wrote as follows:—

"We were much pleased with our visit to your medical school, the progress your pupils have made, does you the greatest credit and I am sure they will remember your care and kindness as long as they live."

To educate native women and make good doctors of them is a very difficult undertaking; it requires perhaps more strength of character, perseverance and vigor, than they generally possess to insure success in so laborious and responsible a calling. After going through a course of instruction great care, encouragement and careful supervision are necessary to get them on.

Whoever undertakes this work, should expect formidable difficulties and but slow progress. In every class that may be formed a few will succeed, but more will fail. Still, this need not deter any from making efforts in this direction. If two out of five that we educate become skilful in practice, and prosecute their calling with vigor and a proper spirit, it will, I believe, amply repay all our toil and expense.

There is a real demand for female doctors in this country, not merely midwives, but women of intelligence that can go into the zenanas and treat any ordinary disease. After all, I am inclined to think, that the women we educate will do about as well as the men, all things being equal. In the general care of the sick they will do better as they are more patient and attentive; and we all know that in very many cases good nursing is worth more than all the drugs of the Pharmacopeia.

I think young men and women educated in medicine and inspired with the love of our blessed SAVIOUR will certainly be useful as evangelistic agents. This is the end we have in view in their education; we teach them to relieve physical suffering, that they may thereby gain access to the hearts of the people and so win them to CHRIST.

I sincerely hope the number of these classes may be multiplied through the country. It is a movement in the right direction and is destined to become popular among the people; but time, money and hard work will be required to bring it about. There has seemed to me to be a disposition to demand too much in the way of immediate results. The patience and faith required in other enterprises which are undertaken in this country for the benefit of the people and the spread of the Gospel, will be needed in this as well.

Our thanks are due to Government for a grant-in-aid to our schools of Rs. 100 per mensem; to the Municipal Committee of Nynee Tal for liberal grants to the School, Hospi-

tal and Medical Class ; and also to the many friends who have so liberally aided us.

With regard to girls schools and other work among the women, Mrs. Humphrey reports as follows :—

The objections of Hindustáni gentlemen to female education, seem to be greater and more difficult to overcome in the hills than in the plains. While women and girls of all classes, by scores, in the cities below, are learning to read and consequently to *think* the educated native gentlemen of Kumaon still persist in withholding the blessings of education from the female part of the population.

True, in a few cases gentlemen have had their wives taught to read, but until this course becomes general, and schools shall be opened, the progress made will be very slight.

The first girls' school in Nynee Tal, was opened by the ladies of our Mission in June 1858, and was kept up throughout that season.

It was composed of about twenty girls and women, the children and wives of servants in the employ of English families. Of course when the autumnal exodus took place, the school was broken up.

In 1862, a school of thirty girls and women was gathered by Mrs. Thoburn. They were nearly all the children and wives of low caste people, and all received a few pice weekly for their attendance. This school also closed with the season, but has been re-opened several seasons since, but owing to difficulty in getting the same scholars continuously the results have not been very satisfactory. One girl taught in the school was finally allowed by her parents to become a Christian and to marry a Christian colporteur.

Owing to the opening of the Medical Class in 1869, this school was discontinued, but every cold season for the last three years, there has been a school for girls in Huldwanee. The attendance has varied from twelve to twenty six, the

scholars each receiving a pice a day for attendance. Several fine girls have learned to read and knit very well in this school.

During the cold seasons of 1869-70 and 1870-71 there were about fifteen women taught regularly in Ramnuggur and from six to ten in Kaladoongee.

Some very good families in these places were visited regularly by a christian teacher and occasianally by the Missionary's wife.

In the summer of 1870, a reliable woman—a member of the medical class, lived in a good locality in the Nynee Tal bazaar. She readily found access to good families both as a doctor and a teacher. Six high caste women who lived near her, were taught regularly through the season and a school of twenty Hindoo girls was gathered. After a few weeks, however, the girls said their parents would not allow them to attend any longer as some native gentleman had told them they ought not to allow it, so the school came to an untimely end. An effort has been made this season to commence girls' schools in both the upper and lower bazaars and it is probable something may be accomplished before the season is over.

In reviewing the work of the past year, were we to judge of the progress made by the number of baptisms reported, we could not claim to have ground for much encouragement. Nothing however, could be more fallacious, than to take these visible results in one given direction as our data in making up our judgment in this matter. To prevent us from falling into this error OUR SAVIOUR himself said of the kingdom of GOD, "It is like leaven which a woman hid in three measures of meal till the whole is leavened." The leaven is hidden for a time; a superficial observer would say of the mass, there is nothing, there but the meal, while the leaven was working silently and unobserved, but certainly and powerfully nevertheless, until at length it

bursts forth upon the surface having leavened the whole mass. I am certain this unseen leavening power of the Gospel is at work beneath the surface of society in this province. Kumaon is not to-day what it would have been without its Missions. The way is being prepared for rapid developments and great changes which will one day rebuke our lack of faith.

CHRIST's last command was—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This is the work of Christ's Church and it is to be done; while it is GOD's to give results in HIS own way and time. And will HE not bring it to pass? has HE not said "Thou art my Son this day have I begotten thee? Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession?" Is it not also said of the Son, "He shall see of the travail of his soul, and shall be satisfied."? Here then is our hope, in GOD. How weak and helpless we are without Him in this mighty contest between light and darkness, life and death. The end of it all is not doubtful, thank GOD! Heathenism and the devil must go down while CHRIST's Kingdom will be so firmly established even here "where Satan's seat is," that "the gates of hell shall not prevail against it."

VI.—REVIEW OF THE GURHWAL MISSION.

The Gurhwal Mission has its central station at the village of Paori, near the western boundary of British Gurhwal. It is upon the main road that connects Almorah and Mussoorie, and is almost midway between the plains and the Snowy Range. It is the central point of a region of Hill territory containing

more than half a million inhabitants, among whom no other Missionaries labor. The Assistant Commissioner of the District has his headquarters here, but he seldom remains at home for any length of time, and other Europeans are rarely seen. In this isolated position the Missionary is necessarily brought into close contact with the Natives, and his time is wholly devoted to them. Near by is the great pilgrim's road along which thousands pass every season on their journey to the shrines of Kedárnáth and Badrínáth. All things considered, Paori is, perhaps, the best situation for a central mission station that could be found in the large mountain tract lying between Kumaon and Mussoorie.

In December, 1865, Col. H. Ramsay, C. B., sent a communication to the Conference of the Methodist Episcopal Mission, then in session in Lucknow, asking that Gurhwal might be occupied by that Mission, and offering most liberal aid in case the Mission should be established. His proposal was accepted, and the Rev. J. M. Thoburn, then on furlough, was appointed to take charge of the Mission. Early in the following hot season, Mr. Thoburn having been detained in America, the Rev. H. Mansell went to Paori, and during the summer months did some valuable preliminary work in that place. Mr. Thoburn arrived early in 1866, and remained two years in charge of the work.

After carefully surveying the field it was determined to open a boarding school at the village of Chopra, near Paori. Srínagar, the only town in the province large enough to support a good school, is in an unhealthy locality, and its associations are not favorable for missionary work. The people of the province live in small villages, scattered over the mountains, and there seemed no practical way of getting the boys together so as to give them the advantages of a good school, except by organizing a boarding school, and the neighborhood of Paori was considered the best place for this purpose. The school had a small beginning during 1866,

but did not fairly open till April of the following year. In such a remote place there were naturally many difficulties to encounter, but the plan of collecting boys from the province in a central school proved successful, and the school may now be considered as permanently established.

During the hot season of 1866 the Inspector of Schools for Kumaon and Gurhwal, Major E. Smyth, a gentleman to whom the Mission is indebted for much assistance, kindly proposed to make over the Government school at Srínagar to the Mission. The school was in an efficient condition, and the transfer added much to the position of the Mission in the province. Branch schools were also opened at three different points during this and the following year. Two girls' schools had been established by Major Smyth at Srínagar, in 1865, and these were also transferred to the Mission. Another girls' school was opened at Chopra, which in connection with the Orphanage is now in a flourishing condition.

It was Col. Ramsay's wish at the time that he asked for a Missionary for Gurhwal, that a thorough system of evangelistic work should be pursued in the province. This has not yet been done so satisfactorily as was intended, but many tours have been made, and books and tracts have been widely distributed. Immediately on his arrival in Gurhwal, Mr. Thoburn made a journey among the pilgrims to Kedárnáth and Badrínáth, but his observations did not lead him to think very favorably of this kind of work. Many of the pilgrims are interesting people, and work among them cannot be wholly fruitless, but they move so rapidly on their journeys, and are so impatient to get forward, that it is impossible to keep any one long enough as a listener to make any very profound impression. In subsequent years these people have not been wholly neglected, but no extensive plan has yet been carried out, as was at first contemplated, for work among them.

At the beginning of 1868, Mr. Thoburn was transferred to Moradabad, and Mr. Mansell, whose previous residence at Paorí had prepared him for the place, was appointed as his successor. He remained three years in charge of the Mission, during which time the schools and other work of the Mission were carried on in the usual way, and with encouraging success. During 1871 a large building was erected at Chopra at a cost of Rs. 10,000, one half of which was furnished by Government. It was opened during the past season by the Commissioner of Kumaon and Gurhwal, a very large concourse of Natives being present. The occasion was one of much interest, and it is believed that an excellent impression was made upon all who were present. Mr. Mansell also opened two additional branch schools, and made several itinerating tours.

The present missionary was appointed to Paori three years ago, and has been in charge of the Mission during the past two years. All the former work has been maintained, and in nearly all respects it has shown a satisfactory advancement. The Boarding School at Chopra has been under the management of Mr. S. Dease, and has steadily improved throughout the past year. Unprecedented sickness in the vicinity has made the attendance less than it would otherwise have been; still, there are now enrolled eighty-five scholars, two of whom have passed the Roorkee examination, and four wish to be examined preliminary to admission at the Agra Medical College, (to prepare for native Doctors.) It is hoped that the number of successful candidates for these two departments may increase from year to year. The Srínagar schools are thought to be doing well. As far as the English department of the Anglo-Vernacular school is concerned, it is thought best to aim at making it merely a good middle class school requiring the more advanced scholars to complete their studies at Chopra. An effort is being made to make the school

more efficient in Hindí, and to meet a local demand, a Sanskrit department has been added.

Mrs. Wilson has three Girls' schools in Srínagar with an attendance of near fifty scholars. Mr. Dease usually examines the Srínagar schools monthly, and visits the village schools as often as practicable. The total number of scholars reported in Mission schools during the last month is 414.

Since the work began in Gurhwal, there have been admitted into this Institution 35 children, of whom 20 were boys and 15 girls. Of the latter, one has married, four have died, and ten are still in the Orphanage. Of the boys, two have died, one, a plains boy, has been transferred to the Shahjehanpore Orphanage, four have left, well prepared to take care of themselves as masons, ḳhidmatgár and sáís, four have run away or gone back to their friends, while nine are still in the Institution. Mrs. Wilson, who has special charge of the girls, usually has some of them with her several hours daily to teach them knitting, &c. She has had the misfortune to lose Rebecca, her matron, who died early in the year. Suitable buildings for the girls have been much needed but this want will now be supplied as the ladies of America have made a liberal grant for this purpose.

Much difficulty has been experienced in trying to prosecute evangelistic work in Gurhwal. Preaching has been carried on constantly at Paorí, Srínagar, and the surrounding villages, but the difficulties of travel are such that less work of this kind can be done than on the plains. From the first it has been felt that our hope of success must depend, humanly speaking, upon the Native preachers raised up by us. We have hoped that the Chopra school might furnish many young men for this work, and our hope is still strong that it may yet become, in some measure, a "school of the prophets." A missionary is needed for this department of the work. Even though unable to do very much direct work himself, he could direct the Native helpers now in the field, and do

much towards leading others into the same noble calling. There is every reason to believe that Gurhwal will prove a fruitful field when once the workmen are fairly ready to thrust in the sickle. The people are Hindoos, but not very amenable to Hindoo rites, or very orthodox in the Hindoo faith. The majority worship local deites, and are not unlike some of the tribes among whom Christianity is making its most marked progress. Many signs are apparent which indicate a preparation among the people for religious change, and it is believed that not a few of the most intelligent young men in the province are bound to Hindooism by social ties alone.

Since the Mission was founded eighty six persons have been baptized. These have chiefly been from the lower castes. Of these ten have died, four relapsed to heathenism, sixteen have removed, twelve are doubtful or their condition unknown, while forty four make part of our little Christian community. We hope for better success at an early day, but thus far do not see any special indication sufficiently striking to justify a reference to it.

VII.—REVIEW OF THE RANEE KHET MISSION.

In accordance with instructions from the London Missionary Society, and in pursuance of their plan to have a second permanent Missionary in the Province of Kumaon, Mrs. Kennedy and myself took up our abode in Ranee Khet at the end of April 1869.

The central position of Ranee Khet was the chief reason for its being selected as the seat of a new Mission. It is on the western side of the Pergunnah of Barah Mandal, next to Palee by far the most populous Pergunnah of the Province, and it is close to Phulda Kote, which has also a large popula-

tion. Ranee Khet itself till a very recent period has been a mere mountain tract, covered with forest over which the villagers in the neighborhood have grazed their cattle for a part of the year, but the surrounding hill-sides and valleys have many inhabitants, and present an important sphere for Missionary effort.

The prospective importance of Ranee Khet was another reason for the selection. Government has chosen it for the location of a large body of European soldiers, and in their neighborhood a Native town is sure to rise. Apart from the European soldiery and their Native following, there is every likelihood of Ranee Khet growing rapidly. By the new cart road to Ramnuggar which is to be the Terminus of the Rohilkund Railway, it is brought into close connexion with the Plains. In the prospect of its becoming a great mart of commerce more than 400 sites have been taken by Natives, and these must be built on within the next two years. When the Native town is erected it will be one of the most populous places in the Province.

I wish to state as briefly as I can the facts connected with the Mission.

I was sent to Ranee Khet for the special purpose of prosecuting Evangelistic work, and I have striven to keep this object continually before my mind. Opportunities for carrying on such work at the station itself have not been so good as I had anticipated. I knew that the Public Works would attract a great crowd of artisans and laborers, and I hoped to have much intercourse with them, but I did not take sufficiently into account the fact that they would be engaged all day, and would be too eager after their toil to prepare and eat their food to give much heed to what I had to say. At the Banias' shops, where crowds are found towards the close of the day, amidst the noise of buyers and sellers, it is well nigh impossible to secure attention, as I have learned after repeated attempts. The laboring population too is

most shifting, numbers coming and going continually. Every now and then I have had good opportunities of speaking to individuals and little companies, to whom I have endeavoured to make known the Savior in the simplest terms and with the simplest illustrations I could command. With some of the Banias and petty-shopkeepers I have frequently had earnest talk.

To evangelistic work in the Province a good deal of attention has been given. I have made many visits to the hillsides and valleys round Ranee Khet. On these occasions I have taken my little tent with me, have pitched it near a central village, and have not left, till I had visited all the villages within a radius of two or three miles. I have been generally well received, and have had very interesting and valuable opportunities of telling the people of the Great Redeemer. I have made a few tours to a greater distance. On one occasion accompanied by Dr. Mather, I went to Lahoo Ghat and Petorah Gurh in the east of the Province. I have been thrice at the great Mela held annually at Bageswur. I spent nearly three months of the winter of 1870-71 in the Bhaber, going from place to place, preaching and conversing wherever an opportunity was presented. As the hill-people go down in thousands in the winter, a missionary can not be better employed than in following them, and holding intercourse with them, in the prosecution of his great design. My experience on this tour was such that I am very desirous, if circumstances permit, to spend a considerable part of every winter in the Bhabir.

I cannot enter into details regarding this evangelistic work. The people, as we all know, are very ignorant, superstitious, and worldly. They are bound hand and foot by their social customs, and are very averse to change. They urgently need the Gospel, but they do not feel their need, and have no drawing towards the truth, which alone can elevate and save them. Mere preaching—the delivering of a

harangue—is I believe of very little use, as it goes over their heads, but I attach much value to sitting down among them, conversing with them in a familiar and friendly way, and aiming by illustrations which they can understand to give them a glimpse of that glorious gospel, which every one who knows it deems of inestimable worth. Fruit may not speedily appear, but something is done towards breaking up the fallow ground, and throwing in the good seed of the word. May that seed spring up in many a heart to life eternal!

Since the commencement of the Ranee Khet Mission a good deal of attention has been given to Village schools. We have at present seven schools, with an average attendance of about 180 boys. Of these schools one is at Ranee Khet, and the rest are in villages, with one exception, within ten miles of the station. For three schools, stone houses have been erected, and the others are taught in sheds. The Native residents of Ranee Khet have subscribed 500 Rs. for the erection of a school-house, and hope to raise 1000 Rs. before the end of the year. The Goverment has most kindly promised to help, and it is hoped that a school-house worthy of the station will be soon erected. Hitherto the Bunias have not had their families with them, as they have had no accommodation for them, but when they get their new houses erected we may hope to have a large number of boys of the class most likely to avail themselves of educational advantages.

We endeavour to give to the boys who attend, a plain useful education adapted to their position. In all the schools, Christian books are read, and on the occasion of a visit Christian instruction is imparted. The boys who have attended some time have acquired a considerable acquaintance with the leading facts and truths of Scripture. With the progress which a few have made, we have been agreeably surprised.

All the teachers come to Ranee Khet once a fortnight to give an account of their school, and to receive instruction.

The difficulties in the way of conducting these schools are great. The people as a whole are utterly uneducated, and attach very little value to the education of their children; the pay at the Public Works of Ranee Khet is far more attractive than the instruction we impart. The attendance is very irregular, and many stop too short a time to receive any benefit. We are not however discouraged. The importance of the work ought to stimulate us to persevering effort. Those who remain with us a considerable time acquire an education, which cannot fail to be a life-long benefit. We get a number of young persons under an influence at a very impressible age. We have many opportunities of directing their attention to the highest subjects, and through them we get into friendly relation with their parents.

From the commencement of my residence at Ranee Khet I have conducted worship on the Lord's Day with the European residents. During most of the time English soldiers have been at the place, I have been the only Christian Minister, and I have felt it my duty to hold services with all the Protestants, these services being conducted in the modes peculiar to their respective Churches. I have had much pleasure in this work among my own countrymen, but I am thankful to be relieved of a great part of it by the arrival of a chaplain of the Church of England, who has been sent to minister to the members of his own Communion. I now preach once every Lord's Day to the Presbyterians, and to those who prefer Non-Liturgical forms of worship. This amount of English work is rather a refreshment to my own mind than a hindrance to Missionary engagements.

The Union Church of Ranee Khet was opened for Public Worship in October 1871, the foundation-stone having been laid in November of the preceding year. Three services are held in it every Sunday, two for Episcopalians, and

the third for Presbyterians. It seats comfortably 150, and has often had a much larger congregation within its walls. The entire expense, including an extensive repair of the embankments, which had given way before the rains, will be about 6000 Rs.

In conclusion, I would say that the preliminary work involved in setting up a new Mission at a new station has taken up much of my time and thought, and has greatly interfered with the prosecution of my missionary work. This preliminary work is now well advanced. When Church, School, and Mission-houses are ready, I hope to have much more leisure than I have had for the prosecution of my proper work on which my heart is set. I am sure I have the good wishes, the sympathy, and the prayers, of the friends of Christian Missions in the Province that the Ranee Khet Mission may prosper, and may prove a great blessing to the people among whom it is established.

VIII—CONCLUSION.

A review of Missionary operations like the above can hardly be regarded as complete, which does not make some reference to their general results, so far as they are known. It is true, the Christian duty resting on the church to "preach the Gospel to every creature" remains unaffected by this view of the subject. It is also true that as the spiritual results most denied can only be produced by a divine influence, "which bloweth where it listeth," the church is in an important sense not responsible for them, but only for the use of the appointed means. And it is further true that these results are of a secret nature which cannot be tabulated,

because they cannot be accurately known. They may not exist where they seem to do so, and they may exist where they do not appear. Still it is a law of the kingdom that true, honest work will sooner or later be followed by results, and it is right to endeavour as far as possiblo to judge of one by the other.

The question arises by what standard are results to be estimated? There are some who take the number of reported baptisms as the correct standard. But it would probably be difficult to take a more unsafe criterion than this. This is a principle now generally admitted in words when distinctly stated, but too often forgotten in forming an opinion of the results of mission work in India. It is assumed that there is an analogy between the era, the work and the powers of the Apostles, and those of Missionaries in India in the present day, which a more correct knowledge of the facts would show does not exist. The long providential preparation of the gentile world for the advent of our Lord and his apostles, which constituted "the fulness of the time," the nearness both of time and place in which the great facts of the Gospel occurred and were known and testified by eye-witnesses, the special superhuman endowments of the heralds of these facts, the extraordinary outpouring of the Holy Spirit which distinguished that from all others and constituted it the turning point in the world's history, all these are forgotten and imperfectly realized, and then the results of them which were equally extraordinary, are forced into invidious contrast, with circumstances which bear no analogy to them, but are altogether ordinary in their character.

The preceding reviews of the different missions in this province will have convinced every impartial reader, that the work hitherto, has been, and still is very much of a preparatory character. It is little more than 20 years since the work began. The nature of the difficulties to be overcome has been here and there slightly referred to. Those only

who are acquainted with the native character, the native beliefs and native society, can duly estimate what these are. A few statements also have been made of the general visible progress achieved in overcoming them. To give further means of judging, a tabular statement is annexed which presents the numerical facts in one view. All these different elements should be taken into consideration by any one who wishes to form a correct opinion upon the subject. It may be added as a fact of some significance, which, however, will probably be estimated differently according to the feeling with which the whole subject is considered, that those personally engaged in the work and therefore most qualified and most deeply interested to know its real character, are by no means discouraged with the results thus far achieved, though deeply sensible that without a larger missionary staff the evangelization of the province must be long delayed.

It will be seen that the tabular statement includes an item too often omitted in such statements though necessary to their completeness, as without it the true state of the case cannot be known; it is the population to be acted on in connection with the strength of the mission staff and the period during which work has been carried on. It should be mentioned that since the map and tabular statement were prepared and sent to press the results of the Census of the last year have been ascertained and it is found that the population of the province is 706,784 instead of 634,532 as given in the statement. It would only need that similar items should be given for the whole of India, and placed in comparison with the same items from other fields of mission labor, to show that though in comparison with them India has been thought to yield inadequate results for the labor bestowed, in point of fact this is not the case at all. The following table will place the matter in its true light in regard to this province and will justify the desire naturally felt by many in India, that there should be a complete,

though gradual, re-adjustment of the foreign missionary staff, and that in justice to themselves the entire facts of the case should be made publicly known,—

	Population,	*Missionaries,*	*Period.*
South Africa,	496,381	35	70 years.
South Seas,	70,000	28	75
Kumaon,	706,794	4	22

The above items for South Africa and the South Seas are taken from authorized published statements of the London Missionary Society In all three countries the period of work has been reckoned from the beginning of it in each. Thus in Kumaon one station has been occupied only three years, another six and another fourteen, while the period allowed in the statement is 22 years. In the South Seas the entire population is said to be Christian, and still 28 Foreign Missionaries are continued among them. Contrast with this four missonaries among 700,000 prejudiced and uninstructed Hindoos, and the disadvantage on the side of India will be apparent. The general statistics of Indian Missions, if the item of population were given, would no doubt furnish similar results and should be taken into account in estimating the fruits of Mission work in this country in comparison with others.

But whatever backwardness there may seem to be in the Church at home in fulfilling its duty to India, the Missionary is happy in knowing that Providence, which means his glorified Master, is on his side; and that there can be no just cause for disquietude. For inscrutable, but good reasons, He permits the requisite assistance to be delayed. It may be that the people are as yet no more ready to receive, than the church is to give it, and it is undoubtedly true that no one of us adequately appreciates the magnitude and grandeur of the work to be done. Better therefore than mutual complainings will be the earnest endeavour of each

in his own sphere to do what can be done in the circumstances, being "steadfast, immoveable, always abounding in the work of the Lord," looking for a blessing humbly and trustfully to Him, who will not suffer any faithful servant, "to labor in vain in Him."

A careful consideration of the above report taken together with the map, population, &c., will, it is believed, show that the places occupied as the centres of mission work, have been wisely selected. There remain two or three other points in the province, which in order to bring it properly under missionary influence, ought to be occupied each by a foreign missionary, English or American, sent by either or both of the Societies in possession of the field. They are as follows:—

1.—Petorah, in the Shor pergunnah commanding the eastern part of Kumaon with a population of 92,736. As reported above, three Mission Schools have been commenced in that district, with a registered attendance of 280 boys. As far as possible, oversight is taken of them from Almorah. But it is impossible with the numerous duties and claims of that station with only one Missionary, and at a distance of five days' journey, to do this properly. There is a bungalow there, that might be at once occupied by a Missionary, and every requisite convenience is at hand. The field is a most inviting one, and it is deplorable that it should remain unoccupied.

The district of Gurhwál with a population of 250,000 and only one Missionary, stands urgently in need of help, and there is a place in it which might be advantageously taken up at once, *viz*:—

2.—Lohbá in the Chándpúr pergunnah which alone has a population of 24,000, and borders on Palee with 94,000. It is on the high road for pilgrims to and from Kumaon, and the shrines in the snow, is in the neighborhood of several tea plantations and has every attraction of climate, &c, for

a European settler. It was chosen by a former Commissioner of the province, as his favourite country residence.

In the northern parts of each district, there are places that would serve admirably, as temporary residences for missionaries during certain seasons of the year, for work among the people, though from the scattered condition and comparative scarceness of the settled population, permanent residence might not be desirable.

3.—Pokree in pegunnah Nagpore, Gurhwal, which has a population of 29,133, is situated midway between Kadir and Kidarnath near to Josimath, Ookeynath and other places, where pilgrims visiting the shrines halt in large numbers.

4.—Milum in pergunnah Juhái, Kumaon, is a large Bhootea settlement, where the families of that migratory tribe live half the year, and which might be made the basis of operations on Thibet as yet untouched by Christian effort. The Bhooteas are a hybrid race, half Buddhist and half Hindoo, with a dialect of their own, but active, enterprising and intelligent. In the cold season they visit Bageswar, Almorah, and other places for purposes of merchandize, but as yet no systematic effort has been made for their benefit, though some of them have subscribed to the new school building in Almorah, and others to the Leper Asylum. If Missionaries were appointed to the two latter places the time not spent there might with great advantage be occupied in itinerating in other parts of the Province.

May the great Head of the Church fill the hearts of His people with compassion towards the benighted dwellers in these dark places of the earth, and also inspire them with the desire and purpose to supply the requisite help without delay!

THE

SECOND REPORT

OF THE

United General Committee

OF THE

KUMAON MISSION

COMPREHENDING THE

Almorah, Nynee Tal, Paori, Ranee Khet, Eastern Kumaon, and Palee Missions

OF THE

LONDON MISSIONARY

AND

AMERICAN METHODIST EPISCOPAL SOCIETIES,

FOR THE YEARS 1873 AND 1874.

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1875.

Committee of the Kumaon Mission.

President,—GENL. HON'BLE H. RAMSAY, C.B.
Secy. and Treasurer.—REV. T. S. JOHNSON, M.D.

ALMORAH MISSION, L. M. S.

Commenced 1850.

HON'BLE H. RAMSAY,..... H. G. BATTEN, ESQ.
J. O'B. BECKETT, ESQ. ..... MR. HARRIS,
DR. WATSON, ... J. H. BUDDEN, *Secy.*

NYNEE TAL MISSION, A. M. E. S.

Commenced 1857.

HON'BLE H. RAMSAY, C.B. ..... CAPTAIN LEE SMITH,
R. SIMSON, ESQ. ..... C. W. CORBETT, ESQ.
C. E. CHAPMAN, ESQ. ..... S. E. MARSTON, ESQ.
CAPTN. BARRON, ... R. B. SMART, ESQ.
MR. J. FRASER, ... REV. C. W. JUDD, *Secy.*

PAORI MISSION, A. M. E. S.

Commenced 1866.

CAPTN. C. GARSTIN, ... R. QUIN, ESQ.
REV. J. H. GILL, *Secretary.*

RANEE KHET MISSION, L. M. S.

Commenced 1869.

COL. CHAMBERLAIN,..... ROBT. TROUP, ESQ.
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REV. JAMES KENNEDY, M. A., *Secy.*

EASTERN KUMAON MISSION, A. M. E. S.

Commenced 1874.

REV. RICHARDSON GRAY, M.D..... MUNSHI JOHN BARKER.

PALEE MISSION, A. M. E. S.

to be supplied in 1875.

INTRODUCTION.

By J. H. Budden.

The last report,—which was also the first,—of the united Committee of the Kumaon Mission, was printed in the end of 1872, and contained a descriptive sketch of the province with a map, an account of the origin and constitution of the Committee, and a report of the first annual meeting held at Nynee Tal. Then there followed reviews of the different missions from the commencement of each, with a few concluding remarks and a tabular statement of statistics. The object of the present report is to place on record what has been done in all the missions during the years 1873 and 1874.

The conference of the American Methodist Episcopal Church held at Bareilly in January 1873 decided to constitute the province of Kumaon and Gurhwal a missionary district of the Society, and to appoint Rev. T. S. Johnson, M.D., Presiding Elder. Since then he has discharged the duties of that office, and now furnishes a report of what he has done, which will be found in the following pages.

At the following conference of the same Mission held at Lucknow in January 1874, Rev. Richardson Gray, M.D., was appointed to commence a mission in Eastern Kumaon, and it was decided that a new mission should be opened in or near the Palee district between Paori and Ranee Khet. As yet no foreign missionary has been appointed to this work, but a Native Christian will probably be settled there in the course of this year. The schools commenced in Eastern Kumaon by the Almorah Mission, and the catechist and his family in charge of them, have been transferred to the American brethren

and during the year Dr. Gray has commenced medical work also in that district. His account of what he has done is embodied in this report. Thus it will be seen that two of the most important districts mentioned in the last report as eligible for mission stations have been taken up by the American Methodist Episcopal Society.

Annual Meetings of the General Committee were held in Nynee Tal both in 1873 and 1874. On both occasions subjects of interest and importance were discussed in Committee, sermons preached both in English and Hindustanee to large congregations, and public meetings numerously attended were held in the Methodist Church and addressed by several valued friends both lay and clerical. It will serve to convey a general idea of the tone of these meetings and of the principles on which the work is carried on, to give an extract from the report of the last of them held in Nynee Tal, contained in the *Lucknow Witness* for October 23rd and 30th, 1874.

THE KUMAON MISSION COMMITTEE.

THE third annual meeting of this body was held in Nynee Tal September 25th-27th. As already known to many readers of the WITNESS, this Association represents both America and England.

On the morning of the 25th, a business meeting was held in which there was a good representation of lay members as well as the missionaries from Almorah, Ranee Khet, Nynee Tal, Eastern Kumaon, and Paori in Gurhwal. General Ramsay, C.B., occupied the chair. It was resolved to print this year a bi-annual report showing the state of the Mission work in the province. The matter of debt among Native Christians was discussed and it was resolved not to employ persons in debt, and that those now embarrassed should be urged in every way to get out of debt at once, and that no Christian in Mission employ should be considered qualified for promotion as long as he is a debtor.

A committee was appointed to investigate the feasibility of, and to devise means for establishing, a Christian newspaper in the hills to be printed in Hindee. There are several Christian papers in the North-Western Provinces, but none printed in Hindee. This might also necessitate the purchase of a press. A discussion also took place concerning the propriety of having a portion of the Scriptures translated into some of the Paharee dialects. A proposition to have the Gospel of Matthew, already partly translated, completed and printed for circulation in Gurhwal met with favor. It was stated that the dialect used in the vicinity of Paori was understood and spoken by about 200,000 people.

A Missionary prayer-meeting, conducted by Rev. C. W. Judd of Nynee Tal, was largely attended and a good influence rested on all present.

On Saturday morning a Hindustanee meeting was held chiefly composed of the pupils and friends of the Nynee Tal Mission School, together with several of the respectable native residents of the settlement. Addresses were delivered by General Ramsay, Rev. J. Kennedy of Ranee Khet, and Rev. S. Knowles of Shahjehanpore. A valuable gold medal was presented to Sree Krishn, the first boy in the school, by Nawab Asgur Ali Khan of Rampore.

At 4-30 P.M. a large audience assembled for the English Missionary meeting which was held in the Methodist Episcopal Church. General Ramsay presided. The meeting was opened by singing, "Watchman tell us of the morning," and prayer. After which the audience was favored with an address from the chairman as follows :—

ADDRESS OF GENERAL RAMSAY.

"Although I have little of interest to notice, I am happy to say the work of the Mission in the Province has gone on steadily and quietly throughout the year. Since we last met here about a year ago, Dr. Humphrey has been compelled to leave this country for a time if not for ever, and you who were acquainted with him can appreciate the loss we have sustained by his leaving us. Dr. Humphrey was well known to the natives in many parts of the District, and from what I have repeatedly heard them say, I am sure his tact and judgement, his kind, gentle manner, his tender words of sympathy, and his many acts of Christian love, so endeared him to all he came in contact with, that his name will long be remembered with affection.

"At the present time we have a Mission on the Western side of the Province under Mr. Gill; there is a second on the Eastern side of the Kumaon District under Dr. Gray; there is a third at Almorah under Mr. Budden, a fourth at Ranee Khet under Mr. Kennedy, and the fifth is at Nynee Tal under Mr. Judd, who moves down to the Bhaber during the cold weather. Mr. Judd took up Mr. Humphrey's Mission work. Through the energy of our American brethren, Dr. Gray has been added to the Kumaon Mission field during the year, and Dr. Johnson hopes to see another Mission established between Almorah and Paori.

"It may appear to some not well acquainted with Kumaon that five Missions are sufficient for the Province, but in reality there is ample room for as many more. After deducting the Snowy Ranges and uninhabitable hills, there is an area of 8,000 square miles with a population of nearly a million, so that with five Missions, each would be equal to about 1,500 square miles and 200,000 souls.

"I have always thought it very unwise to estimate the success or progress of Mission work solely by the number of baptisms that may be counted, and the more I become acquainted with Mission work the more convinced I feel, that much harm may be done by too hastily admitting in the Christian brotherhood those who never were convinced of their sinfulness, so as to feel their need of a Saviour,—professors, who lose nothing but rather gain in reputation by being called Christians. It not unfrequently happens, with such cases that when the constraint of novelty wears off, they become false witnesses and bring great discredit on the Christian Church.

"No doubt it is a great encouragement to our native brethren and very cheering to the Missionary to see God's work

prospering and some evidence of this in a number of baptisms; but experience in India as well as in other parts of the world proves, that want of immediate results is no true criterion of the inefficiency of the agency employed, or that God has withheld His blessing; for God's ways are not man's ways, and He in His providence sometimes rules that one may sow while another reaps. 'A Paul may plant and an Apollos may water but God only can give the increase.' We all hold, 'His word shall not fail.' We all also hold, 'In the morning sow thy seed and in the evening withhold not thine hand.' The promise is intended to strengthen our faith, while the injunction is a sufficient guide for our duty.

"Though we may long and wish to see showers of blessing poured out on India such as we have lately heard are being poured out in Scotland and other parts of the world; though our labors may not be crowned with any immediate success, we must work on, and in God's own good time the Spirit of God will cause the good seed sown, apparently in vain, to take root and bring forth fruit. When the Holy Spirit convinces a man of his sinfulness in the sight of God, he feels that the Saviour provided by God's love is the only remedy that meets his case. Nothing short of the Divine Redeemer's blood shed for the remission of sins can heal his sin-sick soul. When a man feels this he is indifferent, as regards his own case, to what he sees in others. But when a man's heart is not so deeply touched, when the Gospel message is dealing, as it were, with the understanding, then seeing how the Christian religion affects those who profess to be Christians, has most powerful effect on those who are seeking after the truth. They naturally conclude that a good tree cannot bring forth evil fruit, and when they see the fruit is bad, they naturally suspect the tree producing is not so good as they had been taught to consider it. We cannot wonder at inexperienced inquirers reasoning in

this way. A tree is known by its fruits. Such being the case what solemn responsibility rests on us laymen! What manner of persons ought we to be as soldiers of the cross, as witnesses for Christ! If we are not prepared to be different in many respects from the world, from those who make no profession of religion, who do not pretend to be real Christians trusting in Christ and trying to live after his commandments, we cannot be faithful followers of the Saviour. For He only acknowledges as His disciples those who prefer Him and His service to the world and all its pleasures. We laymen have as important a duty to perform in the progress of Mission work as the Missionaries themselves. As a rule the people of this country think it is the profession, the duty, the work of Missionaries to preach; they learn from the Missionaries what the Gospel offers, what doctrines or principles it enjoins, and look for evidence of the truth of this in the lives of laymen, those whose professions are different from that of a Missionary, when they may correctly judge if we are true representatives of the Christian religion which the Missionaries recommend to them. It is awful to think how sad the result must often be. Although laymen may not be able to work as Missionaries do, by preaching God's message of love, every layman can and ought to, not only avoid putting a stumbling-block in the way of the messenger's work but should in his life show forth the fruits of the Spirit, so that his daily work and example may be as a faithful guide to those around him. If we laymen all did this in India as we ought, a more powerful effect would be produced on the people than by the preaching of five hundred Missionaries.

"Let each and all of us do what we can and thus strengthen the hands of those whom Christ has sent forth to proclaim His glorious message to fallen man—that Christ Jesus came into the world to save sinners, and that whosoever believeth in Him

shall be saved. And lest we become lukewarm in this solemn responsibility let us remember the warning, "God is not mocked, for whatsoever a man soweth that shall he also reap."

Dr. T. S. Johnson, the Secretary of the Committee, then read the statistics of all the stations in the province, which were as follows:—

Mission Stations, ...	6
Sub-stations, ...	4
Missionaries, ...	7
Helpers (Catechists and Preachers), ...	15
Colporteurs, ...	4
Christians Teachers (male 12, female 7), ..	19
Other Teachers	56
Church Members, ...	147
Baptised Natives, ...	271
Schools (boys 37, girls 8), ...	45
Scholars (boys 1,773, girls 101), ...	1,874
Dispensaries, ...	4
Patients treated monthly, about	1,200
Almorah Leper Asylum, Lepers, ...	102
Baptised, ...	78
Communicants, ...	31
Orphanages, 2 for girls and 2 for boys	4
Inmates (girls 25, boys 18), ...	43

These figures give a fair idea of the results of the work done in the province up to the present and show an undoubted advance on former years.

The Hymn "Hold the Fort" was then sung, and Dr. Phillips of the American Baptist Mission among the Sonthals, gave an interesting account of the work in his field.

C. E. Chapman, Esq., C. S., Accountant-General, N. W. P., was next introduced. He expressed his deep sympathy with

the Mission work and felt much indebted to the committee for the privilege afforded the public in these meetings. He wished that instead of being yearly they could be held twice a year. Their effect on our hearts is very beneficial &c.

Another Hymn was sung and Rev. J. W. Waugh, D.D., of Lucknow, was introduced and spoke on China.

Dr. Thoburn was the last speaker. His subject was, " The Duty of Europeans in India to the Mission Work." In teaching morals we must live them. These people are eminently imitative. We must create exactly in the Europeans in India what we want to see in the natives. If *we* were what we ought to be, there would be a movement among the natives. Just as sure as acid poured upon alkali produces effervescence, so sure will a soul over-flowing with the love of Christ cause an awakening when brought in contact with the careless sinner. As in nature so in grace. The speaker knows to-day in India no less than eleven natives of India preaching the Gospel to their countrymen on the plan of self-support, that is, not receiving any pay from any Missionary Society. This is the work of a year or two, and promises great things for the future of India. Mark how God has inaugurated great movements. The little Hebrew maid led a heathen king to the knowledge of the true God. A simple Samaritan woman with whom Christ talked at the well caused Samaria to hear the Gospel. Lydia, a plain woman whom Paul met by a river-side, was a chosen vessel to carry on God's great work. The Kingdom of God truly comes not by observation. Let every one in this audience expect to be made a missionary, a missionary to your own household, to some servant or friend or neighbor. Fifteen years ago the speaker began to work in Nynee Tal and afterward in Gurhwal, and he is greatly interested in the people of these provinces. His full expectation is to see hundreds of these people yet brought to Christ.

After singing a hymn, prayer was offered by Rev. J. Kennedy of Ranee Khet and the meeting closed. Many expressed the great pleasure they enjoyed in listening to the several interesting and instructive addresses.

On Sabbath, the 27th, there were sermons in Hindustani preached by Rev. J. H. Budden of Almorah and Rev. J. W. Waugh of Lucknow, and in English by Rev. J. Kennedy and Rev. J. Thoburn. The latter, being the annual missionary sermon, will probably be printed. All these services were attended with interest and profit, and we parted for another year's work much refreshed and encouraged."

In 1873 the public meeting for natives, held in the previous year at Nynee Tal, was held in Almorah, and was made to synchronize with a meeting of the A. M. E. District Conference, which was also held there. The brethren, foreign and native, of both missions cordially united in all the engagements, and on the occasion of the public meeting, which was held in the large hall of the new school building of the L. M. S., the place was quite filled with a large and attentive audience of the non-Christian residents of Almorah. It was the first meeting of the kind that had ever been held there, and it excited a good deal of interest and produced a deep impression on the native community.

In 1874 the District Conference of the A. M. E. Mission was held at Dwara Hat, when the subject of indebtedness was fully discussed by the native brethren and the Missionaries, and resolutions were passed on the subject in Hindustani, of which the following is a translation :—

"We see that many of our Christian brethren are in debt like Hindus and Mahommedans, sometimes to such an extent that they cannot pay their debts, and for this reason they are disgraced and have to bear the reproach and condemnation

of the world. In our opinion this is a great stumbling block to Christians, by reason of which they are made captive under heavy and grievous bondage, sometimes to the destruction of both body and soul. We regard this as a grievous sin, and we record certain principles in this report which ought to be regarded as a proper and established rule to be confirmed by the Conference in all its districts.

1. That all Christian brethren are to limit their expenditure to their income.

2. When any Christian brother comes from another Mission to this, it is first to be ascertained whether or no he is in debt, and if he is he is not to be accepted by Conference nor employed in the Mission.

3. When any Christian brother becomes so involved as to be unable to pay his debts he is to be dismissed from the service of the Mission.

Resolved,—Be it known that in future in the Kumaon District Conference when the name of each member is called that his character may be passed, the following questions shall be put to him—

1. Are you in debt?
2. If so, to what amount?

The above statements will show something of the beneficial results flowing from the cordial co-operation in one committee of the Missionaries of different Societies in the same district. It tends to bind together the whole Christian brotherhood in the district by the powerful cement of Christian love. It lightens labor, strengthens faith, increases power, inspires prayer, prevents misunderstandings, removes difficulties, ensures the blessing of the Master, and thus guarantees success. It will be a happy day when throughout the wide field of Indian Missions this visible unity shall be established and all minor distinctions lost sight of in the supreme fact that all are "one in Christ as He is in the Father and the Father in Him,"

and when all shall be seen to be "one in the Father and the Son, that the world may believe that the Father hath sent Him."

In the former report the separate accounts of the Missions were placed chronologically according to the date of the commencement of each. In the tabular statement of the separate Mission Committees this order is still preserved. But as the report of the presiding elder of the A. M. E. Missions has to precede those of the Missions under his care, it is thought better that they should all be placed together, and that the Ranee Khet report should follow that of Almorah which was the first commenced in the province. In this manner it will appear that while one of the Missions of the L. M. S. was first in the order of time, the L. M. S. Missions have been outstripped in both numbers and extent by those of the A. M. E. Society. All true-hearted English Christians will be very grateful to our American brethren for their energetic and invaluable help, and it would be well if those who are primarily responsible for India would lay their example to heart. As the statistics of all the Missions are given conjointly in the above report of the meeting at Nynee Tal, it is not thought necessary or desirable to burden this report by printing them separately for each Mission. Any person wishing to know them in detail may obtain the information by referring to the reports of the Missions issued for the different Societies.



REPORT OF THE ALMORAH MISSION FOR 1873-74.

By Rev. J. H. Budden.

The noticeable events that have occurred in this Mission during the past two years are briefly as follows:—

There have been in all 30 Native baptisms during that period; of these 17 were adults and 13 children. Of the adults 14 were inmates of the Leper Asylum, and one is a young Goura Brahman from near Umballa, who has some knowledge of English, having been taught in both Government and Mission Schools, and is now employed as teacher in the Almorah School. The other two are wives of Christians connected with the Mission, though they themselves were, when they first came, the one a Mahommedan and the other a Hindú, and both violently prejudiced and opposed to the Gospel. There has been a gradual change apparent in them, which there is reason to hope is the result of the blessing of God on Christian instruction and example.

The young Brahman was brought to decision for Christ through a faithful appeal addressed to him by a European Christian friend, not a Missionary. He had engaged him to act as a Moonshee, and when the arrangement was completed, after referring to it as settled, he simply asked him what arrangement he had made for eternity? The question thus quietly put to him was carried with such force to his conscience, that he was unable either to answer or evade it. He was in the condition of hundreds and thousands of youths in India who know the Gospel well, but are trifling with its claims and their own duty. In his case it led to decision and

a public and consistent profession before all. In how many more cases might similar results follow if all disciples of Christ were equally faithful, earnest and zealous in witnessing for Him!

The subject of the indebtedness of Christians, referred to in the introduction, has been much considered in the Almorah Mission during the past two years. At first it was supposed that here and there a Native brother, through thoughtlessness or inexperience, was in debt, and that a little instruction, accompanied with a helping hand, might remove the difficulty. Accordingly portions of their monthly pay were deducted, and arrangements made with the creditors on the understanding that no further credit was to be either given or taken. It was found, however, on trial that this sort of proceeding had no tendency whatever to extirpate the evil, but seemed rather to aggravate it. It encouraged both the borrower to spend, and the creditor to lend, as it was thought that eventually the matter would be taken up and adjusted by the strong hand of the Mission. It is lamentable to have to record these facts of those bearing the Christian name, but no good purpose can be served by concealment. A good deal of enquiry has led to the conclusion that this evil is widely extended throughout the Mission Churches of the land, and the only effectual way to heal a running sore like this is to probe it to the root. Accordingly a project for adjusting the matter on a definite basis of justice and consideration to be proposed for general adoption was submitted to the general committee at its annual meetings at Nynee Tal. The scheme, as proposed, was not accepted; but the ventilation of the subject has led to the measures referred to in the introduction, and these facts are mentioned here with a view to help in the formation of a sound and healthy feeling on the subject throughout the Christian com-

munity. Until the apostolic rule, "Owe no man anything, but to love one another," is recognized and obeyed by Christians in India, it is idle to expect that either Hindus or Mahomedans will pay much heed to their declarations on matters of faith or doctrine. There are reasons which make public action in this business a matter of special importance and obligation to the Almorah Mission—as a former Native member of it, who some years ago left heavily in debt, to the incalculable injury of the Master's work here, has since, through a concealment of the facts, been accepted in another Mission and ordained there to the ministry, though his debts in Almorah, amounting to nearly Rs. 1,200, are still unpaid. This case, however, could not have occurred had there been a good understanding among all Missions on the basis of a cordial, fraternal co-operation.

The Almorah Mission School has passed through some vicissitudes during the period under review. Mr. H. O. Budden left in May 1873, and soon afterwards the Head Master resigned, and in the end of the year the Second Master also, who had gone on leave to Calcutta, sent in his resignation. Efforts have since been made to obtain the services of a competent European as Head Master, and hopes were entertained of a suitable arrangement being made in 1874, but they have recently been disappointed. With the help now lost, as just stated, three of the students succeeded in passing the Entrance Examinations of 1872 and 1873, and several others have been so far prepared in the Mission School as to take a good position in the Bareilly College and from it to pass successfully in both the Entrance and F. A. Examinations. The arrangement made pending the expected arrival of a European Head Master was a temporary one; but it becomes imperative now to adopt a definite course for the

future. Mission Schools are at a disadvantage both in the matter of funds and of a teaching staff in competing for the honors of the higher education. To maintain the efficiency of the School in all departments, while preparing pupils for the University Examinations, it is essential that a competent European should give his chief, if not his whole, attention to the work. With a single Missionary at a station, where a variety of other duties require constant attention, this is impossible. In these circumstances enquiry was made in the beginning of 1874 of our American brethren, whether, as the L. M. S. declined to give any further help, they would be willing to undertake the school, appointing a Missionary expressly to this work. In reply they declared their willingness to do this, if the matter could be satisfactorily arranged with the L. M. S. The Mission Committee, however, thought it better first to make further efforts to obtain a competent European Head Master, and meanwhile the schools in Eastern Kumaon were transferred to our American brethren. It remains now to decide whether the Almorah school also shall be transferred to them, or made over to Government, as the only feasible alternatives for maintaining its efficiency.

In the other parts of the educational work of the Mission, nothing has occurred requiring special notice. The Artisan School has been continued with varying success. The Bazar Girls' School has been diminished in numbers owing to an order of Government to the families from which the girls were selected, to arrange for the marriage of their daughters of a certain age, in order to check prostitution. This took away all the elder girls from the school, and only a small number of the younger ones now attend there. But instruction is given in the Girls' Orphanage to 25 Christian children whose lives and characters show that it is not given in vain. Recently there

have been many pleasing indications of the good results of the pains taken with them. To the ordinary work in the Asylum have this year been added special arrangements for the application of gurjun oil supplied by Government as a reputed specific, and with encouraging results. Also those of the inmates who are able to do a little agricultural work are required to do so for the benefit of the institution, instead of, as formerly, for their private advantage. It is confidently hoped that both material and moral benefits will result from this new arrangement.

The pecuniary success of the Book Store has not been brilliant, but this is the least important of the objects aimed at. While essential to healthy vitality that it should be conducted on sound commercial principles, the chief aim is to get Christian books into wide circulation, and this has been realized to an extent which justifies the expectation that with perseverance and tact much more may be done in that way. Much private religious conversation has been held by the Native brethren and others with the people of Almorah, and access has been gained by the female members of the Mission to some of their houses during the period under review. There are many indications of progress beneath the surface, which cannot well be published, but are very encouraging to those engaged in the work who are acquainted with them. Prejudices are being softened, enquiries excited, and in some cases, as mentioned in a subsequent paper by Dr. Johnson, clear evidence is given of the power of Christian truth on the hearts of individuals who have not the force of character necessary for a consistent avowal of it before all. The case referred to is by no means a solitary one, and these all conspire towards the desired end. Internally the chief object aimed at in the Mission has been and will continue to be, that those who bear

the Christian name belonging to it, may be better qualified to act as light bearers by their lives and characters, to the people around who are sitting in darkness. For the teaching of the Master plainly intimates that when the Holy Spirit comes into the hearts of believers and produces His appropriate and genuine fruits in them, then, and not till then, and in this way and no other, will He convince the world of sin, of righteousness, and of judgment.

During the past two years three Hindee books of about 200 pages each have been prepared and passing through the Press for the N. I. T. Society, more or less in connection with this Mission. Two of them obtained portions of the prizes offered by the Sir William Muir for Christian vernacular literature. One, "Satwa Rajas, or Conflict of the Qualities," is an account of the work of the Apostle Paul in Corinth, Athens, Ephesus, Antioch, and elsewhere, with conversations on Christian doctrine and descriptions of the cities and countries referred to. Another "Khristbijai, or Christ Victorious," is an abridged translation by former students of the Mission school of Mr. Ellis's, "Martyr Church of Madagascar." The third is a full translation by the same students, independently of Sir William Muir's notification, of Miss Leslie's "Dawn of Light." The MSS. of the two latter works were revised in this Mission and the proofs of all three works have been corrected for the Press. The first and the last are finished printing, and the second is near completion. It is hoped that all of them may help the good cause among the 50 or 60 millions of people in India who speak the Hindee language.

It may be thought by some Christian readers that the tone of this report is less sanguine than might be desired, and than that of some of the papers which follow. But it would

be a great mistake if any one should suppose that the writer is at all less sanguine than others regarding the certainty of the final issue, or of the solid progress which is being made towards it. Men take different views of the present state of the work according to their individual temperaments, the circumstances in which they are placed, their varying opinions as to what constitutes success, and sometimes the length or shortness of their experience. It is well that all views should be expressed honestly and frankly, and the reader left to draw his own conclusions. Meanwhile the work itself will not be much either retarded or advanced by the particular views of any individual, though it is evidently desirable that no factitious hopes should be excited by a too sanguine representation of outward appearances, which too often end in disappointment.

REPORT OF THE RANEEKHET MISSION FOR 1873-74.

By Rev. James Kennedy, M.A., *Secretary and Treasurer.*

In the first report of the General Committee of the Kumaon Mission a brief account was given of the formation and aims of the Ranee Khet Mission. During the two years, which have since elapsed, these aims have been prosecuted, so far as the agency of the Mission has permitted.

From the commencement of the Mission a good deal of attention has been given to direct evangelistic effort among the people. We heartily wish this great work could have been carried on more extensively and efficiently. I have paid many visits to villages and hamlets in the surrounding district. At Ranee Khet itself I have endeavored to maintain intercourse with the Native residents, with a view to their spiritual good. As a large and increasing portion of the Hill people go to the

Bhabar in the cold weather months, I have followed them down during the last two winters, as I had done some preceding years, removing from place to place with my tent, and prolonging my journey for about three months. I have thus had the opportunity of meeting with persons from almost every part of the Province.

I have nothing new to say about either the mode or the results of this evangelistic work. It has been my constant aim to speak as simply and directly as I could to those with whom I have come into contact, to enter into free conversation with them, to show an interest in their affairs, to draw out their views on the highest subjects, and by familiar illustrations to set forth the great truths of Christianity. Years have elapsed since I have been impressed with the uselessness of discourses cast in the mould of English sermons. Formal addresses indeed of any kind are ill-adapted to the wants of the people. The colloquial mode, where questions are continually put, and the views of those present are drawn out is best fitted to awaken attention, to show the Christian teacher the state of his hearer's minds, and to draw forth from him the instruction most fitted to impress and win their hearts. When crowds are present this mode cannot be well adopted, and then the Missionary must fall back on continuous address.

In carrying on this work I have had, like all others engaged in it, a very varied experience. Not unfrequently I have met with a stolid indifference, which no words of mine seemed capable of moving. At other times I have met with a measure of intelligence and with a desire to know what we believe. I have now and then met with sharp though courteous opposition. I have occasionally met with something

like a wish to know what Christianity really is with a view to treating it according to its deserts, rejecting or accepting it, as it was deemed false or true. Even in such rare cases there has been little indication of moral feeling. The whole tendency of Hinduism, as well known by every one in any degree acquainted with it, is to deaden the moral sense, and to still those convictions of guilt and danger to which the Gospel especially addresses itself. Hence the extreme rareness of any sign among the people of that anxiety about their state before God, which often manifests itself strikingly in Christian lands. I cannot say that during these two years I have met among the natives of this country a single individual who was asking with intense earnestness the question, "What must I do to be saved?"

Since the commencement of the Mission much attention has been given to Village Schools. These are at present nine in number, with an average daily attendance of 272, of whom 76 read well, write fairly, and have made good progress in the various branches of an ordinary education. Since the establishment of these schools a considerable number have gone out from them with a measure of education which will be useful to them in all their after-life. On my visits to the schools, which have been made as frequently as other duties would permit, I have been much pleased with the answers given to my questions by several of the boys. The acquaintance shown with the leading facts of Bible history has been specially gratifying to me. The teachers continue to come every alternate Saturday to give an account of what they are doing, and to receive instruction from me. Latterly they have been accompanied by some of the senior boys, and thus I have had an opportunity of instructing them as well as their teachers.

These Schools are yet poorly accommodated, five being held in sheds, or rented native houses, ill-adapted to the purpose. I had hoped to have got several Village School-houses erected this year, but my arrangements have fallen through on account of the villagers failing to do their part. They are too little accustomed to act in concert except under direct order from the authorities, and attach too little value to the education of their children, to admit of any united or vigorous effort for an educational object. This fact has been impressed on my mind by the experience of the last few years.

When I commenced these Village Schools in 1869, the only schools for natives in the Province, apart from the Mission Schools at Almorah and Nynee Tal, were a few Tahseelee schools at a great distance from each other. All around Ranee Khet there was no school of any kind. The Government has recently opened a number of schools for primary education. As those under my charge have been carried on mainly by a grant from Government, it may be best to have them merged into the educational system of the Province. In that case my superintendence of them and control over them will cease, but I shall continue to take a warm interest in them, and do all I can to promote their success. I am thankful I have been permitted to originate and carry on for a few years a work so much fitted to improve and elevate the people.

In addition to the impartation of Christian instruction to the boys, I have had many opportunities on the occasion of my visits to the schools of speaking to the villagers about the Saviour of men.

The Ranee Khet School has hitherto been very disappointing. The Station itself has made marked progress. Extensive

barracks have been erected, and houses for the accommodation of officials and military officers have arisen. A large space of ground has been laid out for a bazar and native town, and that space has been largely built over. The trade of the place has not, however, increased in the degree hoped for by the traders. The result is few have brought their families, and some who had brought them have again taken them away. Thus there are very few boys of the class that fills up schools. The numerous laborers on the public works come and go continually, and do not think of bringing any members of their families with them, except those who can earn wages like themselves. The boys of masons, carpenters, and other artisans obtain wages at a very early period, and their attendance at school cannot be secured. During the year a very low fee was fixed, but it has not been successful, some who could without difficulty pay a larger sum being in consequence of it deterred from attending. I am, however, very unwilling to abandon so good a rule. A few boys have commenced the study of English.

During a great part of last year a night class, composed of persons engaged on the public works during the day, has been conducted in the Ranee Khet School-house. The number has varied from six to seventeen. A few have made excellent progress.

I am happy to say that the Ranee Khet School-house is finished, and has been occupied during the greater part of the last year. It is a beautiful and commodious structure. It contains a central hall, 40 feet by 20, with two rooms on each side, each 15 feet by 12, these side rooms opening into verandas. The foundation has been laid for four additional rooms, two on each side, to be added in future if required.

The entire expense has been Rs. 4,541, and the entire receipts Rs. 4,283, leaving a debt on the building of Rs. 258. Towards the sum obtained the Government has given Rs. 1,500, the London Missionary Society Rs. 1,000, and the Native residents nearly Rs 1,000, the remaining sum having been contributed by Europeans. We are under great obligations to Major Birney, R. E., for supplying us with the plan of the building, and to F. H. Ashhurst, Esq., D. P. W., for superintending its erection. This School-house is useful in various ways. In addition to accommodating the day-school it is used for the night-school, for the meeting of the Village Teachers and boys, and for a Christian service on Sabbath afternoon. We cannot doubt that it will be still more useful in time to come. As a second Regiment is coming to Ranee Khet, the trade of the place is sure to increase, and with the trade the number and prosperity of the inhabitants. We have thus good reason for hoping that the new School-house will some time hence be filled to the full extent of its accommodation.

Since the commencement of the Mission, services have been conducted in English for the benefit of the English soldiers located here—first with all the Protestant soldiers, and after the arrival of an Episcopalian Chaplain with the Presbyterian soldiers, and those who prefer a non-liturgical mode of worship. During the last year I have had more encouragement in this department of my work than at any previous period, several openly avowing themselves as Christ's disciples, after having, we trust, given themselves to Him. We trust the good work will continue to go on in the new Station to which the Royal Scots, stationed here the last few years, is removing.

I may mention that since the commencement of the Mission the three most necessary buildings have been

completed—the Church, the School-house, and the Mission House, each well adapted to its object, and all out of debt except the School-house, which I trust will be soon clear. This building work has devolved on me no small share of toil and anxiety. I am thankful it has been brought to a successful conclusion.

From the statement now furnished it will be seen that this Mission is only entering on its work. I trust the foundation laid may rise into a goodly structure, and the seed sown may spring up into an abundant harvest.

JAMES KENNEDY.

RANEE KHET,
January 7th, 1875.

REPORT OF THE SUPERINTENDENT OF THE AMERICAN MISSIONS IN KUMAON AND GURHWAL.

BY REV. T. S. JOHNSON, M.D.,

AT the beginning of 1873 it was decided by the American Methodist Episcopal Mission Conference to organize a Hill District in Kumaon and Gurhwal, to consist of the Missions of the Society in the Provinces and such as might be organized in the future, and a Presiding Elder or Superintendent was appointed. During the year the eastern part of the Province of Kumaon was visited while much more time was devoted to the southern and the western portions and the Bhabar, and three tours were made into Gurhwal. A twofold object was had in view in most of these various tours, namely, in addition to evangelistic work, such as preaching, visiting Schools and Dispensaries, a survey of the country with reference to locating new Missionaries and proper places to

organize additional Mission work. The Missions of both Societies gave their hearty co-operation, and the same is true of all the Europeans of the Province, both official and non-official, while many promising openings for Mission work in various directions were apparent.

Traveling in the Hills is so slow and laborious, and the distances are so great, that a thorough visitation can scarcely be made in a year. After free consultation with the Local and General Committees it was decided to open as soon as possible two new Missions, one in Eastern Kumaon, including Lahoo-Ghat, Petora Gurh, Askot, Champawat and Barm Deo, and the other in the west, including territory in Western Kumaon and Eastern Gurhwal. This was approved by the Conference which met in Lucknow January 1874, and by Bishop Harris, who was present and presided.

Rev. R. Gray, MD., was appointed Missionary to Eastern Kumaon, and the other appointment, Palee, was left to be supplied, for the present, by a Native brother, under the direction of the Superintendent during the present year 1874. All of the work, both new and old, has been visited twice; and some of it oftener. New territory has also been visited. There is an interesting class of men and boys, who have been educated in Mission Schools, scattered through the District, most of whom declare that they have little or no faith in Hinduism, while a number of them confess that they heartily believe that Jesus Christ is the true and only incarnation and Saviour of men, but the power of caste and fear of friends keep them from openly confessing Christ. One of this class, a middle-aged man in Almorah, died during the present year. Several days before his death he declared his faith in Christ and that he had been shrinking from what he knew to be his

duty for years in not becoming a Christian. He appeared truly penitent, and to the last declared his belief in Christ. Believers should pray for the special descent of the Holy Spirit upon this class, that this great preparatory work may be conserved for the Master.

In some parts of Gurhwal, and among the people of the upper country in Kumaon, there appears to be a primitive unprejudiced state of mind very favorable to the reception of the Gospel, calling for more special evangelistic efforts in those parts. The Bhabar, the country at the foot of the Hills, is a most interesting field for missionary labor, the population during the cold season being very great, and the people so much easier of access than when in their villages in the Hills. The Bhooteas, a roving, trading class, who divide their time between the upper part of the country and Thibet, occasionally coming to the foot of the Hills, are in many respects an interesting people, comparatively free from the bondage of caste and fear of the Brahmins. The Munsharee and Jawar Settlement have offered to pay three hundred Rupees a year toward the support of a Native Doctor and a kind of traveling Dispensary. The proposition will be accepted as soon as a suitable man can be found willing to go and travel and live with the people. The District Conference at its recent session resolved to support a Native Missionary to the Bhooteas as soon as one can be found willing to go. The same Conference sent a request to the North India Bible Society, asking that the price of the New Testament in Hindee might be reduced from eight to four annas, the same as the Urdoo translation, in answer to which the price was reduced to six annas everywhere. The territory and population embraced within the District is ample for double the number of Missionaries now engaged, and it is hoped that

one or two more may be secured soon. But the greatest want, so far as laborers is concerned, is for Native Preachers and Evangelists, as the great mass of the people can only be reached by such agents; and so far as possible these should be Hill men.

"The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

REPORT OF THE NYNEE TAL MISSION FOR THE YEARS 1873 AND 1874.

Rev. C. W. Judd, *Missionary.*

Dr. Humphrey, because of ill-health, had to retire from Mission work and return home at the beginning of 1874, when the Missionary now in charge was appointed to take his place. During 1873 the Medical work was superintended by Dr. Humphrey, but upon his leaving it was made over to Dr. Johnson, the Superintendent of the District, who, on account of excess of work, asked that the Government Dispensaries might be made over to the Civil Surgeon of Nynee Tal, which was done. The Upráree Mission Dispensary was removed to Lohoo Ghat under the care of Dr. Gray, while the others are looked after by Dr. Johnson. These arrangements were made with the concurrence of the General Committee, also that of Dr. Humphrey, who, had he been able to remain in the work, would hardly have retained charge of the Government Dispensaries, as they involve a great amount of official work with but little opportunity for evangelistic effort. Government kindly furnishes medical stores for the Mission Dispensaries, and the field for evangelistic work through this agency has not been curtailed but rather enlarged.

In the previous Report mention is made of the baptism of Prabhú Dás and family in a village called Dhupla at the foot of the Hills, near Kaladoongee. Two other families in different villages in the same neighbourhood have since been baptized, and all appear to be leading consistent Christian lives, and there are a number of inquirers in the community. In the latter part of the present year a family in Nynee Tal, numbering ten persons, who have long been inquirers, were baptized. A prominent Hindoo in Nynee Tal called upon this man, the head of the family, to account for what he had done, and told him to be off to the Ganges at once and try and atone for what he had done, with the hope of some day being restored to the religion of his fathers, offering him money necessary to bear the expense. The man replied that he had been twice to the Ganges to no profit, but that Christ had given peace and rest to his soul and that he should not forsake Him. There are a number of Native Christians, not included in the statistics, employed in Government Offices who with their employers spend the hot season in Nynee Tal and worship with and form a part of the congregation. Most of them are worthy, intelligent men, and one of them renders very acceptable service in the Sunday-school and in preaching in the bazar. The Sunday-schools, both Hindustanee and English, are prosperous and bid fair to do much good.

The English congregation has been very large during the past two seasons, necessitating the enlargement of the Chapel, which was done at a cost of about Rs. 2400. Rev. J. M. Thoburn spent a part of each season in the station, taking the pastoral care of the congregation, much to the satisfaction and profit of all parties. A request has been sent to the Mission Board in New York to send out a Pastor who may

devote his whole time during the season to the congregation. His support in full is promised by the congregation. The same number of schools are carried on as reported two years ago. Two of the Bhabar Schools then reported have been closed, but others have been opened, and in most of them good work is being done. In the Nynee Tal School, Mr. Marston, Jun., has served as Head Master during the past season, very much to the benefit of the School. Special effort is put forth in preaching and circulating God's word in the Bhabar during the cold season, and a Camp Meeting, lasting five days, attended by all the Christian community and a number of Hindoos, has just been held there in Kaladoongee. Numbers are apparently ready to turn from idolatry to Christ, for which let the Church pray.

REPORT OF THE PAORI AND GURHWAL MISSION FOR 1873 AND 1874.

Rev. J. H. Gill, *Missionary.*

The year 1873 was one of changes in Paori. Rev. P. T. Wilson with his family returned to America, and Rev. S. S. Weatherby of Gondah, Oude, was sent to take his place. Mr. Weatherby was sick when he came, and the hope that the Hill climate would prove effectual in his restoration turned out to be vain. However, during the six months of his stay here great improvements were made on the Mission premises. A road was built to connect the Mission grounds with the main Government highway—a needed embankment, consisting of several terraces was made behind the new school building to protect that property from the injuries possible to such a site on the mountain side. The foundation of a dispensary was laid and work was carried forward on the Girls' Orphanage buildings.

Besides all these, improvements were made in the Missionary residence, the benefits of which we his successors now enjoy. Had his health permitted no doubt we would have had the pleasure of recording the results of his labors in other directions, but a speedy development of a most dangerous disease hurried him out of the country in the most unfavorable part of the year for travel, and the writer came at once to take over the work.

I. I can record no very special marks of progress. But the boat that holds its own in the midst of a running stream does something, for it takes effort to keep her there. In Gurhwal we have held our own, and perhaps have done a little more.

There are 23 members of the church, and 29 members on probation. The rules of the church require each person to remain six months or longer on trial or probation before being admitted to all privileges of membership. They attend services regularly, and most of them are communicants. Of the whole number 40 are natives of Gurhwal.

Besides the two classes just mentioned there is a third, the "children of the church," to the number of 35, all baptized and entitled to a place in our Christian community, though they are still too young to be reckoned either as members or persons on trial. These three classes combined make in all 88 souls, a legitimate part of the Gurhwal Mission.

II. It is not a little encouraging to know that the nine years of labor spent at Paori have not been fruitless. At least one man who was among the first baptized by Mr. Thoburn has been judged worthy of a place among our helpers. He is an earnest and worthy Christian and is endowed with a gift of utterance that makes his labors very acceptable to his

countrymen. Not long ago he was sent back to his village to commence work among his own people. He has discharged his duties well, and though none have been baptized, there are several enquiring the way. His field is hopeful. The school at his home, Chippleghat, has had an average daily attendance of 25 children during the past year.

Sreenuggur, with a population of about 1,000 to 1,500 is the chief town and bazaar of the province. Here we have a native preacher, B. Luke, whose chief work is to preach to the pilgrims who pass through that city by hundreds every year, and also to the people of the Province who assemble there on business. Besides visiting the neighbouring villages he holds regular sabbath services, including preaching and Sunday School. To these services many of those connected with the School come and often other outsiders. He has had several enquirers during the past year. The manifest interest which I have seen there among strangers who seemed to have heard the gospel for the first time leaves the conviction that the work will not be fruitless. I have often longed to see some of the hardy, out-spoken, honest-looking men from the Bootiya country who come down here in such numbers for trade taking back with them "the pearl of great price." We labor for this result. Occasionally they do take back a portion of the Scriptures. A colporteur also has made this city his head quarters. After adding together his monthly reports, I find that in the past year he has traveled 1,322 miles; including a visit to the great shrines, visited 912 villages, sold 64 portions of Scripture, 23 Testaments, 5 Bibles, and 506 tracts and books, besides distributing many hundreds of other tracts and books. The total amount realized by his sales was Rs. 22-1-6. From our depôt during the past year there have been distributed 40 vernacular Testaments and over 400 portions of Scriptures, to

say nothing of several thousand tracts. The colporteur just mentioned, named John William, is the faqeer who renounced his former faith some years ago, and, having hung up in the Mission chapel the flag he used to carry, was baptized by the Rev. J. W. Taylor. However far he may be from the standard we wish, one thing seems evident, that he has made a good deal of progress since his baptism, and is a much better man than he ever was before.

An experiment has been lately started of opening a book shop in Sreenuggur. What it will result in remains to be seen. In Chaundkote a young man named Jerafu, baptized early in the history of the Mission, has also begun to work among his people. He sells books and teaches the children where opportunity offers.

III. *Schools.*—We have 15 schools in operation, 11 for boys and 4 for girls, with an aggregate average daily attendance of 387 children. The large school, an Anglo-Vernacular one of the middle grade, is located at Paori. It is the only school of the grade in Gurhwal. During this school year the average daily attendance has been 76. Its students represent 8 out of 11 pergannahs in the Zillah. The only three not represented being Pain Khunda Dussolee, Buddaon. We have had also some from Tehree.

The Commissioner kindly paid us a visit last April. He examined the school and gave us several valuable suggestions by which I hope we have profited. Captain Garstin, Senior Assistant Commissioner, visited the school in July just before vacation. In company with Mr. Tucker and Baboo Gunga Dutt, the Sudder Ameen, he examined the students and distributed over twenty rupees worth of prizes to the best scholars in the several classes. The boys were exceedingly encouraged by these visits.

Sunday School—I must not forget to mention Paoree Sunday School, for it promises to be the means of great good. We use the Berean lesson papers in Urdoo, Hindi, and English. The average weekly attendance is 71 and the pupils are divided into six classes with suitable Christian teachers. In the review of the lessons at the close of each session we have often interesting discussions which cannot fail to make lasting impressions for good. In the Sreenuggur Anglo-Vernacular School the attendance has varied during the year. At one time it reached 90, but the average daily attendance has been from 50 to 60. The Head Master had to be removed, and we are again put to the difficult task of finding a competent Christian man to take that charge. The new School among sweepers' and carpenters' children is doing good. If nothing else it keeps 15 or 18 boys out of mischief a good part of each day, but examination shows that the boys are really learning something.

The Girls' Schools.—These have been carried on with some difficulty. Not only have we to contend with the prevailing dread of the education of women in India, but the people of Gurhwal seem to think education would spoil the cultivators of their fields, the carriers of their wood and grass and water. It is gratifying to know that in the face of these facts Government reported last year 12 girls' school with an average daily attendance in each of 13. But these schools are all in the northern pergunnahs. The four Mission Schools at Sreenugger and Paoree taken together report an average daily attendance of 30 girls. To these we may add eight or nine others which in twos and threes attend boys' schools, making about 39 girls in daily attendance. Mrs. Gill has made several unsuccessful attempts to get girls in our own neighbourhood to learn to read. Some of the school boys commissioned to start

little schools for an hour or two daily in their own villages tried in vain to do so. They report that the people laughed at them. They say that once by means of Government order an attempt was made to get all unmarried girls into schools. And the result was that even the youngest girls were quickly married off, the parents taking one-half and one-fourth the usual prices for them and in some cases giving them for nothing rather than allow them to go to school. We have some doubt of the truth of the report.

District Schools.—During the year all the branch schools have been visited, sometimes by the Missionary and sometimes by others appointed to see the work. Two schools have been closed during the year and several new ones take their place. Though none of these schools are all they should be they are doing good and have not been neglected.

IV. *Girls' Orphanage*—In this institution there are 13 girls, three having been added this year. Toward the support of four we receive Rs. 2 each per month from Government; others are provided for by private subscription to the Mission. Seven of these girls are between the ages of 11 and 17, the remaining six are all too small to attend school. The enclosure in which the girls live contains a building suitable for a home and school. The school is attended by the larger girls for four or five hours daily. They also prepare and cook their own food as well as being taught knitting, sewing, and to make all their own clothes. The ladies in America have written us to collect more orphans, promising to support them. But girls are hard to get, for they are saleable property here, bringing from Rs. 20 to 500, according to caste and family. A poor man of high caste who earns only Rs. 4 per month doesn't hesitate to pay Rs. 200 for a wife for his son. Even a mason or carpenter will have to pay upwards of Rs. 60 for a wife.

Two little fatherless girls received baptism in Chipple Ghat this year at the request of their mother who is a Hindoo. These girls are under Christian instruction and attend school daily. A Hindoo girl belonging to the School at Bangal has petitioned to be allowed to come to Paori and Mrs. Gill has sent her word to come. When the building which we expect to erect for such girls is completed we hope to see several availing themselves of its advantages. We propose to give any girl who wishes to attend school an opportunity to do so, and at the same time to see that she is protected and looked after. Some months ago we had an application to receive a poor girl of 12 years of age who had fallen into bad company and lost her character. After consulting the other members of the committee in Paori, we had to decline receiving her, for we had no place to put her in. The matter is worthy of consideration that at least in one of the Hill stations there should be a refuge for such persons.

V. *Christian boys.*—There are 13 Christian boys in our charge, two of whom are supported by private parties. Government gives the usual allowance toward the support of another, while the rest are entirely provided for by local subscriptions. We have made an effort to start a work-shop, where, in addition to going to school, the boys will learn some trade. They are divided into four classes. Three are learning book-binding. They have been provided with two presses and necessary tools, and even now they turn out books very fairly bound though they had a teacher for only a few months. Three others have chosen shoe-making, and they have been provided with leather and tools, but the arrangement for a man to teach them is not yet complete. Two others propose to learn tailoring and two carpenter's work: while three little boys are too young to commence a trade. A boy named

Cowan who ran away some years ago, returned lately and begged to be taken back. I have taken him in conditionally on his good conduct. One of our best boys named Gasper has moved to Chipple Ghat this year as colporteur. He has in him the elements of a good Christian man. It can be said to the credit of these children and youth that though once or twice punishment had to be administered, as a general thing their conduct has been good, and they are all improving in education and morals, and they are warmly attached to the Mission.

VI. *The Library.*—A few books were donated for a library some time ago, and lately to these the Rev. H. Mansell has added a good many more. The boys have lately had access to them, and the interest manifested in the reading-room proves to us that a good library can be made a great power among our school boys. But we must have books in the vernacular, and newspapers.

VII. *Dispensary.*—A dispensary building, commenced by my predecessor Mr. Weatherby, was completed last spring. The medicines up to the present have cost Rs. 306, a new lot having just been added. From the 1st of January till 1st September, 1,161 patients have been treated. During the rains over two hundred a month came for medicine. The young man in charge is a graduate of Dr. Humphrey's class as also is his wife. With one marked exception his character, for diligence and painstaking has been good; so far no religious turn has been given to the work, but as a mission institution this will be a problem for the coming years. One of our school boys who purposes studying medicine in Agra college after a year, is at present spending his spare hours in the dispensary.

VIII. *Temperance Society.*—A Temperance Society with the Head Master for president, is doing a good work. Several

interesting meetings have been held, and 94 names have been enrolled. It embraces nearly every boy in the school and nearly every adult in our community. The pledge is the same as in use in most societies of the kind.

IX. *Conclusion.*—I need say but little of the PROSPECT before us. We have to learn to labor faithfully and to wait patiently. We have agencies at work in Gurhwal that must do good. The people generally are ready to listen and to learn. There are a few exceptions especially in our own township (Putty). But we find thoughtful listeners all around. Few defend image-worship. All acknowledge God *(Parmeshwar)*. We have good reason to believe that there are several men of good standing almost persuaded to be Christians. They read Christian books and commend their teaching. They acknowledge the faults of Hinduism, but they have not courage to openly declare these opinions. They cannot face opposition. But the truth is spreading. It is finding its way into many hearts and homes. To-day many a Gurhwalee has read God's precious word and many have sung the praises of the world's true Saviour and the true Incarnation *(Autar)* of God, namely, Jesus of Nazareth. God's kingdom is coming even in far off Gurhwal. Even so, come Lord Jesus. And let thy will be done on earth as it is in heaven. Amen.

REPORT OF THE EASTERN KUMAON MISSION, 1874.

REV. R. GRAY, M.D., *Missionary.*

THE work of this new Mission commenced May 1st, when the schools that had been established some two or three years previously by Rev. J. H. Budden of Almorah were given into

the charge of the resident missionary. For various reasons Lohoo Ghat was selected as the head quarters of the mission, at least for the present, and Government made over the Dispensary formerly used for the troops stationed there and one of the bells-of-arms which had been fitted up for invalid European soldiers, for the use and residence of the missionary.

The schools at Petorah and Champawat, which had been made over to the mission were continued under the same management, as the Native Christian in charge of them remained in that position, but the collection of fees from the scholars was required with more strictness than formerly, in consequence of which the numbers diminished. In addition to these, two new schools have been opened, one at Lohoo Ghat and one at Satgurh, midway between Petoragurh and Askot. The one at Lohoo Ghat is Anglo-Vernacular, like those at Petora and Champawat, but the one at Satgurh is vernacular only.

Munshi John Barker, formerly of Nynee Tal and recently in charge of the Dispensary at Upraree, was appointed to assist in commencing medical work in this mission. Government has granted a supply of medicines and the Government Cantonment hospital buildings were placed at our disposal. Many patients, male and female, have received aid and it is found that the dispensing of medicines creates a good feeling in the minds of the people towards the Missionary and his helpers.

Colporteur work has been commenced and the success in selling scriptures and tracts has been very gratifying. Preaching also has been regularly carried on in the villages and melas, and has always been listened to and sometimes assented to, but so far as we know the message has not been received. We are planting and watering, looking to God for increase.

The Woman's Foreign Missionary Society have some helpers in this field under the superintendence of the Missionary. Their work comprises Medicine, Bible readings, and Schools.

During the cold weather the work at Lohoo Ghat and Champawat is transferred to Burm Deo in the Bhabur at the foot of the hills, in consequence of the immigration of all the hill people of that part of the country into that neighbourhood. The work in Petorah, however, is continued in the usual manner throughout the year. The Missionary accompanies the people to Burm Deo, where he has many opportunities of ministering to their welfare. As, however, he has only recently arrived in the country, much of his time is necessarily occupied in the acquisition of the language and other qualifications essential to efficiency in the work. On the whole he feels encouraged in the commencement thus made. There is much to be thankful for. The discouragements are few, while the prospect for the future is cheering.

REPORT OF THE PALEE MISSION, 1874.

By Rev. T. S. Johnson, M.D.

As has already been mentioned, it was decided in the beginning of 1874 to open a Mission in the west of Kamaon including territory in eastern Gurhwal which is called after the Pergunnah Palee, in which work has been commenced and which is the most populous part of the Hill country. A Dispensary was opened in Dwara Hath in the Palee Pergunnah in 1872. The Native Doctor, Hurkua Wilson, is a preacher and for the present has charge of the work. At the beginning of 1874, J. Ranser, a Native helper from Moradabad, joined him,

and later in the year. Gasper, a young man from Gurhwal, came and worked a few months as Colporteur and then returned to Gurhwál.

Two Schools have been opened one near the village of Palee and the other in the direction of Gunnai, which are attended by from 40 to 50 boys each and one little girl attends one of them. Another School will soon be opened. A number of boys attending the Tahsili school in Dwara Hath come after the School closes to read English with one of the brethren. The wives of the helpers visit in the near villages and read and explain the Scriptures to the women and girls; they are also teaching a few girls to read. Ranser devotes his time to evangelistic work among the villages far and near, while Hurkua divides his time with this and medical work and in superintending the Schools. From two hundred to two hundred and fifty persons monthly receive treatment at the Dispensary.

The field is very large, and the work although new, very interesting, and worthy the best labors of an European or American Missionary.

SUBSCRIPTIONS

TO THE

Almorah Mission,

FOR 1873.

SUBSCRIPTIONS TO THE BOYS' SCHOOL.

	Rs.	As.	P.
Col. H. Ramsay, C.B., ...	360	0	0
J. O'B Beckett, Esq., ...	180	0	0
Major Birney, ...	30	0	0
Dr. Watson, ...	100	0	0
Major Fisher, ...	60	0	0
Major Chester,...	5	0	0
Rs.	735	0	0

FOR GENERAL MISSION PURPOSES.

Col. H. Ramsay, C.B., ...	720	0	0
Dr. F. Pearson, ...	150	0	0
Major Chester, ...	10	0	0
Revd. J. H. Budden, ...	24	0	0
Rs.	904	0	0

ORPHANAGES AND GIRLS' SCHOOL.

Mrs. King, ...	24	0	0
Mrs. Birney, ...	24	0	0
Miss Blisset, ...	24	0	0
The Misses Muir, ...	75	0	0
Lady Muir, ...	100	0	0
Carried over Rs.	247	0	0

	Rs.	As.	P.
Brought forward,	247	0	0
Mrs. Chester, ...	15	0	0
Mrs. Watson, ...	48	0	0
Col. Fraser, ...	110	0	0
Mrs. Francis, ...	50	0	0
Col. Bagot, ...	4	0	0
Mrs. Richmond, ...	4	0	0
From Blandford, ...	43	12	0
„ Kensington Auxy.	30	0	0
„ Inglis Vale, per W. M. Newton, Esq., ...	50	0	0
„ America, ...	15	14	0
„ Edinburgh, ...	50	0	0
Rs.	667	10	0

NATIVE AUXILIARY MISSIONARY SOCIETY.

Babu P. K. Raya, ...	12	0	0
„ G. Francis, ...	2	0	0
„ A. C. Hazra, ...	2	0	0
„ J. Chatterjee, ...	4	0	0
Beebee do.	1	0	0
Beebee Debki, ...	10	0	0
Pandit Tara Datt, ...	5	0	0
Mahesh Singh, ...	2	0	0
Aziz-ul-haqq, ...	2	0	0
G. W. Borden, ...	2	4	0
E. Bond, ...	2	0	0
Rhoda, ...	0	2	0
R. B. Hayes, ...	0	8	0
Henry, ...	0	8	0
Communion money, ...	150	15	9
Asylum do.	16	11	9
Rs.	214	5	6

FOR A HARMONIUM.	Rs.	As.	P.
Col. H. Ramsay, C.B., ...	150	0	0
J. O'B Beckett, Esq., ...	50	0	0
Dr. Watson, ...	50	0	0
H. G. Batten, Esq., ...	25	0	0
Col. Paterson, ...	32	0	0
Mrs. Garden, ...	16	0	0
A. W. Lawder, Esq., ...	32	0	0
Dr. Pearson, ...	50	0	0
Captain Reade, ...	50	0	0
A. Friend, ...	18	0	0
R. Quin, Esq., ...	25	0	0
Beebee Debki, ...	16	0	0
H. O. Budden, Esq., ...	20	0	0
Col. Baugh, ...	50	0	0
W. M. Newton, Esq., ...	20	0	0
Rs.	604	0	0

FOR THE LEPER ASYLUM.			
Col. H. Ramsay, C.B., ...	366	0	0
J. O'B Beckett, Esq., ...	420	0	0
Dr. Watson, ...	100	0	0
Captain Garstin, ...	5	0	0
Major Fisher, ...	30	0	0
Dr. F. Pearson, ...	150	0	0
Major Chester, ...	10	0	0
Major Birney, ...	5	0	0
Bishop of Calcutta, ...	100	0	0
H. G. Batten Esq., ...	34	0	0
Nawab Asgar Ali, ...	100	0	0
Jai Sah, Treasurer, ...	24	0	0
J. Linnell, Esq., Senr., ...	265	3	1
A Thank Offering, ...	40	0	0
Carried over Rs.	1,649	3	1

FROM NAINEE TAL.

	Rs.	As.	P.
Carried over,	1,649	3	1
Sir William Muir, ...	161	0	0
Hon'ble J. Inglis, ...	50	0	0
C. A. Elliott, Esq., ...	25	0	0
Col. Davis, ...	20	0	0
S.	20	0	0
Col. Heath, ...	5	0	0
R. Simson, Esq., ...	25	0	0
Mrs. Johnstone, ...	10	0	0
Col. Brownlow, ...	25	0	0
I. M. G. R.	10	0	0
Dr. Loch, ...	16	0	0
J. S. Mackintosh, Esq., ...	20	0	0
F. Williams, Esq., ...	5	0	0
H. S. Reid, Esq., ...	25	0	0
Captain Marshall, ...	25	0	0
Col. Greathead, ...	25	0	0
M. Kempson, Esq., ...	10	0	0
— Powlett, Esq., ...	5	0	0
G. Greig, Esq., ...	15	0	0
Col. Fraser, ...	25	0	0
Dr. Walker, ...	20	0	0
C. E. Chapman, Esq., ...	20	0	0
Captain Brown, ...	5	0	0
Rev. W. H. Tribe, ...	10	0	0
Col. Hutchinson, ...	10	0	0
Captain Wemyss, ...	10	0	0
Rs.	2,246	3	1

SUBSCRIPTIONS

TO THE

Almorah Mission,

FOR 1874.

GENERAL MISSION ACCOUNT.

	Rs.	As.	P.
General Hon'ble H. Ramsay, C.B., ...	300	0	0
Col. Chester, ...	10	0	0
Col. E. Smyth (2 years), ...	40	0	0
Babu P. K. Raya, ...	12	0	0
Revd. J. H. Budden, ...	24	0	0
Rs.	386	0	0

SUBSCRIPTIONS TO BOYS' SCHOOL.

General H. Ramsay, C.B., ...	870	0	0
J. O'B Beckett, Esq., ...	30	0	0
Dr. F. Pearson,...	150	0	0
Col. Chester, ...	5	0	0
Dr. Watson, ...	100	0	0
Major Birney, R.E., ...	35	0	0
Rs.	1,190	0	0

SUBSCRIPTIONS TO ORPHANAGES AND GIRLS' SCHOOL.

A. W. Lawder, Esq., ...	60	0	0
J. Richards, Esq., ...	15	0	0
Mrs. Birney, ...	28	0	0
From Blandford, ...	57	1	4
Carried over,	160	1	4

	Rs.	As.	P.
Brought forward.	160	1	4
From Kensington, ...	31	8	0
W. M. Newton, Esq., ...	50	0	0
Col. Fraser, R.E., ...	60	0	0
Col. Chester, ...	15	0	0
H. McMaster, Esq., ...	60	0	0
Mrs. E. Smyth,...	20	0	0
Mrs. Watson, ...	48	0	0
Miss Blissett, ...	12	0	0
Miss Leming, ...	10	0	0
Mrs. Marshall, ...	15	0	0
Col. Baugh, ...	50	0	0
G. P. Paul, Esq..	5	0	0
	536	9	4

SUBSCRIPTIONS TO THE LEPER ASYLUM.

Hon'ble H. Ramsay, C.B., ...	392	0	0
Dr. F. Pearson, ...	310	0	0
J. O'B Beckett, Esq., ...	70	0	0
Major Birney, ...	85	0	0
Col. Chester, ...	10	0	0
Col. Baugh, ...	9	0	0
H. G. Batten, Esq., ...	3	0	0
G. P. Paul, Esq., ...	5	0	0
Pundit Buddhi Bullubh Pant, ...	40	0	0
Pundit Badri Datt Josi, ...	100	0	0
Dr. Watson, ...	100	0	0
Jai Sah, Treasurer, ...	24	0	0
H. H. the Rajah of Tihree, ...	500	0	0
H. H. the Nawab of Rampore, ...	500	0	0
FROM NAINEE TAL.			
Offertory per Rev. W. H. Tribe, ...	50	0	0
Mr. Fraser, ...	12	0	0
Hon'ble Sir J. Strachey, ...	100	0	0
H. S. Reid, Esq., ...	50	0	0
Carried over,	2,360	0	0

	Rs.	As.	P.
Brought forward,	2,360	0	0
R. Simson, Es.,...	60	0	0
C. P. Carmichael, Esq., ...	25	0	0
Col. Fraser, R. E., ...	25	0	0
Hon'ble J. Inglis, ...	50	0	0
W. B., ...	10	0	0
H. T. S., ...	5	0	0
Col. Davidson, ...	25	0	0
Col. Tyrwhit, ...	10	0	0
G. Greig, Esq., ...	20	0	0
C. A. Elliott, Esq., ...	25	0	0
B. W. Colvin, Esq., ...	25	0	0
C. E. Chapman, Esq., ...	20	0	0
Col. Greathead, ...	20	0	0
Illegible, ...	5	0	0
C. Robertson, Esq., ...	20	0	0
M. Kempson, Esq., ...	20	0	0
W. P., ...	5	0	0
General Storey, ...	100	0	0
H. Waterfield, Esq., ...	10	0	0
E. C. Buck, Esq., ...	10	0	0
Dr. Walker, ...	20	0	0
H. B. T., ...	5	0	0
J. C. Macdonald, Esq., ...	25	0	0
Moti Rám Sáh, ...	100	0	0
General Shakespear, ...	5	0	0
Mrs. Berkeley, ...	10	0	0
D. M. Braidwood, Esq.,...	10	0	0
Jas. C., ...	5	0	0
Col. Dalmahoy, ...	10	0	0
Mrs. Cadell, ...	20	0	0
E. Baston, Esq., ...	5	0	0
Col. Anderson, ...	20	0	0
Rev. G. P. Blyth, ...	10	0	0
E. Morrison, Esq., ...	10	0	0
Carried over,	3,105	0	0

	Rs.	As.	P.
Brought forward,	3,105	0	0
Rev. C. W. Judd.	5	0	0
Dr. Hilson, ...	20	0	0
F. Mathews, Esq., ...	5	0	0
Rev. Dr. Johnson, ...	5	0	0
Captain Mathews, ...	10	0	0
H. W. Johnson, Esq., ...	5	0	0
J. C. Gastrell, Esq., ...	25	0	0
E. A. C., ...	10	0	0
Mrs. Johnson, ...	5	0	0
Illegible, D. P. W.	5	0	0
Total, Rs.	3,200	0	0

SUBSCRIPTIONS

TO THE

Ranee Khet Mission,

FOR 1873.

	Rs.	As.	P.
J. O'B. Beckett, Esq. (from June 1872 to June 1874),	120	0	0
Colonel Chamberlain, (for 1873), ...	60	0	0
G. W. Dodsworth, Esq., Do., ...	60	0	0
Capt. Clive, R. E. (for nine months), ...	45	0	0
C. E. Elliott, Esq. C. S., (for 1873), ...	50	0	0
F. H. Ashhurst, Esq., Do., ...	24	0	0
Rev. James Kennedy, Do., ...	24	0	0
DONATIONS.			
Dr. Watson, ...	50	0	0
Capt. Marsh, ...	20	0	0
H. McMaster, Esq., ...	20	0	0
Rev. J. Richards, ...	20	0	0
A Friend, ...	20	0	0
A Friend, ...	10	0	0
W. E. Brooks, Esq., ...	10	0	0
A. S. Harrison, Esq., ...	10	0	0
Lieut. Kennedy, Royal Scots, ...	10	0	0
Capt. Crowther, Do.	5	0	0
Capt. Stewart, Do.	5	0	0
Congregational Church, Aberfeldy, N. B., £1-7-6 ...	13	12	0
Sale of School Books, ...	8	12	0
London Missionary Society for Itinerancy, £10 ...	100	0	0
Grant-in-aid for 12 months, ...	1,200	0	0
Balance from last year, ...	586	0	6
Rs.	2,471	8	6

FOR THE RANEE KHET MISSION SCHOOL-HOUSE.

	Rs.	As.	P.
Government Grant towards the Building Fund,... ...	1,500	0	0
Grant from the London Missionary Society, £ 100...	1,000	0	0
The Ranee Khet Mission, ...	500	0	0
Dr. Pearson, ...	50	0	0
Col. Brownlow, R. E.	50	0	0
R. P. Colvin, Esq., ...	25	0	0
Mrs. Vanrenen,...	25	0	0
Rev. J. Stephenson, ...	25	0	0
R. Simson, Esq., C. S.	20	0	0
Collected by Pundit Bishen Dutt.			
Lalla Ameer Chund, ...	50	0	0
Nathoo Ram, Overseer, ...	25	0	0
Toola Ram Bani Ram Shah, ...	30	0	0
Surfaraz Khan, Kotwal, ...	20	0	0
Aday Lal, Merchant, ...	20	0	0
Imam Uddeen, Agent	20	0	0
Shib Lal Shah,...	10	0	0
Bhairah Dutt, Moonshee	10	0	0
Doola Ram Singh, ...	15	0	0
Dabee Shah, ...	10	0	0
Kureem Bux and Co., ...	15	0	0
Khan Muhammad, Merchant	10	0	0
Ahmed Uddeen, Do.	7	0	0
Jae Shah, Nynee Tal	10	0	0
Luchee Ram Shah, ...	10	0	0
Muhammad Bux, Daroga	5	0	0
Chet Ram, Tehsildar	8	0	0
Budha Shah, ...	5	0	0
Mootee Shah, Hawalbagh	5	0	0
Allah Bux, Draper	5	0	0
Ilahee Bux, Do.	5	0	0
Chotan, Tinman, ...	5	0	0
Madar Bux, Tailor, ...	5	0	0
Carried over,	3,500	0	0

	Rs.	As.	P.
Brought forward,	3,500	0	0
Inayat Bisharut, ...	5	0	0
Muhammad Bux, Mistree, ...	5	0	0
Jibboo Bijee Shah, ...	5	0	0
Maso Ilahee Bux	5	0	0
Huree Shah, ...	5	0	0
Siree Ram Shah, ...	5	0	0
Toola Ram, Mistree, ...	5	0	0
Ram Kishn Punth, ...	5	0	0
Bijee Shah, Diwara Hath, ...	5	0	0
Mohun Lal, ditto, ...	5	0	0
Bunsee Dhur, Kasheepore, ...	5	0	0
Butchee Ram, ...	5	0	0
Puddee Shah, ...	5	0	0
Lal Munee, Contractor, ...	5	0	0
Punnee, Sonar, ...	4	0	0
Allah Bux, ...	3	0	0
Astoolah, ...	3	0	0
Shib Deb, Punday, ...	3	0	0
Gopya, Mistree, ...	3	0	0
Huruk Singh, ...	3	0	0
Oodya Nund ;	3	0	0
Budhee Bullubh, Tiwaree, ...	3	0	0
Collected in 1872, as by last year's Report,... ...	576	0	0
Total Rs.	4,171	0	0

SUBSCRIPTIONS AND DONATIONS TO THE RANEE KHET MISSION DURING 1874.

Major Birney R. E.	120	0	0
Colonel Chamberlain, ...	60	0	0
Robert Troup Esq., ...	50	0	0
C. E. Elliott Esq., C. S.	50	0	0
Walter C. Kennedy Esq., Royal Scots, ...	30	0	0
Captain Crowther, ...	25	0	0
Carried over,	335	0	0

	Rs.	As.	P.
Brought forward,	335	0	0
F. H. Ashhurst, Esq., ...	24	0	0
H. McMaster, Esq., ...	20	0	0
John Buyers, Esq., ...	20	0	0
G. H. Dodsworth, Esq., ...	15	0	0
A. Pengelly, Esq., ...	10	0	0
Rev. James Kennedy, ...	10	0	0
Captain Stewart, Royal Scots, ...	5	0	0
	439	0	0

RANEE KHET SCHOOL-HOUSE.

Major Birney, R. E., ...	50	0	0
Dr. Watson, ...	40	0	0
R. P. Colvin, Esq., ...	25	0	0
The Hon'ble General Ramsay, C.B., ...	20	0	0
Mrs. Gibb, ...	20	0	0
Joseph Kennedy, Esq., C.S., ...	10	0	0
Pringle Kennedy, Esq., ...	10	0	0
	175	0	0

Collected in Union Church for Church purposes ... Rs. 80 13 0

J. KENNEDY,

Treasurer.

SUBSCRIPTIONS

TO THE

Aynee Cul Mission,

FOR 1873-74.

Sir William Muir, K.C.S.I., ...	100	0	0
The Hon'ble Genl. Ramsay, C.B., ...	600	0	0
J. C. Macdonald, Esq., ...	240	0	0
R. P. Colvin, Esq., ...	198	0	0
Nawab Menkib Bale Khan, ...	100	0	0
S. E. Marston, Esq., ...	60	0	0
The Hon. J. Inglis, C.S.I., ...	50	0	0
Col. R. A. Brownlow, ...	90	0	0
C. A. Elliott, Esq., ...	50	0	0
H. S. Reid, Esq., ...	50	0	0
Col. Greathead, ...	50	0	0
Major Vanrenen, ...	50	0	0
C. E. Chapman, Esq.	50	0	0
R. Smart, Esq., ...	50	0	0
J. Sache, Esq., ...	50	0	0
Rev. J. L. Humphrey, ...	50	0	0
M. Kempson, Esq., ...	60	0	0
Baboo Kishore Lall, ...	14	0	0
Rev. W. Tribe, ...	10	0	0
Capt. Muir, ...	10	0	0
Capt. Wemyss, ...	10	0	0
Chapel Collections, ...	552	2	6
Dr. Loch, ...	200	0	0
Rev. C. W. Judd, ...	140	0	0
Rs.	2,834	2	6
Special Missionary Collection for Parent Society, ...	655	0	0

SUBSCRIPTIONS FOR THE ENLARGEMENT OF THE NYNEE TAL CHAPEL.

	Rs.	As.	P.
Sir W. Muir, ...	100	0	0
The Hon'ble General Ramsay, ...	100	0	0
R. Simpson, Esq., ...	100	0	0
C. E. Chapman, Esq., ...	50	0	0
J. Inglis, Esq.,...	50	0	0
Capt. Lee Smith, ...	10	0	0
Mr. E. Morrison, ...	16	0	0
A. Chapman, Esq., ...	10	0	0
J. Sache, Esq., ...	100	0	0
A. Sache, Esq.,...	16	0	0
Dr. Loch, ...	50	0	0
Capt. Wemyss, ...	14	0	0
Col. Fraser, ...	50	0	0
Col. Davidson, ...	50	0	0

ADDITIONAL.

R. Simson, Esq., ...	100	0	0
R. Smart, Esq., ...	100	0	0
C. E. Chapman, Esq., ...	50	0	0
Captain C. K. Matthews, ...	10	0	0
J. C. Macdonald, Esq., ...	50	0	0
T. Murray, Esq., ...	50	0	0
C. W. Corbett, Esq., ...	10	0	0
Captain Lee Smith, ...	20	0	0
Col. Davidson, ...	50	0	0
Mr. S. E. Marston, ...	50	0	0
Captain Barron, ...	32	0	0
Captain Boileau, ...	10	0	0
General Ramsay, ...	100	0	0
Messrs. H. W. Johnson & Co., ...	20	0	0
Chapel Collections, ...	549	10	0
Sabbath School, ...	13	0	9
Total, Rs	1,930	10	9

LOCAL SUBSCRIPTIONS TO THE PAOREE (GHURWAL) MISSION, FOR 1873-74.

	Rs.	A.	P.
Genl. The Hon'ble H. Ramsay, C.B., ...	1,200	0	0
Col. E. Smyth,...	10	0	0
For Orphans.			
Mrs. Garstin, (Rs. 5 per month,)	30	0	0
J. A. S. Richards, Esq.,...	63	0	0
Mrs. Gill, ...	23	8	0
	1,326	8	0
For Schools.			
Captain Garstin, (Prizes,)	12	0	0
W. Tucker, Esq.	3	4	0
For Dispensary.			
H. W. Gilbert, Esq., ...	40	0	0
For Parent Society.			
Special Missionary Collections, ...	87	4	0
Total Rs.	1,469	0	0

SUBSCRIPTIONS TO THE EASTERN KUMAON MISSION 1874.

Genl. The Hon'ble H. Ramsay, C.B., ...	400	0	0
Col. J. J. Dansey, ...	90	0	0
R. Colvin, Esq., C. S., ...	41	0	0
Total Rs.	531	0	0

CONTRIBUTIONS TO THE PALEE MISSION, 1874.

	Rs.	As.	P.
W. Craw, Esq., ...	30	0	0
Rev. T. S. Johnson, ...	70	0	0
H. McMaster, Esq., ...	20	0	0
P. S. Scott, Esq., ...	5	0	0
Munshee Hurkua Wilson, ...	12	0	0
„ J. Ranser, ...	4	0	0
Pandit Shib Dutt, ...	1	0	0
„ Bhawanee Dutt,...	1	0	0
Chet Ram, ...	0	8	0
Total Rs.	143	8	0

AMERICAN METHODIST MISSION PRESS,—HUZRUTGUNGE, LUCKNOW.

A BRIEF HISTORY

OF THE

VIZAGAPATAM MISSION

IN CONNECTION WITH THE

LONDON MISSIONARY SOCIETY.

The following brief account of the Vizagapatam Mission, is published at the suggestion of some friends of Missions, who think the time is come when such a review of past work and progress, may be both interesting and useful. If results are not quite equal to the expectations of those who first embarked in this great and noble undertaking, they will, it is hoped, be found sufficient to moderate the assertions of those who say that nothing has yet been done towards the conversion of the people of this country.

Previous to the year 1805, no effort whatever had been made to evangelize any part of the country lying between Madras and Cuttack. The first Protestant Missionaries who came to labour in this district, were George Cran, and Augustus Des Granges. Having been sent out by the London Missionary Society, along with Wm. T. Ringeltaube, in the first instance, to Tranquebar, Messrs. Cran and Des Granges, were induced by a variety of considerations, to attempt a new Mission on the Coromandel Coast. Their first intention seems to have been to labour in the vicinity of Madras, where they landed on the 6th of March 1805. After spending a few months there in acquiring some knowledge of the Tamul language, it was judged expedient that they should "direct their attention to some field where Christ had not been named." After much consultation with intelligent friends, and mature deliberation, they resolved, "by the grace of God," to make the "Northern Circars, and the other districts and provinces where the Telugu or Gentoo language is spoken," the field of their evangelistic labours. In those days, the facilities for entering on such an enterprize were not what they are now. Their friend Mr. D., apparently an influ-

ential member of the Madras Civil Service, wrote to them—"I am sorry it is not in my power at present to furnish you with any elementary books to facilitate your acquisition of this fine dialect, which you will find more pleasant, and, I apprehend, more regular, than the Arri, or the Tamul. There is, however, a Manuscript rudiment of it to be procured: it has many faults, but it might be of use. All the copies I had of it, I gave away. I meant myself to have attempted a better; but my many other engagements have hitherto frustrated my wishes." This "Telugu Grammar" in manuscript, they were able, after some time, to "purchase for five pagodas; and engaged a Brahman to direct their studies, at 6 Pagodas per month." It seems there was then in existence, a dictionary in Telugu and French, which cost 70 or 80 pagodas, a price which put it quite beyond their reach. These, and some other works had been prepared by Roman Catholic Missionaries.

After hesitating for some time, between the claims of Vizagapatam and Ganjam, Messrs. C. and Des G. decided on making the former place the head quarters of their infant Mission; where they arrived on the 18th July 1805.

The Missionaries were kindly received by General S., at that time commanding the Northern Circars; and also by the Judge, R. A., at whose request they undertook to conduct Divine Service in the Court House in the Fort, on the Lord's day; a service for which they some time after, received ten pagodas a month from the Governor in Council, in consequence of an application made unknown to them, by the judge, on their behalf. They were glad of this opportunity of preaching the Gospel to their own countrymen, in their own language, and in their journals speak of it as "An unspeakable refreshment, after a whole week spent in studying the language of the country." For this, however, both they and their successors have frequently been blamed, on the ground that they had been sent out here to preach to the heathen, and not at all to their already Christian countrymen. But, even were we inclined to disregard the admonition of the heathen so often reproachfully flung at us, First convert your own countrymen, and then come to us, the letter of Instructions given to all its Agents by the Directors of the London Missionary Society—a document replete with the wisdom which is first pure then peaceable, would oblige us to the course we have always felt it no less a pleasure than a duty to pursue. They say to us—"The souls of men are all equally precious; **** To the Sailors and Soldiers of your country, we exhort you, on every occasion, to show all the affection and care of a servant of Christ; and to hear of your usefulness among them, will always afford us, the purest gratification." Moreover, in this we but follow the example of that noble hearted Jew, who, though he

gloried in being "The Apostle of the Gentiles," let slip no opportunity of preaching Christ to his own countrymen, his brethren according to the flesh.

For several years, while yet there was no regular congregation of native hearers, the time and strength of the Missionaries seem to have been devoted to planting and superintending schools, acquiring the language, and desultory conversations and addresses to the Natives, both in the town and neighbourhood. The first native Christian School was opened on the 2nd of August 1805 ; and the first pupils, were the three sons of a Brahman, employed in the Court. In 1806, they had under their care, about 30 or 40 young persons, the children, it would seem, of Europeans and East Indians, some of them as boarders, and others only day scholars. For the more destitute of such, they set on foot also a "Charity School," or "Asylum," which was after a time made over to the care of the Chaplains at the station, under whose zealous superintendence, it has grown into the useful Institution, now known as "The Vizagapatam Male and Female Orphan Asylum."

The period now under review, was the "time to sow"; and beyond the fact that much good seed was sown, does not furnish much to fill a page of history. Too sanguine expectations of immediate visible results of Missionary labour, have sometimes been entertained and expressed, to the great detriment of Missionary Societies, and the disappointment of their supporters. It is not fair to blame the Missionaries for this. In October 1805, Messrs. Cran and Des Granges wrote, "Perhaps the patience of the religious public will be tried, before we are able to say that our labours have been crowned with success. Yet in justice to ourselves and the truth, we must assure that Society under whose patronage we labour, that, if we had seen it our duty to follow the example of some, even Protestant Missionaries, who are not very strict in examining candidates for baptism ; and who do allow those whom they baptize to retain certain peculiarities of *caste* ; we might have had the pleasure of mentioning that we had baptised a few heathens. But should we never baptize a single Gentoo, we dare not adopt such a plan, but at the expense of what we consider dearer than life."* And again, "If we were to tolerate *caste*, we should soon have wonderful accounts to transmit to our friends in Europe, of success ; but the Scriptures must be our guide." The evangelistic labours of the Missionaries were at first most successful among the European and East Indian population of Vizagapatam,

Between efforts to promote the spiritual welfare of their own countrymen—the superintendence of their boarding and day schools

* Letter to the Directors of the The L. M, S. Oct. 1, 1805.

for Natives, Europeans, and East Indians—village preaching, and conversations with the Natives, while they zealously applied themselves to the study of the Telugu language, these two devoted pioneers were soon worn out. Mr. Cran had gone as far as Chitterpore, preaching and conversing with the Natives, and on his return, died and was buried at Chicacole, on the sixth January 1809.

Mr. Des Granges prepared translations of some portions of the word of God,—Matthew, Mark, and Luke—and a few tracts also; which for some time, were circulated only in manuscript, and afterwards printed, chiefly at the expense of an Association called the "Christian Institution in the East."

In this department of their labour, they were greatly assisted by a converted Bandida Brahman, named Subbarayer, who was first a Romanist, but disliking the worship of images practised in that communion, and against which, he had always protested, subsequently joined the protestant Mission at Tranquebar. He came to Vizagapatam in 1808; where he retained the name of Ananderayer, given to him, when he was baptised by the R. C. Priest.

Mr. Des Granges did not long survive his colleague; but was permitted to see the rudiment of a Native Christian Church, with which, a few weeks before his decease, he had the privilege of celebrating the Lord's Supper.

In addition to his other abundant labours, Mr. Des G. had collected materials towards the preparation of a Telugu Grammar and Dictionary, but did not live to accomplish his design.

In the end of 1806, the Rev. John Gordon, and the Rev. Wm. Lee, appointed to strengthen the Vizagapatam Mission, embarked for India by way of New York, where they were detained for a considerable time, owing to the differences then existing between Great Britain and America. Having been permitted to sail from Philadelphia in May 1809, they reached Calcutta in September, and arrived in Vizagapatam, only in time to receive charge of the Mission from their predecessor before his death, which took place on the 12th of July 1810.

Messrs. Lee and Gordon followed in the foot steps of Cran and Des Granges, superintending vernacular and day Schools, preaching both to Natives, and to Europeans and their descendents. The Asylum also demanded, and received a good deal of their attention. In 1812, the Rev. Edward Pritchett joined the Mission, and, about the same time, Mr. Lee went northward and established a branch of the Mission at Ganjam. There he had an English congregation of 100 or 200 Europeans and East Indians; and laboured also in Schools and vernacular preaching until 1817, when severe sickness obliged him to return to Europe, after which the station was not again occupied.

Thus the strength of the Mission was again reduced to two Europeans assisted by Anandarayer, who seems, at that time, to have aided them greatly both in perfecting their knowledge of the language, and afterwards in translating the Sacred Scriptures into it. With his assistance Messrs. Gordon and Pritchett prepared a version of the New Testament, which was printed in Madras, about the year 1818. A second edition of that translation was printed in 1820 ; but for more than twenty years, it has been almost impossible to procure a copy of it. The whole of the Old Testament was also translated roughly, but apparently was never revised or prepared for the press, until about the year 1850, when an edition of it, considerably revised and corrected by the Rev. R. D. Johnston and the Rev. J. W. Gordon, was printed here for the Madras Auxiliary Bible Society.

In 1815, the Rev. James Dawson joined the Mission, and for nine years, these three worthy men, were permitted to labour together. During this period, the schools, now fourteen in number, were conducted with increased efficiency, while the Gospel was extensively preached in the surrounding country. Free Schools were also established, and prospered under the care of Mrs. Gordon, and Mrs. Des Granges, who had rejoined the Mission sometime after the death of her husband. Mr. Pritchett died in 1824, and Mr. Gordon in 1828. Mr. Dawson thus left alone in the Mission, seems to have devoted his energies chiefly to the interests of Native education ; and with him, in 1832, the first generation of missionaries at this station, passed away. For the three years following, the station was left without any European superintendence, beyond what was afforded by the late Major Brett, an officer whose praise was in all the Churches of Southern India, and who then commanded the Battalion of European Veterans in the Fort of Vizagapatam.

Up to this time, twenty seven years after the arrival of the first Missionaries, it is a melancholy fact that no progress had been made in the conversion of the Natives to Christianity, though the knowledge of its truths had been imparted to many,, and considerable facilities afforded to many more to become acquainted with them.

In 1835, the Rev. J. W. Gordon, son of the former missionary of that name, arrived from England to occupy the now vacant station, where his knowledge of the colloquial dialect enabled him at once to enter upon his work. Two or three native women were the first fruits of the restored Mission. The number of vernacular Schools, in and around Vizagapatam sustained and supported by the Mission, partly from local contributions, and partly from the L. M. Society's grant-in-aid, was thirteen ; besides a small English and Vernacular School, and a girls' school, intended chiefly for the children of East Indians ; and the Native Female Boarding School.

In the same year, the Rev. E. Porter, now at Cadapa, joined the Mission. Soon after his arrival, a severe famine occurred, in which many perished. Many poor people brought their children to the missionaries, begging them to take them and feed them, that they might not see them die of starvation. Mrs. Gordon and Mrs. Porter had then from eighty to a hundred native girls entirely supported and taught in their boarding establishments. There was also a small Boys' Boarding School, which was afterwards transferred to the out station at Chicacole.

In 1836 the first protestant place of worship in the district, was built here, for the accommodation of all classes, large enough to contain about three hundred sittings. The church numbered from fifteen to twenty communicants. The English services were well attended, the Chapel on Sunday evening being usually filled; and more were from time to time added to the Church, both Europeans and East Indians. The Sunday School in connection with the congregation, contained 150 children. The native church, which in 1837, consisted of four communicants, was increased to fourteen in 1841.

About this time a new impulse was given to Native English education, through the establishment of the Church of Scotland's Mission at Madras, by the Rev. John Anderson; and Mr. Porter was induced to attempt a Native English School, on the same plan, here. But again the strength of the Mission was diminished by the failure of Mr. Gordon's health, who was obliged to return for a time to England. The Rev. John Hay joined the Mission in 1840, and soon after, took charge of the Native English School.

About this time, a few Christian friends in England kindly put their hands in their pockets, and presented the Mission with a printing press, which was placed under the charge of Mr. R. D. Johnston, at that time an Assistant Missionary at the station. Under his skilful management, this proved an efficient means of diffusing a knowledge of Christianity, far and wide, where ever the Telugu language is spoken. From it have issued the first two editions of the revised translation of the New Testament, prepared at the station, and subsequently adopted and published by The M. A. Bible Society; one edition of the Old Testament, already mentioned; and upwards of 20,000 tracts annually, averaging five pages each—besides elementary school books, and translations of such useful and popular works as the Pilgrim's Progress, the Peep of Day &c. prepared by the agents of the Society at this and other stations of the Mission.

In 1842, the Cadapa Mission having been unexpectedly deprived of the services of the Society's Agent stationed there, Mr. Porter was directed to take his place; but in the following year, Mr. R. D.

Johnston, and Mr. Wm. Dawson, son of the former Missionary of that name, were ordained and appointed to labour in connection with this Mission.

In 1843, Mr. Gordon returned to India, and soon after resumed his place in the Mission with renewed health; and Mr. Hay, with Mrs. Hay, in 1844, after an absence of eighteen months, on private affairs. The latter had only entered the field, when The Master's voice was heard, calling her home. She was permitted to see and to weep over the degrading idolatry of the people, and longed, in the love of Jesus, to tell them of Him and salvation; but in less than three months, she was laid to sleep in Jesus, leaving with Him her tears and prayers and many sorrows. Mrs. Gordon also was permitted to return to the station in the end of 1844.

With the sanction of the Directors, it was now determined to abolish the small vernacular schools, taught by untrained teachers, who were found to exert over their pupils an influence sadly at variance with the main object of their appointment; and in place of them, to devote all the available strength and funds at the disposal of the Mission, to one Native English and Vernacular School of a higher order. But in those days, except in the Presidential towns, very little inducement was held out to the Natives to accept such instruction as was then offered to them. Education was then, as it mainly is now, a mere marketable commodity, and the supply was equal to the demand. When the Vizagapatam N. E. and Vernacular School began to be somewhat popular, a member of the Civil Service kindly—*kindly* we say, because he befriended the Mission, and contributed liberally towards the support of the school, but he kindly—warned us not to encourage the expectation that, those youths who received a superior education were at all more likely to obtain lucrative employment in the service of Government; because as appointments were then made, they were not. A little reading, writing, and arithmetic, with ability to speak, or translate a few sentences into very broken English, was all that most aimed at, or deemed it quite safe to acquire. To go beyond that, was to run the risk of being converted. The appearance of the 1st Proposition of the I Book of Euclid on the black board, was the signal for their disappearance from school. Still they only wanted a little encouragement to go on. The Principal Seristadar sent his son to the Mission School, and the lad got on well. His father thinking he had learned quite as much as it was good for him to know, removed him. A little while after he left school, his family suspected that a silver smith had cheated them in making up some silver trinkets for them; but knew not how to bring the fraud home to him. The son, who had learned the nature of specific gravity in school, astonished them all by proving not only the existence of alloy, but also an approxima-

tion to the amount of it; and was forthwith sent back to school, where he had so manifestly learned something, at least of *material* value.

Notwithstanding all the discouragements the V. N. E. and V. School had to face, it held its ground until the strength of the Mission was again so reduced that it could no longer be carried on. Several efforts had been made by some of the more influential natives, to establish a rival school, on the basis of opposition to the Bible; but each of them proved a failure. After all that has been said against the use of the Bible in Native Schools, when it is remembered that it was daily read, and explained, and held up as the only true revelation from God, on the subject of man's salvation and future prospects—that this was the first N. E. School in the Madras Presidency with which a Sunday School was connected, attended, though the attendance was voluntary, by a hundred of the day scholars—that an annual fee of two rupees was paid on admission to the school, and paid again before readmission after an absence of more than one month without leave—that no such encouragement was then given to native education, as now pushes it onwards—that the school was hardly ever visited by a single European, from one annual examination to another, and even then, often only by the very few who took any interest in such matters—that any case of conversion was sure almost to empty the school for a short time—when all things are taken into account, those who know the Zillah of Vizagapatam, will admit that the Mission School has not been altogether a failure. One Brahman who therein, for the first time, heard idolatry denounced as sinful, is now an ordained Missionary of the L. M. Society, at Chicacole. An Armenian orphan who there learned to call God his Father, is a city Missionary in Calcutta; and a Roman Catholic youth, supported while at school, by a pious officer of the Madras Army, is in the camp of the Governor General, and a Sunday School teacher on the slopes of the Himalaya.

The number of converts resident at a station, is not always the fair measure of the success of a mission. The Mess writer of the 41st Regt. M. N. I. was here with his regiment about twenty years ago, and received a tract, which lead to his conversion; and since the day he was baptised, he has acted the part of an evangelist in the regiment, in which he numbers upwards of ninety apparently sincere converts. The facts and doctrines of Christianity have been made known extensively—prejudices have abated—and among the better informed of all classes the conviction is deeply rooted that Hinduism is false, and Christianity true. This many will readily admit; and some even are known to have Christian worship in their

houses, though they have not the courage openly to avow their religious convictions.

In 1853 a day school for caste girls, was begun by Mrs. Hay, in which there were at one time as many as a hundred children under instruction. The average attendance was about sixty. They were taught the elements of general knowledge, and the truths of the Gospel; and were also instructed in those branches of female industry that might be useful to them in future life. Some of those do still aid in providing for the support of their families by work which they learned to do in school.

In 1855 the Rev. John S. Wardlaw A. M. was transferred from Bellary to this Mission, for the purpose of more efficient cooperation in the preparation of a new and more accurate translation of the S. Scriptures into Telugu; but was obliged by the failure of his health, to return to England in 1858. Mr. Hay also was sent home in 1860; and at that time, the Native English School was broken up, and Mr. Gordon was left in sole charge of the station.

In order to estimate fairly the results of our Protestant Missions, it is very necessary to look carefully, not merely at the numbers enrolled as Christian converts, but over the whole field, and to mark the impression made upon it generally. It must be remembered that before any systematic efforts were made to make the Hindus acquainted with the simple truths of Christianity, as we find them in the acknowledged word of God, our holy faith had a blasted reputation in this country. The Roman Missionaries at Madura had been detected in a course of shameful deception, which roused the anger even of the Pope; and the character and conduct of Europeans and their descendants, nominally Christian, especially at stations where they are a numerous body, often made their countrymen, when preaching the Gospel, blush to say, we bring you the knowledge of salvation from sin. When he first came to Vizagapatam, the writer of these painful reflections, has often had to see Christian men lying in the gutters, kicked out of the way by the poor ignorant people whom he would fain win over to the religion, as it must seem to them, of his drunken countrymen.

Caste feelings, also, are very strong and firmly maintained here. No native in these parts, after he has become acquainted with Christianity, ever imagines it possible for him to retain his caste and be a Christian. This was long a great obstacle in the way of some who wished to enter the Mission School, in which all caste distinctions were ignored,—but latterly the Brahman and the Pariah, might have been seen in close fellowship, aiding each other in the preparation of their tasks.

It would not be fair to claim for direct Christian teaching, all that has been done to undermine and abolish Hinduism. The public

administration of justice in our courts—the abolition of rites once deemed holy, but which the most bigoted Brahman now blushes to acknowledge as having ever belonged to the religion of his fathers —the waning power of the Brahmans as the Sudras rise to positions of influence—the absence of all respect, often amounting to positive disrespect, shown to caste, in Government Offices, and Schools—the mental activity called forth in the pursuit of secular wealth and position—the withdrawing of Government patronage from the temples and temple worship—all these have done their part in undermining the faith of the people, and preparing them for some great religious revolution.

The present state of the Vizagapatam Mission, and its off shoots may be briefly given as follows.

We regret to find that the School registers of date previous to 1850, have not been preserved; but between January 1850 and the middle of 1860, the number that received more or less of their education in the Vizagapatam Native English & Vernacular School was 659. Taking into account the diminution of numbers caused by occasional panics, the average attendance during that period was 150; but at one time, under the energetic management of Mr. Wm. M. Blake, now one of our Missionaries at Benares, the usual attendance was 180, or 200. The school was attended by Hindus of all castes, and no caste, Mahommedans, R. Catholics, and Protestants; and towards the close of its course in 1860, the annual cost of this establishment was from 2300 to 2400 rupees; which was met partly by an annual grant from the L. M. Society, partly by local subscriptions and donations, and partly by School fees and forfeits. This latter item, fees and forfeits, in 1858 amounted to Rs. 340.

When this school was closed, one of the native Christian monitors opened one on his own account, which last year, 1865, was attended by 28 Hindus, 3 Mahammedans, 3 R. Catholics, and 3 Protestants. The instruction imparted is very elementary, but it supplied a felt want, and kept the ground open for something of a more advanced order to come.

The Native Female Boarding School, under Mrs. Gordon, contains 25 boarders and 7 day Scholars.

Besides a few here and there throughout the district, the number of nominally Christian natives at the station of Vizagapatam is about a hundred, of whom 40 are in full communion with the Church. These meet for worship in the small Chapel, opposite the Municipal Association Hall.

The congregation of Europeans and East Indians, may average about 100 or from that to 150—It is very variable, and the number of communicants at present is 40.

Althongh they are now distinct stations, Vizianagram and Chicacole must historically be regarded in connection with the Vizagapatam Mission. Chicacole was first occupied as an outstation of the Mission in 1838, by Mr. Wm. Dawson, who received ordination in 1844, and continued to labour there until 1852, when he removed to Vizianagram, where it was thought desirable to open another branch of the Telugu Mission. Mr. C. E. Thompson, now assistant Missionary at this station, was then sent to Chicacole; but the Mission gradually declined, by the removal of the Christians, about 40 in number to Vizianagram, and Vizagapatam. In 1857, the Mission was somewhat revived under the care of the Rev. L. Valett, and a faithful Catechist, Josiah, one of the former converts; but in consequence of the entire failure of Mrs. V's health, Mr. Valett was compelled to return to Europe. This Mission is now under the care of the Rev. P. Jagannādham, formerly a Brāhman of respectable family, who received his education in the Native English, and Vernacular School, at Vizagapatam. In his last report Mr. Jagannādham states that the Native Christian community consists of 48 persons, *viz.* 22 adults, 23 children, and 3 candidates for baptism. His boy's School, consisted of 9 Christians, 2 Mahammedans, and 44 Hindus of various castes. The Native Female day School contained 5 Christians and 13 Hindus. During the year, the Colporteur had sold 7 Telugu New Testaments, 38 Scripture portions, and 326 tracts.

In the last report of the Vizianagram station, Mr. Dawson states that his congregation consisted of 32 men, 36 women, 24 boys, and 25 girls; and the number of natives in communion with the Church he states at 19.

Mr. Dawson has two Native Catechists labouring in connection with his Mission.

The only other outstation permanently occupied in connection with this Mission, is Chittivalsah, where Catechist Purushottam labours diligently. A few Christian families are the fruits of his labours there; and he is the writer of some of our best tracts, and hymns in native metre.

The whole agency at present employed in the Vizagapatam Circle of Protestant Missions, is thus—

AT VIZAGAPATAM.
- J. W. Gordon,
- John Hay A. M.
- Henry De Vere Gookey,* } *European Missionaries.*
- C. E. Thompson, *Assistant Missionary.*
- John Shepherd, *Colporteur.*

* Arrived 1st February 1867.

At Bimlipatam and Chittivalasa.	Ch. Purushottam, *Native Catechist.*
At Vizianagaram.	Wm. Dawson, *European Missionary.* Cornelius, Isaac Fuller, *Native Catechists.* Abel Simpson, *Colporteur.*
At Chicacole. ...	P. Jagannādham, *Native ordained Missionary.* Josiah Burder, *Native Catechist.* Ch. Appalanarasiah, *Colporteur.*

It would not be right to close this brief sketch of the history of the Vizagapatam Mission, without mentioning the kind aid we have received from many friends. To the Committee of the Religious Tract Society, London, we are under very great obligations, for without their aid, ever cheerfully and promptly afforded, our operations, in more than one direction, would have been greatly contracted. The Bible Society, also has been ever ready to help us.

THE

FOURTH GENERAL REPORT

OF THE

MISSIONS

OF THE

London Missionary Society,

AT

BENARES; MIRZAPORE AND SINGROWLEE; ALMORAH AND RANEE KHET:

FOR THE YEAR 1872.

MIRZAPORE:

ORPHAN SCHOOL PRESS:—REV. J. HEWLETT, SUPT.

1873.

FUNDAMENTAL PRINCIPLE

OF THE

LONDON MISSIONARY SOCIETY.

"As the union of Christians of various denominations in carrying on this great work is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of this Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinion among serious persons,) but the glorious Gospel of the blessed God to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons, whom God may call into the fellowship of His Son from among them, to assume such form of Church government as to them shall appear most agreeable to the Word of God."

REPORT

OF THE

Benares Mission.

Missionaries,—Rev. M. A. Sherring, M.A.
Rev. David Hutton.

Native Minister,—Rev. Kashi Nath Dutt.

Catechists (Evangelists)—Shiva Ratan Lal.
Thomas Manuel.
Thomas Bodry.

Colporteur (supported by the Bible Society)—Baldeo Gir.

STATISTICS OF THE MISSION.

Native Church, ...	1
English Church, ...	1
Native Christians, ...	112
Native members of the Church, ...	23
Baptisms, ...	2
Deaths, ...	4
Contributions by Native Christians for 1872.	Rs. 123 10 0

Number of teachers in the High School,		25
Do.	Do. in two Vernacular Schools,	2
Do.	Do. in two Girls' Schools,	7
Total Number of Teachers,		34

Number of Scholars in the High School in 1872,	503
Do. Do. in two Vernacular Schools, do.	64
Do. of Girls in two Girls' Schools, do.	80
Number under instruction in 1872,	647

As statistical returns of all the Missions in India have lately been collected and summarized, it may, perhaps, not be out of place to give in this report a short review of the progress of Missions in India during the last ten years.

It appears that the increase of Protestant native Christians in the whole of India from 1861 to 1871 has been from 138,731 to 224,161, or 85,430, which is at the rate of 61 per cent, while during the previous eleven years, that is, from 1850 to 1861, the rate of increase was only 53 per cent. Considering the several provinces of India, we find that the increase in Bengal has been more than 100 per cent, while the communicants have increased nearly 200 per cent. In the North Western Provinces the Christian community has nearly doubled; in Oudh it has increased at the rate of 175 per cent; in the Punjab, 64 per cent; in Central India, nearly 400 per cent; and in Bombay, 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians in contrast with 110,078 ten years ago. In the two provinces of Tinnevelly and South Travancore the Christian community has advanced from 72,652 to 90,963 persons.

It is a healthy sign of progress that the number of central Mission stations in India has increased from 319 to 423; of native ordained ministers, from 97 to 226; and of communicants, from 24,976 to 52,813.

There were 486 foreign Missionaries of all Societies connected with the Indian Missions in 1871, which is an increase of 8 on 1861.

The sum of 85,121 rupees, or £8512-2-0, was subscribed by the native Christian community of India during the year 1871 for the Christian purposes of the Missions with which they were associated.

The educational work performed by Protestant Missions in India is of no small dimensions. In the year 1871 there were in all the Missions 122,372 pupils, male and female, under instruction, while in 1861 there were only 75,995. Of the former number 26,611 were young women and girls. There were 40,315 male students in Anglo-vernacular Institutions; and 54,241 in Vernacular schools.

Of the pupils trained in Mission Colleges and schools during the decade, 1621 have passed the Matriculation or Entrance examinations in the various Indian Universities; 513 have passed the First Arts' Examination; 154 have taken the degree of Bachelor of Arts; 18 the degree of Master of Arts; and 6 the degree of Bachelor of Laws. This result needs no comment. It demonstrates the important part which Missionaries are taking in imparting a sound education to the people.

The twenty-four Mission Presses of India, Ceylon, and Burmah, have issued, in ten years, 12,317,172 publications, mostly of a Christian and educational character, in 31 separate languages and dialects.

In Benares there were, in 1861, 407 native Christians; in 1871, there were 641, which is an increase of 63 per cent. In

1871, there were 2206 pupils under instruction in the three Missions of this city, of whom 642 were of the female sex.

In the month of March my colleague, the Rev. D. Hutton, temporally removed to Mirzapore, in consequence of the departure of the Rev. Dr. Mather to the hills, and of the Rev. J. A. Lambert to England, and returned in the month of September. The Mission, therefore, was left during the period in the charge of one Missionary only. In the weekly ministrations to the native Christian congregation I have been ably assisted by the Rev. Kashi Nath Dutt.

We have to thank the members of the English congregation for so generously defraying the expense of the new benches with which the Mission Church was furnished in the course of the year. As there was a small balance over, it was thought desirable to procure from England a number of copies of the Supplemental Hymn Book for the use of the congregation. We would especially thank Messrs. Smyth and Nickels for a complete set of elegant punkahs which they have so kindly presented to the Church.

M. A. SHERRING.

I.—BAZAAR PREACHING.

The Rev. D. Hutton reports as follows :—

Towards the close of 1871, in accordance with the request of the Committee, I went down to Doodhee for two months, and returned at the end of February of this year. On my return I was but a month in Benares when I was again removed by the Committee to Mirzapore to supply the place of Dr. Mather, who had gone on leave to the Hills. I returned to my work in Benares at the end of September. Since then I have taken up the Bazaar work, and have also devoted a good deal of my time to the instruction of our catechists. There is nothing in the bazaar preaching

calling for special attention. We have always had good congregations, but the preaching has, to outward appearance at least, produced but little impression.

As in past years, we have had a good deal of discussion, but after some years' experience I feel convinced that little, if any, good is done by discussion in the bazaar. It is at times difficult to avoid, and it would certainly be set down to fear or ignorance if we shirked discussion when forced on us; but I have always sought to impart instruction, rather than to encourage disputation. If one could get the people to come and talk over their difficulties at one's house, it would be pleasanter than wrangling in the bazaar; but it is difficult to get them to do this. Many promise, for I always invite them, but very few ever come. We have had several professed enquirers during the year; but in most cases it has been some worldly and unworthy motive that has brought them. There are many however who are firmly convinced of the truth of Christianity, and would openly make a profession of their faith if the Missionary could point them to some means of obtaining a livelihood. Such cases are difficult to deal with, for it is not always for the sake of employment that such enquirers come. The Missionary cannot find places for them either in the Mission or out of it, and there are many I believe who are thus forced to remain nominally heathen, because they have no hope of finding employment if they become Christians. At present the native Christian community is too small, too poor, and too uninfluential, to do anything for such converts, and the Mission Presses, in which some do find employment, are too few to meet the wants of the various Missions in finding employment for their converts. The scheme of settling Christian villages has been tried with, I believe, good results; but that requires capital; besides, it is not unaccompanied with other serious difficulties. But that something needs to be done in this way I feel convinced before we can have any large accessions to our Christian

communities. Christianity has made after all but a slight impression on the great mass of the people, and but little has yet been done to break down that exclusive and persecuting spirit which cuts off a convert from all social as well as religious intercourse with his heathen fellow-countrymen. I think the Europeans in this country could do much to help the Missionary in this difficulty by employing converts as clerks, peons, chaukidars, &c. I know that a prejudice, perhaps not without some reason, has existed, and does still exist, against employing native Christians as servants; but I fancy too much has been expected from these native Christian servants. Many of them are quite new to the work, but in time they would prove a useful industrious portion of the Indian community.

The instruction of the catechists has engaged a good deal of my time and attention. As a rule our older catechists—though many of them were able, earnest, and God-fearing—were men of little or no education, nor, so far as I know, even after they became catechists, did they receive any systematic instruction to fit them for their important work. With the spread of education, and the general enlightenment of the people, a class of educated and trained men has now become a necessity, for if our catechists are to win and hold an honourable and influential position, they must be men of education and sterling moral excellence. I have therefore given about two hours each day in reading with them such books as seemed to me most useful for them. Other Missions have felt the importance of this work, and have, or are about to establish, colleges for training catechists, &c, and I trust the day is not far distant when our Society will take up this really important work in a systematic way and in a liberal spirit.

II.—ENGLISH PREACHING.

On my return to Benares I resumed charge of the English congregation, of which Mr. Sherring had had charge, as indeed

of the whole Mission work, during my absence. I was glad to find that the plan I had formed for having the Chapel entirely re-seated, and for which I had collected Rs. 71, had been so well carried out by Mr. Sherring. The new seats and new punkahs are a great improvement on the old ones, and give our Chapel an air of comfort and cheerfulness. I would take this opportunity of thanking the friends in Benares, who so kindly and liberally helped to beautify our place of worship. The congregation, especially in the cold season, is a very good one, and I trust our services have not been unprofitable to those who have met from week to week to worship God in our house of prayer. Mr. Sherring takes the service on alternate Sundays.

III.—ITINERATION.

In November of this year I went out for a short tour in the district to the S. E. of Benares, and took one catechist with me. We visited nearly all the villages on the Trunk Road, leading to Calcutta, as far as the Karmanasa river, a distance of 25 miles from Benares. In many of these the Gospel had never been preached before, and it is now some years since the Missionaries of the Church Mission visited the larger ones. To my mind, the work in the villages is much more hopeful and interesting than Bazaar preaching. One meets with much more attention, and there is very much less of the wrangling, captious spirit, one has to contend with in the bazaar. And if these villages could be visited systematically throughout the year, I believe much good might be done, but unfortunately the heat in the hot season prevents any but the nearer ones being visited by the Missionary. We had attentive and eager listeners in the villages visited, and in the evenings were often kept till late answering the questions put regarding their own and the Christian religion. We always had the best congregations in the evening, round the village fire, and were often invited to return and renew the friendly conversation

that had been carried on. We always found the evening the best time for preaching. In the morning most of the people were busy in their fields. On the road and in the Sarais (caravansaries) we had many opportunities of speaking to the pilgrims going and returning from Gaya and Jagannath—two famous places of pilgrimage.

Many of the pilgrims returning were in a deplorable condition, weary and footsore, and often quite destitute. They listened attentively to the preaching, and were most of them quite ready to acknowledge that they had been disappointed, and knew of no good that they had got for all their pains; but they said we must do as others do.

D. HUTTON.

REPORT

OF THE

HIGH SCHOOL.

(GRANT-IN-AID)

Principal—Rev. M. A. Sherring, M. A., LL.B. (*Lond.*)
Head Master of the English Department—Rev. Kashi Nath Dutt.
Second Master of the English Department—Babu Mahendro Nath Chakravarti, B.A.
Head Master of the Vernacular Depts.—Babu Chhotkan Lal.

Ten Teachers in the	English	Department.
Five	do.	Persian and Urdu Department.
Two	do.	Sanskrit Department.
Five	do.	Hindí Department.

Number of Scholars in the School during the year 503

The number of scholars on the rolls has varied considerably during the year. This has arisen from two causes, the increased

strictness observed in striking off the names of those pupils who were irregular in their attendance, and the prevalence of the dengue fever. In the months of July and August, this fever raged throughout the city and neighbourhood. Although many of the teachers and scholars were attacked by it, yet the school was not closed a single day on its account.

The school in its present form has now been in existence for three years. In the end of the first, two students passed the Entrance or Matriculation Examination of the Calcutta University; at the end of the second, three; and at the end of the third, seven. Eight went up to the Examination, and six passed in the second division, and one in the third. This last was within three marks of the second division, while three of the others were within a few marks of the first division.

There has been regular and satisfactory progress made in the amount of fees collected year by year during the three years. In the first year, 1036 rupees were collected; in the second, 1651; and in the third, 2452, being at the rate of a little more than 200 rupees for each month.

The ceremony of the distribution of prizes for the year 1871 took place, April 22nd, 1872, when the chair was taken, and the prizes were distributed, by A. Shakespear, Esq., Commissioner of the Benares Province, to whom my best thanks are due. The school was visited in the month of July by M. Kempson, Esq., Director of Public Instruction, North Western Provinces, accompanied by R. Griffith, Esq., Principal of Queen's College, Benares. The Assistant Inspector of Schools, D. Tresham, Esq., inspected the school in the months of August and September, and spent eight days in examining most of the classes.

Christian instruction has been imparted regularly in all the classes. The Entrance class has read the first and second books of Samuel, the Acts of the Apostles, and the Epistle to the Ro-

mans. Paley's Evidences were commenced in the First Arts' class. In the lower English classes the books published by the Christian Vernacular Society have been in general use. Since his return from Mirzapore, my colleague, the Rev. D. Hutton, has kindly rendered assistance in imparting religious instruction in the school.

Mr. John Mather rendered essential aid in several classes until his removal to the Government College, Agra, in the month of July. In the early part of the year Baboo Mahendro Nath Chakravarti, B.A. joined the school, and has been chiefly engaged in teaching Mathematics. He has labored energetically and well.

The number of scholars learning English has been greater than in the previous year. The upper classes in the Department have been large and well attended.

During the winter of 1870—71 the school-building was greately altered and improved. The walls were raised nearly three feet higher, and the doors at least one foot. The side rooms and the principle hall were enlarged by taking in the adjoining verandahs; so that now there are three spacious halls, each forty feet or upwards in length, besides thirteen separate class-rooms. We have now ample and commodious accommodation in the building even for a larger number of students than we at present possess. There is a debt on the building amounting to nearly 1100 rupees, which it was impossible to avoid. Should any generous spirit wish to render assistance towards its extinction, I shall be very glad and grateful to receive his kindly aid.

I would heartily thank my two colleagues, the Rev. Kashi Nath Dutt and Babu Chhotkan Lal, for the zeal and ability with which they have supported me in the labor of the school.

M. A. SHERRING.

VI.—GIRLS' SCHOOLS AND ORPHANAGES.

These schools have been superintended by one of the ladies of the Mission. The one opened about two years ago near the Burnah bridge is progressing steadily both in numbers and efficiency. We have now about 50 girls in attendance. When it is understood that the children can stay with us only a little more than a year, and that we receive them quite ignorant of even one letter of the alphabet, it will be perceived that it is impossible to give them more than the simplest education. Our endeavour is to teach them to read fluently in the Bible and to write easily with pen and ink before they leave us. Numbers however leave, for various reasons, before we can even accomplish this. The first Hindee class has read Genesis and part of Exodus during the year, and can answer nicely when questioned. These girls have also learned by heart several passages of Scripture in the New Testament, such as "The Prodigal Son," "The Good Samaritan," "The Lords Prayer," &c., &c, The first Urdu class has been reading in St. Luke's Gospel. The Persian character being more difficult than Hindee, it takes more time to make a good reader and writer in this class—all are taught the maps and counting.

The first class of the second school was almost entirely broken up at the beginning of the year owing to our best scholars leaving. The first class now in existence, being composed of younger children, is of course not so far advanced as that of last year. One of the girls in our Orphanage, towards whose support Miss Fletcher's young ladies kindly subscribe, was for some months at the Segra Normal school preparing to be a teacher. The other girls (two of whom are kindly supported by Mr. and Mrs. Spencer) live with a catechist and his wife, and the orphan boy in the house of another catechist.

REPORT

OF THE

Mirzapore Mission.

MIRZAPORE,—A District of the N. W. Provinces, contains an area of 5,152 square miles, and a population of 1,011,603 or about 196 to the square mile. It contains seventeen Pargannahs or Baronies, and 4,404 Towns and Villages.

The capital City, Mirzapore, contains a population of 63,211 persons.

Missionaries—REV. ROBERT COTTON MATHER, M.A., LL.D. (*Glasg.*)
(*on the Hills seven months.*)
REV. JOHN HEWLETT, B.A. (*Lond.*)
REV. DAVID HUTTON (*from March to September.*)
REV. J. A. LAMBERT (*in England.*)

Native Minister & Co-Pastor—REV. C. DAUD.

Head Master of the Institution—BABU KAILAS CHANDRA BASU.

Printer—MR. J. LARKINS.

Catechists—YUNAS.
MASIH PRASAD.

Christian Teachers—BABU KAILAS CHANDRA BASU.
HEM CHANDRA MOOKERJEA.
PANNA LAL BOSE.
MASIH PRAKASH.

Teachers of the Girls' School,—RAUTH.
ELIZABETH.

Bazaar Teachers,—MIRIAM.
SHARIFAN.

Mistress of Girls' Orphanage,—MRS. DANIEL.

NUMBER OF PUPILS UNDER INSTRUCTION.

Mirzapore Institution, ...			205
Compound Girls' School, ...	40		
Four Zenana Schools, ...	52		92
Orphan School, Girls, ...	26		
„ „ Boys, ...	5		31
NATIVE CONGREGATION, } Missionaries included.			145
COMMUNICANTS, ... }			43
Christian Sunday School, Adults, Boys and Girls,	46		
Do. do. Girls, ...	12		58

BAPTISMS DURING THE YEAR.

European Infants, ...	3	
Native Infants, ...	6	9

MARRIAGES.

European, ...	3	
Native, ...	4	7

BURIALS.

European, ...	5	
Native, ...	6	11

NATIVE BAPTISMS SINCE THE COMMENCEMENT OF THE MISSION:—

Adults, ...	82	
Infants and Orphan Children under age,	245	327

SUBSCRIPTIONS BY NATIVE CHRISTIANS AND MEMBERS OF THE VERNACULAR CONGREGATION FOR 1872.

For Native Pastor's Fund, ...	Rs.	224	9 0
Offertory, ...	„	97	2 3

The Rev. J. Hewlett reports:—

As this has been the only Christian Mission in the populous city of Mirzapore, its agents have felt called upon from time to time to set on foot such various organizations as suggested themselves and were employed in other parts of India for bringing home to all classes of the community the teaching and power of the gospel; and these through proving severally adapted to meet special wants have, despite the difficulties encountered by some of them, all been perseveringly maintained, so that they have succeeded in attaining a permanent character. During the year now closed, notwithstanding a diminution and other changes in the Missionary staff, they have been uninterruptedly employed in carrying out their evangelistic purpose, not without affording us encouragement and hope. The gospel has been preached both by European Missionaries and by Christian brethren brought out from heathenism in different streets of the city to crowds who with a growing knowledge of it stand as heretofore to listen to its truths. Personal intercourse at the Missionary's and other Christians' houses and at places of resort in the city have presented opportunities, which have been employed, for bringing before the notice of some of the more educated and wealthy inhabitants the blessings and claims of Christianity. Tracts on the character and work of our Lord have been distributed. The Printing Press has been employed in bringing out Christian vernacular literature. Hundreds of the youth have been taught the Bible daily, while many of them have been trained for positions of usefulness and influence. The daughters of the Christians have been receiving an education calculated by God's blessing to render their characters and position in society hereafter an evangelizing power in the country. Girls' schools, zenana schools and zenana visiting have been kept up for enlightening the heathen women and leading them to the Saviour. The Native Christian Church has shewn signs of life, health and growth, not only by general uprightness of

character, regular attendance at the services, and subscriptions for the necessary expenditure, but by a Missionary spirit now being manifested, especially in a service every Sunday night in the City Church, at which the seats and the aisle are often filled with an attentive heathen audience, conducted in turns by five of our most educated and earnest native brethren, without remuneration, and attended by large numbers of the rest, who shew a hearty sympathy with the movement. A more detailed account of our Missionary agency, operations, and results will now be given.

I.—AGENCY.

The Missionary staff has suffered fluctuation and decrease during the year. The Rev. J. A. Lambert, who assiduously carried on preaching to the heathen in the City Church, and with the help of the Catechists in the bazaars of Mirzapore and on itinerations in the district, together with Mrs. Lambert, who for a short time superintended the Orphanage, was obliged to leave for England in April last, as his health, having for some time failed, was not sufficiently restored by his change to Landour the previous year to warrant his remaining in India another hot season. About the same time also the Mission was deprived of the services of Dr. and Mrs. Mather, who on account of the increasing illness of our venerable brother resorted to Landour in March, leaving Miss Mather in charge of the Christian Girls' School, the Zenana Schools and Zenana visiting, and the Girls' Orphanage. In March the Rev. D. Hutton and Mrs. Hutton, at the request of the Benares District Committee, came from Benares to re-inforce this Mission. Mr. Hutton took charge of the City Church services, conducting them alternately with myself, the Bazaar Preaching and the Printing Press, and shared equally with myself in the services of the Mission Church. The ministry of this latter Church, and the oversight of the native Christian community were made over to me in addition to the superintendence of the Institution which I had retaind from the

time I joined the Mission. But on Mr. and Mrs. Hutton's return to Benares in September in compliance with the request of the Society, a step regretted by us all, the several departments of the Mission work, except those conducted by Miss Mather, devolved upon me. In a month afterwards the Mission was strengthened by the return of Dr. and Mrs. Mather. But Dr. Mather, through a very partial restoration of health only and the prospect of leaving soon for England in consequence, has thought it best not to take charge of any of the departments of work under my care, but to render me all the help he could. For this reason, added to his absence and his illness in the beginning of the year, it is more agreeable to our brother to omit contributing to this Report. God grant him such a renewal of health, that Mrs. Mather and himself may return and spend a number of active years further in the work of extending the Redeemer's kingdom in this country, where their lives and labors have already produced the most blessed and lasting results. At the same time, every earnest friend of this Mission will feel compelled to prayerfully trust that God in His providence will guide our Society to send more true-hearted laborers to this important part of His vineyard. Though the diminution of the Mission staff may have been overruled for good in leading us to utilize the native Christian community as much as possible for evangelistic purposes, yet, with all the elements of strength thus at our disposal at present, the operations of this Mission cannot be carried on as vigorously or as extensively as when it had the services of three European Missionaries. Instead of a diminution of laborers unmistakable voices all around loudly call for an increase.

II.—CHURCH SERVICES.

The English congregation on Sunday nights in the Mission Church has maintained its usual interesting and encouraging character. The services through the course of the year have been

conducted by Dr. Mather, Mr. Hutton, and myself. The attendance has consisted of English officers of Government, merchants, and officials of the Railway and the Telegraph Stations, and of such of our native Christians as are sufficiently educated in English to understand and enjoy Divine worship in this language. Occasionally a few of the non-Christian youth educated in our schools have been seen present. As there is in Mirzapore no other regular Christian service conducted in English, the desirableness of our continuing to supply this want has often been expressed, and is indeed undeniable. But apart from the direct value of this service, its spiritual influence cannot but be telling in a Missionary point of view upon the heathen population through the European attendants who necessarily more or less have dealings with them. It forms also a link of connection, sympathy, and brotherhood between the European and native Christians, reminding both, in a measure, of the unity of the Church, the privileges of which they aspire to enjoy, notwithstanding the difference of languages in which they worship. It helps to secure to the Mission valuable friends, who contribute of their wealth for its support, and render aid by their counsel and by facilitating in various ways the advancement of our plans.

The native Christian services have been held regularly in the Mission Church, Sunday mornings, Sunday afternoons, and Wednesday evenings. A meeting of the Church members has also been held the Saturday before the first Sunday of every month. The Sunday afternoon services have generally been conducted by the native Pastor, the Rev. C. Daud, but sometimes by a lay brother; the remaining services, in turns by him and myself; but an equal share in them was taken by Dr. Mather and by Mr. Hutton, while each of these brethren were in the station. The general attendance of our native Christians at the house of God will, I think, not compare unfavorably with that of most communities of professors of Christianity. The Sunday morning congregation is

always good. It is a pleasing spectacle, such as must afford delight to the angels in heaven, to witness each Lord's day morning on one of the confines of this city, while the greater number of its sixty thousand heathen inhabitants are given to business, idolatry, or vice, on this as on other days, a small band, in contrast to them, of about a hundred and fifty professed followers of Jesus, some of them truly so, marching at the proper hour, along the neat roads of the enclosure, to the Mission Church, to meet together in His name, not in the guise of their idolatrous neighbours, but cleanly clad, carrying hymn books and Bibles, and shewing in their countenances some sign of their brighter hope and holier aim.

Though the attempt to estimate the spiritual state of a people often ends in disappointment or mistaken conclusions, yet I have during the past year endeavored to make myself more acquainted with our native Christians than before. Nor has the result been disappointing; and I trust it is free from error. Marks of sincerity and earnestness more than I expected have struck me. Rebuke has had to be administered more than once, it is true; but this is not surprising in a society, which we are just building up afresh out of elements gathered from the degradation of Hinduism, and denationalized, outcast, and denied daily employment amongst their countrymen, by their mere profession of Christianity. The character of many of them is, I believe, without a blemish; and these possess the respect of the others. In proportion to their income quite as large sums are raised by them monthly for religious objects as by the majority of English Church members, as far as I am able to judge. Though subscriptions to the Pastor's fund fell off somewhat early in the year, now the amount realized monthly exceeds the expenditure. The Sacrament fund for relieving the poor and for defraying the Church expenses is always well contributed to. I have found from conversation that the sermons are listened to and well

remembered, and that the Bible is read and consolation sought from its truths.

The complaint, which is often made regarding some Missions, that they have no native Christians but those dependent on the Mission for support, does not apply with much force, I am thankful to say, to our Mission, some of our brethren being employed in the Bank and the Telegraph office and one in the Police office; and others who have occupation in the Printing Press, are only indirectly under the Missionary, the Manager of the Press having the immediate control over them. The result is a tendency to the development of a healthful independence and manliness of character, in addition to the growth in knowledge and earnestness of feeling brought about by the other influences of the Mission.

The Sunday school classes, except those conducted by Miss Mather, had been discontinued for sometime through lack of Missionary laborers. But after the Christian brethren, Babus Kailas Chandra Basu and Hem Chandra Mookerjea, joined the Institution last summer, the former kindly undertook to revive this important work. As many as forty-six adults, boys, and girls, attend regularly every Sunday from twelve till one o'clock. The school is superintended and the adult class is taught by Babu Kailas Chandra Basu. Our Christian brethren, Babus Hem Chandra Mookerjea and Panna Lal Bose, teach the remaining classes. The whole school is conducted with assiduity and earnestness, and is appreciated by the Christians generally. It is calculated, I am persuaded, to greatly influence the growth of the community in Christian knowledge and character.

The most gratifying feature of the native Christian Church remains to be noticed. When I was left the sole European Missionary in this station, it was impossible for me to conduct personally all the services that had occupied much of the time and energy of two and sometimes three Missionaries, not only because of my

duties during the week, but also for the reason that the same hour Sunday nights was the most suitable for obtaining the best congregations both at the evangelistic service in the City Church and at the English service in the Mission Church. Instead of deciding to lessen our operations in consequence, the occasion appeared to me a call of God's providence for the encouraging of some of our native brethren who, though employed otherwise during the week, had the highest interests of the Mission at heart, to devote their spare time to becoming preachers of the gospel to their countrymen, and to commence by conducting the service of the City Church in turns. After I had laid the matter before them, urging them to carefully think and earnestly pray over it, five brethren, who are the most educated in our community and enjoy the full confidence and respect of the others, most heartily responded. So no department of our work was allowed to collapse. The five brethren have kept up the City Church services with great zeal, regarding it as a duty and privilege to do what they can towards leading their countrymen to a knowledge of the blessed Saviour, whose gospel has been such a source of enlightenment, peace, and joy to themselves. These five brethren I have met occasionally for prayer, and for guiding their reading, and for rendering them advice in their preaching. The whole movement has had a decided influence for good upon the rest of the Christian community. A considerable number attend this service with great interest, besides the services in the Mission Church earlier in the day, feeling more than they appear to have done before their duty to concern themselves about the salvation of their fellow-men. A large congregation of heathen also assemble Sunday nights. Many of them are beginning to find out that the native brethren preach to them for no worldly gain, but merely for love to their souls and zeal for the Saviour. We have undoubtedly good ground for expecting and praying for great spiritual results in Mirzapore and its neighbourhood from this energetic, zealous and unpaid effort.

Rev. D. Hutton reports :—

On being appointed to Mirzapore, during Dr. Mather's absence, it was arranged that I should take charge of the catechists and Bazaar Preaching, the Sunday service in the City Church, and the Press.

The service on Sunday evening in the City Church has been a source of hope and encouragement. The Church has been crowded every Sunday night; and for an hour and a half, without interruption from cavillers—for we allow no discussion in the Church—have the truths of the Gospel been set forth fully and earnestly. Many come regularly every Sunday, and some stay during the whole service. I consider this service one of the most interesting and hopeful parts of the work in Mirzapore, and am glad to learn that it has been kept up since I left the station with spirit by some of the native members of the Church. It would not be right to overlook the fact that the whole of the funds for lighting, servants, &c., are supplied by friends in Mirzapore. The Church is lighted by two very chaste chandeliers, the cost of which Rs. 150 (£15) was collected by Mr. Lambert from one or two friends, and the thanks of the Mission are due to those who have so liberally helped the Church fund, and without whose aid this interesting service must have been given up.

III.—BAZAAR PREACHING.

Rev. J. Hewlett reports :—

This method of bringing the gospel message before the heathen has been carried on throughout the year by the native Pastor and the Catechists under the superintendence first of Mr. Lambert, afterwards of Mr. Hutton, and lastly of myself. On different days in six places in this busy city, most convenient for attracting the shop-keepers and tradesmen of the immediate neighbourhood, men on the way to their work in other parts or return-

ing from it, worshippers proceeding to the temples or to bathe in the Ganges, pandits, and other passers by, crowds of these, varying from about ten to seventy or eighty, have stood and listened while the blessed doctrine of the love of God in Christ has been affectionately and earnestly presented before them. The question has often been raised as to the comparative value of this kind of effort, some claiming for it the highest form, if not the only legitimate mode, of Missionary work, others, after years of experience in it, disparaging it as among the least satisfactory means of impressing and enlightening the people. Though the apparent immediate effect on the audiences on different occasions presents great variety, sometimes leading us to trust the time of numerous conversions is near, at other times, to despair of much good being done, still there is no doubt Bazaar Preaching should hold equal rank with any of the other instrumentalities employed in the evangelization of this country. While it does not directly reach all classes of the community, it certainly is the channel of imparting a knowledge of the Saviour to large numbers who would otherwise be in danger of remaining in ignorance of it. A very fair proportion of the accessions from heathenism to Christianity in this Mission have been won over by Bazaar Preaching. To this kind of labor conducted by our Missionaries in Mirzapore, two brethren, formerly Brahmins of the city, ascribe their conversion under God; one of these is the present senior Catechist or evangelist in this Mission, and the other is engaged in the same work in the Church Mission in Benares.

The Rev. D. Hutton reports:—

The Bazaar Preaching differs little from that work in Benares. There is, so I found, much less disputation, and the congregations, while quite as large as those we get in Benares, are certainly much more attentive, and seem more interested in the preaching.

We had of course disputation, but it was neither so frequent or so persistent and angry as it is in Benares. For one thing there

are fewer pandits, and therefore less outward opposition and bigotry. On the whole the bazaar work is much more interesting, and, to my mind, more hopeful than it is in the sacred city. There is more laxity and perhaps more breadth of opinion on religious matters in Mirzapore, whether the teaching and disciples of Ramaya Baba have had much to do with this state of feeling I do not know, but he certainly had some influence in, and produced an impression on, Mirzapore. For some time his disciples in Mirzapore attended the service in the City Church, but since his death they have fallen off, and I fancy many of his followers have now become, practically, Hindoos. I have met some of his disciples occasionally, but confess I have but little hope of any of them—at least in their present state. The eclectic religion which Ramaya taught, and in which the names of Christ, Krishna, and Mahomet, were all equally sacred, has made his followers indifferent to the claims of any one in particular. So far as I could perceive his disciples had no wish to draw nearer to Christianity, the tendency being rather to lapse into heathism; and this is more evident since Ramaya's death, which took place about a couple of years ago.

At one time we occupied two places daily in the city, but owing to the illness of one of the Catechists the preaching for the last two months of my stay was kept up at only one. The gospel was preached in all earnestness, and pressed upon the acceptance of the people; and while its claims were repeatedly acknowledged, no one had the courage to avow publicly the convictions which he shares in common with many others. The fear of man and the persecution and difficulties, which yet attend a confession of Christ, keep many from doing that singly and alone, which they would yet readily do if supported by the influence of numbers.

IV.—ITINERATION.

The Rev. J. Hewlett reports:—

In the early months of the year Mr. Lambert before leaving for England visited a number of the villages not far from Mirzapore, assembling the inhabitants and preaching the gospel to them. In December also while on my way to our station at Dooodhee in the south of the District, of which an account will be given under the Report of that Mission, I went to some of the villages near the encamping ground, and found the people delighted to gather round me and listen as I enquired into their welfare, and, advancing to the subject of their spiritual wants, told them of the glorious provision made for their salvation by the cross of Christ. But the time I could be well spared from Mirzapore was too limited for me to do more than just scatter a little seed of the word here and there, and then leave it, trusting by God's Spirit it might excite an interest in some of the hearers to enquire further into its meaning, and thus eventually be found to have contributed towards leading one or more of them to the Saviour. Our Missionary agency has not been sufficient to allow of more itinerations than these during the year amongst the people spread over the large District of Mirzapore, though the majority of them remain in almost complete ignorance of the gospel. May our gracious God "who will have all men to be saved, and to come unto the knowledge of the truth" enable us to make soon more efficient provision for the evangelization of this sadly neglected District.

V.—ORPHAN SCHOOL PRESS.

Several vernacular religious works, including portions of the sacred Scriptures, have issued from this Press during the past twelve months. The question has been raised by certain parties as to whether we should continue to keep up the Press or not.

But certainly so far as their view on the subject is unfavorable it must have been founded in considerable, if not total, ignorance of the good the Press is doing, and of the basis on which it stands. The number of Scriptures, and of Christian and general educational books, brought out by it, and now extensively used in the Missions and schools of North India is very great. Such good service it has the prospect of continuing to render. It affords one means of occupation to our native Christians, and is thus a great advantage to new converts and to our orphan lads growing up, facilitating their keeping together for regular training and growing up into Christian society. The Press draws no money for its support from the Missionary Society, nor from subscriptions of any kind. It proceeds on the principle of paying itself, which it has always done, executing printing orders for the municipality and for other parties, whenever we have not enough Christain literature on hand to keep all the workmen employed. Though, as its name implies, it is an institution immediately intended to supply work to our orphans, yet its profits have been applied to aid in defraying the necessary expenditure of various other departments of the Mission. Its only cost to the Society is a portion of a Missionary's spare time, which is devoted to its superintendence. But surely this cannot be time ill spent, where such important benefits follow. As soon however as a native Christain or some other person whose sympathy and influence would be entirely with us can be found to take it off our hands and make it work well, it will not be out of accordance with our present aim and intention to make it over to him.

The Rev. D. Hutton reports:—

As to the press I can only say that I took a deep interest in the work done there, as I believe it has done and is still doing a great work towards the enlightenment and Christianization of India, through the numerous tracts and books which are

issued from it year by year. It is not needful for me to enter into any detail regarding the work done while I had charge, as our worthy Manager, Mr. Larkins, generally supplies a tabulated statement of the work of the year; but I would urge upon the native Christians, who are engaged in the Press, the duty of perseverance and devotion to their work. There seems to me a want of ambition amongst some of them in the way of making themselves thoroughly efficient in every branch of their profession. They are content with knowing a part. There is a want too of personal interest in the work. Many after learning all that they know of their work at our Press are ready for the sake of a small increase to run off to other Presses, and but few seem to feel that they are in their own way helping forward the great work of Christ, just as much as their brethren who go to preach in the bazaar.

BOOKS, TRACTS, &c., PRINTED AT THE ORPHAN SCHOOL PRESS.

The following works of a Christian and Educational character were printed by the Mirzapore Orphan School Press during the year 1872.

Title.	Edition.	Language or Character.	Size.	No. of Pages.	No. of Copies.	Total no. of pages Printed.	Remarks.
Genesis and 20 chaps. of Exodus,	2nd	Urdú-Arabic.	8vo.	127	2000	25,400	
Psalms, ...	2nd	Urdú-Roman.	Do.	In the P.	1000	.....	
Way of Salvation, ...	1st	Hindee.	12mo,	41	5000	205,000	
Useful Anecdotes, ...	1st	Urdú-Roman.	Do.	134	500	67,000	
Explanation of Geographical Terms, ...	1st	English.	Do.	15	200	3,000	
Interest Tables, ...	1st	Hindee.	4to.	61	500	30,500	
Primers,...	12th	Roman.	12mo.	36	1000	36,000	
The Chameleon, No. I, ...	1st	English.	8vo.	107	500	53,500	
					10700	420,400	

In addition to the contents of the foregoing table, various Catalogues, Reports, and Miscellaneous matters, have been printed in the Press, amounting to 253,569 pages. So that the total amount of work done during the year is as follows :—

Books, Tracts, &c., printed at the Orphan School Press, ...	420,400	pp.
Catalogues, Reports, and Miscellaneous, ...	253,569	,,
	673,969	

MIRZAPORE INSTITUTION.

(GRANT-IN-AID.)

COMMITTEE.

SIR JOHN WEMYSS, BART.
C. ROBERTSON, ESQ., C. S.
C. J. POWLETT, ESQ., C. S.
B. HOWARD, ESQ.
ROBERT HOWARD, ESQ.
REV. DR. MATHER.
REV. J. HEWLETT, B. A., SECRETARY.

INSTRUCTIVE STAFF.

Principal—REV. J. HEWLETT, B. A. (*Lond.*)
Head Master—BABU KAILAS CHANDRA BASU.

ENGLISH DEPARTMENT.

BABU HEM CHANDRA MOOKERJEA.
„ BISHESWAR GHOSE.
„ PANNA LAL BOSE.
„ RAGHU NATH.
„ JOKHAN RAM.
„ ABDUL QADIR.

VERNACULAR DEPTS.

ARABIC, PERSIAN, AND URDU.

MOULVIE SARFARAZ ALI.
„ SIRAJ-UD-DIN.
„ NASIR-UD-DIN.

SANSKRIT AND HINDI.

PANDIT BHAIRO NATH.
MASIR PRAKASH.
FIVE ASSISTANT TEACHERS.

The Rev. J. Hewlett reports :—

The Institution has always occupied a high place amongst the establishments of this Mission. Last year it received special attention and effort. Experience had shown its Missionary value to be great. Its literary success had given rise to a growing and oft expressed desire for a higher education in Mirzapore. It was therefore decided after much consideration to arrange for meeting this want. We have in consequence been enabled to retain some of the most advanced and promising pupils for a longer period than before

under our influence. At the same time care has been taken to make the whole Institution as efficient as possible in both an educational and an evangelistic point of view. So that, although an unusual amount of sickness amongst the pupils and certain changes in the instructive staff produced their temporary injurious effects, the past year has been one of decided progress.

The Institution re-opened at the beginning of the year with large numbers throughout the three Departments. So that all the classes in each from the lowest to the highest were well attended. But the real step taken by the Institution in advance of its position in previous years was the formation of a First Arts Class, consisting of four undergraduates of the Calcutta University, three of whom had passed the Entrance Examination from this Institution in different years, and the other from the Mirzapore Government School.

The Government Inspector, Babu Shiva Prasad, C. S. I., visited the Institution January 31st, and reported that it was "in a healthy and flourishing condition," and that "the result of the examination was very satisfactory." He also strongly recommended to Government the continuance of the Grant-in-Aid.

The distribution of prizes for the previous year took place May 9th, under the presidency of C. Robertson Esq., C. S., Magistrate and Collector of Mirzapore. A large number of the European and native friends of the Institution were present. After prayer and the reading of the Report the prizes were handed by the Chairman, who kindly accompanied them by a few words of encouragement, to each of the pupils who had sufficiently distinguished themselves by the work of the year and by examination in the various classes. The silver medal was presented to Ram Sewak who had succeeded in passing the last Entrance Examination of the Calcutta University. A prize of ten Rupees was given to each of three pupils who had written the best essays on the Education of Women, one in English, one in Urdu, and one in

Hindí. Several classes were examined in the Urdu and Hindí languages, on general English subjects and on the Bible, by the Chairman, by the Rev. D. Hutton, and by B. D. Gordon Esq. The Institution was then addressed in Urdu by C. J. Powlett, Esq., C. S., Joint Magistrate of Mirzapore, who expressed the pleasure with which he had witnessed that day the advancement of education in Mirzapore, and urged those who were acquiring so much valuable knowledge to seek to employ it not merely for gaining their livelihood, but to make their characters noble and useful in the world, as the great and good men, whose lives they had been studying, had done. The Chairman concluded the proceedings by a brief address in English, very cordially remarking that he regarded the progress this Institution had just shown as one sign of the dawn of a brighter day upon India after her long night of darkness, and that he valued such an Institution not only for the good general education it was imparting, but as a most important and successful means of gaining the great object of Christian Missions.

An unusual number of changes have taken place in the instructive staff. Babu Joel David, teacher of the third class below the Entrance Class left in March to become Head Master of the American Methodist Mission School at Shahjehanpore. As we could not find at the time a Christian teacher to succeed him, we decided to redistribute the work of the Institution, engaging the services of a non-Christian Bengalee, an M. A. of the Calcutta University, to teach some of the secular subjects in the First Arts, Entrance, and Preparatory, Classes. But this teacher turning out to be very unsatisfactory, his connection with the Institution happily soon terminated. In July Mr. O'Donel, the Mathematical Master, who also taught the Scriptures and English literature in some of the upper classes left to join the Government Survey Department. We then succeeded in obtaining two Christain teachers from Calcutta, Babu Kailas Chandra Basu as Head Master, and

Babu Hem Chandra Mookerjea for the second place, both qualified to teach up to the Fisrt Arts standard. Since their arrival the work of the Institution has proceeded with great regularity, vigor, and discipline.

The attendance during the year has fluctuated more than ordinarily, owing partly to the change of teachers, partly to a great amount of sickness last hot season, and partly to our endeavors to raise the fees and to improve the general discipline of the Institution. These causes resulted in entirely breaking up the Entrance Class, which comprised four pupils at the commencement of the year; so that we were not able to send any candidate to the last Entrance Examination. But the class immediately below it, out of which the Entrance Class of 1873 will be formed, continued unusually large. The greatest number of pupils on the list during the year was 295, the average daily attendance 213. The fees realized amount to Rs. 878-1-0, more than during any previous year, as far as I can find out, which is some indication of a growing appreciation of the Institution.

Care has been taken to adapt the teaching to the needs and previous progress of the pupils, so as to secure as far as possible both their intellectual improvement and their moral and spiritual good. Mathematics, history, geography, and literature, as in other schools, and Scriptural subjects, as in Missionary Institutions, have been taught according to the capacities of the scholars in the different classes of the three Departments, but to a much greater extent in the English than in the vernacular Departments, as that Department is by far the largest, and the pupils in it are those who remain with us for much the longest period. But the establishment of a First Arts Class required the introduction of the higher order of studies, appointed by the Calcutta University for the First Arts Examination. The rule was also put in force during the year that none should receive promotion from one English class to another without proportionate proficiency in one of their vernaculars, a

caution which experience had shown to be necessary. While endeavoring to impart a general education, it has been easy to make the historical and literary subjects taught contribute towards a moral and religious training. The examination at the end of the year showed very thorough progress on the part of several of the upper classes in Christian as well as in other knowledge. The First Arts Class had studied a portion of Paley's Evidences of Chirstianity in addition to the Bible, and acquitted themselves admirably in their examination on these subjects. There being, including myself, five Christian teachers in the Institution, we have been able to arrange for each of us to teach the Bible an hour daily in every class. Some of the new comers, indeed, have shown a dislike to Christian instruction. Others have endeavored to stipulate for absenting themselves during the Bible hour, a proviso which of course could not be granted in a Missionary Institution. But, as a rule, when the pupils have begun to find out the kindness with which we endeavored to impress upon them the truths of the gospel, and how its character of love and holiness differed from their previous notions of it, they have appeared to read it with pleasure; and their lessons upon it have certainly been as carefully prepared as those on other subjects. Frequent and earnest conversations I have had with many of them during the year have shown me that their thoughts are often exercised upon the life and work of Christ; and sometimes I have felt reason to believe one or more of them to be not far from the kingdom of God.

Babu Keshub Chandra Sen of Calcutta kindly visited the Institution in October, and, after putting questions to several of the classes, addressed the scholars to the effect that he was glad to find education had made such advancement in Mirzapore as to give rise to the establishment of a First Arts Class in this Institution, none of the students of which were strangers, but all youths of the place; and he rejoiced that this and other Missionary Institutions were imparting a high education similar to that of the Government

Colleges, as the latter, according to the policy Government judged it best to adopt, attended chiefly, if not exclusively, to the cultivation of the intellectual part of our nature, which might prove a blessing or not, as universal experience had shown, while Missionary Institutions, like the one in which they were studying, paid proportionate attention to the culture both of the intellectual and of the moral and spiritual part of our being, a combination which could not but result in great and unmixed good.

It is not difficult to show by facts that our educational labors have not been in vain. The pupils are drawn from all classes of the community; and many of them have spent the best part of their youth under our training. In these respects a reference to the First Arts Class will suffice for the rest of the Institution. The most advanced student, the son of a Brahmin and landed proprietor of Mirzapore, has been receiving instruction under our Mission, with the exception of one or two intermissions, for upwards of nine years. The second, the son of the most wealthy Mohammedan merchant in the city, has been with one interruption a student of the Institution for five years. Another, of the Kayasth or writer caste, joined the Institution a year ago, having attended the Government School for seven years previously. The remaining student, of the artisan caste, has been a regular attendant of our educational establishment for eight years. Strong family ties, which bind them, like many others in the Institution, to Mirzapore, render their permanent residence in it in the highest degree probable. Their education will combine with these circumstances to ensure them positions of importance. It is not possible but that their influence on society should be vastly different from what it would have been without their present stores of Christian and general English knowledge, and that it should greatly contribute to the destruction of caste influence and prejudice and of the fear of many to outwardly embrace Christianity who are secretly disposed to do so.

Such results are not merely prospective. Former pupils, now following various callings in life, some of them servants of Government, Christians and non-Christians, have received such a mental stimulus, that, in conjunction with residents educated elsewhere, they are now forming and carrying out plans, in which they solicit the co-operation of Missionaries, for continuing to increase their own stores of knowledge and for enlightening and elevating their countrymen. Among the instances of these reproductive effects of their education I may mention two organizations recently set on foot, and now in active operation, at Mirzapore. The meetings of an Institute, which has just been formed for the discussion of topics of public and practical interest and for the delivery of lectures on scientific, literary, and moral subjects, are beginning to be numerously and enthusiastically attended; and for 1873 arrangements have been made for a series of twelve lectures to be delivered in connection with it, one the first Monday of every month, by Missionaries and by other gentlemen of intelligence, learning, and earnestness of character, chiefly native officers of Government. The desirableness and practicability of forming a public library for the benefit of Mirzapore had often been discussed by some of the native gentlemen; and on the lamented death of the late Viceroy sufficient subscriptions flowed in for the purpose, and have been devoted to the establishment of one, now in constant use by the educated natives, called the Mayo Memorial Library, open to the public daily except Sundays, and comprising a representative collection of vernacular, Persian, Arabic, Sanscrit, and English literature, among which standard Christian writings are not wanting.

But higher and more decidedly spiritual fruits than such as may be traced in these literary movements have been borne by our Institution. Two of its former students are now occupying the important positions of Christian Head Masters in Mission Schools, one in Shahjahanpore, and the other in Jubbulpore; two

take their turns in preaching the gospel to their countrymen Sunday nights in the City Church; several others of our Christian pupils are creditably engaged in secular employ. Who shall estimate the good of such results as these and of their influence by God's blessing upon the great changes taking place around us in India? Though the friends of Missions cannot but hope and pray for more abundant fruit of our educational labors, yet it becomes us to be deeply thankful for the extent to which the Institution has already succeeded in diffusing knowledge and in witnessing for Christ in Mirzapore.

VII.—FEMALE EDUCATION.

Mrs. Mather Reports:—

It was with no little sorrow I left Mirzapore for Landour, knowing that it was impossible for my daughter to undertake all the work that Mrs. Lambert and I and she had accomplished together. Still it was a comfort to have a daughter so well fitted to carry on our plans, and with her heart so thoroughly engaged in Missionary labors, and so willing to undertake extra responsibility, and to do as much extra work as might be practicable. It is a mercy too that what she undertook she has been able to perform, and that our schools at the end of this year are in a flourishing condition. As we leave again so soon for England, and as it is at present quite uncertain what arrangements the Society may make for the Girls' Schools and Zenana work, it did not seem wise to re-commence what was given up at the beginning of the year, but it has been a great delight to me to call on my old friends, and be welcomed back by them. What a pleasure it has been during our long life in India to sow hither and thither the grain of mustard seed, and to put the leaven in the meal, so now that not in one place only, but throughout the whole country, the seed begins to germinate, and the leaven to work. It is very hard to return to England. May great prosperity attend the labors of the many devoted ladies now engaged in schools and visiting families. Though

our own Society has so few it is cheering to think other Societies are yearly increasing the number of their female Missionaries in India.

Miss Mather furnishes the following statement of her work during the year:—

VIII.—ORPHANAGE.

In March, when my mother went to Landour, the charge of the Orphan School and the Zenana Girls' Schools were given to me in addition to the Compound Girls' School. Four girls and one little boy have been added to our number, and a baby girl was sent being only a month old and very thin. She is still living but is far from being as fat and strong as I could wish. We have lost four girls by death during the year, three having been ill for months. Many of the children sent by the authorities come to us in a sickly condition, and it is difficult to rear them. The dengue fever visited the school and most of the children suffered from it. Mrs. Larkins has continued her kind care of the orphans this year, and the teacher of our Girls' School also helped me in looking after the food for three months. The girls all love the Matron, and she has given great satisfaction in the discharge of her duties.

IX.—ZENANA WORK.

Out of the three schools mentioned in last report, two are still going on satisfactorily, especially the Hindee one. The other one had to be broken up as the teacher could not get as many pupils as she had previously in attendance. This woman has begun work again in a Mahommedan family; eight persons are learning there, and are so eager to learn that they read pretty well already. The teaching in the houses had to be given up when my mother left, except in one house which I visited once a month. The lady paid part of the teacher's wages, but, from various reasons, was unable to continue it; so, I agreed to pay all if she would get some girls taught in her house. Five girls and two women have learnt there for three months. She is very intelligent and it is a pleasure to visit her. One of our native

Christian ladies has begun to go to her house once a week to teach her Bengalee. I hope this will continue.

At her house another native lady came to see me and expressed a wish to be taught to read. After a little delay she has agreed to pay one rupee a month towards the expenses, and a school will be commenced in her house at once. Out of one of the Zenana Schools we have lost a bright girl, the daughter of one of the teachers. She died very suddenly of cholera. Her friends thought it was the dengue and gave no proper medicines. She knew the Scriptures well. She remembered us and sent us her salám just before her death.

X.—COMPOUND GIRLS' SCHOOL.

This school has gone on as usual. I have not been able to teach in it as much as I could have wished as the city work has had to be carried on also by me. Mrs. Hutton took the English class for a time; after that when Dují had to be dismissed I put on in her place a teacher, who also knew English, and allowed her to teach that language one hour a day. The girls with this extra teaching have made good progress, and are now reading the Irish Society's Second lesson book. Latterly I have taken small fees from those who learn English and left it to the parents to say what they could pay. Singing lessons are as attractive as ever; the girls have learnt to sing several new pieces; they are beginning also to start the tunes for themselves. The first class has just commenced the Persian character, as it will fit them to work in Zenanas when they are settled in life. Mrs. Graves visited the school in March and wrote her opinion as follows:

"I had much pleasure in examining the London Mission Girls' School to-day—36 girls present. Their reading in Hindee and Roman character was excellent, copy books neat, and they shewed a good knowlege of the first four rules of Arithmetic and map of the world. Their singing too was good and correct. I consider the

school in a most flourishing condition and well deserving of the Government grant-in-aid.

C. GRAVES,

Inspectress F. Schools,

March, 19*th* 1872. *N. W. P.*

The Sunday School for the orphans and older Christian girls has been kept up this year as in all former years.

XI.—CONCLUSION.

The thanks of this Mission are most cordially tendered to the numerous friends in England and in India, who have shown their generous and substantial sympathy towards us by their pecuniary contributions. The sums realized from these sources have enabled us to carry on our Mission operations with nearly double the native agency we had otherwise the means of maintaining. The growing exigencies of the Mission lead us to earnestly trust, not only that we shall be favored with a continuance of this valuable help, but that God will direct the hearts of those, to whom He has given the ability, to add to our present resources. The intellectual, social, and religious changes taking place, quietly and progressively, in Mirzapore as in India generally, present a powerful appeal for an extension of Missionary effort to the Christian interpreter of the signs of the times. He will see much to cause gratitude, encouragement, and hope. His faith will be strong that, here as elsewhere, the inhabitants of India, who have remained so long satisfied with the degrading, enervating, and soul-destroying bondage of caste and idolatry, are now directing their course, though in a great measure unconsciously and in their own way, towards the glorious liberty of the children of God. But it will be equally clear that this blessed end is to be gained as the result of many a hard and patient struggle, much teaching, preaching, and living of Christianity, and that great will be the responsibility of all of us who bear the Christian name for the share we take in bringing it about.

JOHN HEWLETT.

REPORT

OF THE

Singrowlee Mission.

Superintendent—Rev. John Hewlett, B. A.
Native Pastor and Missionary—Rev. Peter Elias.
Reader—Babu J. Baptist Moore.
Teacher of Dooddhee School—Rameshwar Puri.
Teacher of Rachkar School—Ram Phal.

Native Christians, ...	39
Communicants, ...	4
Orphans, ...	18
Baptisms during the year.	
Adults, ...	7
Children, ...	7
Pupils under Instruction,	
Dooddhee School, ...	32
Rachkar School, ...	8

The Rev. J. Hewlett reports :—

The past year will be remembered as a bright era in the history of the Singrowlee Mission. It bore the first fruits of ten years of the most self-denying Christian labors. Several of the aboriginal inhabitants, who not long ago were sunk to as low a degree of ignorance and abjection as it seems possible to conceive, having become gradually enlightened and favorably impressed by hearing the preaching of the gospel and witnessing

its effects in the lives of those who preached it, professed during the year their earnest desire to be recognised as followers of Jesus, and were baptized in His name. On my visit to this Mission at the end of the year, which is the first and only one I have yet made to it, what I saw and heard convinced me that not only were these converts sincere, but that God's blessed Spirit was slowly and noiselessly preparing the hearts of many others in the neighbourhood of Dooddhee, the chief village of Singrowlee, to avow publicly at no distant time their devotedness to Jesus as their only Saviour.

A more detailed account of these cheering results will not inappropriately be preceded by a glance at the origin and progress of the Mission operations by which they were effected. Before the Revs. Dr. Mather and M. A. Sherring visited British Singrowlee eleven years ago, the gospel had probably never been heard by its inhabitants, who through want of spirit, energy, and enterprise, undoubtedly caused by centuries of oppression on the part of the chiefs of rival tribes bordering on the east and west of their country and ever contending for its possession, rarely quitted their scattered abodes in the wilds of the Vindhya mountains. While their destitution of all that makes life happy and inspires hope for the future excited deep compassion, their truthfulness and honesty, their extreme simplicity of mind, and their unattachment to any elaborate and corrupt system of idolatry, like that of the Hindus, afforded ground for the belief of their being much more prepared for the reception of the pure doctrine of Christianity. Dr. Mather and Mr. Sherring recommended the establishment of a Mission at Dooddhee, which though not containing more than four or five houses on the passing of Eastern Singrowlee under the British rule six years previously, had, in consequence of being selected for the official residence of the Sazawal or collector of the revenue, for a police station, and for a weekly market on Thursdays, grown in this short time

to a village, or perhaps it may be called a town, of considerable importance, and from its central position presented greater facilities than any other place for itinerating in the villages of the district. After much discussion on the subject our Society decided upon extending its operations to these aboriginal tribes, who call themselves Majhwars, and are of a kindred race with the better known Santhals, Coles, and Gonds.

A year later Dr. Mather returned for the purpose of organizing the Mission, taking with him, besides Peter Elias and other native brethren who had consented to remain at Dooddhee as Catechists, a number of artisans for the erection of suitable houses. A slightly elevated piece of ground, uncultivated, thickly wooded, haunted by tigers, leopards, bears, and other wild animals, adjoining Dooddhee, was marked out as a site for the Mission premises, and speedily cleared. The foundations of a house for the resident Missionary were dug upon it. Bricks for building it were burnt, the first ever seen manufactured in Singrowlee. A neat row of houses for Catechists, for school teachers, and for an orphanage, were soon raised. A plan was set on foot for regularly visiting the people in Dooddhee and in the district in order to make them acquainted with the gospel message. A school room was shortly completed, and several boys whose parents had been induced to send them began to meet in it daily for instruction in reading and writing and Christian knowledge. Having succeeded in originating and in so far maturing Mission plans at Dooddhee in the winter of 1862—63, and leaving Peter Elias with his colleagues to carry on the work for the present, Dr. Mather returned to his own station in Mirzapore by the commencement of the ensuing hot season.

The Mission has had a succession of managers, none of whom except the late Rev. W. Jones have labored in it permanently, other and larger stations being their chief spheres of duty. Mr. Jones took charge of it in the end of 1863, a year from the time of

its founding. His recent bereavement of a wife in the fullest accord with his own earnest aims, together with the separation from an only child in consequence, instead of deterring him from a life of such isolation and arduous toil, was beyond all doubt blessed by God to the strengthening of his already eminent fitness for it. For the space of six years and upwards, which followed till his death in April 1870, and in which the only considerable intermission was his change to England, when the Rev. J. A. Lambert superintended the Mission, his life and labors in Singrowlee were such as to win for him the character of a Christian hero. Fruits of his mechanical industry, his school organizations, his training of orphans, and his enlightening the people, must excite the admiration of the least observant visitor of those previously uncivilized regions. But what affected me most regarding the memory of my departed friend, during my recent stay in Singrowlee, was the lasting hold the people showed me he had gained upon their affections by their earnestly recounting to me, how he ever most generously helped them, saved many of them from death in famines, did all he could to protect them from the oppression of unscrupulous traders and native Government officials, never failed to give them medicines during sickness, and rose at any time of the night to sit by the bed side of sufferers, rendering them all the help and comfort in his power. Thus did our noble-hearted brother live and die in their midst, so impressing them with the Christlike in his character, that some of their number are now seeking to follow his example.

The Society not being able at the time to supply another European agent to reside at Dooddhee, Dr. Mather resumed the superintendence of the Mission. Peter Elias, who had enjoyed the full confidence of Mr. Jones, was entrusted to carry on the work. The following year the orphans of the Mirzapore Mission were removed to Dooddhee that they might form the nucleus of a Christian colony in the place, Government having promised to aid us in gain-

ing this object by granting us tracts of land free of rent for cultivation. In the winter of 1871—72 the Rev. D. and Mrs. Hutton, the Rev. C. Daud, and two Catechists, visited the Mission and conducted evangelistic work in connection with it for two months, while Peter Elias in consequence of illness came for a change to the Mirzapore Mission, of which he was originally a convert. Before his return, as we were convinced of his qualification for the office of the Christian ministry in Dooddhee, a deeply impressive service, in which he was ordained to it, took place in the Mirzapore Mission Church March the 9th 1872. Our newly ordained brother left the 19th of the same month for his own Mission, taking with him the native Christian, J. Baptist Moore, to assist him as Reader and school teacher. In April, as Dr. Mather had resorted to the hill station of Landour to recruit his failing health, I, having been requested, undertook to succeed him as Superintendent of the Mission.

It is a grateful task to record the instances of responsive love during the past year to the voice of Divine love speaking through the Mission in Singrowlee for ten years. Birbal, a man of about thirty-six years of age, dwelling in a village called Domuhan, four miles from Dooddhee, having heard the gospel more or less regularly since the commencement of the Mission, expressed in September last the desire to Peter Elias that himself, his wife, and his two children, should be received by us as followers of Jesus. After conversation and prayer with him, our brother, believing him to be led by the Spirit of God, admitted him and his household by baptism to Christian fellowship the 28th of the same month. These are the first aborigines, except orphans, who were baptized in Singrowlee. Shortly afterwards, Surwa, a man of about twenty-two years of age, residing in another village called Birar, two miles from Dooddhee, formerly a pupil of one of our Mission schools, in which he had learnt to read the gospel, decided, though strongly opposed by his wife, to apply for baptism.

Ruttee also, a lad of about seventeen years of age, for some years a servant of Peter Elias's, in whose family he had learnt much of Christianity, declared himself anxious and determind to become a disciple of Jesus. These two were baptized by Peter Elias November 16th. In less than a fortnight Surwa's wife, having been won over by her husband to decide that his God should be her God, received with her little daughter the baptismal rite December 1st. All these since their profession of faith in Christ have, I find, wholly abandoned the superstitious customs prevalent in Singrowlee, attended our Sunday services regularly, sought as much as possible the society and counsel of the native Pastor and the other Christians, and shown signs of endeavoring in their own simple way to live agreeably to the word of God.

Much as my expectations had been raised regarding this Mission they were far from being disappointed by my recent visit to it. In the first place, the situation of Dooddhee, though in some respects disadvantageous, has its redeeming features. The reasons why a great aversion has been shown to visiting it and residing in it must be that its distance from the nearest cities, Benares and Mirzapore, is nine days' march; and that the latter half of the road to it from each of these places, though rendered attractive by running across richly and beautifully wooded mountainous landscapes, is at all times difficult for travelling through being intersected at frequent intervals by precipitous ravines, and is in the rainy season almost completely obstructed by their being filled with rapid streams. Dooddhee itself has grown since the establishment of the Mission to be the prettiest village I remember seeing in India. Its appearance is remarkably clean; its streets are wide and laid out with regularity; its houses are neatly built; the roads to it are lined on either side by rows of trees forming pleasant avenues; the land surrounding it in many places has been brought under cultivation. It is situated in the centre of a circular tract of low land, slightly undulatory, thickly

studded with bushes and trees, and surrounded at a radius varying from about four to six miles by a chain of hills, the slopes of which are clothed with a luxuriant foliage. The Mission house, which with its adjuncts adds greatly to the beauty of the landscape, is the most prominent and the finest building in Doodhee. The view it commands all round is exceedingly picturesque. From the front verandah the eye of the spectator is arrested at the distance of about a quarter of a mile with an object of affecting interest—but calculated to teach the natives lessons of Christian hope—the burial ground containing, amongst the graves of children of Catechists and of the native Pastor, that of our devoted brother Jones. The outward aspect, indeed, of the neighbourhood generally is in happy unison with the blessed effects the gospel is producing in the hearts and lives of the inhabitants.

My first care was to seek an interview with the new converts, and with the candidates for baptism of whom I had just heard before my arrival. Without delay I proceeded with the native Pastor and the Catechist to the village of the family first baptized. Birbal, the head of the household, is a weaver by trade, but earns his livelihood chiefly by cultivating land. In making profession of Christianity he appears to have had no other thought than of continuing to follow the same occupation. Though not able to read or to show much knowledge in reply to formal questions, yet when I endeavored to speak in Hindee of the Saviour's love to several of the villagers, who assembled round his door to see me, he, fearing my meaning was hardly understood and explaining it to them in their own dialect, showed a more thorough acquaintance than I had expected with the life and work of our Lord as the basis of the Christian's hope and confidence. Surwa, the head of the second family baptized, I found to be so distinguished above the aborigines in general for intelligence, brightness, and energy, and withal possessing a fair knowledge of Christianity, that I am led to hope he will become after training and experience,

if not a Catechist, yet no ordinary helper in the extension of Christ's kingdom in the neighbourhood. How far their wives were acquainted with the gospel truth, I could not well ascertain in consequence of their timidity in conversing with a European Missionary. But I do not doubt the wisdom of baptizing them, as they have now abandoned heathen practices, and are with their husbands and children undergoing Christian instruction. Ruttee, the remaining convert, appeared to be a promising youth. The enquirers, Bahadur, an agriculturalist, and Sidhwa, his wife, were residents of Dooddhee. Whether the latter had an intelligent idea of Christian truth or not I could not expect to ascertain personally, but her husband and the native Pastor's and the Catechist's wives assured me she had. Bahadur, I found, was in the habit of reading the gospel of Matthew daily. He seemed to remember the narrative well, and to understand much of its meaning. Like Surwa, he possesses such mental qualities that lead me to trust he will prove a successful worker for Christ in Singrowlee. Satisfied with the propriety of granting their request, I baptized Bahadur and his wife in the presence of the Christian congregation the last Sunday of my stay at Dooddhee, the desire having been expressed by Peter Elias on behalf of them all that the ceremony should be performed by me. Besides the ordinary congregation, consisting of the native Pastor and the Catechist together with their families, the orphans, and the new converts, Mr. Robertson, Magistrate and Collector of Mirzapore, and Mrs. Robertson, being in camp at Dooddhee at the time, attended, and at the close showed, by warmly shaking hands with the native Christians and by words of encouragement to them, their hearty sympathy with all present and their joy at seeing the aborigines of Singrowlee beginning to receive Jesus as their Saviour. The whole service was to me one of the most deeply interesting I ever took part in.

The schools, I regret to say, have not succeeded in attracting pupils in proportionate numbers to those in schools in the cities of

India. But the orphans have been very well instructed; and three of the converts received such knowledge in the schools as led to their professing their faith in the Saviour. Few, however, of the 42,983 inhabitants of Singrowlee, or even of the 806 residents of Dooddhee, who subsist chiefly by trading, have learnt to appreciate the benefits of education. Besides, hitherto it has been a great difficulty to induce teachers from other parts to engage to remain permanently at Dooddhee. Those who are influenced by sufficient Christian self-denial to do so, being unhappily few as yet, can be ill spared from other stations. As three of the orphans, who show some sign of talent and have made greater progress in learning than the others, appear to have set their hearts upon becoming teachers or preachers, it is intended to bring them to Mirzapore for two years in order to put them under such training as, we trust, will by God's blessing render them useful agents in the advancement of knowledge and the spread of Christianity in Singrowlee.

The present state of the Mission argues its future prosperity. Of two of the elder orphans, now grown up young men, and about to be united in marriage to young women of the Mirzapore orphanage, one purposes following the occupation of gardener in connection with the Mission, the other has been engaged to prepare the food of the orphans. It is intended to bring up others as agriculturalists on a large tract of land promised by Government. As many of them as possible we hope to train to become teachers and preachers. The native Pastor is devoted to his work and admirably qualified for it. He enjoys the unbounded confidence, love, and esteem, of the Christians and of the natives in general. The Catechist works harmoniously with him. Their wives exert an influence for good. The converts appear to regard it their duty and privilege to communicate as well as to receive the blessings of Christianity. Numbers of the other inhabitants manifested in conversation with me a considerable knowledge of the gospel and a decided feeling of interest in it; and some of them, I prayer-

fully trust, will ere long receive grace to declare themselves on the Lord's side. How is it possible but that we should ascribe with joy and gratitude such blessed fruit of ten years' sowing of the seed of God's word in the wilderness of Singrowlee to the co-operating and quickening influence of the Holy Ghost, and see in it the beginning of a fulfilment of the glorious prophecy, "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose"?

JOHN HEWLETT.

REPORT

OF THE

Almorah Mission.

COMMITTEE.

Col. H. Ramsay, C. B.	H. G. Batten, Esq.
J. O'B. Beckett, Esq.	Rev. J. H. Budden, Secretary.
Dr. Watson.	

CHRISTIAN AGENCY.

Missionary—Rev. J. H. Budden.
Head Master Boys' School—Babu K. M. Bose.
Teachers in ditto. Mr. H. O. Budden.
Urdu and Persian—Aziz-ul-haqq.
Hindi and English—G. W. Borden.
Hindi—Pundit Taqa Datt.
Mahesh Singh.

Supt. District Schools—Babu G. Francis.
„ *Asylum*, Everett Bond.

Girls' Orphanage.

Superintendent—Miss Budden.
Matron—Lydia Singh.

BOYS' ORPHANAGE.

Superintendent—MISS H. M. BUDDEN.

Matron—SARAH BORDEN.

Bazaar Girls' School—MISSES H. M. AND M. G. BUDDEN.

I.—STATISTICS.

Baptized Natives, ...			132
Communicants, ...			56
Baptisms, Children, ...			5
Inmates of Asylum, ...			109
Boys' Schools.			
Almorah Mission School, ...			312
,, Artizan do.			55
District Schools.			
Petorah, ...			115
Champawat, ...			75
Gangolee Hat, ...			100
Girls' School, ...			39
School fees received, ...	Rs.	1426	4 0
Native Auxiliary Missionary Society,	,,	230	3 0

II.—REPORT.

As a separate report of this Mission has just been published, in connection with the General Committee for the province, it will not be necessary to do more in this, than give a few details for the past year, not contained in that report.

III.—CHRISTIAN AGENCY.

During a considerable part of the year, the Mission has had the assistance of Mr. H. O. Budden, who has been engaged, almost entirely, in educational work, the particulars of which will be given

under that head. Towards the close of the year Pandit Tara Datt, who was baptized in Benares in 1871, returned with his family to Almorah, his native place, where he has been employed in giving scriptural instruction in the school in which he first received the knowledge of the truth; as well as in a school for artisans in the evening, and has spent much of his time in conversation with his fellow towns-men on religious subjects. With these exceptions the Christian agency has remained the same as in the previous year.

IV.—NATIVE CHRISTIAN COMMUNITY.

No additions by baptism have taken place this year, except of children. In the Asylum there are some candidates for this ordinance and other applications have been made by persons not in the Asylum; but it has not as yet been thought right to comply with their request. Sixteen, however, of the baptized lepers have been received into communion during the year. In one case in the Asylum, and in another in the native Church in Almorah, it has been found necessary to exercise discipline by suspension for a time, and in both cases with apparently good effect. It is hoped that there is some improvement in the tone of spiritual feeling in both communities. As this is felt to be a matter of the very first importance, special efforts have been put forth with a view to it, which have not been fruitless. The Saturday afternoon meeting with the native brethren for conversation and prayer has been found helpful in this way, and has proved a means of drawing closer together the hearts of those who have most influence on the rest. There is more of the spirit of mutual respect, affection and confidence than formerly, and more diligent and devout use of the appointed means of grace. In the meetings referred to the practice has been introduced, of each of the native brethren in succession writing a short sermon, to be read to and criticised by the others. In this way a knowledge of their religious attainments is

gained and an opportunity found for correcting their mistakes. The exercise is valued by all the brethren, and it is gradually leading to a more efficient and frequent use of their power to address others. It is hoped that the present year may witness a further advance in this direction.

V.—RELIGIOUS SERVICES, PREACHING, &c.

All the usual religious services, English and vernacular, in the Mission and Asylum Chapels, have been maintained, with but few interruptions, throughout the year; and to these has been added another, in the large hall of the new school building, on Sunday afternoons. On these occasions the native Christians and the Mission family assemble, and from time to time considerable numbers of outsiders have been present too. This service is chiefly in the hands of the native brethren and is primarily intended for the benefit of non-Christian persons. It is proposed during this year to hold in the same place, in the hour before the service, a Sunday school for adults as well as young people of all classes, who are willing to attend. A simultaneous lesson will be given, first in separate classes, and afterwards questions will be asked of the whole assembly. The lesson from Scripture History will be pre-appointed and studied during the week, and on the following Sunday it will be illustrated with maps and pictures and varied with singing. This method has been adopted with marked success, in the American Methodist Missions at Muradabad, Lucknow and elsewhere. There has been no increase during the year of what is commonly called "Bazaar Preaching," but there has been a good deal more of conversational intercourse with the people, which is found more acceptable and effective. The same efforts have been employed to some extent in the villages and at melas; but this important mode of operation cannot be carried on efficiently, until a second Missionary is appointed to Almorah expressly for this work, and for helping the native brethren in acquiring fitness for

it; or until it shall please God to raise up from among the natives themselves, men duly qualified intellectually, morally, and spiritually, to carry it on independently of foreign Missionaries altogether. It should be the chief aim of all Missions to secure this object, as all experience points to the conclusion, that by this instrumentality alone can India be thoroughly evangelized.

VI.—EDUCATION.

Mission School.—There has been a slight increase during the year in the numbers attending and the fees received; the former having been 312 instead of 305, and the latter Rs. 1426-4-0 instead of 1096-12. Sir Wm. Muir, with his usual kindness, presided at the distribution of rewards in October last, and expressed his continued satisfaction with the condition of the school. In the last Report, the intention was announced of sending, if possible, two or three students to compete in the Entrance Examination of the Calcutta University held at Bareilly in 1872; but the weakness of some part of the educational staff made it doubtful if it could be accomplished. It was chiefly in the Sanskrit and the higher English departments that this weakness was felt. To obviate this, a pandit was obtained from Queen's College, Benares; and further assistance was secured in the services of Mr. H. O. Budden. With the previous efficient help, out of school hours, of the head master, Babu K. M. Bose, the three students referred to were, by this means, prepared and sent up to the examination, and two of them succeeded in passing, the third only failing in Sanskrit. To meet the increased expenditure involved in this arrangement, Government liberally increased the monthly grant by Rs. 100 from April last. The chief reason why this measure seemed desirable was, that several of the most promising youths left the school and their homes and their native district, to go to Bareilly, believing that they could not be taught up to this standard in Almorah. How far the success realized may prevent the departure of others, time only will show; but it has at any rate been made plain that up to the entrance

standard it is not necessary to leave Almorah. There is no intention at present of aiming at a higher standard than this, as it has a sad tendency to weaken other important departments of school work. For two months of the year, Mr. H. O. Budden was employed to fill a temporary vacancy in the Government College at Bareilly, and having returned is now engaged in introducing into the school some improved methods and arrangements which he learned there, and which it is hoped may contribute much to increase its general efficiency.

Evening school for artisans.—This was commenced during the past year for those, both boys and adults—who being engaged in work during the day, are unable to attend the Mission school. It has been taught by native Christians and is in charge especially of the Christian pandit, Tara Datt of Almorah. The attendance has been fluctuating, having sometimes reached the number of 55, and at others fallen to 25. It is a new attempt and not yet properly organized; but there is reason to hope it will eventually exercise an important and beneficial influence on a despised and outcaste, but rising class of the community, which has hitherto been too much neglected.

District Schools.—There has been encouraging progress in these three schools, the numbers having risen from 176 to 290. Government has kindly made a grant of 50 Rs. a month towards the expenses. The reports of the Government Inspector and of other visitors at different times have been good, and two visits were paid by the Missionary from Almorah during the year, when the schools were found in a satisfactory condition. The native brother Babu G. Francis, who has charge of them, has maintained constant and efficient supervision of them; otherwise the distance from Almorah would be a serious drawback. It costs a fortnight's hard travelling over very difficult roads, as well as considerable expense of coolies, to take even a hurried look at them; and to do it thoroughly, and combine evangelistic work with it, not less than

a month would be necessary. The success realized is sufficient to show, that the field only needs to be properly worked, to yield an abundant harvest. A Missionary settled at Petorah would find ample scope for all his energy.

GIRLS' SCHOOL.—There has been no marked progress in this during the year, the numbers having only risen from 36 to sometimes 41; but the conduct and attainments of the scholars have amply rewarded the constant pains bestowed upon them. The Christian orphan girls are instructed with those from the bazaar, both on week days and Sundays, and some of the latter attend the Chapel and other services. Sir Wm. and Lady Muir examined the school in October and expressed themselves much pleased with the progress made. Some of the bazaar girls have frequently declared their desire to join the Mission and even came for the purpose, but their relatives would not allow it, and as they were minors they were obliged to yield. The hopes entertained of commencing work among the high caste females in Almorah have hitherto been disappointed: not from want of effort to realize them, but from obstacles raised by their families and themselves, which have thus far been insuperable.

ORPHANAGES.—Nothing special has occurred, in either the Boys' or Girls' Orphanage, to require remark. The health and behaviour of all have been satisfactory. Two of the elder girls, on hearing that the funds were in a depressed state, volunteered to provide their own clothing by doing needle and fancy work; and this is the reason that their names do not appear among the contributors to the Native Auxiliary Missionary Society. They had previously been admitted to the fellowship of the Church, and their conduct has always been consistent and satisfactory. A native Christian working party is held weekly at the Mission House, in which they join with the other native Christian women. This furnishes some help to the funds of the native Auxiliary and is in other ways useful and improving.

VII.—LEPER ASYLUM.

During the first seven months of the year, the general health of the inmates was better than it had ever been before, only one death having occurred during the whole of that period, and the numbers then rose to 120. Owing to this increase and the rise of prices, the expenditure had so increased, while some subscribers had left, that the Committee felt it necessary to reduce the daily allowances of food to the standard of the non-working inmates of the Jail. This would not have been done, had it not been known, that the usual allowance was more than was absolutely necessary for their support; as was shown by the fact that the surplus was bartered for other things. The reduction however caused great dissatisfaction, and the departure from the Asylum of some who had not been baptized. Whether or no it also caused a remarkable increase in the mortality, it is not easy to say. After two months' experiment the allowance was again increased, though not quite to the original standard. Notwithstanding this, the mortality of the last five months has been eleven, making twelve during the year. This is less than last year, though the numbers in the Asylum have been larger; but probably more than it would have been, had the allowances not been reduced. It is much to be desired and earnestly to be hoped, that the contributions of the charitable to this Institution may be sufficient to keep these patient sufferers in moderate comfort, till they require it no longer. In all other respects the report of the Asylum for the year is satisfactory.

VIII.—FINANCES.

In all departments sufficient funds have been received to carry on the work as described above; and this is great cause for gratitude to the Giver of all good things. Thanks are also due to kind friends at Kensington and Blandford and to others at Ingress Vale for their customary annual help for the Orphanage; also to several in India, whose subscriptions, together with

rigid economy in expenditure, have again placed the funds in a healthy condition. The pecuniary circumstances of the Almorah Boys' Schools, the District Schools, and the Asylum, might cause anxiety, were it not certain that all needful help from an unfailing source will be supplied at the right time. In each of these departments, while the expenses have increased, some of the usual earthly sources of help have dried up. But the Power that first opened them and then suffered them to be closed can open others. "God is able to make all grace abound towards us, that we, always having all sufficiency in all things, may abound unto every good work."

IX.—GENERAL COMMITTEE.

A Report has already been issued in connection with this new organization of all the Missions, American and English, in the province, from which it will be seen that good has already resulted from it, and that more is promised. The meetings held at Nainee Tal were an anticipation, on a small scale, of the more important gathering of the general Missionary Conference for all India held at Allahabad. From both it has become more than ever evident, that all true Missionaries of Christ are in heart one; that separation weakens and union strengthens all; and that the more habitually and universally such cordial co-operation, both on a large and a small scale, is attained, the greater will be our power and the more speedy our success. The blessings granted have doubtless been given in answer to many fervent and believing prayers, and the same potent influence, exercised in unwavering trust, might surely draw down far larger blessings upon us all.

X.—CONCLUSION.

Various indications have appeared in the course of the year, of the power of Christian truth on the minds of some, who yet

continue outside the visible Christian Church. From the nature of the case it is plainly undesirable to give particulars: but they have confirmed the persuasion of those acquainted with them, that the hidden leaven is working in the mass of native society, though to what extent it is impossible to say. Sometimes it seems as if what is already there, would be sufficient, if left to work its own way under Divine control, to produce in due time the desired result. At others the appearances are less encouraging. But under all circumstances the duty and privilege of every faithful disciple remain the same, to obey the command and follow the example of the Master—"working while it is day, for the night cometh when no man can work."

J. H. BUDDEN.

ALMORAH,
January 24th, 1873.

REPORT

OF THE

Ranee Khet Mission.

FOR 1872.

Three years and a half have elapsed since the Ranee Khet Mission was commenced. The work continues to be preparatory. During the past year something has been done to strengthen and enlarge the foundation. The structure may I trust rise to the glory of God, and the good of this people. I proceed to give a brief account of our operations.

I.—SCHOOLS.

I have seven schools under my charge. I subjoin a list with the attendance;

Ranee Khet,	Number on the rolls,		24	Average attendance,		18
Reonee,	„	„	23	„	„	16
Upraree,	„	„	30	„	„	21
Durmar,	„	„	42	„	„	36
Kotlee Selore,	„	„	51	„	„	40
Chhana Bhet,	„	„	62	„	„	53
Basing Khet, Baital Ghat,	„		36	„	„	27

By comparing this statement with that furnished last year it will be seen that the schools are the same in number, but that the attendance has somewhat improved. The number on the rolls

towards the close of last year was 239, while now it is 268, and the average attendance then was 187, while now it is 211. The attendance in the rainy season was much less. On August 31st 1871 there were only 101 actually present. On August 31st 1872 the number was 154.

In conducting these Schools we have to contend with the difficulties mentioned in former Reports. The attendance is very fluctuating. This is in a measure accounted for by the peculiarities of a scattered population in a Hill region, by the variations of the seasons, and by the occupations of the inhabitants. These difficulties will continue, and the comparatively regular attendance of pupils at Schools in towns and thickly peopled districts cannot be expected. The difficulties caused by the ignorance of the people, and their consequent indifference to education, will we trust gradually disappear, but hope of speedy removal cannot be entertained. Many parents think they themselves have done very well without education, and they do not see how it can benefit their children. I am often asked, "If we send our boys to your Schools, will you ensure that they have in future no burdens to carry, and no hard manual work to perform? Will you give them their livelihood in some other way?" To those who speak to me in this manner I reply that their children, if well educated, will rise as human beings, that they will enter a new world, where most pleasant scenes will present themselves to their view, that without leaving their villages they can see other lands, and meet with people of other ages, that above all they may know God, serve Him, and be prepared for a better world than this. I try to show them that by education they may obtain wealth, which will do them good continually, and of which no one can deprive them. Even when I strive to use the simplest words, and most homely illustrations, to give forth my meaning, I am forced to conclude, that it is little understood, and less appreciated. Ability to write and count is seen indeed to be a serviceable quality,

but then it is with difficulty acquired, and from time immemorial there has been some one in the village willing for a small consideration to do for them all the literary work they need. If only comfortable well-paid situations under Government could be assured, they would think the necessary time and effort well expended, but this hope, though very powerful with a considerable number in securing a lengthened attendance, is too uncertain to act on the mass of the ordinary laboring population. Every now and then a person says to me, "My son has been for so many years at a School," (naming perhaps a Government School,) "and the Surkar (the Government) has done nothing for him. His time has been lost, for he has now to work as much as I have." Education for its own sake—for the sake of the mental and moral advantages it confers—is yet at the lowest-ebb in the land.

The unreasonable impatience of the parents is another formidable difficulty. As they are apt to suppose that one visit to the Dispensary is sufficient, and one dose of medicine should cure them thoroughly—if it does not they conclude it is of no use—so they think two or three months of irregular attendance at School ought to furnish their children with a scholarship equal to all their wants. Not infrequently a man has said to me, "That teacher is of no use, for my boy has been some months with him and can neither read nor write well," when in fact the boy has come too irregularly to learn anything to purpose.

Considering the state of the community I am thankful for the progress made, slow and limited though it has been. An increasing number of boys attend with all practicable regularity, and several have made good progress. A number have indeed left, and others have taken their place, but looking at the average, the attendance at school is decidedly better than it was. Some of these Hill boys are as diligent and successful in their studies, as any boys of their class I have seen elsewhere. In every school

Christian books are read, and Christian instruction is imparted. The narrative portions of the Old and New Testaments are read with much interest, and some boys have obtained a considerable acquaintance with the more salient facts of Bible History.

These schools are visited by me, when circumstances admit. During the past hot weather and rains I was not able to go to them so frequently, as I had done in former years. In the Spring and at the close of the Rainy Season I visited them all in turn, and some of them several times. The principal duty of the Sub-Inspector under me has been to direct and stimulate teachers and scholars by frequent visits. This duty he has efficiently discharged. Every alternate Saturday all the teachers, with the exception of one, whose school is at a great distance, come to my house to report what they are doing, and to be instructed by me. Though the schools, with the exception of the one at Ranee Khet, are from six to twelve miles distant, several of the senior boys come of their own accord with their teachers. To these opportunities of meeting the teachers together I attach a high value as I believe the improvement of both teachers and pupils is thus promoted.

On Sabbath forenoon I have a short service in the Native language, when the Ranee Khet school boys are present. After it is over I examine them on what I have said and impart Christian instruction to them. When the new School House is ready, I intend to hold this service in it, when I hope the attendance may be largely increased.

I am fully satisfied that as a Missionary I am justified in conducting these schools. They furnish me with excellent opportunities for setting forth the great truths of God's word to both young and old, for I never go to a school without some of the parents gathering around me, and I obtain an influence over the people, which I could not otherwise have.

On October 24th we were favored with a visit from Sir Wm. Muir. The boys to the number of 135 were assembled in

Union Church, and were examined in the presence of His Honor, Lady Muir, Col. Ramsay, Pundit Buddhi Bullubh, Inspector of Education, Kumaon Circle, and others. Sir William addressed teachers and boys with his usual kindness, and was pleased to express the opinion that decided progress had been made, since he had seen them the former year. These visits of the Lieutenant Governor give an impulse to the Schools, and tend much to their prosperity.

I must not omit to mention that as the Schools at Upraree and Reonee are shut up for the winter months I have brought down the teachers to the Bhabur, and with the full consent of Dr. Humphrey of the Methodist Episcopal Mission, whose special sphere of labor it is, have established two schools in the neighbourhood of Ramnuggur.

II.—RANEE KHET SCHOOL HOUSE.

The Ranee Khet School has been hitherto taught in a shed. We have thought it well to defer building, till we should be able to erect a structure worthy of our Mission and of our rising station. Liberal help from the native residents, and a grant-in-aid from Government have encouraged and enabled us to enter on this very important undertaking. The site, close to the new Bazaar, is all we could desire. Major Birney has kindly furnished the plan of a beautiful building. In October the work was commenced and we hope the Central Hall may be ready and fit for use by the beginning of summer. The plan is too large and expensive for us to follow out in the mean time, but to prevent uneven settlement the foundation of the whole has been laid, and we hope the plan may be sufficiently executed to secure accommodation for our present requirements. Pundit Bishen Dutt, to whom we are under great obligations, has kindly put a large room attached to his house at our disposal, and in it the Ranee Khet School will be taught till the School House be ready. A description of the build-

ing, and of the money expended on it, we hope to furnish in our next Report.

III.—EVANGELISTIC WORK.

The winter of 1871-72 was passed by me in the Hills. In January 1872 I went to the great Mela at Bageswur, where vast numbers assemble from both sides of the Snowy Range, and there for several days, in company with native brethren from Almorah, Ranee Khet, and Paoree, Gurhwal, I preached the Gospel to large crowds. We never went out without speedily getting many around us, and to them we spoke of Jesus and salvation through Him as simply and earnestly as we could. The native brethren had books and tracts for sale, and of these a number were bought. Sometimes the people were impatient, coming and going, as if a look of us was enough, and they had no wish to know what we said, while at other times they stood and heard for a considerable time with apparent attention. Questions were occasionally put, and objections started. These we were pleased to hear, when there was only one questioner at a time, and he was sufficiently reasonable to listen to a reply, as thus the attention of the people was excited, and we might entertain the hope our words were making their way to the understanding of those before us. The stolidity and crass ignorance of the people are our great obstacles. Even when addressed by their own country-men in their own peculiar dialect which is very different from the Hindee of the plains and of books, so strange is the subject of Christianity to them, so foreign to their habits of thought, and so alien from their sympathy, that questioning at the close of an address, which has been listened to with apparent interest, reveals that little has been comprehended and less has been felt. What effect is produced by preaching to crowds at a Mela, where scarcely an opportunity is furnished for drawing out the views and feelings of individuals, it is well nigh impossible even to conjec-

ture. We may hope that every now and then some insight is obtained into the character and work of Christ, and that attention is roused, which will prompt to inquiry. This hope may be specially entertained, when books are bought and taken away. In my journies I have been again and again much pleased by persons showing me books they had bought at Bageswur and other Melas, which they say they have read, and which at any rate they have carefully kept, not infrequently for years.

At Ranee Khet I have during the year done little in the way of preaching, but I have gladly embraced opportunities presented to me of conversing with individuals. The shifting crowds, composed almost entirely of work-people, that gather round the grain dealers' shops in Ranee Khet towards sunset, are a very unpromising sphere for a preacher. I get nearer to the people, and can hope to do them more good, when I can get two or three, or even one, to sit with me for a while, and when I can converse with them about the things of God, hearing all they have to say, and accommodating my words to their respective state.

My visits to the Village Schools, especially when I remain at a central village for two or three days, furnish me with valuable facilities for evangelistic labor. During these visits I go from village to village, so far as my time permits. I converse with people of every class, and try to seize on every opportunity presented to me of pursuing my great object. In this department of labor I have had much pleasure, and, so far as the apparent friendliness of the people is concerned, much encouragement. The building work at Ranee Khet, which has hitherto kept me so much at home, is approaching completion, and I am very hopeful of being able, during the year on which we are entering, to fulfil my earnest wish to itinerate among the villages more than I have hitherto done.

On November 20th, I left Ranee Khet for the Bhabur, to prosecute Missionary work among the thousands of Hill people,

who come down at this season. Wherever I have gone I have found a large population, to whom there is easy access. My intention is to remain down till the end of February. My wish is to come down every winter, as during that season I have facilities for my work in the country skirting the hills, which I could not have elsewhere.

What can I say as to the result of these labors among the people? No immediate and marked result is produced, but I cannot doubt that some minds are favorably directed towards the truth. Only a few days have elapsed since I met a man who had read a part of the New Testament with evident care, and who conversed with me with an intelligence and apparent interest, which were very encouraging. I commit the work to God. "The husbandman waiteth for the precious fruit of the earth." My earnest prayer is that God may water and make fruitful the precious seed of His word, so that it may spring up in many a heart to life eternal. If the mere profession of Christianity were our object, it could be soon attained. The offer of worldly advantage would bring many to our side, but we have no welcome for such accessions. They would bring loss instead of gain to the cause of Christ. We look for success of a very different kind, and trust it may soon by God's blessing be vouchsafed.

IV.—ENGLISH SERVICES.

By the arrival at Ranee Khet in March of the Rev. J. Richards as Chaplain to the Episcopalian soldiers I have been, I am thankful to say, relieved of a great part of the English work. In it I had much pleasure, but it seriously interfered with my Missionary labors. Since March I have had when at home a service with the Presbyterian and Non-Episcopalian soldiers every Sabbath, and I have also generally conducted a week-day meeting. This degree of English work I find a pleasant relief from work among the Natives. I trust these services with our own country-

people have not been in vain. A Sabbath School for the benefit of the children of English soldiers has been conducted by Mrs. Kennedy and other ladies. When Native families take up their abode at Ranee Khet Mrs. K. hopes to get up a School for Native girls. In the mean time she is thankful for the sphere of usefulness presented to her among the European women and children.

V.—UNION CHURCH.

Union Church, as yet the only place of worship at the station, has been used during the year by both Episcopalian and Presbyterian worshippers. When our former Report was published there was a debt on the building, which caused us some anxiety. I am thankful to say that not only has the debt been cancelled, but a sufficient sum has been raised to meet the very considerable expense, which must yet be incurred, in order to the completion of the structure.

VI.—FUNDS.

Our financial statement shows that we have during the year received most kind and efficient help. To those who have aided us it is my pleasant duty to tender our best thanks.

The Directors of the London Missionary Society by an additional grant for the Ranee Khet Mission House have enabled me to complete a comfortable abode for myself and family, and for those who may succeed us in charge of the Mission.

We are indebted to the Government of India for a monthly grant of 50 Rs. for the use of Union Church by the large body of Church of England soldiers at Ranee Khet.

We tender our warm thanks to the Government of the North Western Provinces for the continued help it gives in our educational efforts. During the year we have received a monthly grant

of 100 Rs. for the schools. The Government of the North Western Provinces has also very kindly reserved in the Budget of the year the sum of 1500 Rs. for the Ranee Khet School House, but as the condition is that we raise an equal sum, and we have only secured 1000 Rs., we have yet received aid only to that amount. We hope our friends will enable us to obtain the remaining 500 Rs.

Our best thanks are due to our friends European and Native, who have by their contributions enabled us to carry on our various operations. The generous contributions of our Native friends have been specially gratifying to us. With a very few exceptions these contributions have been made by the residents of Ranee Khet, and as most of them are engaged in building houses for themselves at a heavy expense, their liberality deserves the greater praise. They are hopeful of a considerable addition to the sum raised, and it will give us much pleasure, if the hope be realized.

May we ask for the continued aid of friends? Without it we cannot carry out our plans. The balance in favor of the Mission seems large, but as 500 Rs. of that balance have been laid aside to secure the second 500 Rs. from Government (making altogether 1000 Rs.) the actual balance is very small. We have also to raise 500 Rs. more immediately, if we would secure the full Government Grant intended for us. This we should much regret to lose as the sum of 2000 Rs. is inadequate to the erection of even that part of the School House, which is intended for immediate use. When the School House is ready and paid for, the calls we have hitherto made for special objects will we hope come to an end, and we shall be able to devote the sums entrusted to us to our ordinary purposes. If the Mission funds admit, I am very desirous to set up several new Schools in the District, and to erect plain stone structures in the place of the sheds, in which four of our present seven Schools are taught. This would have been done during the past year, had not the

pressing wants of Ranee Khet prevented. An increase to the ordinary contributions will be very encouraging and helpful to us.

VII.—CONCLUSION.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." In the spirit of this Divine command we would desire to prosecute our labors. The Bible from beginning to end assures us that the work is God's, and whatever may be its vicissitudes it will in the end be crowned with full success. Blessed are all those, who in any way take a part in it! Whatever is done for God's glory and man's good, especially his highest good, is of lasting worth, and will shine with undimmed lustre, while mere earthly effort and greatness will go out into utter darkness. We may not have the happiness of seeing the harvest, but the day is coming, when those who sow and those who reap shall rejoice together.

JAMES KENNEDY.

January, 15*th* 1873.

FINANCIAL STATEMENT

OF THE

Benares Mission,

FROM JANUARY TO DECEMBER 1872.

GENERAL MISSION ACCOUNT.

RECEIPTS.

	£			Rs.	As.	P.
Balance in hand, January 1st, 1872, ...				144	8	2
London Missionary Society's Grant (for Girls' Schools,)				360	0	0
Government Grant (for Girls' Schools,)				600	0	0
From Bristol Redland Park, Mrs. Harris's class,	5	12	0	56	0	0
Mrs. Massey, Burnley, ...	2	10	0	25	0	0
From Ruchan, for Mary Buchan, ...	3	0	0	30	0	0
Miss Fletcher's Young Ladies, ...	3	0	0	30	0	0
Miss Fletcher, ...	1	0	0	10	0	0
C. Spencer, Esq., ...				98	0	0
M. Brodhurst Esq., C. S.				50	0	0
J. J. F. Lumsden, Esq., C. S.				20	0	0
Mrs. Kennedy, ...				25	0	0
Dr. Lazarus, ...				20	0	0
Babu Nabu Coomar Ghose, ...				12	0	0
Rev. M. A. Sherring, ...				24	0	0
Rev. Kashi Nath Dutt, ...				12	0	0
Babu Radha Kanth Dutt, ...				18	0	0
Babu Ebenezer, ...				18	0	0
Babu Chhotkan Lall, ...				12	0	0
Manuel, Catechist, ...				1	8	0
Lucy Joseph, ...				5	0	0
Shiv Ratan Lall, Catechist, ...				1	0	0
Mr. D. Carey, ...				3	0	0
A Friend, ...				2	8	0
Collections in the Mission Church, ...				101	8	0
Sale of Fancy Articles, ...				23	14	0
Fees of Bazaar Schools, ...				36	8	0
Sale of small tent, purchased by the Dooddhee Mission, ...				15	0	0
			Rs.	1754	6	2

EXPENDITURE.

	Rs.	As.	P.
Girls' and Orphans' schools, ...	979	9	3
Bazaar Schools, ...	168	0	0
Catechists, ...	134	12	9
Watchman, Church Bearer, and other Church expenses,... ...	142	13	6
Pension to Agnu Lal, ...	72	0	0
To High School Building Fund, ...	100	0	0
Printing Report of 1871, ...	42	9	0
Books, ...	25	12	0
Repairs of Church Harmonium, ...	17	10	6
To Dr. Lazarus, Mission account of 1868, ...	20	0	0
Do. for medicines...	1	8	0
Photograph of Miriam, orphan girl,...	3	0	0
Postages, stamps, and stationery, ...	19	3	9
	1726	14	9
Balance in hand, ...	27	7	5
Rs.	1754	6	2

HIGH SCHOOL ACCOUNT.

RECEIPTS.

Government grant for twelve months at 350, ...	4200	0	0
Government Scholarships,...	210	0	0
London Missionary Society's grant for School, ... Rs. 840,			
Do. Do. for Head Master,... 1080,	1920	0	0
Fees, &c. from Scholars, ...	2452	15	3
His Highness, the Maharaja of Benares, ...	25	0	0
Raja Sambhu Narayana Sinha Bahadur, ...	30	0	0
E. H. S. Monorieff Esq., ...	10	0	0
Interest on Promissory Note, ...	120	0	0
From Fruit-trees, &c., ...	32	7	0
For Garden, ...	59	0	0
Ground Rent from ryots, ...	9	12	0
Sale of Books, ...	54	5	0
Rs.	9123	7	3

EXPENDITURE.

	Rs.	As.	P.
Expenses of High School for 1872, ...	9019	5	11
High School Building Fund, acknowledged in last Report, ...	100	0	0
	9119	5	11
Balance in hand,	4	1	4
Rs.	9123	7	3

HIGH SCHOOL BUILDING FUND.

RECEIPTS.

A. Shakespear Esq., C. S., ...	100	0	0
Elliot Macnaghton Esq., C. S., ...	32	0	0
Dr. Cockburn, ...	20	0	0
Interest, ...	36	15	3
For Glass, ...	3	6	6
	192	5	9
Deficit, December 31st 1872,	1049	0	6
Rs.	1241	6	3

EXPENDITURE.

Balance of total expense of altering and enlarging the New School Building, ...	901	12	9
Deficit, as per last Report,	339	9	6
Rs.	1241	6	3

MISSION CHURCH ACCOUNT.

RECEIPTS.

Contributions received through Walter Smyth Esq., ...	300	0	0
Collections in the Mission Church, ...	88	0	0
Rev. J. Williamson, Allahabad, ...	10	0	0
Rs,	398	0	0

EXPENDITURE.

For new benches in the Mission Church, ...	300	10	0
For varnishing benches, and new screens, ...	45	9	3
For 64 copies of new Hymn Book for the Mission Church, ...	33	12	0
	379	15	3
Balance in hand, December 31st,	18	0	9
Rs.	398	0	0

M. A. SHERRING.
Mission Secretary and Treasurer

FINANCIAL STATEMENT

OF THE

Mirzapore Mission,

FROM JANUARY TO DECEMBER 1872.

ORPHAN SCHOOL ACCOUNTS

RECEIPTS.

	£, s. d.	Rs. As. P.
Balance in hand, ...	...	770 7 1
Collected by Miss Sewell,...	1 10 0	
by Master and Miss Gale,...	0 12 0	
Park Chapel, Miss Barnett's Class, ...	2 1 6	
Collected by Miss Mullens, ...	1 15 0	
J. Maclehose Esq.	1 1 0	
	6 19 6	69 12 0
C. Powlett Esq., from July 1871 to December 1872, ...	...	36 0 0
Sir J. Wemyss Bart, from October 1871, to December 1872	...	30 0 0
Mrs. Robertson, from October 1871, to December 1872,...	..	30 0 0
Mrs. Robertson, Donation	...	6 0 0
Mrs. Power, January to December,...	...	24 0 0
Mrs. Mather, January to March, ...	...	15 0 0
G. W. Moultrie, Esq.	...	100 0 0
B. Howard Esq, ...	...	10 0 0
R. Howard Esq, ...	...	10 0 0
Babú David Atkinson	...	2 0 0
Government Grant for Orphans from December, to November,	...	491 0 0
Do. in aid of Girls' Schools, from December to November,		600 0 0
By sale of Fancy Articles, ...	...	186 5 6
For Girls' work, ...	...	1 8 0
For Grass in High School Compound, ...	...	5 0 0
Fees for English teaching, 3 months,...	...	3 6 0
		2390 6 7

EXPENDITURE.

	Rs.	As.	P.
Food for Orphans, ...	368	3	9
Clothes and Blankets for Do.	63	12	6
Wages of Teachers and Chaukidar for do, ...	403	11	3
Wages of Teachers in Compound and Zenana Schools, and for Zenana work, ...	519	1	0
Books, Stationery, and Working Materials, ...	33	9	0
Repairs of Buildings, ...	143	9	6
Oil for Burning and Sundries, ...	24	11	3
Medicine, ...	9	8	0
Funeral Expenses	12	9	9
Half Expense of Printing last Report, ...	36	0	0
Cooly hire for sending out Fancy articles, ...	4	7	3
Postage, sending Reports to England, &c., ...	6	14	0
Rewards, ...	14	13	6
Rent for 3 School Houses, ...	33	12	6
Ekâ hire for Native Teachers, ...	40	14	0
Gârî hire for English Teacher, ...	85	8	0
Balance due for the Clock, ...	2	0	6
Balance in hand, ...	587	4	10
Rs.	2390	6	7

CATECHISTS' ACCOUNTS.

RECEIPTS.

	Rs.	As.	P.
Balance in hand from 1871, ...	29	12	9
Society's Grant, ...	300	0	0
C. Powlett, Esq., C. S.	10	0	0
Sidney Smith, Esq., ...	45	0	0
G. H. O'Donel, Esq., ...	14	0	0
B. D. Gordon, Esq., ...	21	0	0
Rent of Catechist's house, ...	22	0	0
Mr. Larkins, ...	2	0	0
Mrs. Hay, ...	10	0	0
T. Newman, Esq., ...	10	0	0
Rev. J. Ross, ...	10	0	0
Rev. J. W. Wilkins, ...	10	0	0
Rev. D. Hutton, ...	10	0	0
J. A. L.	3	5	3
Sale of Fancy Articles	77	4	0
Nine months' rent of Catechist's house, ...	18	0	0
Rs.	592	6	0

EXPENDITURE.

	Rs.	As.	P.
Catechists' salaries, ...	336	0	0
Lamps for City Church, ...	142	14	0
Repairs of City Church, ...	8	13	6
Wages of servants, and oil for lighting Do.	59	13	6
Balance in hand, ...	44	13	0
Rs.	592	6	0

MIRZAPORE INSTITUTION ACCOUNTS.

RECEIPTS.

Sir J. Wemyss, Bart, January to December, ...	36	0	0
C. Robertson, Esq., C, S. Do.	36	0	0
C. Powlett, Esq., C. S. Do.	36	0	0
J. W. L. Glass, Esq., January to July, ...	14	0	0
Rev. Dr. Mather, January to March, ...	15	0	0
Dr. Paske, April to December, ...	18	0	0
Sidney Smith Esq., May to December, ...	48	0	0
G. W. Moultrie, Esq., ...	100	0	0
Dr. Loch, ...	50	0	0
B. Howard, Esq., ...	10	0	0
R. Howard, Esq., ...	10	0	0
G. Mackilligin, Esq., ...	16	0	0
A. Miller, Esq., ...	10	8	0
T. B. Mulock, Esq., ...	10	0	0
A. Pollock, Esq., ...	10	0	0
A. Wilson, Esq., ...	16	0	0
J. W. Power, Esq., ...	10	0	0
J. Larkins, Esq., ...	6	0	0
W. E. Carbery, Esq., ...	10	0	0
J. Simson, Esq., C, S.	10	0	0
Society's Grant, ...	1200	0	0
Carried over,	1671	8	0

	Rs.	As.	P.
Brought forward,	1671	8	0
Government Grant-in-aid,	3600	0	0
Fees realized	878	0	0
Scholarship from Government,	48	0	0
Collected by Mrs. Wollaston,	55	0	0
Books sold,	125	4	0
Scholarship, advanced the previous year, refunded,	5	0	0
Balance in hand from 1871,	557	8	0
Rs.	6940	4	0

EXPENDITURE.

	Rs.	As.	P.
Pay of Establishment,	5877	13	3
Repairs,	36	11	6
Furniture,	40	4	5
Prizes,	75	2	0
Report,	36	0	0
Periodicals,	36	2	3
Receipt and postage stamps,	9	2	6
Books,	634	14	6
Balance,	194	1	7
Rs.	6940	4	0

FINANCIAL STATEMENT

OF THE

Singrowlee Mission,

FROM JANUARY TO DECEMBER 1872.

SINGROWLEE MISSION ACCOUNTS.

RECEIPTS.

	Rs.	As.	P.
Balance in hand,	41	7	2
Society's Grant,	800	0	0
Govt. Grant to Schools,	240	0	0
Rents of houses,	7	9	0
Books sold,	5	2	6
Hire of grind stone,	0	12	0
School fees,	12	14	9
Sale of grain,	2	4	0
Refunded by Sazawul,	50	0	0
Balance in hand of Mr. Jones' monument fund,	13	13	0
Rs.	1173	14	5

EXPENDITURE.

Wages of establishment,	742	10	9
Half year's subscription to Dispensary,	72	0	0
Miscellaneous Expenses,	82	8	6
Books and Postage,	28	4	0
Medicine and Medical attendance,	16	0	0
Peter Elias' and Baptist Moore's travelling expenses,	57	12	0
Yunas and T. Bodry's travelling expenses,	10	0	0
Cooly hire,	5	0	0
Tent,	15	0	0
Carpenter,	44	0	0
Rev. J. Hewlett's travelling expenses in advance,	50	0	0
Balance,	50	11	2
Rs.	1173	14	5

SINGROWLEE ORPHAN SCHOOL ACCOUNTS.

RECEIPTS.

Balance in hand, ...	119	2	3
Government Grant from December 1871 to December 1872 inclusive,	389	15	0
Brunswick Chapel, Bristol, ...	50	0	0
	559	1	3

EXPENDITURE.

Keep of orphans, ...	332	6	2
Keep of three orphans in Mirzapore, ...	15	0	0
Subcription to Dispensary for 6 months, ...	72	0	0
Printing Report, ...	18	0	0
Balance, ...	121	11	1
Rs.	559	1	3

FINANCIAL STATEMENT

OF THE

Almorah Mission,

FROM JANUARY TO DECEMBER 1872.

SUBSCRIPTION TO THE BOYS' SCHOOLS.

	Rs.	As.	P.
Col. H. Ramsay C. B., ...	360	0	0
J. O'B. Beckett Esq., ...	180	0	0
Major Fisher, ...	120	0	0
Dr. Watson, ...	100	0	0
Major Birney, ...	30	0	0
Major Chester, ...	5	0	0
Almorah Municipal Committee.	100	0	0
Rs.	895	0	0

FOR GENERAL MISSION PURPOSES.

Col. H. Ramsay C. B., ...	720	0	0
Major Chester, ...	10	0	0
Rev. J. H. Budden, ...	24	0	0
Rs.	754	0	0

FOR THE ORPHANAGES AND GIRLS' SCHOOL.

From Ingress Vale, Greenhithe, ...	175	3	4
W. M. Newton Esq., ...	50	0	0
From Blandford, ...	33	0	0
R. Watson Esq., ...	30	0	0
Miss Newth, ...	10	0	0
Mrs. Birney, ...	40	0	0
Mrs. Watson, ...	48	0	0
Mrs. King, ...	40	0	0
Col. Fraser, ...	60	0	0
Lady Muir, ...	100	0	0
Col. Bagot, ...	44	0	0
Mrs. Richmond, ...	44	0	0
Mrs. Lowe, ...	50	0	0
Miss Blisset, ...	18	0	0
Mrs. Havelock, ...	10	0	0
Mrs. Francis, ...	30	0	0
Mrs. Chester, ...	20	0	0
Carried over.	802	3	4

	Rs.	As.	P.
Brought forward,	802	3	4
Mrs. Henry, ...	34	0	0
Mrs. Scott, ...	25	0	0
Mrs. Olpherts, ...	20	0	0
Rs.	881	3	4

NATIVE AUXILIARY MISSIONARY SOCIETY.

Babu K. M. Bose, ...	15	0	0
„ P. K. Raya, ...	12	0	0
„ G. Francis, ...	5	8	0
Beebee Debki, ...	16	0	0
Mahesh Singh, ...	1	12	0
E. Bond, ...	3	0	0
Pandit Tara Datt, ...	1	4	0
Rhoda, ...	0	2	0
Native working party, ...	30	0	0
Communion money, ...	129	3	0
Asylum do.	16	6	0
	230	3	0

FOR THE LEPER ASYLUM.

Col. H. Ramsay C. B.	366	0	0
J. O'B Beckett Esq., ...	420	0	0
Major Fisher, ...	60	0	0
Captain Garstin, ...	95	0	0
General Huthwaite, ...	110	0	0
Captain Murray, ...	20	0	0
Col. Sanders, ...	42	0	0
Captain Gregory, ...	30	0	0
Dr. Watson, ...	100	0	0
Mrs. Lowe, ...	50	0	0
Major Birney, ...	55	0	0
Major Rybot, ...	50	0	0
H. H. the Raja of Tihree, ...	1000	0	0
Dr. Pearson, ...	50	0	0
From the Booteas per H. G. Batten Esq., ...	30	0	0
G. P. Money Esq., ...	20	0	0
A. W. Lawder Esq., ...	50	0	0
Major Chester, ...	10	0	0
Major Scott, ...	25	0	0
Jai Sah, Treasurer, ...	24	0	0
Carried over,	2607	0	0

FROM NAINEE TAL THROUGH HON'BLE J. INGLIS.

	Rs.	As.	P.
Brought forward,	2607	0	0
Sir William Muir, ...	160	0	0
Captan Wemyss, ...	10	0	0
Captain Muir, ...	10	0	0
W. Waterfield Esq., ...	25	0	0
M. Kempson Esq., ...	16	0	0
C. H. Crosthwaite Esq., ...	10	0	0
R. J. Crosthwaite Esq., ...	3	0	0
Genl. Olpherts, ...	5	0	0
Col. Heath, ...	5	0	0
Rev. W. H. Tribe, ...	5	0	0
Nainee Tal Offertory, ...	20	0	0
Col. Brownlow, ...	25	0	0
Mrs. Johnstone, ...	5	0	0
Miss Johnstone, ...	5	0	0
J. E. Campbell Esq., ...	5	0	0
F. Williams Esq,, ...	5	0	0
C. A. Elliott Esq., ...	25	0	0
Mrs. Brown, ...	5	0	0
Captain Markham, ...	5	0	0
Dr. Loch, ...	16	0	0
M. C.	2	0	0
Dr. Walker, ...	20	0	0
H. R. Henderson Esq., ...	5	0	0
W. A. Forbes Esq., ...	20	0	0
Captain Greig, ...	15	0	0
Col. Fraser, ...	20	0	0
E. Macnaghten Esq., ...	10	0	0
A. Markham Esq., ...	10	0	0
Cap. Scriven, ...	5	0	0
Col. Anderson, ...	16	0	0
Col. Bruce, ...	5	0	0
W. Bell Esq., ...	5	0	0
E. Morrison Esq., ...	5	0	0
J. Sache Esq., ...	5	0	0
Name illegible, ...	5	0	0
J. C. Macdonald Esq., ...	16	0	0
Hon'ble J. Inglis, ...	25	0	0
H. S. Reid Esq., ...	25	0	0
C. W. Carpenter Esq., ...	5	0	0
R. Simson Esq., ...	20	0	0
Total Rs	3211	0	0

BALANCE OF ACCOUNTS.

BOYS' SCHOOLS.

RECEIPTS.

	Rs.	As.	P.
Balance, ...	851	14	9
Subscriptions, ...	895	0	0
Government Grant, ...	3200	0	0
Fees, ...	1426	4	0
Book sales, ...	725	0	6
	7098	3	3
Expenses, ...	6710	13	8
Balance, ...	387	5	7

EXPENSES.

	Rs.	As.	P.
Wages, ...	5245	3	8
Scholarships and rewards, ...	381	1	6
Books with carriage, ...	941	11	6
Stationery and Materials, ...	142	13	0
	6710	13	8

ORPHANAGE AND GIRLS' SCHOOL.

RECEIPTS.

	Rs.	As.	P.
Balance, ...	400	10	8
Subscriptions, ...	881	3	4
Grant, ...	12	0	0
Fancy articles, ...	777	11	6
	2071	9	6
Expenses, ...	1354	1	2
Balance, ...	717	8	4

EXPENSES.

	Rs.	As.	P.
Food, ...	507	12	3
Clothes, ...	125	4	11
Wages.	439	11	0
Books and materials, ...	45	15	9
Fancy articles expenses, ...	109	9	0
Repairs, ...	100	12	3
Medical attendance, ...	25	0	0
	1354	1	2

BALANCE OF ACCOUNTS.

GENERAL MISSION ACCOUNT.

RECEIPTS.

	Rs.	As.	P.
Balance, ...	354	15	4
Subscriptions, ...	754	0	0
Mission house rent for 2 years, ...	960	0	0
Government Grant to district schools, ...	400	0	0
Native Auxiliary, ...	230	3	0
Book sales, ...	75	2	9
	2774	5	1
Expenses, ...	2425	4	8
	349	0	5

EXPENSES.

Repairs of Mission premises, ...	649	0	2
Stamps and Stationery, ...	65	8	6
Travelling, ...	45	0	0
Printing, ...	61	7	0

DISTRICT SCHOOLS.

Wages, ...	1173	6	0
Materials, ...	51	6	6
Travelling, ...	129	9	6
Rent and repairs, ...	138	1	6
Rewards, ...	27	6	0
Books, ...	84	7	6
	2425	4	8

LEPER ASYLUM.

RECEIPTS.

Balance, ...	1199	2	7
Subscriptions, ...	3211	0	0
Interest on Government paper, ...	1080	0	0
Sale of tea, ...	340	0	0
	5830	2	7
Expenses, ...	5574	6	1
	255	12	6

EXPENSES.

Food, ...	4596	2	4
Clothes, ...	364	1	9
Wages, ...	464	5	6
Repairs, ...	110	8	0
Books, ...	14	4	6
Medical attendance, ...	25	0	0
	5574	6	1

FINANCIAL STATEMENT

OF THE

Ranee Khet Mission.

FROM JANUARY TO DECEMBER 1872.

RECEIPTS.

	Rs.	As.	P.
Major Birney, R. E. (Subscription for 12 months)	120	0	0
Col. Chamberlain, (Do. Do.)	60	0	0
Major Stuart, (Do. Do.)	24	0	0
Capt. Crowther, (Do. Do.)	24	0	0
Rev. James Kennedy, (Do. Do.)	24	0	0
Dr. Allan, (Do. for 8 months)	24	0	0
C. E. Elliott, Esq., C. S.	50	0	0
Genl. Chamberlain, ...	20	0	0
Baboo Ram Chandar Basu, ...	20	0	0
Capt. Clive, R. E.	10	0	0
F. H. Ashhurst, Esq., ...	10	0	0
Capt. G. G. Stewart, ...	5	0	0
Miss Gold's Class, Stepney Sunday School, £ 3	30	0	0
Sale of School Books, ...	11	15	0
Sale of other Books, ...	12	5	0
London Missionary Society for Itinerancy £ 10	100	0	0
Grant-in-aid for 12 months, ...	1200	0	0
Balance from last year, ...	463	15	3
Rs.	2209	3	3

EXPENDITURE.

Sub-Inspector of Schools, Teachers, Monitors, Prizes to pupils, and Native Christian Assistant, ...	1218	8	0
A house for the Sub-Inspector, (in part.)	40	0	0
Repairs of Native Christian Assistant's house, ...	9	1	6
Erection and repairs of School Sheds, ...	19	11	6
School Books, ...	54	7	6
Register Books and cloth for Maps, ...	8	1	0
Itinerancies in the Hills and Bhabur, including tentage and Camp-furniture, ...	176	1	6
Carried over,	1519	15	0

	Rs.	As.	P.
Brought forward,	1519	15	0
Travelling expenses of Sub-Inspector, Teachers, and Native Christian Assistant, ...	24	0	0
Printing last year's Report, ...	37	8	0
Postage, receipt stamps, stationery, carriage of parcels, and miscellaneous, ...	41	11	10
	1623	2	10
Balance in hand, ...	586	0	5
Rs.	2209	3	3

FOR THE UNION CHURCH, RANEE KHET.

E. Macnaughten Esq., C. S.	50	0	0
Col. Rundall R. E.	10	0	0
Col. Hutchinson, ...	20	0	0
A. S. Harrison Esq., ...	25	0	0
W. E. Brooks Esq., ...	10	0	0

THROUGH LADY MUIR.

Sir Wm. Muir, K. C. S. I., ...	200	0	0
Captain Wemyss, ...	10	0	0
Captain C. Muir, ...	5	0	0
The Hon. John Inglis, ...	50	0	0
C. Crosthwaite Esq., C. S.	20	0	0
R. Crosthwaite Esq., ...	5	0	0
H. S. Reid Esq., ...	50	0	0
Col. Fraser, C. B., R. E.	20	0	0
S. O'B. Ridsdale Esq., ...	5	0	0
Genl. Olpherts, V. C.	20	0	0
Col. Pennycuik, ...	5	0	0
A. Grant Esq., ...	5	0	0
Captain F. D. M. Brown, V. C.	5	0	0
Col. F. C. Anderson, ...	10	0	0
Col. Brownlow, R. E.	25	0	0
F. W. Henderson Esq., ...	10	0	0
R. G. Greig Esq., ...	20		
Monthly Collections at Service, ...	332	2	6
Servants' Wages for 4 months from the Rev. J. Richards, ...	28	0	0
Rent from Government for 13 Months, ...	650	0	0
Acknowledged in former Reports, ...	4391	15	3
Total Rs.	5982	1	9
Expended up to this date, ...	5793	8	3
Balance in hand ... ... Rs.	188	9	6

WORK DONE BY LADIES AT RANEE KHET.

RECEIPTS.

	Rs.	As.	P.
Received for work sold, ...	150	12	0
Boxes of Fancy and Useful articles from Paddington and Stepney, London, (in part)	54	12	0
Rev. J. Richards for Periodicals, ...	20	0	0
Rs.	225	8	0

EXPENDITURE.

Library and Periodicals for Sabbath School, ...	68	10	3
Reserved for Communion Plate and other Church purposes, ...	156	13	9
Rs.	225	8	0

THE RANEE KHET MISSION SCHOOL HOUSE.

Lalah Jai Sáh Treasurer, ...	50	0	0
Pundit Buddhee Bullubh, ...	20	0	0
Pundit Bishen Dutt, ...	20	0	0
Pundit Gopee Bullubh, ...	15	0	0
Lalah Syam Lal Sah, ...	50	0	0
Pundit Teeka Ram, ...	20	0	0
Pundit Chunder Bullubh, ...	20	0	0
Baboo Bhawanee Dass, ...	10	0	0
Moonshee Naseeb Ullah, ...	25	0	0
Baboo Ulfat Roy, ...	20	0	0
Lalah Nanoo Ram, ...	10	0	0
Darogha Mahomed Bux, ...	5	0	0
Moonshee Ahmad Khan, ...	5	0	0
Moonshee Qudrat Ullah, ...	5	0	0
Baboo Gobind Bullubh, ...	5	0	0
Lalah Luchee Ram Sah, ...	20	0	0
Lalah Luchman Dass, ...	5	0	0
Moonshee Raheem Bux, ...	5	0	0
Moonshee Khurseed Alli, ...	3	0	0
Moonshee Bhola Singh, ...	3	0	0
Carried over,	316	0	0

	Rs.	As.	P.
Brought forward,	316	0	0
Moonshee Balik Ram, ...	2	0	0
Pundit Baldeo Parshad, ...	5	0	0
Baboo Motee Ram, ...	5	0	0
Baboo Tara Dutt, ...	2	0	0
Baboo Jiva Nund, ...	2	0	0
Baboo Budree Dutt, ...	2	0	0
Baboo Huree Bullubh, ...	2	0	0
Baboo Nund Kishore, ...	2	0	0
Baboo Bhairo Dutt, ...	2	0	0
Baboo Ishwaree Dutt, ...	2	0	0
Nazir Gunga Bullubh, ...	5	0	0
Muharrir Gopee Ram, ...	2	0	0
Moonshee Dhurma Nund, ...	5	0	0
Butchee Contractor, ...	20	0	0
Kishna Bisht Contractor, ...	20	0	0
Her Kishen Tewaree Contractor, ...	10	0	0
Lal Singh Bisht Contractor, ...	10	0	0
Rama and Jibboo, ...	10	0	0
Jae Ram Sah, ...	12	0	0
Kotwal Surfraz Khan, ...	5	0	0
Moonshee Imam Bux, ...	2	0	0
Kadir Bux Merchant, ...	5	0	0
Luchee Gusayee Contractor, ...	10	0	0
Jae Kishen Contractor, ...	5	0	0
Tara Nuttee Contractor, ...	5	0	0
Kishen Singh Contractor, ...	2	0	0
Ram Singh Contractor, ...	5	0	0
Bhawanee Singh Contractor, ...	10	0	0
Teeka Ram Contractor, ...	5	0	0
Beer Singh Contractor, ...	5	0	0
Bhoor Deb Contractor, ...	5	0	0
Motee Ram Contractor, ...	5	0	0
Heera Mani Contractor, ...	5	0	0
Morad Alli Khansamah, ...	5	0	0
Rama Anope, ...	2	0	0
Shekh Natho, ...	2	0	0
Anver Alli Contractor, ...	5	0	0
Jogya Mistree, ...	5	0	0
Debiyah Mistree, ...	5	0	0
Carried over,	534	0	0

	Rs.	As.	P.
Brought forword,	534	0	0
Amer Singh, ...	2	0	0
Bhoj Raj Ram Purshad, ...	5	0	0
Bhola Bunyah, ...	5	0	0
Karam Elahi Merchant, ...	5	0	0
Syam Lal Sah, Hawal Bagh, ...	2	0	0
Suddee Motee Sah, ...	2	0	0
Suddee Puddee, ...	2	0	0
Baboo Biharee Lal	5	0	0
Durga Dutt Shopkeeper, ...	2	0	0
Moonshee Tek Chund, ...	2	0	0
Gothia Mistree, ...	1	0	0
Mirza Mistree, ...	1	0	0
Korja Mistree, ...	1	0	0
Repowah Mistree, ...	4	0	0
Chowdhree Jurukhun Singh, ...	3	0	0
Rs.	576	0	0

JAMES KENNEDY,

Treasurer.

January 1st, 1873.

STAT CS OF THE MISSIONS IN BENARES, MIRZAPORE AND NGRO ALMORAH AND RANEE-KHET.

Stations.	English Missionaries.	Native Ordained Ministers.	Native Preachers (Unordained.)	Native Adherents.	Church Members.	English Churches.	Native Churches.	Native Christian Teachers.	Boys' Schools.	Scholars.	Fees.	Girls' Schools.	Scholars.	Orphan Schools.	Boys and Girls.	Amount Subscribed by Native Christians in the year 1872.
											Rs. As. P.					Rs. As. P.
Benares,	2	1	3	112	23	1	1	...	3	567	2452 15 3	2	80	1	...	123 10 0
Mirzapore,	2	1	2	145	43	1	2	4	1	295	878 1 0	5	92	1	31	321 11 3
Singrowlee,	...	1	1	39	4	...	1	...	2	40	12 14 9	...	...	1	18	9 4 0
Almorah,	1	...	3	132	56	1	2	6	5	657	1426 4 0	1	39	1	16	230 3 0
Ranee Khet,	1	...	1	2	5	1	1	...	7	211	...	...	...	...	...	...
																Rs. As. P.
Total,	6	3	10	430	131	4	7	10	18	1,770	4,770 3 0	8	211	4	65	684 12 3

REPORT

OF THE

MIRZAPORE AND SINGROWLEE MISSIONS

OF THE

London Missionary Society

FOR THE YEAR 1875.

MIRZAPORE:

ORPHAN SCHOOL PRESS:—REV. J. HEWLETT, SUPT.

1876.

FUNDAMENTAL PRINCIPLE

OF THE

LONDON MISSIONARY SOCIETY.

" As the union of Christians of various denominations in carrying on this great work is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of this Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinion among serious persons,) but the glorious Gospel of the blessed God to the heathen ; and that it shall be left (as it ought to be left) to the minds of the persons, whom God may call into the fellowship of His Son from among them, to assume such form of Church government as to them shall appear most agreeable to the Word of God."

REPORT

OF THE

Mirzapore Mission

FOR 1875.

STATISTICS.

MIRZAPORE, a district of the N. W. Provinces, contains an area of 5,152 square miles, and a population of 1,015,293, or about 197 to the square mile. It is divided into seventeen pargannahs or baronies, in which are situated 4,404 towns and villages.

The population of the chief city, Mirzapore, numbers 67,274 persons.

Missionaries—REV. ROBERT COTTON MATHER, M. A., LL.D. *(In England.)*

REV. JOHN HEWLETT, B. A.

REV. THOMAS INSELL.

Native Minister & Co-Pastor—REV. C. DAUD.

Catechist—YUNAS.

Christian Teachers of the Institution—

BABU KAILAS CHANDAR BASU, *Head Master*.

" " " FRANKLIN CLEOPHAS.

" " " SOSIPATER CECIL.

" " " PANNA LAL BOSE.

" " " MASIH PRAKASH.

Printer—VACANT.

Teachers of the Christian Girls' School

" " RAUTH.

" " PRISCILLA.

" " A MUNSHI.

" " A PANDIT.

Christian Teachers of Zenana Schools—NANNY.
RUTH.
REBECCA

Matron of Orphanage—MRS. DANIEL.

NUMBER OF PUPILS UNDER INSTRUCTION

Mirzapore Institution			284
Christian Girls' School	51	}	154
Six Zenana Schools	103	}	

ORPHANAGE

Girls	26	}	35
Boys	9	}	

NATIVE CONGREGATION } Exclusive of Missionaries and		}	132
COMMUNICANTS ... } other Europeans		}	22

CHRISTIAN SUNDAY SCHOOL—Adults, Boys, and Girls 76

BAPTISMS DURING THE YEAR

European Infants	3	}	16
Native Infants	13	}	

MARRIAGES

European	2	}	2
Native	0	}	

BURIALS

European	3	}	6
Native	3	}	

NATIVE BAPTISMS SINCE THE COMMENCEMENT OF THE MISSION

Adults	82	}	359
Infants and orphan children under age ...	277	}	

SUBSCRIPTIONS BY NATIVE CRISTIANS AND MEMBERS OF THE VERNACULAR CONGREGATION FOR 1875

Native Pastor's Fund	Rs.	246	4	0
Offertory	,,	82	8	1

GENERAL STATEMENT.

Efforts were directed throughout the past year towards making the Mirzapore Mission as much as possible a spiritual power in this land. The Mission is calculated through the medium of its various institutions not only to directly teach the truths of the gospel, but to practically exhibit their beneficent character. As the doctrines of Christianity have been long made known in India, it is now evident that an exemplification of them is necessary in order to win the heathen to Christ. The following means seem suitable for reaching this end: a Christian church zealous for the Saviour; a printing press employing men for diffusing good literature; schools for training the young of both sexes; an orphanage for bringing up the fatherless and motherless; funds for relieving the poor. Institutions of this kind as well as preaching the gospel to the heathen have received much attention in this Mission during the year. Special effort has been made for one of them—funds have been raised for erecting a new orphanage, instead of our old one, which had become uninhabitable; and the building, which is to be of great strength, has been commenced. A few persons—but we believe a few only—will think this kind of work beside the purpose of Missions. But India's complex society presents opportunities for many kinds of Christian labour. The Mission which adopts the greatest variety of agencies is likely by the Divine blessing to prosper most It will be seen by the present Report how far success seems likely to attend this Mission around which we have felt it our duty to cluster as many benevolent institutions as possible.

I.—MISSIONARY AGENCY.

The European agents of the Mission have been the same as during the previous year. But the staff, which consisted of Mr. Insell, Mrs. Hewlett and myself, had become more efficient. Mr. Insell and Mrs. Hewlett had made greater progress with the vernacular languages and were able to do more direct Mission work than before. Mr. Insell has during the year taught a class of the Institution in Hindustani as well as one in English, and rendered more assistance in vernacular preaching. Mrs. Hewlett felt obliged to give, in addition to the time which she spent in superintending the Orphanage and the Zenana Schools, five hours daily during the second half of the year to teaching in the Christian Girls' School. It is a matter of thankfulness that our Society has now undertaken to send lady Missionaries from England to assist in the evangelisation of the women of this country, a department of work which in connection with the Missions of our Society had been hitherto conducted almost exclusively by the wives and daughters of Missionaries. Towards the close of the year we received the cheering news that amongst the ladies who first devoted themselves under this new plan to labour for the Saviour in heathen lands, Miss Tubbs' offer of service was accepted for Mirzapore. She left England for this station Dec. 1st. It has been the fervent prayer of the members of the Mission that she may by the Redeemer's blessing enjoy a successful career in bringing many of the women of India to a saving knowledge of His gospel.

II.—CHURCH SERVICES.

The following religious services take place regularly in this Mission. For the European residents an English service is held every Sunday night in the Mission Church and another every Thursday fortnight in the School Room of the Railway Station. In the same Church there are conducted for the native

Christians two Hindustani services every Sunday, one in the morning and the other in the afternoon, and a Hindustani prayer meeting with an address every Wednesday afternoon, and a Church meeting on the Saturday afternoon immediately preceding the first Sunday of every month. In our second Church which is situated in the midst of the heathen population of the city a service is held in Hindee every Sunday night for preaching the gospel to the Hindus and Mahomedans whom we can induce to enter.

Services for the worship of professed Christians have been regarded by us as inferior to no other instrumentality for evangelisation. So that although the chief object of this Mission is to labour for the salvation of the heathen, yet the endeavour has been made to keep up spiritual life amongst the European residents for the sake both of the heathen and of themselves. We are therefore thankful that a number of the residents continue to attend our services and to worship with us. Nor do we wish to fail in recognising and appreciating any Christian influence exercised by persons who stand aloof from the Mission. Instead of objecting to conscientious persons worshipping God in the way they prefer, we rejoice at any true interest taken in religion. But when amongst those who are called Christians we see more apparent attention given to ceremony than to godliness and meet with uncharitableness instead of brotherliness, we cannot but prayerfully deplore such a state of things on account of its causing both injury to the persons who practise it and hindrance to our Mission work. Yet notwithstanding opposition from some whose sympathy and co-operation we ought to be able to calculate upon and should feel thankful for, the attendance at our English services in the Mission Church and at the Railway Station has been upon the whole as encouraging as we could expect.

The native Christian community has not shewn less regard for religion than in former years. The number of its members

indeed has been affected by the decay of commerce at Mirzapore. Several men not finding suitable employment here have with their families left for such cities as Allahabad and Lucknow which under European influence hold out hopes of worldly prosperity to native Christians, and in which they can join churches connected with other Missions. Their places in this Mission have been partly filled by the arrival of fresh native brethren. The community which has been thus fluctuating deserves upon the whole to be well spoken of. There is not much ground to complain of irregularity of attendance at public worship. In the Sunday morning congregation, which forms the largest assembly of Christians at Mirzapore for worship, nearly all the members of the Mission have been generally present. The Sunday School, which the Rev. C. Daud assisted by other native brethren conducts, has been attended on an average by more than half the number of persons in the Mission. The Wednesday evening service and the monthly Church meeting have often had a sufficiently large attendance of native brethren to be made more frequently to partake of the character of a prayer meeting than in some past years. There is a slight increase in the total amount of money subscribed by the native Christians on that of the previous year; but it is to be trusted that there will be much more spontaneous giving of their wealth for the advancement of the Saviour's kingdom in India than has yet been seen amongst them in proportion as God has prospered them. If the general character of the community is not distinguished by striking Christian excellences, still it is free from some of the great vices which abound in heathen society and from some of those practised even in English society. Those who expect to find the community wholly leavened by Christianity will be disappointed. The work is only now in process. But if traces of the old leaven of heathenism and worldliness sometimes appear, we are thankful to behold signs that the mass is being gradually transformed by the new leaven of the gospel.

In one respect some of our native brethren prove themselves to be as leaven to the heathen around them. Their voluntary maintenance of the Sunday evening service in the City Church has been an earnest endeavour to bring their countrymen into loyal subjection to the heavenly King. At the close of the year the Mission had to part with two of the five Christian workers who began this evangelistic service. One was occupied during the week as teacher in our Institution; he left to join a Mission at Allahabad. The other, a son of our native pastor, had been deacon of the native Christian Church for six years; he was transferred to Chittagong by his employers in the Bank of Bengal. It surely cannot be said that Mirzapore will lose the influence of the labours of these brethren,

"As from the wing no scar the sky retains,
The parted wave no furrow from the keel".

Their preaching efforts have brought the news of the Saviour's love before many heathen and have stimulated some of their Christian brethren to tread in their footsteps. While the experience which these two have learnt in labouring for Christ at Mirzapore will doubtless benefit other cities, their places have been partly and will, it is hoped, in time be completely filled by other brethren. Mr. Insell and I have sometimes each in turns been present at this interesting gathering, while the other of us was at the same time conducting our English service. The language used is Hindee, that of the great bulk of the people. Between the intervals of singing Christian hymns the Scriptures are read, prayer is offered up, and the gospel message is expounded and pressed home. Sometimes more than one brother has addressed the assembly the same evening. Some of the hearers have stayed only a short time, others much longer, and often the greatest number has been at the close. Some have spoken when the service was over to the preachers about what they heard. Occasionally one has come to our houses

to enquire further on the subject. So that by means of this service our native brethren do undoubtedly bring their Christianity to bear upon their heathen countrymen.

III.—BAZAR PREACHING.

Outdoor preaching has been valued by us as the most direct means of fulfilling our Mission in Mirzapore. So that we have given as much attention as possible during the year to this department of work. Our evangelist, Babu Yunas, has preached daily, except on Sundays, in the streets of the city. The Rev. C. Daud, the native pastor, has also sometimes twice a week taken part in this work. The Rev. T. Insell, who can now make himself understood in Hindustani, has commenced to speak of the Saviour's love on these occasions to the people. Notwithstanding my numerous other duties I went more frequently to preach in the city during the past year than previously since I came to Mirzapore. These evangelistic labours have been carried on in six different places one after another on successive days as in former years.

This work has been by no means discouraging. The evangelist and the native pastor tell me that when they go together or separately to the bazar, congregations numberiug from twenty-five to forty persons assemble to hear them. They estimate the number when either Mr. Insell or I have been present at about fifty or sixty on an average. It is difficult enough to know how to address such audiences effectively on truths entirely out of harmony with their own ideas of religion. If the gospel is preached in the manner most edifying and delightful to English or Hindustani Christians, we often find the hearers, instead of attending, talk to each other and gradually depart. But if we dwell upon the points of contact between Christianity and Hinduism, or illustrate the gospel by events in which they are interested, we generally excite discussion in some of the per-

sons present and call forth assent and admiration from others. But they generally only partially apprehend what we say. When a hearer once expressed the difficulty of believing that God should send His son to die for this sinful world, I asked if the son of one of them had become so wicked as to deserve to be cast off by his parents, would not the father gladly make any sacrifice to rescue him rather than allow him to be entirely lost? One of the hearers perceiving something of the force of the analogy replied to this effect. "Undoubtedly if a son of a Brahmin leaves his caste and associates with Shudras, his father instead of allowing him to remain for ever ruined, will propitiate the Brahmins with offerings in order to get his son brought back into his own caste." He correctly apprehended the principal idea, but illustrated it by a subordinate notion essentially wrong. A more serious mistake than that of this man frequently makes the hearers slow in apprehending our message. So thoroughly are their minds imbued with the belief of their actions being under the control of fate that they do not easily appreciate the good news of a Saviour who is ready to lead on to victory those who are struggling by their voluntary efforts to overcome evil. One of the best ways I have found of meeting this difficulty, has been not by directly attacking it, but by relating the stories of the conversions of men, whose characters were at first repugnant to Christianity, but who afterwards became eminent saints. Often have I gone through the chief features of the conversions of the Apostle Paul, of Augustine, of John Bunyan and of John Newton. Sometimes I have described my own spiritual struggles. The attention with which the people have listened to these narratives has given me good opportunities to explain to them that redeeming love by which every sinner may become holy. But often a still greater error, pantheism, which is the fundamental idea of Hinduism, makes the hearers insensible to the beauty of Christianity. Their

belief that every object in creation not only proceeded from God and is pervaded by His presence but forms a constituent part of His essence, prevents them from immediately understanding the glorious life and immortality brought to light by the gospel of Christ. Hence we have to describe to them God's personality and that of His creatures as revealed by Christianity and to appeal to their consciousness for an answer as to whether the Biblical doctrine does not appear by far the more true and blessed. Their assent is generally only partial. The most cordial assent is given by such persons in the audience as have been trained in Mission and Government Schools. So that the gradual spread of European thought in India helps to prepare the minds of the people to some extent for appreciating the only remedy for their spiritual blindness and degradation.

It is reasonable to ask whether any of the seed thus sown bears fruit or not. It undoubtedly does not all fall upon the wayside. Some of it seems to sprout and to promise fruit. At the close of our preaching persons who have appeared interested in what was said have told us they would visit us at our houses to hear more of our teaching. But few of them have ever made their appearance, and those seldom more than once. Three men came to me at different times during the year with the expressed wish to profess Christianity. They had come from distant cities and were evidently in search of employment. As I had no work to offer two of them, and disapproved of giving them money without work, I told them that if they could in any way manage to stay at Mirzapore I should be happy to give them regular instruction and to baptise them on finding their knowledge and their character satisfactory. But I saw them no more. The third was a young man of about twenty years of age, quick, and fairly educated in Urdu and Persian. He had also a slight knowledge of Christianity. He gave me this account of himself: his home was at Jaunpore where he

had heard the gospel and wished to profess his belief in it, but his relatives would not allow him to take this step; he therefore came for the purpose to Mirzapore, where he had heard there was a Mission; two other young men of Jaunpore under exactly similar circumstances were ready to join him in profes-ing Christianity at Mirzapore on finding from his experience encouragement to do so. In order to be able to test the truth of his professions, I gave him a situation as teacher in our Institution on a small salary and directed him to come regularly to our services for worship, and to read the gospel with me and with other brethren at stated times. This plan was carried out for several months. But during this time he gave many proofs of being far from longing for moral and spiritual purity. At first we thought that on account of his previous training and associations it would be unreasonable to expect him to exhibit a blameless character, and therefore bore with his defects and tried to shew him how inconsistent they were with Christianity. But his conduct became so unsatisfactory that we felt it best as a disciplinary measure to suspend for a time his services as teacher. He then left Mirzapore. Since that time he has I hear been residing as an enquirer without employment on the premises of a Mission in a neighbouring city. Doubtless I might have baptised these three persons and others of a similar character during the past year. But I did not feel justified in doing so, as it seemed clear that they had no other object than to obtain worldly advantages in seeking to embrace Christianity.

To those who are little acquainted with this country it must appear strange to hear of the question of gaining a livelihood always coming up in the cases of conversions from Hinduism to Christianity. The explanation is to be found in the rigid structure of Hindu society. Each caste monopolises a certain trade or pursuit. A person, who is not a head of a family or of a clan, on

embracing Christianity is deprived of money and employment and a home. Perhaps he is not actively persecuted nearly as much as converts in other countries are. But amongst Hindoos doors of employment are shut against him. Where is he to look for occupation if not amongst Christians? Who is so likely to feel interested in his welfare as the Missionary by whose encouragement he embraces Christianity? Hence even in genuine conversions the question of gaining a livelihood cannot be altogether left out of consideration. In feigned conversions it is the only question though sometimes concealed for a time under professions likely to succeed. It does not seem right that Missionaries, when able to afford help in the matter, should decline doing so. But as a result of the assistance they have thus rendered in times past it has become most difficult to judge whether enquirers are influenced by any but purely worldly motives or not. This state of things will doubtless be remedied as the native Christian community grows in numbers and in earnest spiritual life.

IV.—ORPHAN SCHOOL PRESS.

Our Press has been employed in bringing out works, of which some are essential and others useful to Missions. The fifth edition of the Urdu-Arabic New Testament, consisting of 10,000 copies had been printed in part during the previous year; it was completed in December last. The fifth edition of the Urdu-Roman New Testament, consisting of 5,000 copies, was begun and finished during the past year. A new edition of the diglot English and Urdu-Roman New Testament, consisting of 3,000 copies, was begun to be set up in type. These works are being brought out by us for the North India Bible Society. The printing of the portion of the Westminster Assembly's Catechism translated into Urdu by the Rev. S. H. Kellogg was completed early in the year. New editions of the Calcutta School Book

Society's Hindee Readers No. I and No. II with the style revised and improved were brought out by us during the year. The printing of an Urdu version of the first ten books of Augustine's Confessions, which form the whole of the biographical part of the work, was completed. Our thanks are due to Messrs. Dalby and Isbister of London for their kindly presenting to us an electrotype of Ary Schaffer's beautiful painting of Monica and Augustine; so that we may take impressions of it to form a frontispiece for each copy of the book.

Arrangements have been made to publish at our Press from January 1st 1876 an Anglo-Hindee Christian periodical to be called in English THE ARYAN and in Hindee ARYAPATRIKA. The following extract made from the circular letter drawn up to accompany specimen copies of the first number will explain the purport of the undertaking:

"Is is started to meet what is believed to have long been a felt want. For the complaint had often been heard that no Hindee serial conducted on Christian principles had yet appeared, though the people of India who speak that language number upwards of sixty millions. But as many Hindus now understand English, it is thought that some of them would like to see the same matter in this language as well as in their own. It has been therefore decided that two editions of the paper shall be issued, one containing all the articles in English as well as in Hindee, and the other in Hindee only, and that the price of the former, exclusive of postage, shall be six pie per number or six annas a year, and of the latter three pie per number or three annas a year. The postage of each edition is half an anna per number or six annas a year. But as many as five copies of the diglot edition and ten of the Hindee edition can be sent by post for one anna. At present the paper will appear monthly. But if it receives encouragement from the public, efforts will be made to bring it out fortnightly or weekly.

Its object is to interpret Hindu and English thought to each other. It will therefore contain articles on religion, science, politics, history, literature, and social life. It is trusted that all who feel an interest in the circulation

of Hindee literature will give to this enterprise their cordial support. Suitable articles and letters which may be sent by any persons for publication to the paper will be inserted in it."

The diffusion of good literature is unquestionably one of the readiest means of gradually displacing the religions of this country by Christianity. Reading, thinking, and writing stand out as conspicuous features in the character of the people of India. During the period of highest prosperity in the country's history literature constitutes its chief and almost sole glory. That literature still rules the minds of the people. But instead of preventing the learning of other countries from attracting them it prepares them in a measure for the eager pursuit of all knowledge within their reach Another cause co-operates in producing the same effect. The opening of numerous offices to scholars under the British Government stimulates the natives of this country to study whatever we place before them. News is especially attractive to them. Newspapers bid fair to become something of the wonderful power which they now are in Europe and America. Nor are the people as a whole by any means averse to reading what has a marked Christian tone. The revolution which is effected in their thoughts by so much European information increases their susceptibility to be influenced by Christianity. If Missionaries and other Christians take judicious advantage of this fact for the spread of instructive and attractive books and periodicals in India, we shall doubtless find by the aid of God's Spirit the minds of great numbers of the people brought silently and almost unconsciously into full sympathy with the gospel of Christ.

BOOKS, TRACTS, &c. PRINTED AT THE ORPHAN SCHOOL PRESS

DURING THE YEAR 1875.

TITLE.	EDITION.	LANGUAGE OR CHARACTER.	SIZE.	NO. OF PAGES.	NO. OF COPIES.	TOTAL NO. OF PAGES PRINTED.	REMARKS.
New Testament.	5th	Urdú-Roman.	D. 12mo.	283	5000	14,150,000	
Do. do.	5th	Urdú-Arabic.	D. 8vo.	296	10,000	2,960,000	
Augustine's Confessions	1st	Do.	Do.	170	500	85,000	
Hindee Reader Vol. I	3rd	Hindee.	D. 12mo.	200	1000	200,000	
Do. Vol. II	3rd	Do.	Do.	145	1000	145,000	
Sawál o Jawáb	1st	Urdú-Roman.	Do.	43	100	4,300	
					17,600	17,544,300	

In addition to the contents of the foregoing table, various Catalogues, Reports, and miscellaneous papers have been printed in the Press, to the extent of 376,921 pages. So that the total amount of work done during the year is as follows:—

Books, Tracts, &c.	17,544,300	pp.
Catalogues, Reports, and Miscellaneous	262,919	„
	17,807,219	

V.—THE INSTITUTION.

The Institution is the most costly of all the establishments of our Mission. Nor is this fact inconsistent with the aim of Missions. All who take an interest in the spread of Christianity in India know the advantage of having access to a growing number of people who had received in their early days a training in the Bible. But unless we give the pupils a good general education, it would not be reasonable to expect that we should retain them in the Institution as we now do during a number of years for the daily reading of the Christian Scriptures. The general public also are favourably impressed by Christianity as they see it imparts benefits for the present life as well as promises eternal blessedness. So that we feel justified in devoting the money and the time necessary for making the Institution as good a school as possible for the communication of both secular and religious knowledge.

The number of pupils in the register at the commencement of the work of the year in January was 252 and at its close in December 240. The greatest number on the list during the twelve months was 284, and the average daily attendance 184. The fees realised amount to Rs. 510-5-0. All these numbers are slightly under what they were in the previous year. This fact is doubtless owing to the continuous declension of trade at Mirzapore since the opening of the Railway through the place. But while every kind of establishment in this city has more or less felt the influence of this declension, yet the educational institutions seem to be amongst the least of those which have suffered by it. The attendance at our Institution proves that knowledge is valued by the people of Mirzapore.

The Government Assistant Inspector of Schools, D. Tresham, Esq. visited and examined the Institution November 16th. While noticing in the Visitor's Book that the number of pupils on the

roll was eighteen less than in the preceding year, he was pleased also to make the following remarks. "I went through the whole Institution and observed the order, discipline, classification and method of instruction adopted, all which, to my mind, seemed correct and efficient". "The result of my examination of some of the classes was satisfactory. The work performed during the year has been well and thoroughly done, so far as I could observe".

The annual distribution of prizes took place May 24th. On this occasion we were not able to secure, as we had done in several past years, the presidency of C. Robertson Esq., c. s. the Acting Magistrate and Collector of Mirzapore, as he was absent at the time in Europe. But a considerable number of the native and English friends of the Institution favoured us with their presence. The whole proceeding seemed very lively and interesting. The pupils who were publicly examined acquitted themselves better than has been usual on such occasions in our Institution. Among the prizes distributed the Mather Gold Medal was given to Deviprasad who had passed the First Arts Examination of the Calcutta University and the Mather Silver Medal to Baldevadas who had passed the Entrance Examination of the same University, both from our Institution. An address was delivered to the pupils on the intellectual and spiritual advantages which they might obtain by earnestly attending to the instruction imparted to them in the Institution. The proceedings were begun and concluded by prayer.

Changes in the instructive staff have taken place. Early in the year when one of the Hindu teachers left us we secured the services of a native Christian, Mr. Sosipater Cecil. So that we had during the greater part of the year five Christian teachers in the English department and one in the vernacular department of the Institution. In May the Head Master Babu K. C. Basu left

the Institution for the Punjab. An arrangement which was made to supply his place did not succeed well. But he returned to the post of Head Master in September to the delight of the other teachers and of the pupils. These changes, however, proved temporary checks to the efficient working of the Institution.

The educational character of the Institution requires a few remarks. The First Arts class which had been opened three years previously was closed for the year, as there was not a sufficient number of undergraduates at Mirzapore to form a class of more than one or two pupils. The teaching power formerly expended upon the college department was thus available for the school classes. In some respects the standard of instruction was raised in these classes. It was made compulsory that every candidate for the Entrance Examination should take either Persian or Sanscrit as his second language instead of Urdu or Hindi. Physical Geography and Mensuration which are now prescibed for that examination by the Calcutta University were duly introduced into the curriculum of studies. The second and third classes were sent up in December to the recently established Departmental Examination of Government, but the pupils like those of most other schools failed to pass. This may be owing partly to the novelty of the test to which they were subjected and partly to the changes in our tuitional staff. Two students went from our Institution to the Entrance Examination of the Calcutta University; one of them, a native Christian, succeeded in passing in the third division.

It may be asked what are the results of the spiritual work of the Institution. An answer which is true of most if not of all similar educational establishments in India may be given. A knowledge of Christianity is being diffused throughout the land. Heathen superstition gradually withers in consequence. But Christian principle does not extensively spring up in its stead. Other influences are needed to co-operate for this purpose. The dryness of the soil of

India during the season of heat without rain symbolises the spiritual state of the people brought about by the teaching of Christianity. Showers of the Holy Spirit's influence are needed to descend in answer to prayer in order to unite with the shining of the Sun of Righteousness in teaching, so that the present indifference of the educated natives of this country towards religion may give place to Christian earnestness, as the barren soil of the hot season becomes clothed with verdure when the rain unites its genial influence with the shining of the sun.

JOHN HEWLETT.

VI.

Rev. T. Insell's Report:—

I have to state that besides conducting alternately with Mr. Hewlett the English services in the Mission Church and at the Railway Station I gave religious instruction in the Institution for two hours every day during the greater part of the year. I recorded my impression of the elder scholars last year. I will now therefore only say that the younger boys (who learn the scriptures in the vernacular language) have often pleased me by shewing that they are not only acquainted with many of the narratives of the Bible, but to some extent apprehend and appreciate its practical truths. It is, I think, a pleasing reflection that by this daily teaching the minds of the boys are being stored with biblical facts and their hearts are being influenced by the gentle power of the gospel. At home no doubt they are continually imbibing the doctrines and superstitions of Hinduisim, but the effect of this training must in some degree be counteracted by the Christian instruction of the school. It is impossible that the minds of the boys should not be affected by the softening and elevating influences of Christian truth as it is presented to them from day to day on the written page and in the instruction and example of Christian teachers.

I preached occasionally to the native Christian congregation during the year.

When the Word of God has been proclaimed in the open air I have many times been present both in the city and in the villages, and have had therefore a few opportunites of observing the behaviour of the people and of hearing their remarks. I myself on some of these occasions spoke a few words. Generally the people listen with great respect to a Christian teacher and when they understand what is said often assent to its truth, but as a rule nothing more than this becomes manifest. There seems to be little desire to find out what is right, and still less determination to do what is right when that has been made known. But our hope is in this—that the gospel is able to awaken within the heart a desire to know the truth and is alone able to satisfy that desire.

It is much to be regretted that there are not more Missionaries in Mirzapore. With this great city before us and a large district around us containing a million people what great things might be accomplished if there were only men to do the work. I feel sure that if some of the young men in England only knew what a large field there is here and what facilities there are for preaching the gospel they would come out and join us during the ensuing winter.

THOMAS INSELL.

VII.—FEMALE EDUCATION.

Mrs. Hewlett's Report :—

The work of the past year in this department of the Mission *has been carried on steadily. Much more time has been given to* it by myself than in the preceding years ; and this extra attention has not only increased my interest in the work but produced satisfactory results in the more regular attendance of the scholars and the advancement made by them in their studies. I have felt

much the want of efficient helpers; it is therefore a great joy to me to learn that our Society has decided upon sending Miss Tubbs to Mirzapore to take part in this work. She has been a zealous labourer at home. And we look forward with confidence to her being an instrument of great blessing to the women of this city.

A—ORPHANAGE.

At the commencement of the year there were thirty one orphans under our charge—twenty-five girls and six boys. Of these one little boy named Robert, who was about five years of age, died of chronic dysentery. He had been two years and a half in the Orphanage and all the time suffered from this disease. No medicine seemed to relieve him, and his face had always such a sad expression that we felt it to be a great blessing when God called him to Himself in April last. We laid the little worn out body in the native Christian cemetery, and rejoiced that he was now at rest, "Safe in the arms of Jesus."

During the past year five orphans were sent to us, three girls and two boys. One of the girls was about thirteen years of age. Being so old she knew too much of the ways of the world, and plainly told us that she "would not stay and eat with the orphans as they were not of her caste, but would run away the first opportunity". As we could not retain her by force, we thought it better to send her back to the Magistrate, that he might make some other arrangement for her. Another little girl five months old died of exhaustion from previous neglect within a week of her coming. The third girl, Mary Hewett, was almost a skeleton when she was brought without any clothing, on a cold evening in December. Her mother died at her birth, her father had previously run away. She was about a month old. We almost despaired of rearing her, but we have found a good nurse for her and she is getting on nicely. She is to be supported by kind friends at Exeter, in memory

of the late Mrs. Hewett, after whom we have named her. One of the boys was sent by Mr. and Mrs. Ballenden, and is supported by them. He is a very bright little fellow and has already taken a good position in his class. He is about five years old. The other boy was sent by the Magistrate and is about six years old. By these additions the number of our orphans at the close of the year was thirty-three.

Many thanks are due to our kind friends at Kentish Town for the valuable box of clothing and other presents which was sent by them for the benefit of the orphans. Each of the girls had a dress given them, and I think the friends who made them would have felt re-paid for their labour could they have seem the joy of the children upon receiving them.

To Mrs. Coles also we tender our warm thanks for a box containing new clothing material, books, and toys all of which will be useful for and give pleasure to the children. The contents of these two boxes displayed in the selection a loving thoughtfulness that filled our hearts with gratitude to these kind friends who had thus remembered the orphans.

The new Orphanage building which we have found it necessary to erect as stated in our last Report, has been commenced. It will be some time however before it is ready for occupation as it is to be thoroughly well and strongly built. To those who have so generously sent funds towards its erection warm thanks are hereby tendered; and the names with the amount of subscriptions are acknowledged in the balance sheet. The receipts amount to Rs. 3004-6-0, besides which Rs. 500-0-0 have been promised, making in all Rs. 3504-6-0. Much more money is still needed to complete the building. It is to be hoped that the friends of this Mission will continue to aid us for this purpose, until we have such a home as we need for the training of our girls in suitable domestic habits.

B—CHRISTIAN GIRLS SCHOOL.

In this school education is provided for the children of the native Christians and for the orphans. Little boys as well as girls are taught in it. Our numbers were somewhat diminished during the past year on account of several families having left this Mission to seek for more remunerative work in other stations; but we had fifty-one names in the books when the school closed for the Christmas holidays. Notwithstanding our great difficulty in finding teachers of any ability and training, yet by the regular attendance of the pupils and the supervision which the school receives, advances in knowledge were made, as the examination which was held at the end of the year testified.

The first and second classes learn to read and write in three languages, English, Hindee, and Urdu. Writing the latter language in the Persian character has only been commenced this year, but the girls like it and have made great progress in it. The studies pursued by these classes are, History, Grammar, Geography, Arithmetic, and plain and fancy needle work. In Arithmetic the first class is doing Double Rule of Three, and the second class Compound Long Division. They also learn singing, many new hymns and pieces have been learned by them during the past year, they always look forward with pleasure to the time set apart for this exercise; at the public examination the girls sang for the first time several pieces in English. One of our girls received a prize for the Government Examination of which I spoke in my last Report.

Our chief desire for all the children is that they should be thoroughly instructed in the scriptures, and learn by heart chapters of the Bible and hymns; so that wherever their lot may be cast in after life, they may have minds stored with religious truths, and may be able to impart these truths to others.

We believe that this school is doing a good work. It is the only means for the education of Christian girls that exists in Mirzapore, so that it deserves, as it receives, a very large share of our time and attention.

C.—ZENANA SCHOOLS.

It is in these schools that we have the opportunity of meeting for instruction and conversation the heathen women and girls of this city. Judged from the stand point of English schools, as educational establishments they would not be thought much of; but by means of them the idea of female education is brought before the minds of the people, and they get to know something of the importance we attach to it. To stimulate regular attendance prizes were given at Christmas; and in every way in which we can, we strive to stir up the pupils who attend these schools to diligence in study. The progress in knowledge is not so great as we could wish to see it in consequence of the elder girls leaving school very early in life to be married. Most of the pupils however learn to read and write their own language fairly; they also do simple arithmetic, and a little geography: something of Christian truth is impressed upon their minds through the reading of the Bible and Scripture History, as also through committing portions of the Bible to memory. So that we believe our labours are not in vain and that the results will be seen hereafter.

We would acknowledge with many thanks the receipt of £ 22 from the ladies of the Missionary working party at Robertson Street, Hastings, for the support of a Zenana teacher. A new school has been commenced in their name, in which Hindu and Mahomedan women and girls are taught by a Christian teacher. It is too early to speak of great success in connection with this school;

but we trust that through the prayers as well as the money sent by our friends, much good may be done.

Undoubtedly these Zenana Schools might be much more successfully worked, if there were an English lady constantly visiting and teaching in them. This has been our desire. But with so many other things in this Mission to take up our attention it has been found impossible to carry it out Friends in England can scarcely realize the depressing effect it has upon oneself to be a solitary worker in such a large city as this and to feel that ours is the only effort being made for the elevation of the women of this district while in other Mission stations there are numerous ladies at work.

Now that our Society has decided to send out lady agents, Mirzapore might be recommended as a good place for the location of a large number in order to carry on thoroughly organised operations, as Missionaries of no other Societies are stationed in this large district which contains more than a million of people.

EMMA E. HEWLETT.

VIII.—CONCLUSION.

We have now endeavoured to give such a sketch of the work of the Mirzapore Mission during the past year as is calculated to produce a true impression upon the minds of the various readers of this Report, natives of India, Englishmen in this country and Englishmen at home. We are thankful to all those kind friends who have aided us by their contributions, their prayers, and their sympathy. We gratefully acknowledge also the fact that some friends have favoured us by coming to see different departments of the work so as to be able to judge of its progress for themselves. Several friends who reside in Mirzapore and in different parts of India have shewn us this kindness. Two gentlemen also from England, the Rev. Dr. Falding, Principal of Rotherham College, and Thomas Coote, Esq., of St. Ives, both constituents of the London

Missionary Society, while on a tour through India, China, and America, stayed for a short time at Mirzapore and saw as much as possible of the Mission. We feel assured that great good might be done if more Christian friends would come into personal contact with our Mission and co-operate on all possible occasions for the advancement of its interests. Missions manifestly strengthened by the influence of large numbers of professing Christians must be in a fair way to bring the heathen to think of the Saviour. The want of this help has often proved prejudicial to us. A respectable Mahomedan, who called upon me lately, made the following remarks in the course of conversation. "How is it that Christians seldom speak about their religion? I am in the habit of paying my respects to Englishmen by calling at their houses every Christmas day; and I have expected to hear them speak in praise of Jesus Christ for being born on that day. But never have they made in my presence any allusion to Him." When I told him that he should judge of Christians rather by their acts than by their words, he admitted that some of those whom he knew were most upright and kind men, but he said others certainly were not so. I then expressed the hope that he did not judge of Christianity from the characters of some of its nominal followers whom he might happen to know. He replied, "No, but this is my feeling about them that they are very fond of the world." This man evidently was much disappointed at not finding in his general intercourse with Englishmen some encouragement to think of Christianity. Other natives of this country not unfrequently utter similar sentiments. We would therefore affectionately and earnestly urge all professing Christians to throw the whole weight of their influence with us by manifesting their love for the Redeemer and for those institutions which have for their object the extension of His kingdom in the world.

JOHN HEWLETT.

REPORT

OF THE

Singrowlee Mission

FOR 1875.

Superintendent—Rev. John Hewlett, B. A.
Native Pastor and Missionary—Rev. Peter Elias.
Reader—Babu J. Baptist Moore.
Teacher of Doodhee School—Rameshwar Puri.
Teacher of Birar School—Ramphal.

Native Christians			64
Communicants			7
Orphans			27
Baptisms during the year			
(1) Converts from the heathen	7	}	10
(2) Children of native Christians	3	}	
Pupils under instruction			
Doodhee School	27	}	30
Birar School	3	}	
Sunday School			28

The Doodhee Mission continues to be distinguished by its fruitful Christian life. Nor is this characteristic confined to the paid agents of the Mission. Some of the converts shew undoubted signs of being fruitful branches of the true vine. They

have manifested a loving and active Missionary spirit. By their working together with the agents of the Mission seven persons from amongst the heathen were led to embrace Christianity at Doodhee during the past year. Amongst these again there has appeared an earnest desire to make others partake of the blessings of the gospel. The spontaneousness of these holy efforts proves them to be natural manifestations of the life and love of Christ in the heart.

The spiritual earnestness of the community is seen in the history of the conversions of those persons who were baptised in the Mission in the past year. One of them, Raghunandan by name, was a neighbour of Birbal, the first convert of the Mission, in the village of Domahan four miles from Doodhee. About a year and nine months ago these two were travelling together from a distant village through the wilds of Singrowlee to their home. But they lost their way and were benighted in the woods. Notwithstanding the tigers and other carnivorous animals with which that region abounds, the two men were obliged to halt for the night. Raghunandan, who was still a heathen, collected leaves and spread them for a bed and lay upon them. His Christian companion said to him, "Well, I hope you will sleep. I will now offer up prayer." He then in a loud voice sought the protection of that omnipresent and blessed God who never leaves His people. Afterwards the two slept soundly. In the morning when they renewed their journey the heathen told the Christian that he had greatly feared to sleep in such a dangerous place as that which they were just leaving, but that he had been comforted in the night by a dream which he related as follows. "On the ground between the two spots on which our heads rested during sleep there appeared to me a man sitting cross-legged* and saying, 'Sleep on; do not fear; I am awake'". The Christian replied, "That person

* After the fashion of the natives of India.

must have been our Lord Jesus Christ; if we trust in Him, it does not matter where we stay; for He is with us". From that time Raghunandan began to think seriously of becoming a follower of Jesus. Some of the readers of this story will perhaps wonder whether I have made known or not to Birbal that he had no authority for the interpretation he put upon Raghunandan's dream. The question engaged my own attention. But as I remembered how God revealed Himself to Jacob, to Joseph, and to Solomon in dreams; as I remembered what Divine consolation and assurance Monica received through a dream regarding her gifted but wayward son long before his conversion; as I remembered how John Newton regarded the dream which he saw on board ship in the Adriatic sea as a warning from God to check him in his downward course; I did not feel justified in telling Birbal that he was wrong in believing the Saviour had graciously appeared in a dream to his heathen companion that night in the wilderness of Singrowlee. But if the soundness of the interpretation be questioned by any persons, the dream has still an importance which none can doubt. It shews that the example of the Christian convert in praying in the midst of the perils of that desert made such a deep and favourable impression on the mind of his heathen companion as to shew itself in a dream, which comforted him for the time, and led him to think of following the Saviour for ever. Some months later these two men removed their residence from Domahan to Birar, the village of Surwa, who was amongst the earliest converts of the Doodhee Mission, and of Ramphal, the convert baptised by me in the beginning of last year. It was also the home of several relatives of the man who had the dream. One of them, his eldest brother, Bhayaram, had from the time of Ramphal's baptism been believed to sympathise with Christianity. For while Ramphal's relatives and friends wept at the thought of his being lost to

them through embracing Christianity, Bhayaram was observed not to share the general grief, and on being asked the reason of this apparent indifference of feeling said, "Why should I weep? Ramphal is not dead". As Ramphal is in the habit of losing no opportunity to converse with people on the gospel of Christ, he soon found out that the feeling of Bhayaram and Raghunandan was decidedly in favour of Christianity. Encouraged by the discovery, he day and night endeavoured to teach them its truths and to urge them to make up their minds without delay to follow Jesus. Two little brothers of these men were pupils in Ramphal's school and learnt from him some of the leading facts of the Bible. Peter Elias, the native pastor, and Baptist Moore, the evangelist had been for years in the habit of seeing these people and of conversing with them about religion; and those two brethren now did all in their power to advance what they believed to be the work of Divine grace begun in the hearts of the villagers. The result is that the four brothers whom I have mentioned, their mother, their sister and the wife of one of them, were all baptised by Peter Elias in the presence of the native Christian congregation at Doodhee August 22nd. The wife of Bhayaram left him in anger and grief on account of his baptism. But although her prejudice against Christianity is not yet entirely removed, her husband has succeeded in inducing her to return to live with him. When we see the gospel attracting followers in Doodhee as much by the influence of the lives of the general body of believers as by the labours of the preachers, we cannot but feel convinced that the Mission is growing by virtue of the Divine power which has been imparted to those received into it from heathenism.

The influence of the converts in favour of Christianity is not merely passive. The following narrative shews a readiness amongst them to work for their Divine Master. Ramphal had often mentioned, since his conversion, nearly a year ago, how greatly he

longed to pay a visit to his relatives who lived in different villages in order to talk to them of the Saviour's love. But his school duties confined him to Birar. However, in the December holidays he determined to carry out the desire of his heart. Bhayaram who was baptised in August set out with him. The first village they arrived at was Karahiya, situated twenty-two miles from Doodhee. They found that as a member of a family of the village had recently died, the funeral feast usually held twelve days afterwards was being celebrated by a considerable concourse of people. The two Christians on being invited joined the party. In the midst of the amusements which took place after the dinner was over one man, named Barna, professed to be possessed by a devil and began to run about and to leap frantically. Ramphal in consequence of the light which he had received from Christianity believed these professions to be false and felt bound to expose them. He therefore said, "Brother, let me try you in order that we may know whether you are possessed by a devil or not". Others of the company said, "Yes, try him". Ramphal asked several persons to withdraw with him for a moment or two from the presence of Barna, the man professedly possessed. He asked them to look at him while he picked up a piece of earth and told Bhayaram to hide it in his hand so that it might not be seen. On returning to the rest of the company Ramphal asked the man professedly possessed to mention what was in Bhayaram's hand. This voice came from him, "I will kill Barna". The people seem to have had sense enough to perceive that this was a trick of the impostor designed to excite pity in their minds and to lead them to stop the trial. They said, "Never mind whether he die or not; do you, O demon, say, What is in Bhayaram's hand"? The reply came, "Barley". They rejoined, "No, it is not; guess the truth". At last the man was abashed and said, "My brothers, I have only acted like other persons who, professing to have devils, play for

the amusement of their fellows". The company began to deride him as a deceiver. He retired in shame. Some of the persons went to throw cold water on him and to fan him in order to bring him to his right mind. All present seemed to think that similar professions of being possessed might turn out in the same way to be impositions. Possibly, more enlightened Christians will question the wisdom of the acts of these converts. For there was cause to fear that the man professing to be possessed would guess correctly what was in the hand of the Christian. But as they have only just emerged out of heathenism they are not unlikely to try to shew the folly of superstition sometimes by certain means which they themselves will disapprove of on receiving more light. If there is anything questionable about the procedure, it still shews how the spread of Christianity amongst the aborigines of India puts to flight heathen superstition. Ramphal proceeded the next day to Tekna Dah, another village and stayed in the house of a relative, who invited all his friends of the neighbourhood to a dinner to meet his Christian visitor. Ramphal stayed there nearly two days and spoke to the people much about the gospel. His host said to him as he left, "We have heard a great deal from you; and we are not yet wearied." Ramphal proceeded to a third village Kirwil and stayed with a maternal uncle. He spoke to several persons there about the gospel of Christ. On his departure his uncle said to him, "I do not blame Surwa and you for joining the Christians. But what is to become of us?" Two men from a village, called Kachmi, were present and entreated Ramphal to come and speak to their relatives and neighbours. But he felt his school engagements at Birar required his presence and he returned to Doodhee visiting another village on the way. These converts are exceedingly simple-minded. Their education is very slight. They are only

partially enlightened in the doctrines of Christianity. But who would not rejoice at their zeal for Christ, at their labours for the salvation of their fellowmen and at the proofs, which they thus exhibit, of being instruments used by God for the spread of His truth?

The success of the Doodhee Mission is due under God to the Rev. Peter Elias, the native pastor, perhaps more than to any other man. He has been a faithful Christian worker at Doodhee since the Mission was commenced by Dr. Mather in 1862, before which year no attempt had ever been made to evangelise the aboriginal population of this district. He doubtless received gradual preparation for the great work, which he was afterwards to do, through the influence of the selfdenying character of the Rev. W. Jones, who joined the Mission a year later and remained in charge of it, with the exception of a break of two years and a half or so, until his death in 1870. From that year Peter Elias has been the chief agent in carrying on the work of the Mission under the superintendence, first of Dr. Mather, and afterwards of myself. By his life and labours he appears to leave the impression upon all with whom he comes into contact that he is earnest in seeking their highest good. The evangelist, Baptist Moore, endeavours to tread in his footsteps and to carry out his plans. Every morning the two go together to some village in the neighbourhood of Doodhee to preach to as many persons as they can attract. Every evening they conduct worship on the premises of the Mission for the orphans and for other persons who can attend. Since the baptisms of the seven persons who reside at Birar the native pastor and the evangelist have gone every Wednesday afternoon to hold a prayer meeting in that place. They do what they can to advance education. The evangelist teaches the orphans and the children of native Christians the use of the Roman character and trains them in the Scriptures and other religious books. The two keep up a

Sunday School. They bestow special care upon the instruction of enquirers and of converts newly baptised. Two services on Sundays are conducted, one in the morning by the native pastor, the other in the afternoon by the evangelist. Nor do they become so wearied by these incessant labours as not to care for itineration. They go every March to a religious fair, at which about 5000 men, women, and children, assemble. It is held at a village, called Nagar, situated at about 16 miles to the east of Doodhee. In this place is a temple of Mahadeva. Outside of it is performed the ceremony of shaving the heads of children for the first time in fulfilment of vows made by parents who longed for offspring. On the stone emblem of the god are placed sweetmeats, flowers, and a vessel of water, perhaps meant as thank-offerings on account of his representing the productive principle of nature, but more probably intended as propitiatory oblations made to him as the god of destruction. But as the gathering takes place partly for religious and partly for commercial purposes, as soon as the religious ceremonies are over market commodities are purchased and the people separate for their homes. At the last of these gatherings the native pastor and the evangelist stayed four days. Morning and evening they endeavoured to make known their message in the following manner. They selected as clear a piece of ground as they could in the midst of the crowd and sat down upon it after the fashion of the natives of this country and played, one his tambourine, and the other his flute. At the sound of the music people flocked round them. The two brethren began their evangelistic work by singing a Christian hymn in Hindee set to a native air. Afterwards they stood up and preached in turns the doctrine of salvation through Christ. On one of these occasions a person in the crowd seemed so delighted with what he heard as to offer to give the preachers two small pieces of money just as pecuniary offerings are made to Hindu priests. This expression of good

feeling gave the preachers an opportunity, which they did not neglect, to expound to the audience the scripture, "Freely ye have received; freely give". As they continued to decline taking the money professedly in obedience to their Master's command and advised it to be given to the poor, shouts arose from the crowd, "These men do not receive money". After the fair was over the two preachers proceeded eight miles to the village of Jaitpura, the residence of Akbaj, a convert of the Doodhee Mission from Mahomedanism. They were delighted to find that he had been doing all in his power to excite in his neighbours a regard for Christianity. They were entertained by him for eight days. During this time they held religious meetings with the members of his household, and visited with him villages in the neighbourhood, especially those in which periodical markets were taking place. In one of these villages the landlord invited them to dine with him. They gladly complied and spoke to all present of the gospel of Christ. A pandit who was there did not appear to listen through being absorbed in thought. He afterwards sent for the preachers and asked them to kindly repeat what they had said before. Peter Elias according to his usual manner went through the narratives of the Saviour's birth, of some of his miracles, of his death as an atonement for our sins, and of his resurrection. As a person of the writer caste who was present began to slumber, the pandit said to him, "Don't sleep; immortality is raining here". Peter Elias proceeded to contrast Christianity with Hinduism. The pandit listened attentively for an hour and a half. He then said, "Another pandit who heard you at the religious fair a year ago told me about you, and I determined to go myself this year to hear you, but was prevented from doing so through having to conduct a marriage ceremony; now God has brought us together". A visit to another house worked both favourably and unfavourably. This was the house of a potter,

In the midst of conversation between him and his Christian visitors, his heathen spiritual guide came and shewed displeasure at what was going on. Aḳhaj advised the potter not to regard this man as his guide and to dismiss him with a small sum of money, much less than he had been in the habit of giving him. The potter out of a lingering but shaken regard for him gave him double the amount Aḳhaj suggested, though considerably less than on former occasions. The guide retired in wrath. It is difficult for strangers to decide how far Akhaj was prudent in this matter. But his active zeal for Christ is beyond question. By his efforts the pastor and evangelist had many more opportunities than they had expected to speak about the gospel to people in the neighbourhood in which he dwelt. I have now given only a bare outline of the labours carried on by Peter Elias and by other brethren under his guidance. But all Christian readers will see in the sketch I have drawn sufficient to account for the remarkable prosperity with which God has blessed the Doodhee Mission.

Such a Mission as has now been described cannot but be viewed with gratitude by all those who desire to see the world brought into allegiance to the Saviour. But while writing this favourable account of the Doodhee Mission, I wish to avoid being misunderstood by those readers who have been in the habit of associating in their minds a high order of civilisation with Christian earnestness. This Mission affords an instance in which one of those two blessings exists without the other. Just as Abraham became a pattern of godliness for all ages without any of the advantages of educated and refined society, so Christian devotedness may be seen beneath the unpolished manners of these villagers of Singrowlee by all true judges of character. Christian Englishmen in visiting Doodhee have beheld in these simple-minded converts cause to regard them as fellow believers. Some English friends have worshipped with them and shewn them much

Christian kindness. We should be glad to know that every one who had the opportunity would endeavour to find out for himself the truth of the Doodhee conversions. For undoubtedly he would obtain fresh insight into the meaning of these words of the Saviour, "The poor have the Gospel preached unto them"; he would see in the great change which has taken place in the converts some things calculated to increase his confidence in Divine grace; he would through beholding the success of their evangelistic efforts feel encouraged to labour more than ever to extend the blessings of Christianity to the whole human race.

JOHN HEWLETT.

FINANCIAL STATEMENT

OF THE

Mirzapore Mission

FOR 1875.

ORPHANAGE AND GIRLS SCHOOL ACCOUNT.

RECEIPTS.

	£	s.	d.	Rs.	As.	P.
Balance in hand				22	6	11
Robertson St. Hastings Ladies Mission Working Party for Zenana Teacher	22	0	0			
From Park Chapel Camden Town Miss Barnett's class	2	0	0			
Free St. George's Glasgow for Fanny Murdoch Crichton (2 years)	8	0	0			
Milton Mount College for Dorcas	5	0	0			
" " " " Mosina	5	0	0			
" " " " Rhoda	5	0	0			
	£ 47	0	0	470	0	0
Mrs. Robertson				36	0	0
Mrs. Nicholson				24	0	0
C. J. Powlett, Esq. C. S.				4	0	0
Mrs. John				5	0	0
Mrs. Ballenden				24	0	0
Mrs. Shepherd				48	0	0
Mrs. Hewlett				24	0	0
Government grant for orphans				668	13	6
Government grant-in-aid to Girls Schools				720	0	0
Fees for teaching				24	1	0
Received for books				6	8	0
Sale of fancy articles				13	4	0
				2090	1	5

ORPHANAGE AND GIRLS' SCHOOL ACCOUNT.

EXPENDITURE.

	Rs.	As.	P.
Food for orphans	469	1	3
Clothes and blankets for do	158	12	7
Wages of matron, dáís, servants and chaukedar	344	6	0
Wages of teachers in Christian, and Zenana Schools	603	10	6
Rent for Zenana Schools	24	0	0
Gári hire	31	8	0
Books, stationary, and working materials	42	11	9
Native Doctor for 12 months...	12	0	0
Medicine	2	6	3
Funeral expenses	2	2	0
Almirah for Orphanage	30	0	0
Carpet for school	14	0	0
Repairing school clock	10	0	0
Presents at Christmas and rewards to orphans	23	9	6
Repairing school harmonium	2	0	0
Printing share of Report for 1874	30	0	0
Receipt and postage stamps	10	4	6
Expenses on box from England	22	4	0
To Orphanage Building fund	200	0	0
Oil for burning in Orphanage and sundries	17	6	5
Balance in hand	39	14	8
Rs.	2090	1	5

SUBSCRIPTIONS FOR THE NEW ORPHANAGE BUILDING.

Acknowledged in last year's Report	1501	6	0
E. G. Glazier, Esq. C. S.	200	0	0
R. Nicholson, Esq.	10	0	0
A resident of Mirzapore	50	0	0
W. Duthoit, Esq. C. S.	10	0	0
Rev. Dr. Falding	250	0	0
Thomas Coote, Esq.	250	0	0
Colonel Swiney	10	0	0
Babu Hem Chunder Mookerjea	5	0	0
Miss Thoburn	10	0	0
From the Minor Rajah of Kuntit's Estate	100	0	0
Carried over	2396	6	0

	Rs.	As.	P.
Brought forward	2396	6	0
Mrs. Coles	58	8	0
John J. Laing, Esq.	20	0	0
Dr. and Mrs. Mather	21	0	0
F. Curties, Esq.	20	0	0
James Simson, Esq., C. S.	50	0	0
G. R. C. Williams, Esq., C. S.	16	0	0
Hinton Myers, Esq.	5	0	0
Mrs. Bradley	20	0	0
Munsif Madho Lal (2nd subscription)	5	0	0
G. E. Rose, Esq.	5	0	0
C. G. D. Betts Esq.	10	0	0
Mr. S. Cecil	3	0	0
The Hon'ble Sir Henry Ramsey, C. B., K. C. S. I.	50	0	0
Miss Simson	20	0	0
Mrs. David Simson	10	0	0
Sidney Smith, Esq.	60	0	0
Rev. J. Hewlett (2nd subscription)	100	0	0
Constance and Gertrude Wilson's Missionary Box	10	0	0
Kentish Town Church	50	0	0
Rev. T. Insoll (2nd subscription)	50	0	0
W. Craw, Esq.	5	0	0
Work done by the orphans	5	8	0
From Orphanage and Girls School Account	200	0	0
Collected by Miss Fell.			
A friend	10	0	0
H. B.	5	0	0
M. F.	10	0	0
J. C.	2	8	0
Collected by Mrs. Bruce.			
Rev J. Viney	21	0	0
H. R. Williams, Esq.	21	0	0
Miss Burke	10	8	0
Mrs. Poore	5	4	0
Mrs. Tyrie	5	4	0
T. Bruce, Esq.	10	8	0
By exchange	10	8	0
Carried over	3301	14	0

	Rs.	As.	P.
Brought forward	3301	14	0
Collected by Miss Bradley.			
Miss Duval	5	0	0
Mrs. Jarden	5	0	0
Collected by Miss Tubbs			
H. O. Wills, Esq.	50	0	0
Edward Wills, Esq.	50	0	0
Samuel Wills, Esq.	50	0	0
Frederick Wills, Esq.	50	0	0
Miss Tubbs	30	0	0
T. Cudlip, Esq.	20	0	0
Mrs. Milne	10	0	0
Miss Shelly	10	0	0
Amy and Violet Wills	10	0	0
Mrs. Armitage	5	0	0
Edgcombe Parson, Esq.	5	0	0
Arthur and Edie Wills	5	0	0
Miss Hamilton...	2	8	0
Miss Turner	2	8	0
A friend	2	8	0
	3614	6	0
Deduct subscription printed in the last Report but not received			
Dr, Paske	10	0	0
	3604	6	0

CATECHIST ACCOUNT.

RECEIPTS.

Society's grant	300	0	0
C. Robertson, Esq. C. S.	25	0	0
C. J. Powlett, Esq. C. S.	6	0	0
Society's grant for itineration	150	0	0
Balance from 1874	12	4	0
	493	4	0

EXPENDITURE.

Catechist's salary	236	0	0
City Church expenditure	50	3	0
Carried over	286	3	0

	Rs.	As.	P.
Brought forward	286	3	0
Share of printing Report of 1874	31	9	0
Chairs	3	0	0
Books and Paper and postage	23	7	0
Balance	149	1	0
	493	4	0

INSTITUTION.

RECEIPTS.

Government grant-in-aid	3600	0	0
Society's grant	1200	0	
Tuition fees	510	5	0
C. Robertson, Esq. C. S.	48	0	0
Rev. J. Hewlett	24	0	0
A. Miller, Esq.	10	8	0
C. J. Powlett, Esq. C. S.	6	0	0
Fine	0	8	0
Balance from 1874	2	8	1
	5401	13	1

EXPENDITURE.

Salaries	5068	0	0
Repairs	177	9	3
Share of printing Report of 1874 and postage	35	0	0
Balance	121	3	10
	5401	13	1

MISSION CHURCH.

RECEIPTS.

C. Robertson, Esq. C. S.	24	0	0
Mrs. Shepherd	36	0	0
Mrs. Ballenden	24	0	0
C. J. Sibold, Esq.	12	0	0
E. H. Sibold, Esq.	12	0	0
Mrs. John	24	0	0
Mrs. George	18	0	0
T. Morton, Esq.	16	0	0
Carried over	166	0	0

	Rs.	As.	P.
Brought forward	166	0	0
H. Harris, Esq.	5	0	0
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Mr. A. Roberts	12	0	0
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Mrs. Macdonald	1	0	0
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Mrs. Lucas	4	0	0
Mr. Higby	3	0	0
Mrs. Seymour	4	0	0
Miss Seymour	6	0	0
Mrs. Suarez	1	0	0
Mrs. Hewlett	24	0	0
Balance from 1874	15	6	6
Rs.	272	6	6

EXPENDITURE.

Cleaning, lighting Mission Church &c.	241	10	6
Balance	30	12	0
	272	6	6

PUBLICATIONS
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	Rs.	As.	P.
Companion to the Bible, with three coloured Maps, stiff covers, in Urdú-Roman,	1	0	0
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Bible Stories, by Rev. M. W. Wollaston, Hindí-Nágarí	0	4	0
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Guldasta, several Nos. bound together, Urdú-Roman	0	5	0
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Hindí Hymn book for Children	0	1	0
Child's First Catechism on Religion, Urdú-Roman	0	1	0
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Moffat's Forsaken Mother, Urdú-Roman	0	1	0

	Rs.	As.	P.
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Roman-Urdú Primer, New Edition, ...	0	2	0
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Hindí Sheet Lessons, in large type	0	0	6
Urdú-Persian Sheet Primer	0	1	0
Hutton's Geometry, in English	0	12	0
Stamp Act, Urdú-Persian	0	8	0
Sheet Lesson Urdú-Roman in large type	0	0	6
English large Alphabets	0	0	6
Ditto, Writing	0	0	6
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No. I. Alkitáb ke Maqámát ul Ma'rúf, (Celebrated Places of Scripture)	0	8	0

FINANCIAL STATEMENT

OF THE

Singrowlee Mission

FROM JANUARY TO DECEMBER 1875.

RECEIPTS.

	Rs.	As.	P.
Balance from 1874	1	11	5
Society's grant	1000	0	0
Government grant-in-aid	240	0	0
Rents of native Christians' houses	13	14	0
Tuition fees	18	14	3
Sale of vegetables	9	10	0
Sale of books	6	2	3
Mill hire	0	12	0
Rent of Bungalow	113	7	0
W. Oldham, Esq., C. S., L. L. D.	30	0	0
Sale of grain	10	0	0
	1444	6	11

EXPENDITURE.

Salaries	909	0	3
Miscellaneous Mission expenditure	72	1	3
Subscription to Doodhee Dispensary	144	0	0
Books	30	15	6
Travelling expenses	17	13	0
Repairs	26	2	0
Share of printing Report of 1874	44	8	0
Stamps	13	13	0
Building a room for enquirers	100	0	0
Transferred to Orphanage account	60	0	0
Balance	26	1	11
	1444	6	11

SINGROWLEE ORPHANAGE ACCOUNT.

RECEIPTS.

	Rs.	As.	P.
Balance from 1874	18	5	10
Government allowance	370	0	0
Made over from Mission account	60	0	0
Allowance for keep of orphans learning Press work ...	50	0	0
	498	5	10

EXPENDITURE.

Keep of orphans	...	...	...	...	409	5	6
Clothes	...	...	...	...	64	11	0
Books	...	...	...	...	16	4	0
Balance	...	...	...	...	8	1	4
					498	5	10

THE

FIFTY-SIXTH ANNUAL REPORT

OF THE

BENGAL AUXILIARY

TO THE

LONDON MISSIONARY SOCIETY,

(INSTITUTED 1795.)

PRINTED AT THE REQUEST OF THE GENERAL MEETING,

Held December 22nd, 1874.

CALCUTTA:

PRINTED BY C. B. LEWIS, AT THE BAPTIST MISSION PRESS.

1875.

N. B.—*Subscriptions and Donations will be gladly received by the Treasurer, Secretary, or any Member of the Committee.*

THE COMMITTEE FOR 1874.

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ANDREWS, H., ESQ,
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Members of the Committee and Collectors.

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„ WILKINS.
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„ EDWARDS.
„ SMITH.

Secretary.....MRS. NAYLOR.

RULES.

I.

Name.—The title of the Society shall continue to be the Bengal Auxiliary Missionary Society, usually called the Bengal Auxiliary to the London Missionary Society.

II.

Object.—The design of this Society is to promote the objects of the London Missionary Society in the districts where the Bengali language is chiefly spoken.

III.

Fundamental Principle.—The fundamental principle of this Society is that of the London Missionary Society, namely:—"As the *Union* of Christians of various denominations in carrying on this great work is a most desirable object, so, to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinion among serious persons), but the glorious gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

IV.

Members.—Persons subscribing not less than twelve Rupees annually, shall be members of the Society, and shall be entitled to vote at its public Meetings.

V.

Special Subscriptions and Donations.—Subscribers and Donors shall be at liberty to direct the application of the whole or part of their subscriptions and donations to any particular branch of work carried on by this Society.

VI.

Public Meetings.—A general meeting of the Society shall be held annually to appoint a Committee (one of whom shall be Secretary, and another Treasurer), to receive reports and audit accounts; and to transact any other business in the interest of the Society. A special meeting may be held wherever a majority of the whole Committee shall deem it necessary to call such meeting.

VII.

The Committee—Shall consist of persons chosen annually from among the members of this Society, and of all the Missionaries of the Calcutta Mission of the London Missionary Society, with power to supply any vacancies that may occur, and to add to their number.

VIII.

Powers.—The Committee are empowered to collect and receive all money contributed to this Society, and to expend the same on its behalf. Also to select and manage mission stations; to appoint and sustain agents; to make, alter, and amend bye-laws for the general conduct of business; and otherwise to carry out in a suitable manner the object of the Society.

IX.

Business.—For greater facility and expedition in the conduct of business, the Committee are empowered to divide into Sub-Committees, but no proceedings of these Sub-Committees shall be valid until ratified at an ordinary meeting of the Committee. The Committee shall meet once a month, and oftener if

THE FIFTY-SIXTH ANNIVERSARY MEETINGS WERE HELD ON DECEMBER 20TH, AND 22ND, 1874.

DIVINE SERVICE was conducted in Union Chapel on Sunday morning, December 20th, by the Rev. A. N. Somerville, and in the evening by the Rev. James Ross.

THE CHILDREN'S MEETING was held in the afternoon. The Rev. Messrs. J. Hector, M. A. and J. Naylor, B. A. gave addresses. An Evangelistic Service was conducted in the Bhowanipore Institution Hall by the Rev. A. N. Somerville.

THE ANNUAL MEETING was held in the Union Chapel Hall on December 22nd. Colonel Bacon presided. The Rev. J. E. Payne read the General Statement of the Report. The Rev. J. P. Ashton, M. A., Babu K. C. Banerjea, M. A., B. L., and R. S. Moncrieff, Esq., addressed the Meeting. The following Resolution was passed :—That the general statement now read, together with the usual detailed reports and accounts, be printed. And that the following gentlemen be the Committee and office-bearers for the ensuing year. (See page 3.)

GENERAL STATEMENT.

The fifty-sixth year of the Bengal Auxiliary Missionary Society's labour has been the first year of the Society's more independent position with respect to the London Missionary Society. The Board of Directors in London, and many private Christians in Europe, have continued to aid this Society liberally and Indian friends have contributed with their usual generosity.

In February the Rev. C. N. Banerjea, B. A., took office as Depositary of the Bible and Tract Societies at Allahabad, and consequently relinquished the work he was doing in connexion with this Society. The Committee regretted to lose his valuable services, but see by a report he has favoured them with of evangelistic work he is doing in his leisure hours, and on the

there is less cause than they supposed to be sorry for his removal from Calcutta.

The Rev. S. C. Ghose, for a time employed as assistant Government translator, resigned that employment, and has resumed his former occupations as sole Pastor of the Bhowanipore Church, and as Editor of the Tract Society's Bengali publications: and he has also undertaken to teach the Scriptures in some of the classes of the Bhowanipore Institution.

The Rev. Peary Mohun Mookerjea has returned to his connexion with the American Episcopal Methodist Church. He retains the esteem of the Committee of this Society.

Babu Shoshee Bhusun Mookerjea who had passed through a full course of theological training in the Bhowanipore Institution, and had won the high regard of his teachers and friends, was appointed an Evangelist from the beginning of the year, and was placed in charge of the Behala district and the Behala School.

Babu Chandra Kumar Pramanik, for about thirty years a preacher in the villages, having become incapable to continue in the post he occupied, resigned and received a year's salary and house-rent as a gratuity.

Babu Kadir Bux, with the approval of his pastor, the Rev. Goolzar Shah of the Baptist Mission, has been employed as a preacher of the Gospel.

The European staff of the Mission has remained unchanged throughout the year: and the very highly esteemed brethren, the Rev. Tara Prosad Chatterjea, and the Rev. Nundo Lall Doss, have had a year of uninterrupted labour in the important spheres which they occupy.

The Rev. Mothura Nath Bose, B. A., B. L., who was a Professor of the Bhowanipore Institution and a deacon of the Free Church of Scotland Mission Church, was ordained in that Church by Ministers and Missionaries of the Free Church of Scotland, the Baptist Missionary Society and the London Missionary Society to an independent sphere of Missionary work in Furreedpore. He is supported by Bengali Christian gentlemen, and receives no aid from any Foreign Missionary Society.

Evangelistic work has been carried on through the year in the bazaar chapels, by the roadside, at daily and weekly markets and at great festivals, as well as in quiet villages. By this means the story of the cross has been told at the cottage door as well as in the congregation. Multitudes have heard the gospel of salvation, and many have professed belief in the Saviour, but only three persons have acknowledged him in baptism, and of these one fell away through persecution that came for the word's sake.

A thousand boys and young men have been instructed in the Scriptures at the Anglo-Vernacular Institution at Bhowanipore, and its Branch school at Behala, and at the Anglo-Vernacular School in the city of Berhampore. Hundreds of these young persons understand the Gospel as well as persons of a similar age in Europe, the hearts of many appear to have been influenced by it, and one has avowed his faith by baptism.

Christian, Hindu, and Mahommedan girls have received instruction in the Schools, and Hindu ladies have been taught in their homes. It has become a practice with some of the Educational officers of Government to speak disparagingly of female education, and express doubts concerning the reality of the teaching given in the *Zenanas* where they cannot go to test the instruction. But the educational work in the homes of Hindus is conducted by ladies whose high character, ability and devotedness ought to raise their teaching above suspicion: and the results of the Suburban Female Scholarship Examination in July last, the first Government Examination ever instituted in Bengal to encourage female education, ought to silence complaint about Girls' Schools under Missionary control.

The most blessed occurrence in this part of the Mission-field during the past year is the revival in some of the Christian churches. The English and Bengali Churches of Calcutta have received blessings such as have been rarely if ever experienced in any former year in Bengal. Ministers of the Gospel, and believers associated in church fellowship for many years, have been refreshed and quickened: and not a few, who, bearing the name of Christ had not departed from iniquity, have come to Christ and received life in Him. Much prayer is being offered at the throne of grace that the Lord will mercifully fill His people with His Spirit: in some of the village churches, as well as in those of Calcutta, manifest answers have been received to prayer, and believers are being encouraged to renew their petitions: in this manner the Church is looking to her Lord earnestly trusting that He will "have mercy upon Zion: for the time to favour her, yea the set time is come."

The production and circulation of Christian literature is an important branch of Missionary work, and now that the Government has commenced to educate the masses, the Press, particularly the Vernacular press, ought to be worked with all possible energy by Missionary Societies. Bibles, tracts, and religious periodicals are chiefly published by the Bible and Tract Societies, but the production of new tracts and books, as well as the circulation of publications new or old, depends largely on the help and encouragement Missionaries can give. This Society was in its commencement among the foremost in producing and circulating tracts, books, and Scriptures: its

agents have always been active in distributing tracts and Gospels; and now that education is conferring the ability to read on hundreds of thousands annually, it would have been a matter of surprise had not the brethren associated with this Society, been able to take an important share in this department of Missionary work. What has been done in connexion with the Bible Society, and the English and Bengali publications of the Tract Society will appear to those who acquaint themselves with the thousands of Christian books being sold every month; but as multitudes are learning to read, it may be a question for this Society to consider whether the circulation of books, and in some cases their production, ought not to become a department of this Society's work, as large, if not larger, than that of education itself.

At the time of the last Annual Meeting, food had risen to famine prices and there was fear that this year would be a year of financial difficulty for Missionary Societies. The year, however, closes with a debt to the Treasurer of Rs. 263-7-5. against a debt of Rs. 293-7-0 in 1873:—thus the income of the year has slightly exceeded the expenditure of the same period.

D. Anderson, Esq., to whom this Society has been obliged for exceedingly valuable service as Treasurer has left for England. Those who have observed the full and clear accounts presented year by year in the printed reports will appreciate the labour he has bestowed upon them. The thanks of this Society due to Mr. Anderson are hereby publicly expressed for the service he has rendered as Treasurer.

Full Statements of work done in all the branches of the Mission, as well as detailed accounts, appear in the printed report. Last year eighty-two closely printed pages were occupied with accounts of Evangelistic work, Educational work, and Brief Notices of the Churches. Similar reports will be printed this year. There are some disciples of the Lord Jesus Christ to whom Annual Missionary Reports are welcome periodicals, and to such this report is commended. They will see that the Gospel of salvation is being preached in the towns and villages, that it is being taught in the Schools and Colleges, that it is being published by means of the Sacred Scriptures and Religious Tracts and Books, that some of the middle classes believe the Gospel, that in villages where the truth has been yearly preached, the people are meeting together to study the Scriptures, yet but few persons avow themselves on the Lord's side. They will see that the English and Native Churches are beginning to experience a revived religious life, that the few Christians in Bengal are scattered about among the heathen and are daily exposed to the withering influence

of low thoughts and habits, the fruit of centuries of heathenism, that a fulness of Christian life in the Churches is greatly needed to make them fertile spots in the midst of these deserts of Hindu and Mohammedan superstition, and that there is necessity for wrestling prayer for the Churches in this country, as well as for the Messengers of the Churches of the West, that their faith and love and devotedness shine in the beauties of holiness.

CALCUTTA DISTRICT.

Missionaries and Pastors.

Ashton, John Perkins, M. A.	Naylor, John, B. A.
Chatterjea, Tara Prasad.	Payne, James Edward.
Ghose, Surjya Cumar.	Ross, James.
Johnson, William, B. A.	Wilkins, William Joseph.

Evangelists.

Bux, Kadir.	Pramanik, Shudhone.
Khan, Inayatulla.	Shordor, Nosheram.
Mookerjea, Shoshee Bhusun.	Sirkar, Gopal Chandra.
Pramanik, Jeshua.	Sirkar, Mohadeb.

Section I.—EVANGELISTIC WORK.

Calcutta.—Preaching, Visiting and open air Services.

The Rev. J. Naylor has visited the educated Bengalis and the students of the Colleges, and has made all arrangements for the open air services appointed by the Calcutta Missionary Conference and held in the earlier and latter months of the year. The Rev. W. J. Wilkins has conducted Vernacular services in the Bow Bazar Chapel and elsewhere, and has had the co-operation of Babu Jogesh Chandra Dutt. Moonshee Inayatulla Khan has, except for part of the year, conducted the Hindustani services in Union Chapel for servants, and preached and visited in the neighbourhood: and during the months when Inayatulla was put aside from the work, Babu Kadir Bux conducted the Union Chapel service, and preached in Wellesley Square.

Mr. Naylor has kindly given the following report:—

I have as opportunity allowed visited the houses of educated natives—chiefly of the student class. My conviction of the need and value of this kind of Christian effort is as strong as ever, and I wish I had more of the tact and ability necessary to its successful prosecution. The students of the Schools and Colleges in this city come from all parts of the province of Bengal. Very many youths and young men are thus thrown upon city life with all its temptations, but with too few wholesome moral restraints. The education they receive weakens, if it does not destroy, not only superstitious vagaries but even such restraints of ancient belief and practice as are partially conservative of moral conduct. In Missionary Institutions the attempt is at least made to supply the mind with principles that shall check license and control the life. In Government Schools and Colleges of course no Christian instruction is given, nor is Practical Ethics a part of their curriculum. Theoretical Ethics is taught in the higher B. A. classes as part of the University Course. And the influence of a literature so imbued with Christian ideas as the English must, one may hope, impart some moral impulse and guidance. But besides these indirect means, something more is necessary to build up the character. A thorough systematic inculcation of moral and religious truth is needed. I am confirmed in this opinion by the earnest and reiterated advocacy of moral instruction as a part of School and College training by the "Indian Mirror"—a native paper, whose writers have the best opportunities of knowing the condition and needs of the educated classes. Serious-minded Hindu gentlemen have also acknowledged to me that the Government system is in this respect deplorably defective. As I have from time to time observed the bewildered condition of mind on the subject of religion of educated natives, and their ignorance of the common facts of Christ's life and work, grave doubts have arisen in my mind as to the ultimate advantage either to the individual or to the State of a purely secular education for Hindus. At any rate the prevalence of such a system of public instruction requires that Christian agencies of every kind should be applied to this interesting and influential class of native society.

Owing to various circumstances I have not been able to visit houses so much as I purposed. My residence during the past year has not been so near the native quarter as was desirable. I am happy to say, I shall be much more conveniently situated in the coming year. Other efforts to reach this class have also taken up much of my time.

About a year ago, the Calcutta Missionary Conference decided to attempt a series of open-air services in English, especially addressed to educated natives. The needful arrangements

largely devolved on me. The plan was for Christian friends to meet together at some place previously advertized, and that two or three short and earnest addresses should be given at each meeting. Hymns of a stirring kind were also sung and prayer offered at the beginning and close of the meeting. The time fixed was 5 o'clock in the evening, when clerks and shopmen were returning to their homes. A beginning was made on the maidan and for a fortnight in March well attended meetings were held there. To friends in England it may seem strange that the Gospel should be preached in English in the open places of Calcutta. But the educated natives prefer to hear public addresses in English. And it is the Missionary's duty to adopt every lawful means to secure a hearing for his message. It was found that many of the lower classes unacquainted with English were attracted by the proceedings. For their sake an address either in Bengali or Hindustani was added, so that all who came might hear the truth which saves the soul. Afterwards similar services were held in other frequented parts of the city—in College Square, Wellington Square, Cornwallis Square, and near St. Andrew's Kirk in Dalhousie Square. Missionaries and laymen, European, American and Native, cordially united in this effort. Many hundreds—nay thousands—thus listened to the gospel and witnessed—let us hope, joined in—the solemnity of Christian worship. During the rains this effort was attempted to be carried on within doors. For a fortnight in November, these meetings were resumed on the maidan, but the attendance was not so good as earlier in the year. The chill of a November evening, the absence of the same number of Christian friends as formerly gathered, and perhaps the want of novelty combined to diminish the audience. Yet at none of the recent meetings was the attendance less than fifty persons, and generally about a hundred.

In last year's Report, I referred to the need of cheap little books of a Christian tone for native readers of English. During the year, I have gladly given some time and trouble in trying to supply this need. Two series of little books have begun to be published by the Calcutta Tract Society; and three numbers of each series have already appeared. One series of about 16 pp. 32mo. is sold at one pice each (= $\frac{3}{8}d.$), and the second series of half the size is sold at half the price. The sale not only in Calcutta, but in other parts of India has been most encouraging, and has convinced me that the press may and ought to be much more used as an instrument for the dissemination of Christian truth.

The religious movement which affected the Christian population of this city during the past year did not, as some hoped, spread to the heathen. Several native gentlemen whom I met

with at the special services visited me afterwards, but as yet none of them have professed themselves followers of Christ. Others have occasionally called on me and I have always urged upon them the subject of personal religion. I value much these opportunities of earnest appeal to individuals and prayer with them.

The class which was reading Bushnell's "Character of Jesus" with me last year discontinued coming to my house in the hot season. I believe the distance was found too far.

Wishful to do something to preach the gospel to the poor, I went several times into the neighbouring bazars in the morning with a native Christian brother; but I was obliged to desist as I found I could not stand the unavoidable exposure to the morning sun.

On the invitation of the Rev. S. Dyson I gave one Saturday afternoon a religious address to the students of the Cathedral Mission College. Similarly a Sunday afternoon lecture to some of the students of the Free Church Institution, and lately a lecture to a native Literary Society at Garden Reach School. I refer to these to express my willingness to do more in this way, if asked.

Mr. Wilkins has kindly supplied the following report of evangelistic work in Calcutta during 1874 :—

In reviewing my work in Calcutta during the past year there is necessarily but little that is new to be said. I have gone out to preach in company with Jogesh Babu morning and evening: in the morning chiefly to Baliaghatta, a suburb where we have met people from the eastern districts who come in boats; in the evening to our chapel in Bow Bazar, where we have a miscellaneous audience of people mostly residing in Calcutta. We have school boys, students from the Colleges, men engaged in offices on their way home, and a goodly number of the more ignorant classes. I cannot say that I have found any greater willingness to hear the gospel than in years gone by; sometimes indeed I have thought there was more indifference, as on two or three occasions we have been obliged to return without having been able to collect a congregation to listen to us. Occasionally we have been pleased with the interest shewn in our message; but too frequently where there has not been angry opposition, there has been stolid indifference. Many have heard the message of salvation; several have come to us afterwards to enquire more particularly respecting the truth they have heard; and some have given evidence that their minds are deeply affected by the truth, though they have not been able heartily to embrace it. During the hot

season we preached to large audiences outside our chapel; during the cold season we preached after dark inside the chapel to smaller but seemingly more attentive congregations.

Early in the year a young man who had visited Jogesh Babu and myself on several occasions at our homes came and offered himself as a candidate for baptism. As I was convinced, as far I could be, of his sincerity, I requested one of our missionary brethren to baptize him, as I was just about to leave Calcutta for a few weeks. After his baptism, he visited his home, and from letters received from him, I learned that he was not allowed to remain with his parents, but was living in a lodging house in his native town. Whilst there I supplied him with money to relieve his immediate wants, but was grieved to hear a few weeks afterwards that he had gone to reside with some Hindu friends in another town a few miles distant. From the fact that he was allowed to reside with them, it appears evident that he must have denied Christ. Since that time no more has been heard of him, and there seems little ground of hope that he will carry out his convictions in favour of Christianity.

Another young man whom I have known for about three years, who has frequently visited me in my home, and who was for months a member of my Bible class came to me wishing to be baptised *secretly*. His father is a priest and a most bigoted Hindu. The young man said that if it were known that he was a Christian, he should have to leave his home and lose his share of his father's property; whereas if he could be a secret disciple he could influence his relatives, five or six of whom he had instructed, and who were more or less convinced of the truth of Christianity. I advised him to inform his father of his intention to become a Christian, at the same time assuring him that I could not countenance any secret proceedings, but that Jesus called His followers openly to confess Him before men. He was deeply moved, and seemed to agree in spirit with me, but the flesh was weak. At length he consented to tell his father of his desire to confess Christ. His father was greatly incensed, and at once sent him away from home to reside with a relative at some distance in the hope that the youth might be freed from Christian influences. As there are several Missionaries in the place to which he was sent, I advised him to make their acquaintance and carefully to read his Bible. He was not prepared to give up all for Christ at present. Since he left, I have heard nothing of him.

Another young man who came to me for baptism last year, but left a few hours afterwards, has visited me several times during the year; but alas, like too many others, he seems to have grown careless.

A young man in great distress of mind came into our chapel one evening. He seemed to be on the verge of madness, chiefly, on religious subjects. He had on several occasions been tempted to take away his life, because of the misery he experienced. At one time he believed in God's existence, at another insuperable difficulties seemed to arise against such a belief, and this uncertainty seemed to drive him to despair. He asked me with the utmost seriousness if I had anything like confidence in my religious belief, and seemed greatly relieved by the fact that I was not in such doubt as he himself was. I conversed for some hours with him, endeavouring to shew that we could have the greatest certainty with respect to the existence, goodness, mercy and wisdom of God, and of salvation through His Son Jesus Christ. He went away evidently relieved, and came again the next evening in a much more happy state of mind. He promised to come to my house to read the Bible with me, but I have seen no more of him since the second visit he paid to our chapel.

Several well educated men have come for a few successive evenings, and some of them have manifested an acquaintance with the Scriptures that could result only from careful study. The position they take is generally this; "God is just and merciful: where is the need for an atonement?" "Jesus was a teacher sent from God: why must we go to God by Him?" "Miracles are no proof of Jesus being divine for his Apostles performed miracles too." "Where did Jesus profess to be equal with the Father?" From the fact that these questions are so commonly put by men of intelligence and education, it is pretty evident that they must read and think about Christianity more than we at times might suppose. The preaching of the Cross is foolishness to the educated Hindu, as it was to the Greek of old. Would to God they had faith, that Christ might be seen by them as the power and wisdom of God.

Baboo Jogesh Chunder Dutt has kindly furnished the following account of his work:

I.—*Chapel preaching.*—Our Society's chapel at Bow Bazar is frequented every evening, by a good number of Hindoos, Brahmins, and Mussulmans, to whom Mr. Wilkins and I preached regularly the glad tidings of salvation. Our mode of preaching was, (1) to read a portion of Scripture, (2) to deliver short addresses, and (3) to answer all sorts of questions put by our hearers. I fully believe that our Lord did bless some souls during the last year. For by private conversation with two of our constant hearers, I was able to know that they had been convinced of the truthfulness of the religion of our Lord

and Saviour Jesus Christ. May God enable them to make a manful avowal of their conviction.

II.—*Street Preaching.*—In the beginning of the year I used to go out almost every morning in company with Mr. Wilkins, to proclaim the gospel message to the poor of Calcutta, and its suburbs; but as this portion of our work was not very encouraging, we gave up the practice of going out every morning. However, we preached twice a week from two different places of *Beliaghatta* to a large number of boatmen, coolies, and shop-keepers of the locality. Here the gospel was preached to, and heard by, thousands of sinners.

III.—*House Visiting.*—For want of sufficient time I was not able to do full justice to this branch of my work. However, it was not altogether neglected. I visited a friend of mine more than twice a month, and conversed with him on the all-important subject of the salvation of sinners through Jesus Christ. This friend believes that Jesus is able and willing to save him, but he himself is not prepared to come to him. I, in a similar way visited, occasionally another respectable gentleman of the banker caste, and spoke to him of the unbounded love of Jesus. He regularly reads our Bible and other religious books, but he erroneously holds that Christianity is identical with *Vaishnavism*. The prayers of our friends are requested on behalf of these two precious souls. May God enable them to comprehend the truth as it is in Jesus.

IV.—*Enquirers.*—Last year a young man, who was a junior-teacher of a school, called at my home several times and discussed with me on different topics of religion. It is a matter of regret that he did not prove steady. Another Brahmin youth, who had been under my instruction for more than a year, expressed his desire to be baptized. He was accordingly baptized by one of our Missionaries. But as he was not a really sincere young man, he did not return after he was sent home by the Missionary gentleman.

Another young man, a native of *Orissa*, who knew a little of English and Bengali, commenced the study of the Scriptures in the beginning of November last. He is a promising young lad, of whom I entertain some hope.

In conclusion, I pray that God will enable me to devote myself more fully to His work.

Bhowanipore.—Preaching, Visiting, Distribution of Tracts, &c.

The Rev. J. E. Payne has been associated with the Bhowanipore Vernacular work but owing to sore-throat, the result of preaching, he was debarred from preaching in the open air for

most of the year. Babu Mukundu Lal Ghose and Babu Kadir Bux have preached to the Hindustanis of the neighbourhood during part of the year.

Mr. Payne's report of his work is as follows:—

I have preached the gospel at Bhowanipore and Chitlah a few, and only a few times during the year. Dr. Macnamara, whom I consulted about a soreness in my throat, told me that my tonsils and uvula were relaxed, that I must not preach in the open air, and that my preaching must be limited to once or twice a week to small gatherings indoors.

I have tried to visit the Hindoos, but have not been at all satisfied with the work I have been able to do. Now and then I have got at the conscience of here and there one, but visiting here and visiting in christian countries seem very unlike.

I have devoted a good deal of time to the production and circulation of Vernacular literature, both by working myself and encouraging others to work. There are in the Bengali Christian community a large number of good writers. But Christian literature cannot yet be made to pay its way, much less is it profitable to print and publish Christian books and periodicals. The nasty trash that has called into existence a Society to suppress it, is what suits the taste of people generally, and sells by hundreds of thousands; but there are among the better classes many who are alive to the dreadful effects that bad books are producing, and who readily buy for themselves and their families the attractive little books that are now being published by the Tract Society. I have been thankful to be able to do something for Christian as well as non-Christian readers, particularly at a time when I have been unable to preach. About 12,000 tracts and gospels have been sold under my direction and help. Dr. Murdoch has kindly supplied me with money for carrying on this work.

Behala—Preaching and Visiting.

Babu Shoshee Bhusun Mookerjee has worked on the Behala district throughout the year and he has been well assisted in the preaching and visiting by Babu Gopal Chunder Sircar. The Behala weekly market and the Tollygunge Bazar have been the places most frequently visited.

Mr. Ashton has kindly given the following report of the Behala Evangelist's work:

Baboo Gopal Chandra Sarkár has preached the Gospel in Behala, Tállygunge and Chitlah throughout the year. He

has generally been accompanied by evangelist Baboo S. B. Mookerjea with whom he lives. Occasionally some of the preachers from Kaurapukur have come and joined him in his efforts, but their visits were discontinued when the rainy season rendered travelling more difficult. In the autumn the Catechist was laid aside by the epidemic fever which has spread this year as far as Tallygunge. In November, Gopal Baboo accompanied the Rev. S. C. Ghose in a long Missionary tour in which the Gospel was regularly preached and Bibles and Tracts were widely distributed.

This Catechist is largely supported by the contributions of a female Bible class in St. Giles, London, conducted by Miss S. Griffiths, and those of their teacher and one or two friends.

He has been greatly encouraged in his work by kind letters, which these friends have written during the year. If other kind friends in England who support the Mission could see how much the value of their contributions would be increased by accompanying them with letters of sympathy and counsel, they would not regret the time and thought that such letters require.

Kaurapukur—Preaching, Visiting, &c.

The Rev. Taraprosad Chatterjea, and the members of his churches have made known the gospel by preaching and by singing Christian hymns. In last report, a plan adopted by the members of the Kaurapukur Church to publish the gospel by singing, was noticed; this plan has been continued with encouragement and success. Fifteen or twenty of these brethren go from village to village on the Lord's-day, and unitedly sing hymns to attractive Bengali tunes. In some cases they are invited to return and sometimes special invitations are sent from villages for them to pay a visit, but sometimes they are abused and pelted. Amid all they steadfastly continue their work.

Mr. Chatterjea has kindly supplied the following report.

Preaching to the heathen has to some extent been attended to with regularity and carefulness by the Mission agents, and by members of the Kaurapukur Church, except in times of sickness and bad weather.

South of Tallygunge, the gospel has been preached and Scriptures and Tracts have been distributed in 18 villages, and 4 weekly and 3 daily markets. The good Lord has encouraged His unworthy servants by bringing some out from dark heathenism to the light of the gospel. Two of these have been received into

the fold of the Crucified Jesus of Nazareth by the holy rite of baptism. The receipts from the sale of Scriptures is Rs. 4-6-0, and from Tracts 0-12-6, besides 460 tracts distributed gratuitously.

Itinerancies.

In January the Rev. T. P. Chatterjea, and a large company of workers visited the great festival at Gunga-saugor. In the middle of the year parties went to several of the festivals near Calcutta, such as the great Juggernauth festival at Mohesh. In the Durgapujah holidays, five members of the Bhowanipore Church went out for a fortnight, bearing part of the expense of their journey themselves. And at the close of the year, the Rev. W. J. Wilkins went out with a good company of workers to the villages on the banks of the Issamuttee, and the Rev. S. C. Ghose with a similar party to the district west of the river Kobbaduck.

Mr. Chatterjea has kindly given the following notes of his work. His reference to fifty women asking for "Christ's singers" to sing to them "about Christ" will be read with interest.

In January last for eleven days Babu P. M. Mookerjea, myself and six more members of the Kaurapookur Church visited the Saugor Mela, and on our journey to and from Gunga-Saugor preached in some of the markets on the banks of the Hooghly. At the Saugor festival, we joined Messrs. Kerry and Rouse of the Baptist Mission, and the whole party worked for full two days and a half. The six brethren of the Kaurapookur Church not only preached and sold gospels, and distributed tracts along with their other brethren in the usual way, but they more than once went round about among the people singing hymns, and praying ;—thus they made an impression on the hearts of their hearers. For instance on our leaving the festival a party of 40 women came near our boat, and enquired from the boatman thus—"Where are the Christ's singers? We would like to hear them singing about Christ ; their hymns are far better and sweeter than the songs of our Ram and Krishna." The sum realised by sale of books at Saugor mela was, for gospels Rupees 20, tracts 1-12-0. Distributed gratis 1,400 tracts both in English and Bengali.

In March a party of nine brethren of the Kaurapookur Church, visited the great Mahomedan fare at Hawah for 7 days, the brethren also visited five markets and two villages in the Soon-

durbuns. Wherever they went they worked in their own way singing, praying, and expounding the meaning of the hymns sung. Total sale Rs. 3-3-3 gospels, tracts 1-4, distributed gratis about 400 tracts and 300 leaflets.

Mr. Wilkins has kindly supplied the following notes respecting his itineracies :—

It has been a settled conviction with me that if we expect good to result from itinerating amongst the villages, we must confine our efforts to a comparatively small district, and visit it year by year. We can only be with the people for a day or two ; and unless we follow up the work year by year, we may miss an opportunity of gathering fruit that is awaiting us. This conviction has been deepened by my experience during the past few years. We have found in several cases that our words have been remembered, that the books left with the people have been read and that further instruction is really desired. And it is cheering to a missionary to the heathen to see the sign of recognition and welcome from the ignorant villagers, as they see him coming to teach them time after time. Even the ignorant are coming to understand that the missionary differs from most other visitors, that he seeks not theirs but them. I shall now give a few extracts from my notes of one of these journeys. I could write much more, but what I shall give will serve as a sample of the experience of a missionary in the villages of Bengal.

On our way to our first halting-place we were stopped by the piteous cries of a poor man who told us he had been robbed of Rs. 4, the savings of months that he was carrying home to his family. He was a very ignorant fellow, and said that some card-sharpers who had been sitting on the road side had made him play, asserting that they had authority from the Government to carry on their knavery. He played and lost his all, and was almost frantic with disappointment.

We had not been many moments in our tent when a number of poor women of the weaver caste came to us asking for aid, as their husbands were out of employment owing to the general slackness of trade. Owing to the drought, the price of food had risen considerably in the district, and as the people would need all their money for food, the weavers had to allow their looms to lie idle. The prospect of this district was a very gloomy one for the coming year.

We visited a couple of small villages near our tent ; in one of them we had a long conversation in a Mussulman's house. He contended that the koran contained the essence of all the previous books God had given, and so was more worthy of respect. He could not receive the truth that Jesus was one

with the Father, for if God made Him then was God superior to Him; but if He made Himself then He was God, and on this supposition there would be two Gods, an idea the man repudiated with horror. He listened attentively to what I had to say in favour of the Divinity of our Lord, and promised to visit us at our tent for further instruction.

In the evening of this same day we went to the bi-weekly market of a neighbouring village, where we soon collected a large audience. Here a Brahmin put such questions as the following: "If Jesus were divine why did He die upon the cross? Why did He not save men by a mere act of Sovereign power without thus subjecting Himself to suffering?" "Only those who sin make an atonement, of what sin was Jesus guilty that He made so great an atonement?" "What is faith?" "And how can faith save the sinner?" In answering these and similar questions put by a respectable man in the hearing of the assembled crowd we had a capital opportunity of making known several of the fundamental truths of our holy religion.

In the village where we first pitched our tent we saw the images of Kartick being carried to the river after the worship was over. There was not the slightest enthusiasm about the procession, only a few boys followed, more for the fun of the thing than because they cared for the image. As we sat in the Post Office, a number of people gathered around us as we held a long discussion with a Brahmin of the neighbourhood. His statement about idolatry was as follows: "As God has made a variety of men, some white, some black, so He has revealed Himself in various forms, and at many different times and places. Now He appears as Doorga, now as Kartick." I replied here that God could not at one time delight in blood, and drunkenness and uncleanness, and at another time strictly forbid them. He replied "there was a reason for all this, *e. g.* when Kali was fighting with the demons she manifested anger, and needed wine to keep up her strength, hence to this day blood and wine are acceptable offerings to her as an expression of gratitude, and a means of the benefits received from her upon the memory of those benefited." This of course was admitted as a reasonable explanation supposing Kali to have been a woman merely, and not divine, as he regarded her.

One evening we walked about four miles each way to a large market—the largest in the district. An immense crowd at once surrounded us, more than could hear our address. I spoke of Jesus as the great Physician, and at the close a young man came to me asking for a book in which Jesus was spoken of as the Physician.

In a neighbouring village we found a number of men who once were Mussulmans, but now are Kortta Bhojas, an eclectic sort of Hindoo sect. These people when ill will not take medicine, but employ musicians to play during the night to send away the evil spirit whose presence is the cause of sickness. They abstain from eating beef, but go from time to time to Tarakeshwar, the place of pilgrimage for this class of Hindoos. To all appearance they are Mussulmans, but have really changed their faith, owing, they say, to the teaching of some itinerant Kortta Bhojas who visited them some years ago. They were exceedingly ignorant.

At Hobrah we had a good specimen of a salesman. As I was seated outside the tent, a man came up and made a present of a small pomegranate. As I thought I might give offence by not taking it, I received it with thanks, and began to eat it. After it was partly eaten, the man gave my servant to understand that he was waiting to be paid for it. When told he had given it, he said, "No, I sold it. I am a poor ignorant man and know nothing."

On our way home from a market some three miles from our tent a young man walked with us who said that since he had heard our preaching here two years ago, he had been anxious to hear more of Jesus and to be a follower of Him. As we walked together, he asked, "What results from faith in Jesus?" And at last as I spoke of pardon, peace, sanctification, friendship with God, and heaven, he seemed really delighted, and said he would try to know more. He took away a copy of St. Luke's Gospel which he promised to read carefully, and then to visit me in Calcutta. I never saw any one receive the word more gladly than he appeared to do. He walked to this market simply with the hope of hearing us, and of being able to converse with us on religious subjects.

Since writing the above I have visited another district, where for years past some of our missionaries have gone year by year, and saw more to encourage one to continue in this kind of work than in any previous journey. In almost every place we visited we found some *secret disciples*, men who were convinced of the truth of Christianity, read the word of God, and tracts, and said they trusted in Jesus for salvation, but who had not courage openly to confess Him before men. In one place we heard that no less than forty men were in the habit of meeting together secretly, and reading the Bible. Their leader came to me with several passages in his New Testament marked, which he wished me to explain to him. He seemed to be a really earnest seeker of the truth. He was a very respectable man about fifty years of age. I wished very much to get these seekers together and talk and pray with them, but they

were then hardly prepared for this. The knowledge of divine truth is spreading far and wide. Many know the character and work of Jesus. Oh! for the awakening power of the Holy Ghost to enable them to embrace and obey the truth, that they be not mere hearers of the word but doers also.

Allahabad.

The Rev. C. N. Banerjea, B. A. took the office of Depositary of the Allahabad Bible and Tract Societies early in the year, and gave up the work he was doing in connexion with this Society. Though he has removed from the districts where the Bengali language is chiefly spoken, yet he lives in a city where there are large numbers of Bengali families. It will be seen by the following letter with which he has favoured the Secretary that he has found time and opportunities for labour amongst the Bengali population of Allahabad.

Tract Depôt, Allahabad, 2nd December, 1874.

My dear Mr. Payne,—This is the time for you to take a reckoning from old friends. The making up the results of another year's Christian work is a task of no ordinary interest, and privilege. I wish you all success. May the Lord be with you and direct you.

You have not asked me as you used to, to send you my report. But I do so with pleasure, for I am a voluntary labourer in Christ's vineyard. If you consider the following likely to interest the brethren, you are quite welcome to read it to the Committee.

Ever since I have been residing in Allahabad, it has been my constant aim to preach the gospel to the numerous Bengali residents of this large city. My Saturdays and Sundays have been regularly spent with them. I have sometimes visited them on other days of the week also—but not so regularly as on Saturdays and Sundays. I must say, I have been very well received by them. They are always willing to hear the preacher; though not very earnest in their enquiries; many have got the Bible in their houses and sometimes read and even buy Christian books. I have, I am thankful to state, succeeded in persuading some of the Pleaders of the High Court to do so. I am sorry one leading Bengali of Allahabad is no more. He invited me to deliver a course of missionary lectures in his house and, indeed, I was getting ready for it.

In the middle of the year I opened a Bible and moral philosophy class in my house. Several young men from the city

and the schools joined it. It continued for some months and I was feeling more and more interested in it, but some how or other, the young men have ceased to come. They are talking of having it again. I shall be very glad indeed to have them again, but it remains to be seen whether they actually come or not.

I shall be very thankful to have a companion who could work with me here. There is plenty to be done. And I am sorry to find that I am the only labourer—at least among the male portion of the Bengali community. I am quite willing to lodge and board him in my house free of all cost and some Christian people of the station have expressed a desire to provide what else may be necessary to keep a *bachelor* preacher in comfort. If you should know of any who could come up to labour with me on these terms, I will be very much obliged to you

Soon after I arrived, I arranged with the missionaries of the station to deliver a course of Missionary Lectures in English, such as are usually delivered in Calcutta annually. Considering that several of these lectures were delivered in the rainy season, I must say the attendance was encouraging. So far as I have been able to gather, this was the first course of such lectures delivered in Allahabad. We are thinking of delivering another course during this season.

For some months past, I have had many opportunities of preaching to the Christian residents of Allahabad ; I mean to the members of the Presbyterian, Baptist and Methodist Churches. I am now preaching every Lord's-day morning to the members of the Kuttra Church. I was not much accustomed to English preaching in Calcutta ; but I like it and am getting used to it.

I wish I had more time to be more directly useful in the vineyard of Christ, for the work that I do daily is at best indirect Christian work. Brother, will you not pray for my success and continued usefulness.

With kindest regards,

Yours very sincerely,

C. N. BANERJEA.

Section II.—EDUCATION.

Bhowanipore Institution.

Mr. Ashton has kindly supplied the following report :—

The Rev. Messrs. J. P. Ashton, M. A., W. Johnson, B. A., J. Naylor, B. A., S. C. Ghose, Baboo Gungadhar Banerjee, M. A., Pundit Ramkumar Chakravarti, Baboo Debendra Nath Roy, B. A., Babu Baburam Chatterjee, M. A., Baboo Rakhal Chundra Chatterjee and thirteen other teachers have conducted the work of the Institution.

In presenting the report for the year, it is a pleasure to state that some progress has been made. There has been an increase in the attendance, the amount collected in fees has been larger, the highest classes have improved, and from a missionary point of view, some encouragement has been experienced.

In regard to attendance, the highest number on the roll was 704, showing an increase of 52. The average number on the registers throughout the eleven months has been 638, and the highest number in actual attendance on any day was 595, both of which are in excess of the numbers in the last report. The social statistics of the Institution are taken every year on the 31st of March, for the information of the Educational Department; and for those who are curious in such matters it may be stated that of the 669 on the roll on that day, there were of the upper classes of society 11, the middle classes 530, the lower classes 128, total 669. And of these there were Brahmins 215, other Hindus 403, Mahommedans 21, Christians 30, total 669. In other words only 4½ per cent. of the boys are Christians, only 3 per cent. are Mahommedans, and the rest are Hindus; of whom more the half are Brahmins.

It will also be noticed that nearly five-sixths of the scholars belong to the middle classes of society. Vernacular schools are more adapted to the lower classes, yet the poor are not altogether neglected in the Institution, for it has been the custom to admit a few boys free and some at half the rate of fees. This privilege is restricted as far as possible to the really poor boys.

The total amount collected in fees has been Rs. 9,218-13-6 or 446-9-0 increase upon last year's total.

The number who passed the University Examinations was also a little larger, being 6 in the First Arts and 17 in the Entrance; 3 of the former and 4 of the latter obtained scholarships. The new system introduced into the Entrance Examination has enabled the teachers to give more time and attention to translation and retranslation and English composition, but it has a tendency to prevent so thorough a knowledge being obtained of certain definite portions of the literature. An im-

portant change also has been made by the introduction of the study of Elementary Chemistry in the highest classes. The cultivation of the Physical Sciences deserves to be encouraged, and the small modicum taught here, if it do no more, may tend to divert the thoughts of the young men into a new and interesting channel.

The Scriptural instruction has been imparted by Mr. Johnson, Mr. Ashton, the minister of the Bhowanipore Congregational Church, and Baboos Dina Nath Chowdry and Tinkari Chatterjee. Four hours a week are devoted to this subject in almost every class in the school and college departments. During the first half of the year, the Rev. P. M. Mookerjee gave a portion of his time to this work; and since the summer vacation the Rev. S. C. Ghose has given his aid. The Sunday school has been held on Sunday mornings as usual, some members of the Native church having rendered their voluntary service both in teaching and in addressing the boys. The Missionaries are grateful for the aid thus given, and trust that the connection and sympathy between the Institution and the Bhowanipore church will be long maintained.

In the middle of the year, one of the scholars in the upper classes professed his faith in Christ by baptism. He has had to learn, like others before him, that the disciple of Jesus must bear his cross; and this is but another instance in proof of the truth of our Lord's prophecy that his Gospel would introduce variance into the family circle. The young man is earnestly commended to the prayers of God's people, as also are some of his fellow-scholars who are almost Christians in heart.

In former years it has been the custom to hold a series of lectures, but this time another plan has been adopted. In the hot weather, open-air services were held in the front of the Institution, which were very largely attended by native gentlemen returning from their offices and by the pupils of the Institution. Soon after these were discontinued, religious services in English were commenced in the Bhowanipore chapel and have been kept up throughout the autumn. Though these have been chiefly frequented by Christians, yet there was, especially at the first, a fair attendance of Hindus.

On the 28th of November the Distribution of Certificates and Prizes took place in the Hall of the Institution. The Rev J. Ross presided and delivered an address to the pupils. At the close of the proceedings two prizes were very generously offered by two of the friends who were present. They are to be competed for next year. One is to be for the best essay on the Dignity of Labour and the other is to be given to the pupil with the best memory.

Behala Branch School.

This school has been in charge of the Evangelist Babu Shoshee Bhusun Mookerjea during the year.

He has given about one-third of his time to religious instruction in the different classes, and to the superintendence of the School. The continuance of epidemic fever has kept the number of scholars low for so good and populous a district. Sometimes half the boys in a class have been sick together, and towards the close of the year Shoshee Babu was himself laid up with this distressing fever.

Early in the year, the Committee of the Bengal Auxiliary sanctioned a larger expenditure on this school in the hope that by the increase of the number of classes, the school would improve; it has, however, not done so yet.

The fees have been Rs. 702 against 718 in 1874; and the highest number on the roll has been 107 against 114 in 1874. It is still hoped that the school will improve when the malarious fever shall lessen in the district.

Kaurapukur, Rammakhal Choke, and Gangrai Boys' Schools.

Mr. Chatterjea has kindly supplied the following reports—

During the year these Schools have been superintended by the Rev. Tara Prasad Chatterjea. The Rev. W. J. Wilkins has been the monthly examiner of the Kaurapukur and Rammakhal Choke boys' Schools, and Mr. Chatterjee of the Gangrai School. The Schools have also been inspected and examined from time to time by the Government Deputy, and Sub-Deputy School Inspectors. Owing to the bad circumstances of the parents and the epidemic fever, the state of the schools became unexpectedly bad. Some of the oldest and best boys of the Schools were suddenly carried away by death, and others left the schools and joined their parents in the cultivation of the land, and comparatively few came in their stead. So the number of scholars has fallen very much.

The subjects taught in the higher classes of the Schools. Kaurapookur—Podatho Beada, pp. 42; Bhooheada, pp. 60; Jorip, pp. 60; Bengali Beakorone, pp. 65; History of India, pp. 75; Bhoogole of India, pp. 48; Pattigonitt, pp. 170; Gospel of John chap. xx.; Dhatoo Beabake, Dictation, and Composition. Rammakhalchoke and Gangrai Schools are reading the Books Bodhodoy, Grammar, Geography, Gospel of Luke, Barth's Bible Stories, and the Catechism, Pattigonitt, Dictation and Writing.

Theological Student.

The Theological Student, Samuel Pramanic, owing to ill health and other reasons has made but very little progress during

the year. He has resided at Kaurapookur, and received Theological training from the Mission Agents. The moral character of the student has been satisfactory. He read with Mr. Wilkins the whole of the Evidences of the Bible, and Church History up to page 138; with Shoshee Baboo Isaiah iii. and Exercises of Sermons; and with Tara Baboo, Theology up to page 518, Genesis and Exodus, and from the Gospel of Matthew to the end of the Epistle to the Romans. The student also accompanied Baboo S. B. Mookerjea and Joshua Pramanic in preaching to the heathen and went with Tara Baboo in his missionary tours.

Bhowanipore Christian Girls' School.

Mrs. Ashton has kindly given the following report:

In presenting the report of another year there is but little to say, and it is often a good sign when such in the case, if it indicate that sound and wholesome plans previously entered on have been quietly and steadily continued. There is ground for thankfulness that the general health of teachers and scholars has on the whole been excellent. The attendance has been fairly regular and the conduct of the girls has been good.

It may be well to state, what has often been said before, that this is a day-school attended by Christian girls and that its numbers must be small while the Christian community around is so limited. Since large orphanages exist in Calcutta, there is no particular necessity for one in Bhowanipore, but there is room for a small *boarding school*, which might be attended by the more respectable class of Christian girls, whose parents can afford to pay fees. As long as girls, however, can be received at orphanages for almost nothing or absolutely free of cost, it will be difficult to keep up such an Institution; yet now that the mission has obtained possession of more ground, it is well worthy of consideration whether something cannot be done in this way in the course of the coming year.

The friends will be pleased to hear that the girls of the highest class have continued their studies for another year. They are now of the age at which they may be usefully employed as teachers. They have had some practice during the year in teaching the lower classes, and one of their number obtained a situation in November, in Miss Chamberlain's school in Calcutta.

Early in the year the Government offered some scholarships to be competed for by the Suburban girls' schools. The previous notice was very brief, and many of the text-books were strange to the girls. Five girls from the school competed and one of them, Phulmani Sarkar, obtained a scholarship of three rupees a month, which she is now enjoying. As will be seen

subsequently, this result coincides with the result of the school examinations, for this same girl is now at the head of the school and receives the first prize. The establishment of these scholarships will be a great help to female education in the suburbs. It will tend to promote greater uniformity and accuracy in the teaching, and will be a useful stimulus to exertion. It has led to a slight change in the class-books, and it has been thought desirable that nearly all the periodical examinations should be conducted in writing instead of having them mostly *vivâ voce* as before. Some of the examination questions and the girls' replies and exercises were laid on the table at the Distribution of prizes, for inspection. They were not in any way got up for the occasion, but were written in the ordinary course of things. They indicate some progress, and the teachers are encouraged to persevere in this new plan.

The amount collected in fees from this small school has been Rs. 86-10-0. This is pleasing when it is known that in addition to three or four little boys who read with their sisters and companions, the number of girls has only averaged 16 during the year.

The first class girls have, during the last quarter, taken mission collecting boxes, and have gathered in all Rs. 10-14-9 for the mission.

The monthly and final examinations were conducted by Mr. Ashton and the pundit, and were for the most part written examinations. In the final examination, the first class were tested in the Bible, also in portions of Scripture learnt by heart both in English and Bengali, in Chambers' Moral Class Book, in Sitar Bonobas, the History of India in Bengali, English Geography, English and Bengali Grammar, Translation, and Arithmetic in Proportion, and a part of Vulgar Fractions and Simple Interest. The result of the year's monthly and final examinations is that out of a maximun of 971, Phulmani Sarkar obtained 625¼ and the lowest girl 492¼; or in other words the first girl obtained 64⅓ per cent of the marks and the last 51 per cent. This compares very favourably with the results of the Test Examination in the Entrance Class of the L. M. S. Bhowanipore Institution, for the highest boy there obtained 65 per cent. of the marks assigned.

In the earlier half of the year, the Rev. P. M. Mookerjee conducted a Bible class in the school. After his removal and a little interval had elapsed, Miss Daniell, formerly the head teacher, took up the class. She has taught it twice a week in the first twenty-one chapters of the Acts. She has succeeded very well in interesting the girls and the knowledge they displayed was very creditable indeed. The present head teacher is Miss Mookerjee. She has discharged her duties with dili-

gence and has shown a special interest in some of the little ones, having devoted some of her spare hours to helping them forward in their lessons.

The school though small is of importance to the little community of Christians in Bhowanipore and its neighbourhood, and is deserving of every encouragement on the part of the Mission. It is withal comparatively inexpensive. It costs about £53 a year, of which £27 is met by fees and Government grant and the remainder is more than covered by sums remitted from England.

The Annual Distribution of Prizes took place on December, 5th in the Mission House. The Rev. W. J. Wilkins presided. The children sang some pretty pieces, and were examined for a short time before the audience. The proceedings closed with an address to the children by the Chairman.

Kaurapookur Christian Girls' School.

Mr. Chatterjea has kindly given the following report—

The arrangements of the school continue to be the same as last year. Mr. Chatterjee has had the general superintendence, Mrs. Chatterjea has had charge of the boarding establishment, and Mr. Wilkins has been the monthly examiner. The Government Deputy School Inspector has examined the school seven times during the year, and each time that gentleman expressed his satisfaction. There are 21 pupils on the School roll, 17 of whom are boarders, and 4 day-scholars. The teachers are Baboo Joshua Pramanic, Dashy Mondol, and Mrs. Chatterjea. The first class girls have read during the year the Tract Society's fourth Reading book, Bodeshar Beakorone, Bhoogole, Poddo Patt, Part II, Dharapat, Dictation, the Gospel by Luke, Genesis, and Hymns. They have also done plain sewing and carpet-work.

For the information of the kind friends both in England and India, who support the boarding girls, a brief account of the girls is given here.

All the first class girls are boarders. During the year they have made satisfactory progress in their lessons and behaviour. The first class girls can read any of the Bengali books accurately and fluently, and are quite able to cut out and make their own clothes. The elder girls not only love the Word of God, but by turns conduct worship among themselves. Two of these have already applied for Church fellowship ; it is hoped before long they will be received to the holy Communion. Some of the younger girls have commenced to know and love their Saviour Jesus. The general conduct of the girls has been satisfactory. Mrs. Chatterjea regularly gathers the children once a day, and imparts to them Christian instruction, and

teaches them morals, needle work, and other matters which are necessary in this life. Mrs. Chatterjea takes delight in this work, and is so fond of the girls as to look upon them as her own. During the year three girls have been married and it is a matter of joy that their respective husbands have nothing to complain against them. It has been generally confessed by different parties that our school girls after their marriage have become better mothers, and cook, and keep the house cleaner than others do. If it were not for the kind liberality of Christian friends, these poor daughters of the rural Christians would have been neglected and perhaps ruined.

The Cassia Bagan, Kasareepara, and Kalighat Hindu Girls' Schools.

These schools have been looked after by their unwearied friend Miss Heysham. Mr. Payne has assisted her with the monthly Examinations.

The Cassia Bagan school contains 60, the Kasareepara 50, and the Kalighat 48 scholars. Thus 164 girls are being instructed. More than half of this number of girls are quite little children, but some are twelve or thirteen years old. There is a growing desire on the part of such Hindu gentlemen as send their daughters to school, to continue to send them to as full an age as prevailing social customs will allow. Some Hindu fathers take interest in the education of their daughters and visit the school they attend.

The quality of the instruction in these schools was tested at the Suburban Municipal Female Scholarship Examination in July. The Examination was conducted at four centres, Kidderpore, Bhowanipore, Intally, and Chitpore. Twelve Scholarships were offered, and eleven were awarded; of these one at one Rupee a month was won by a scholar of the Cassia Bagan School, one of two Rupees a month by a scholar of the Kasareepara School, and one of one Rupee and one of three Rupees a month by two scholars of the Kalighat School. This is the first Government Scholarship Examination for girls ever instituted in Bengal, hence its importance is far greater than would otherwise be the case; and that these Hindu girls' schools have sent successful candidates to the examination is

already drawing the attention of Hindu parents to the reality and value of the education which their daughters receive.

The fees for education in the classes preparing scholars for the Scholarship Examination in July 1875, have been raised from one to four annas (six pence) per month. In the classes below they are two and one anna per month. This increase of the rates of fees caused a few girls to leave school, but others have come that did not attend school before, and those who pay the higher fee attend more regularly and pay more punctually than when the fee was lower. The fees at Cassia Bagan School have advanced from Rupees 35 in 1873, to Rupees 47 in 1874, those at Kasareepara from 25 to 39 Rupees, and those at Kalighat from 28 to 37 Rupees; thus the total schooling fees in 1874, have been nearly half as much again as in 1873. So far as increased sums received as fees indicate progress, this is in no small degree encouraging.

A new school house has been erected for the Cassia Bagan School, and a new and very hopeful circumstance has occurred in connexion with it. Miss Heysham thought it well to afford the leading Hindu gentlemen of Bhowanipore an opportunity of contributing towards the cost of this building, and they gave Four Hundred Rupees (£40) in sums of from five to fifty Rupees. These donations were as cordially given as they were handsome in amount, and some of them were accompanied with expressions of the donors' gratitude for being permitted to help in erecting a girl's school.

Zenana Visiting.

In no Department of Missionary work can it be more truly affirmed than in this that "the labourers are few," and it is equally true of this department as of others that "the harvest is plentiful." Miss Heysham has continued her voluntary efforts for the benefit of her old pupils. Miss Daniell has been set free from school work, that she may give her whole time to this more difficult work, for which she has shewn herself so well qualified. And Miss Colley has persevered with her work, amid the discouragements attendant upon a change from the

no-fee to the fee system. The difficulty in this work is not to find pupils, but to obtain a sufficient number of well qualified teachers. The fees paid by zenana pupils in 1874, have been Rupees 328, against Rupees 164 in 1874.

Bhowanipore.—Miss Heysham has carried on her own work in her own way throughout the year; that is, being a voluntary labourer, and having visited her pupils once or twice a week free of all charge for several years, she has judged it best to make no change in her method of benefiting them. But on one of them expressing a wish to receive daily instruction and to pay a teacher, she undertook to supply one. This led her to inquire if there were other ladies willing to pay a daily governess, and she found that there were many such. Her efforts were not equally successful to find a suitable Bengali teacher for them. A teacher of the Kasareepara Girl's School was set apart for this work, and it was hoped that as she had many years' experience she would do this new work well, but it was found that she frequently neglected to go to her pupils, and when she did go spent much time in gossip instead of in giving instruction. On this teacher being dismissed, no other suitable Bengali teacher could for a time be found, and meanwhile some of this first set of paying pupils left Bhowanipore, some got discouraged, and some were kindly taken by Miss Daniel and added to her list of paying scholars. Miss Heysham's time was too much occupied with looking after the girls' schools and getting her pupils ready for the Scholarship Examination to admit of her making a second effort in this direction. At the close of the year she was visiting fifteen of her old zenana scholars, by whom her kindly labours continue to be fully appreciated.

Miss Daniell has given her whole time to zenana visitation during the year. On the average she has paid 80 visits a month to 14 houses where 17 ladies have received instruction. She collected more than 20 Rupees a month in fees, amounting in all to Rupees 255-0-0. There is not any very special information to give concerning her work. It has been carried on much as usual. Twelve copies of the New Testament have been introduced into the houses, and Miss Daniell believes that they are read by the ladies to whom they have been lent. One lady in particular has taken special interest in the Bible reading and in the Pilgrim's Progress. Her son also was very glad to hear when his mother had received a copy of the Scriptures. Another lady, who had previously received instruction from ladies in Allahabad professed a desire to leave her Hindoo home and confess her belief in Christ by baptism; but when Miss Daniell and Mrs. Ashton went to her house at

the time appointed, she held back, not being able to make up her mind to part from her mother and friends. Her mother has since died and the way should now be smoother for her to act up to her convictions. Miss Daniell has also been encouraged by several of her pupils showing a desire to learn plain needle work; and now they are very proud when they find that they can do many things without the help of the tailor.

Calcutta.—Mrs. Naylor has kindly supplied the following statement regarding the Calcutta work:

In the course of the year, I was asked to take the oversight of our Zenana work in the city, which was begun by Mr. Ross, and hitherto superintended by him. Miss Collie is still the visitor and teacher. There is little new to say about the work. From what little I have seen of it, I conclude that some of the younger native women are ceasing to worship idols, even though they may be indifferent to Christianity, and I am sure a beneficial influence must follow the work of Zenana teachers, and the knowledge of Christ be imparted in many homes.

Reference was made last year to the payment of fees. Attempts to collect them have this year been regularly made, but with small results, as the accounts will show. All kinds of excuses are pleaded, especially the unavoidable infrequency of the visits of the teacher, for one teacher cannot possibly visit many houses daily. In order to remove this objection, a Christian woman named Rebecca has recently been associated with Miss Collie, and the two together manage to visit daily about twelve houses. For the extra expense this has incurred I hope friends at home will furnish the funds.

Except as a test of the appreciation of instruction, I am somewhat doubtful as to the expediency of insisting on the payment of fees. Our object is the spread of Christian knowledge, and we should be ready and willing to seize every opportunity of accomplishing it. If houses are accessible to us, our teachers appear in them as Christian messengers to best advantage if their labours are offered gratis. Is it not a mistake to refuse instruction because a small fee is not paid?

As I have noticed the unwillingness of even highly educated natives to pay a small monthly fee for the instruction of their wives, I am led to think that native society in this city is far from the condition which I am told some educational officials imagine, when they venture to affirm that the education of native women may be safely left to their relatives.

Section III.—CHURCHES.

Union Chapel.

The Rev. J. Ross has kindly supplied the following statement:

During the past year the church in Union Chapel has had a time of great blessing. Although there has been a growing interest in divine truth on the part of many in the congregation for some two years past, during the past year the power of the Holy Ghost has been specially manifest. The religious services held in June and again in November have been owned of God to the awakening and conversion of many souls. Upwards of twenty new members have been added to the fellowship of the Church, all of whom have professed a humble and sincere faith in the Lord Jesus as their Saviour; and many more who have been led to Christ are expected to seek connection with the Church. But the blessing bestowed on the work of the Church has extended beyond itself. In a boarding school in the city sixteen young persons have declared their faith in Christ, and state that they have been led to Him through the services held in the chapel, which they attended. Ten persons belonging to the House of Industry also profess to have decided for Christ, as the result of their attendance at the special services. Others, also, belonging to various churches in the city have testified to the quickening they have received in connection with the work of the Church.

In our Sunday School a great and good work has also been going on. On many successive Sundays, from ten to fifteen young persons stayed behind after the closing of the school, to be spoken to as enquirers; and several most interesting cases of conversion among the scholars have come to the knowledge of the pastor and teachers.

We desire gratefully to acknowledge the goodness of God in sending this great spiritual blessing on the Church and congregation. All Christian work which is blessed among the English congregations in the city, we regard as a most important part of the great missionary enterprise; for sooner or later a revived Christian life among the members of these churches will be felt among the surrounding heathen. There

has been no greater obstacle to the success of missionary work among the heathen than the inconsistencies of professing Christians; may we not now hope that the time has come when the godliness and zeal of the members of English Churches will become a powerful auxiliary to the great missionary cause?

Hastings Chapel.

The Rev. W. Johnson has kindly supplied the following report:

In conducting the services of the Lord's-day, the pastor has been regularly assisted by Messrs. Ross, Naylor and Wilkins.

In the month of June arrangements were made for a week of special services. These meetings immediately followed the special services held in the city which few of the people in the neighbourhood of Hastings were able to attend. There were two or three short earnest addresses each night by ministers and other friends and a good portion of the hour was spent in singing and prayer. Every night the chapel was well filled. These services are remembered by the people with thankfulness and gladness. Christian hearts were refreshed. Spiritual life was quickened. We cannot confidently report many cases of decided conversion, but some were awakened to a concern which we trust was the beginning of a new life. In some instances, however, we regret to say, concern seems to have given place to indifference. On the whole the results, if not great, were most gratifying. There was a second week of meetings in August. We might speak similiarly of these, though on two or three nights, on account of excessive rain, the attendance was small. We trust that the people at Hastings will receive refreshing from the great spiritual blessings which now seem to be gathering over Calcutta and ready to descend on us all.

It became necessary to undertake this year the thorough cleansing and repair of the chapel and premises. The cost of this, amounting to Rs. 1,168-15-0, has been met by the contributions of the congregation. The sum of Rs. 328-14-0 obtained by quarterly collections has been made over to the general fund of the London Missionary Society.

We are thankful to those, who throughout the year, have given their loving services in the instruction of the young in the Sunday School. We have need of more workers for the young ones of the flock: and we hope that the expression of our need will meet the eye of some who will come forward to serve Christ in this work of love.

The Bhowanipore Church.

The Rev. S. C. Ghose has resumed the entire pastoral charge of this church. The divine blessing so largely bestowed on

some of the churches of Calcutta, has been mercifully granted to this church also, but as the pastor was absent on a missionary tour when this annual Report was being compiled, a statement that the Secretary hoped to receive from him was not forthcoming. And as this is a contributing and not now a receiving Missionary Church, no regular annual Report is given.

The Six Village Churches.

The Rev. T. P. Chatterjee has kindly supplied the following report:—

It is a painful task to record the history of these churches for the year to which we are about to bid farewell. A combination of circumstances have not only hindered the spiritual progress of the churches in general, but thrown them back in their religious condition. There have been malarious diseases of many descriptions. Scarcity of crops for the last two years, and drought in the present year have brought scarcity, if not famine amongst the agricultural population. These close visitations of God have resulted in laziness, depression of heart and despair. The people have naturally become more dependent upon others; and there have been not only coldness, apathy, and indifference to religion, but distrust of the Providence of God. It is a matter of no little joy that amidst such a thick mist and dense cloud, sparks of light have been observed here and there. The actual position of the churches will be seen by the following brief statement of each.

Kaupookur Church. Baboo Joshua Pramanic is the assistant pastor of this Church, and Baboos Paul Haldar and Bany Madhub Ghose are the deacons. The Sabbath services, and church ordinances have been regularly kept up by the pastors, and one of the deacons. The church and congregation have regularly paid two Rupees per month to their assistant pastor, and have paid for the repairs of the place of worship. There have been three baptisms from Hinduism,—two brahmans, and one of the fisher caste. A family of the bagdee caste gave up their caste prejudices and joined the Christian community, but they have not yet been baptized. One of the brahman converts, Baboo Troylokho Nath Bhattacharjo, aged 29 years, of Moorodepore, a village near Kaurapookur, had been an enquirer for about three years. Troylokho Baboo pretty regularly visited the resident Missionary to receive christian instruction, and on the 3rd of November took shelter in the Kaupookur Mission house. And on the 8th of the same

month, he was baptized in the name of the Father, the Son, and the Holy Spirit. The young man was much tried by his friends, brothers, and mother, but endured well. Every afternoon and evening there have been prayer-meetings,—in the afternoons for the women and in the evenings for the men. The attendance has been fair. Some of the church members have kept up the *sangkeartan* (preaching by prayer and singing in the streets and villages); it was closed during the rainy season and resumed in the last week of October. The church had to exercise discipline upon three of their members, two of whom have been readmitted. Three new members have been added to the church. One family of five members removed elsewhere and joined the Roman Catholics by the persuasion of a Christian connected with the S. P. G. The members of the congregation reside in five different villages. There are 54 families, containing 198 individuals of whom 55 are church members. There have been baptisms 9, marriages 3, and deaths 7. The average Sabbath attendance has been 100. The contributions of the church have been Rs. 109-6-9.

Rammakhalchoke Church. Shoodhone Pramanic is the assistant pastor. The pastors have regularly kept up the Sabbath and week-day services and the church ordinances. The health of the assistant pastor having very much failed, he could not work properly at times, so the pastor was obliged to seek help elsewhere; one of the deacons, Baboo Bany Madhub Ghose very kindly helped him. The congregation have kept up the repairs of the place of worship, and for the first time contributed in cash and kind towards the support of their assistant pastor Rs. 9-0-0. In all other respects, the state of this congregation remains the same as that of last year. The members of this congregation reside in seven different villages. There are 20 families, containing 122 individuals of whom 42 are church members. There have been 6 deaths, 2 marriages, and 1 excommunication from church fellowship. The average Sabbath attendance has been 50. Total contribution of the church Rs. 22-13-3.

Gangrai Church. The assistant pastor is Baboo Mohadeb Sircar. The Sabbath services, and church ordinances have been regularly kept up by the pastors. The late assistant pastor, Baboo Chundro Coomar Pramanic, for ill health and other reasons, separated himself from the church, and the Committee of the Bengal Auxiliary having considered his case very carefully, accepted his resignation and gave him a bonus of one year's salary and house rent. The old place of worship has been reconstructed in a native way, so that in future the congregation may keep their own place of worship in repair

like their other brethren. During the last two years, 9 families went over to the S. P. G.; 5 of these have already come back. The church and congregation promised to raise towards the support of their assistant pastor Rs. 36, but the assistant pastor succeeded in realizing only about Rs. 12. The superintending pastor still hopes to collect the whole amount when the new crop comes in. 9 villages, 68 families, 322 individuals and 23 church members are connected with this congregation. Admitted into church fellowship 2, deaths 6 and marriages 5. Total contributions Rs. 35-1-0.

The Sunderban Churchs at Balliahatty, Pattorghatta, and Phoolbarry. The state of these churches is exceedingly unsatisfactory. During the year poverty became extreme. A native Roman Catholic priest, and a reader of the S. P. G., are trying to take advantage of their poverty. If the state of things does not change, something of a serious nature may take place. May the good Lord not permit evil to succeed. Three-fourths of the congregation are dissatisfied, and have shewed their hostile feelings against their assistant pastor, yet none up to date has openly joined the Romish Church. The different congregations have fallen very much in Sabbath attendance, and, have withdrawn the little help that they were giving towards the support of their assistant pastor; yet the congregations have kept up the repairs of their places of worship. It is a matter of great regret that for various and just causes the pastor was not regular in visiting the churches this year: he hopes, however (D. V.) to make it up during the ensuing year. The Sabbath services have been kept up by the pastors and two laymen. Baboo Noshiram Shordar is the assistant pastor. 4 villages, 50 families, 153 individuals and 40 church members are connected with these churches; and 6 marriages, 3 deaths, and 14 baptisms have taken place. Total contributions of these churches Rs. 12-8-6.

Besides his stated duties, the pastor of these village churches has conducted a monthly meeting of the Mission agents, on the first Monday of the month. He has treated altogether 83 fever and cholera patients; superintended the work of a colporteur supported by the Calcutta Bible Society, and two circles of patshalas supported by the Christian Vernacular Education Society and the Government; and watched the interest and welfare of his neighbours in the Municipal Committee. During the last three months of the year, the pastor was obliged to spend a good part of his time in relief operations, finding work for the able-bodied men and women, and distributing raw and cooked rice. About 2,000 persons were relieved weekly. He had also to superintend the repairs of the different places of worship. Lastly he thankfully acknow-

ledges that in the 15th year of his pastoral life he has received many opportunities of doing good both temporal and spiritual to his benighted countrymen. At the same time he most humbly remembers his shortcomings and failings in fulfilling the duties with which he is intrusted. He renders his cordial thanks to laymen Baboos Nim Chand Koyal, Nim Chand Mondol, and Bany Madhub Ghose, for helping him to his work in various ways; and also gratefully remembers the valuable services of the Rev. W. J. Wilkins which he has received from time to time.

FAMINE RELIEF.

The Rev. J. Naylor has supplied the following statement:

At the close of last year when the reports of the impending famine in Bengal began to attract public attention in England, my aged friend Miss Bracken of my native town of Halifax wrote to me that the thought of the distress coming on the poor of this province prevented her sleep at night and moved her from day to day to solicit donations for their relief. She remitted to me from time to time during the first half of the year drafts varying in amount from £5 to £15 making altogether the considerable sum of £125. The advantage of exchange amounted to Rs. 73-10-3; so that a total of Rs. 1,323-10-3 was placed in my hands for distribution on the understanding that it was to be applied to the relief of distress caused by the scarcity and chiefly in donatives of food.

It is well known that the stress of famine was not felt in this city. About forty families in extreme want came to my notice whom I relieved at a cost of Rs. 79 5-0.

The great pressure of famine fell on Tirhoot. A friend of mine having accepted the appointment of famine correspondent of the *Times* I placed Rs. 200 in his hands to relieve the casual and urgent cases of distress he might meet with in his journeys in the famine country. It redounds to the credit of the Government that its arrangements for the relief of that unhappy district were so thorough and complete, that my friend did not, in his almost daily journeys meet with a sufficient number of cases upon which to expend the small sum just mentioned. Part of it he afterwards distributed in the villages to the south of Calcutta.

While, however, Government had so well in hand the relief of Tirhoot, reports reached us from other parts where keen distress was being felt, which, though of trifling extent by comparison with the wide-spread calamity of Tirhoot, was not the less real, and, perhaps because of its comparatively small extent, liable to be overlooked by Government officials. In the relief of such cases the money entrusted to me has been chiefly expended and I have no doubt it has prevented hundreds from suffering the sharp pangs of hunger and saved some from a miserable death.

In the villages to the south of Calcutta—Kaurapukur, Gangrai,

Rammakhalchoke, Belliahatty, Pathorghatta, Phoolbari—where the Christian churches founded by the London Missionary Society are situated, last year's drought had resulted in a malarious fever which attacked many of our native Christian brethren, incapacitated them for work and involved them and their families in extreme want even in the earlier months of this year. Through the native Missionary in charge of these churches, the Rev. Tara Persad Chatterjea, I had distributed doles of rice to these poor brethren to the amount of Rs. 134-12-0 before the beginning of September. Early in that month, the failure of the *aous* crop brought the people in those parts face to face with both the want of work and of the barest means of subsistence. Appeals to the authorities having resulted in no definite arrangements for the relief of the district, I placed at Tara Babu's disposal a further sum of Rs. 207. The distribution of rice both to Christians and heathen which he was thus enabled to make, attracted the attention of the Magistrate and proved to him the necessity of something being done by the Government. Early in October by his orders work was provided for the able-bodied, and for the feeble sick an *anna-chattra*, a house for the distribution of cooked rice, was opened at Kaurapukur and doles of rice were daily given till the end of November, when the fine new crop with which Providence has blessed the land began to be reaped. When I visited Kaurrpukur in the latter part of October, more than one hundred persons were daily being thus relieved. As even the lowest classes of Hindus will not accept cooked rice except under pressure of direst necessity that relief of this kind was taken by so many is an unfailing test of the reality of the distress. I saw one poor man who had been picked up on the road in a dying state who under Tara Babu's care was slowly recovering his little strength. The ghastly emaciation of his form as he lay in the chapel-verandah I shall not soon forget.

Early in the year the Directors of our Society asked and received by telegraph information of the distress which had fallen upon the native Christians of these villages. But no funds were placed at our disposal for their relief. The spontaneous generosity of my friend at Halifax has provided the means of alleviating the sufferings not only of the native Christians but many of the heathen in these villages.

My colleague, Mr. Payne, having observed many needy poor in his neighbourhood I gave to him several sums amounting in all to Rs. 120. His plan was to give as much rice and dal as would support a person for a couple of days to all who might apply at his house at Ballygunge early on Monday mornings. I was present one morning and distributed the rice to the poor creatures who had come together. There must have been at least 400. Such a crowd of aged and decrepit, blind, maimed and leprous it was never before my painful lot to see. The pitiable spectacle of that morning confirmed my opinion that the relief which the better classes of Hindus and Mussalmans give to their pauper class for the sake of religious merit very imperfectly does the work of a Poor Law

System. It does not prevent, I believe, even in good times a fearful amount of want and suffering.

Hearing of starvation and death through famine at Pachamba on the borders of the Santhali country I sent Rs. 100 to Dr. Templeton the Medical Missionary there, who promised it should be expended in doles of rice to the suffering.

The relief afforded by a sum of Rs. 150 sent to Berhampore, is referred to by my friend Mr. Hill in the Berhampore section of this report. Part of this sum will be expended in the support of orphans through the famine received into the Asylum under Mr. Hill's superintendence.

For the relief of the native Christians at Singrowlee in the North-West Provinces I remitted Rs. 100 to the Rev. J. Hewlett of Mirzapore. The remittance was thankfully acknowledged as a needed and timely help.

The native Christians of a village in Tirhoot having in addition to the woes of famine lost their houses and everything by fire I thought it well to send Rs. 100 for their relief to the Rev. F. Dodt of Mozufferpore, as theirs was a special case, which the regular arrangements of the Government could not meet. The help afforded proved very seasonable and was gratefully acknowledged.

To the Rev. Mathura Nath Bose, of Gopalgungo in the Furreedpore district I have sent in all Rs. 80. In this district last year's crop was pretty good and those who rented land for cultivation were not in want. But cases of day-labourers, widows and orphans in terrible distress came to my friend's knowledge, the details of which want of space only prevents my inserting from his letters. Mathura Babu writes to me that the care for the poor which this small sum has enabled him to exhibit, has produced in his neighbourhood a very kindly feeling towards the Mission which he has so auspiciously begun in those parts, the first Mission in Bengal—I may say in India,—founded and supported by native Christians independently of any foreign Missionary Society.

During a recent itinerancy in East Bengal the brethren gave away rice to the value of Rs. 3-6-3 to the distressed they met with as they went from place to place preaching the Gospel.

Notwithstanding the generally good crop just reaped, some of the people in the Sunderbuns owing to an influx of salt-water on their fields have lost their crop and are in want. To relieve them I have sent the small sum remaining with me, Rs. 17-11-0.

The expenses of a journey to Beddiah where extreme distress was reported, of conveyances, money orders, registered letters and postage connected with this distribution amounted to Rs. 31-8-0.

The total of the sums above enumerated will be found to be the same as the amount received, *viz.*, Rs. 1,323-10-3.

I append a list of contributors so far as I can make it out from the letters of my friend. That it is imperfect is owing to the fact that its publication was never expected. But it is right that so praiseworthy an effort should receive becoming acknowledgment.

Most of the contributors are well known to me: many are dear

friends of whom I have been delighted to be reminded in connection with this good work. I warmly thank all for their kind interest and generous help. To Miss Bracken I am doubly grateful for her quick sympathy in originating the fund and her unwearied efforts in collecting and forwarding contributions. As I have sometimes remarked the wonder and gratitude of some who have been relieved by the bounty of those they never saw, living on the other side of the globe, I have been reminded of the power and beauty of Christian charity—a virtue unknown to ancient paganism or to modern heathenism—which expends itself on unseen objects of pity as far distant as the world is wide. Surely it needs but the exercise of this divine grace in a degree more commensurate with the resources of Christendom and the wants of the heathen to draw together in mutual love the very ends of the earth and the world itself to Christ.

LIST OF CONTRIBUTORS.

	£	s.	d.
Miss Bracken and sister,...	10	0	0
Miss Whiteley, ...	6	0	0
Mr. H. Hughlings, ...	5	0	0
Mrs. Davids, ...	5	0	0
Mr. N. Whitley, ...	5	0	0
Mr. Philbrick, ...	5	0	0
Mrs. W. Brown, ...	5	0	0
Mrs. W. Ambler, ...	5	0	0
Mr. Edmondson, ...	5	0	0
Mr. G. B. Brown, ...	5	0	0
Mr. James Parrar,... ...	4	0	0
Mrs. Waite, ...	3	0	0
Mrs. Thorp, ...	3	0	0
Mr. M. Smith, ...	2	2	0
Miss Taylor, ...	2	0	0
Mrs. Joshua Blakey, ...	2	0	0
Misses Whiteley, ...	2	0	0
Miss H. Whiteley, ...	2	0	0
Mrs. Porter, ...	1	1	0
Mrs. Roper, ...	1	0	0
Mr. Jon. Smith, ...	1	0	0
Mrs. Whitworth, ...	1	0	0
Mr. R. Aked, ...	1	0	0
Mr. H. Walker, ...	1	0	0
Mrs. Walker, ...	1	0	0
Mr. B. Walker, ...	1	0	0
Mr. C Walker, ...	1	0	0
Mr. E. Morley, ...	1	0	0
Mr. J. T. Haigh, ...	1	0	0
Mrs. T. Wayman, ...	1	0	0
Mrs. Alexander and Mrs. Hunt, ...	1	0	0
Mr. Blagbrough, ...	1	0	0
Mr. Hargreaves, ...	1	0	0
Mr. T. Riley, ...	1	0	0
Mrs. Bowman, ...	1	0	0
Mr. Wilson, ...	1	0	0
Mrs. Aked and Mrs. Caw,..	1	0	0
Mr. Joseph Crossley, ...	1	0	0
Mr. Illingworth, ...	1	0	0
Mrs. Gadd, ...	1	0	0
Mrs. W. Baldwin,... ...	1	0	0
Mrs. Edmonds, ...	1	0	0
Mrs. John Thompson, ...	1	0	0
Miss Baldwin, ...	0	15	0
Miss Ward, ...	0	15	0
Mrs. Geo. Smith, ...	0	12	6
Mr. T. H. Bracken, ...	0	10	0
Mr. J. W. Marshall, ...	0	10	0
Mr. Holroyd, ...	0	10	0
Mr. Nichol	0	10	0
Mrs. L. J. Crossley, ...	0	10	0
Mrs. Jennings, ...	0	10	0
Mrs. T. Scarborough, ...	0	10	0
Mr. Stansfield, ...	0	10	0
Mrs Hodgson Wright, ...	0	10	0
Mrs. F. Bowman, ...	0	10	0
Mrs. J. Ogden, ...	0	6	0
Mr. Jackson, ...	0	5	0
Mr. F. Ferguson, ...	0	5	0
Mrs. Watson, ...	0	5	0
Mrs. John Walker, ...	0	5	0
Mr. Davy, ...	0	2	6
Mr. Hirst, ...	0	2	6
Miss Child, ...	0	2	6
Mrs Fielden, ...	0	2	6
Mrs. H. Holdsworth, ...	0	2	6
Mr. Whitehead, ...	0	2	6
Miss Bradley, ...	0	2	6
Mrs. Clough, ...	0	2	6
Mrs. Gow, ...	0	2	6
Miss Wainhouse, ...	0	2	0
Mrs. McBurney, ...	0	2	0
Mr. S. Walker, ...	0	2	0
Master Gow, ...	0	1	0
Mr. Baxendale, ...	0	1	0
Miss Wright, ...	0	1	0
Mr. S. Sheard, ...	0	1	0
Miss Shuttleworth, ...	0	1	0
Mr. W. Gaukrojer, ...	0	1	0
Mrs. Sharp, ...	0	1	0

BERHAMPORE.

ZILLAH MOORSHEDABAD.

Missionaries.

HILL, Samuel John. Doss, Nunda Lall.

Catechists.

NANDAN, Chandi Charan. SINGHA, Guruprashad.
DASS, Poreshnath, pensioned.

THE NATIVE CHRISTIAN CHURCH.

There is nothing of interest to write with regard to this Church. It is very disheartening for the Pastor to find his people remaining, year after year, in the same state of apathy and coldness, with reference to spiritual matters, in which they were when they first came under his charge.

Although there has been no occasion to exercise any discipline among the small number of communicants, that are connected with it, yet the whole body seems to be without any spiritual life or progress.

A separate Communion Service has been established, from the middle of the last year, at the Mission House, for the convenience of certain members who reside on the premises.

A week day evening prayer-meeting has also been opened there from the month of July last, which is well attended by the residents and a few others.

The contributions of the Church are :

From Sacramental collections, ...Rs.	33	14	6
From Monthly collections in aid of the funds of the Mission, ...	21	5	9

KHALASHI BAZAR SCHOOL.

The average number of pupils attending the School has been 16, or about the same as reported last year, and the progress made has been satisfactory.

It is the only means, we have, of reaching the Muhammadan community, and, though the girls leave at a very early age, not being allowed to attend after their marriage, we cannot but hope that the seed of Divine truth, sown in their tender hearts, will some day make its appearance, and bring forth fruit unto the praise and the glory of God.

We have once more to acknowledge the kindness of our young friends at Faversham, who have aided us this year also to a large extent.

The English School at Khagra.

We are thankful to report that we have been enabled to labour in this important department of Missionary work during another year.

The attendance has been very encouraging, and the conduct of the scholars, as a rule, excellent.

Our class rooms are beginning to get too small for us, and it is often a disagreeable task, in the warmer weather, to teach in crowded rooms.

The highest number on our rolls, 287, shows an increase of 19 over that of the previous year.

Owing to no apparent advantage accruing from the very creditable position taken by our scholars in the preliminary Examinations of the previous year, we had a difficulty in persuading our first class boys to prepare for them. We are thankful, however, to say that out of the six that presented themselves, four have passed successfully.

The number of candidates appearing at the University Examination this year is 9. But as the results have not yet been published, we cannot say with what success.

The Asylum.

At the commencement of the year the services of a young woman being available, we have secured a portion of her time for this Institution, so that the elder of the girls have been better superintended in their efforts to learn plain and fancy work. Their studies in English and Bengali have been carried on with due regularity.

Of those, we reported last year as having been kindly taken charge of by Mrs. Kerry of the Baptist Mission, all are married, with the exception of one, who has just been engaged as a zenana teacher by a Christian lady at Dacca.

We have admitted during the year four orphans. The parents of two of them died in the hospital, and the others were sent to us from the district.

The number with us at present is 12. Of these 8 are girls and 4 boys.

The ladies of the station, with great kindness, worked for a Fancy Sale last year, and we are thankful to say the proceeds amounted to upwards of Rs. 317. This, with the amounts subscribed by our kind friends at the station, has enabled us to meet a good part of the expenses, though, in consequence of the high prices ruling, during the famine, for almost everything, the expenditure has exceeded the actual receipts by a small amount.

Our warmest thanks are due to Miss Kell of Stebbing for the sum of Rs. 91, to the Ladies' Society for the promotion of Female Education in Foreign parts, for a box of fancy articles,

valued at about £60, and to friends at Halifax through the Rev. J. Naylor, for Rs. 25, in aid of the orphans received during the famine.

Zenana Work.

Whilst the want of funds has prevented our undertaking work of this kind in connection with the Mission, we are most thankful to be able to report the commencement of this department of Christian labour in Berhampore, by the Lady of the Commissioner, who takes a deep interest in every good work.

In the early part of the year, she obtained sufficient aid to meet the expenses of a zenana teacher, and the Maharani of Cossim Bazar, with the inmates of the zenanas visited, lending a helping hand to defray the charges of conveyance, a kind Christian lady, with whom the plan originated, has carried on the good work for nine months, giving her own labour gratuitously.

She, with the zenana teacher, has, circumstances not preventing, spent five days of the week in visiting fifteen houses.

Though no direct teaching of the Scriptures is permitted, we believe these useful labourers are doing a good and a great work in disarming prejudice, and removing superstitious notions from the minds of the native community, and hence are preparing the way for that day, when, the Lord of the harvest giving the command, "Nations shall be born in a day."

The English Chapel.

The Sunday evening service has been kept up as in former years. All the contingent expenses have been met by the collections, and a subscription list is now in the course of circulation for the thorough repairs of the building.

We have the pleasure to acknowledge the sum of Rs. 100 presented as a thankoffering for mercies received by one of our members, which amount, according to her request, has been reserved for a new Pulpit, now in course of construction.

Service for the Poorer Class of Eurasians.

The lady, who has so zealously engaged in efforts to benefit the inmates of zenanas, has also used her endeavours to bring together a number of this class for Christian instruction.

A week evening service, conducted by Babu Hem Nath Bose, the Native Preachers, and occasionally by one of the Missionaries, has been held once a week, and we hope much benefit will be derived from it by this sadly neglected class, in whose welfare we are glad to see the Government taking such a lively interest.

None of their houses being found convenient, the service is held in the open air, and we are most anxious to erect a thatched room, so that our gatherings may not be interrupted

by the weather, and also with the view to establish a Sabbath School for the poor children, who are growing up in the grossest neglect. As an instance of the wretched life which some of them lead, we may mention the fact, that there is a little child who, we think, cannot be 9 years of age, and who, whenever he goes anywhere, asks for something to drink, and is often found intoxicated.

We may just add that we have no funds whatever to aid us in this work.

Vernacular Preaching.

We are still in the same position as that reported last year.

The Colporteur appointed by the Bible Society having fallen sick, and not turning out so satisfactory a character as we had hoped, we have placed one of our Catechists at the disposal of the Bible Society.

This relieves our funds to some extent, and enables us to reduce our expenditure on account of Native Preachers, though, even after the deduction of his salary, the amount exceeds the grant allowed by the Society for this object by Rs. 104 per annum.

The Famine.

When it became apparent, that Berhampore was likely to suffer equally with other districts from the scarcity, it having suggested itself to our Joint-Magistrate, C. D. C. Winter, Esq., that a co-operative Relief Association might materially aid the Government in relieving the distressed, he issued an invitation for aid in that form to some of the wealthier residents of the town, which was readily responded to.

After two public meetings had been held, the first at our school, and the other at the Grant's Hall, the matter was well taken up, and a Committee of direction having been appointed, shares were issued, and in a very short time the sum of Rs. 27,000 was collected.

Through his kind services the Government lent us a building for our rice store, and allowed us the great privilege of banking at the Treasury.

Rice was purchased, and we commenced our sales, always keeping slightly below market rates, and in this manner we were enabled to exercise a very good influence in moderating the market.

The rice-dealers of course felt much aggrieved, but the poor, even with this comparatively small sum, were greatly benefited. They obtained a slightly cheaper article from us, and the rice-dealers were prevented from raising their prices to exorbitant rates.

This continued, till Government thought fit to come in with its relief, when of course our Association was no longer needed.

On winding up our affairs, it was found, that there was a profit of about Rupees 550. The largest part of this sum has, I am thankful to say been voted by the majority of the shareholders to a charitable object.

Our Assistant Magistrate, S. S. Jones, Esq., having placed in my hands the sum of Rupees 50, and friends at Halifax through the Rev. J. Naylor, of Calcutta, another sum of Rs. 150, I laid in a stock of rice. When the prices rose to what promised to be the maximum, I commenced to sell it to the native Christians, at a seer more than the market rate. This, with the effect upon the market, caused by the cooperative association, a donation from the Rev. K. Stuart, and the relief granted by the Government has, I am thankful to say, tided them over the scarcity without much, if any, actual distress being experienced by them.

Mr. Naylor's remittance having enabled me, I have given away blankets and clothes to 26 individuals, who, in consequence of having spent their all for food, would have suffered severely this winter. They are chiefly widows, decrepit or blind.

The prospects of the harvest are wonderfully good, and some of the peasantry assert, they have not seen such a crop for the last 12 years, so that with our Father's blessing, we look forward to a season of great abundance.

In the town of Berhampore it, at one time, appeared as though large numbers of the starving, who had come in for relief, would perish from exposure through lying under trees, without any protection from the sun and rain, but the prompt measures, taken by our kind-hearted Commissioner and worthy Magistrate, in providing a temporary hospital for the sick, and other means of relief, had the effect of saving the lives of many of them.

Notwithstanding the hue and cry raised with regard to, what has been termed, "the lavish expenditure of Government" and notwithstanding all the breach of trust that may have occurred on the part of understrappers, as one living in a district affected by the famine, I take this opportunity to raise my humble voice on behalf of the Government, which through its officers has done a grand and glorious work in saving the lives of some thousands of the perishing.

But for its interference, the horrors of the famine of 1866 would, in my opinion, have appeared as nothing in the presence of those of 1874.

S. JOHN HILL.

The 7th December, 1874.

STATISTICS
For the Year 1874.

Stations and Out-Stations.	When begun.	English Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Increase in 1873.	Native Adherents.	Increase in 1873.	Schools.	Boys. Scholars.	Boys. Fees.	Girls. Schools.	Girls. Scholars.	Girls. Fees.	Amount of Church funds raised.
Calcutta—															
1. The City,	1817	2	...	2	..	...	...	...	...	...	...	...	...	...	...
2. Bhowanipore,	1824	3	1	2	67	...	200	...	1	704	9218	3	132	162	...
3. Kalighat,	1869	...	...	...	...	...	...	...	...	...	...	1	48	37	...
4. Hastings,	1830	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Out-Stations.															
1. Kaurapukur,	1856	...	1	1	55	1*	198	2	1	28	20	1	19	...	109
2. Rammakhalchoke,	1826	...	...	1	42	5	122	1*	1	18	12	...	...	...	22
3. Gangrai,	1829	...	...	1	23	11*	322	17	1	21	13	...	...	...	35
4. Belliahatty,	1844	...	...	1	13	1	83	21	...	...	...	...	...	...	12
5. Pathorghatta,	1869	...	...	...	14	6	36	12	...	...	...	...	...	...	
6. Poolbarry,	1873	...	...	...	13	9	34	16	...	...	...	...	...	...	
7. Behala,	1826	...	...	2	...	...	..	...	1	107	702	...	...	...	...
Berhampore,	1819	1	1	3	14	2*	122	...	1	287	3335	24	24	...	248
	...	6	3	13	241	7	1117	43	6	1165	13,300	7	223	199	...

The total local contributions of all kinds will be seen in the Treasurer's accounts contained in this Report.

* Decrease.

Ladies' Branch Missionary Society.

Collected by Miss Johnston.

SUBSCRIPTIONS.

	Rs.	A.	P.
R. T. Allan, Esq., Oct. 73 to Sept. 74, ..	48	0	0
H. Andrews, Esq., Oct. 73 to Oct. 74, ...	26	0	0
G. A. James, Esq., „ „ ..	26	0	0
J. F. Duplisses, Esq., July 73 to July 74, ..	26	0	0
Miss Sutherland, July 73 to Sept. 74, ...	24	0	0
X. Y. Z., July 73 to April 74, ..	14	0	0
Miss C. C Johnston, July 73 to Oct. 74, ...	13	0	0
Miss L. C. Johnston, „ „ ...	13	0	0
Mrs. G W. Bartlett, „ „ ..	13	0	0
W. B. Thorpe, Esq., July 73 to April 74, ...	7	0	0
Miss F. J. Thorpe, „ „ ...	7	0	0
Miss A. E. Thorpe, „ „ ...	7	0	0
G. O. C. Hoefke, Esq., July 73 to Oct 74, ...	13	0	0
R. A. Fink, Esq., Sept. 72 to Augt. 74, ...	12	0	0
C. A. Camaratt, Esq., Augt.	1	0	0
I. H. Hutchinson, Esq, Annual,...	25	0	0
Sir H. W. Norman, „ ...	25	0	0
Col. C. H Dickens, „ ...	25	0	0
Dr. A J. Ferris, „ ...	16	0	0
J. Bartlett, Esq , „ ...	12	0	0
Messrs Mackinnon, Mackenzie and Co., Don. ...	50	0	0
W. Alexander, Esq., „ ...	20	0	0
C. J. Brown, Esq . „ ...	20	0	0
E. G. Dunbar, Esq., „ ...	20	0	0
M. Henderson, Esq., „ ..	20	0	0
D G. Landale, Esq., „ ...	16	0	0
Col. R. F. Lowis, „ ...	12	0	0
A. J. Hughes, Esq., „ ...	10	0	0
Hon. H. L. Dampier, „ ...	10	0	0
H. A. Mangles, Esq , „ ...	10	0	0
J. Henderson, Esq., „ ..	10	0	0
T. H. Moseley, Esq., „ ...	10	0	0
P. S. Murrary, Esq., „ ...	10	0	0
W. L. Watson, Esq , „ ...	10	0	0
F. Carlisle, Esq., „ ...	10	0	0
James Dods, Esq , „ ...	10	0	0
T. B. Lane, Esq., „ ...	10	0	0
R Roberts, Esq , „ ...	10	0	0
A. M'Adam Clarke, Esq. ...	10	0	0
W. Gray, Esq , „ ...	10	0	0
H. T. Mackenzie, Esq., „ ...	10	0	0
Col. H. W. Gulliver, „ ...	10	0	0
Dr. C. N Kernot, „ ...	10	0	0
L. Zander, Esq., „ ...	10	0	0
Col. P. O'Connel, „ ...	10	0	0
J. Remfry, Esq., „ ...	10	0	0
A. B. Inglis, Esq. „ ..	10	0	0
Dr. H. B Buckle, „ ...	10	0	0
J. Balfour, Esq. „ ...	10	0	0
A. T. Osmond, Esq. „ ...	10	0	0
J. E Ratcliffe, Esq. „ ...	10	0	0
F Finlayson, Esq. „ ...	10	0	0
Dr. E. MacKillen, „ ...	10	0	0
F. G. Eldridge, Esq. „ ...	10	0	0
Carried over,...	781	0	0

	Rs.	A.	P.
Brought forward,...	781	0	0
J E. Maclachlan, Esq. Don.	10	0	0
L. E. Griffiths, Esq „ ..	10	0	0
J. G. H. Mengens, Esq. ...	10	0	0
J. T. Ogilvy, Esq. „ ...	10	0	0
J. Ardwise, Esq. „ ...	5	0	0
H. McVitie, Esq. „ ..	5	0	0
C. P. Palmer, Esq. „ ...	5	0	0
A. Carritt, Esq „ ...	5	0	0
C C. Macrae, Esq. „ ...	5	0	0
C. J Smith, Esq „ ...	5	0	0
G W. Kellner, Esq. „ ...	5	0	0
D. W. Madge, Esq. „ ...	5	0	0
G. E. Gordon. Esq. „ ...	5	0	0
G A. Judah, Esq. „ ...	5	0	0
G H Kiernander, Esq. ...	5	0	0
J. Chalmers, Esq. „ ...	5	0	0
J Binning, Esq „ ...	5	0	0
R. Scott Moncrieff, Esq. ...	5	0	0
E. F. Harrison, Esq. „ ...	5	0	0
J. O. N. James, Esq. „ ...	5	0	0
A. B. McKean, Esq. „ ..	5	0	0
W. Stalkart, Esq. „ ...	5	0	0
A. B. Large, Esq. „ ..	5	0	0
F R. Hogg, Esq „ ...	5	0	0
R Williamson, Esq. „ ...	5	0	0
L Hart, Esq, „ ...	5	0	0
C. H. Moore, Esq. „ ...	5	0	0
Capt. G J. Scott, „ ...	5	0	0
T. Rowe, Esq „ ...	5	0	0
J. Wallis, Esq. „ ...	5	0	0
J. N. Flemming, Esq. „ ...	5	0	0
K C. Peters, Esq. „ ...	5	0	0
G. H. Rielly, Esq. „ ...	5	0	0
P. Nichol, Esq. „ ...	5	0	0
J. White, Esq. „ ...	5	0	0
E. C Kerr, Esq. „ ...	5	0	0
Col. R D Macpherson, ...	5	0	0
E. A. Hoare, Esq. „ ...	5	0	0
J. Schroder. Esq. „ ...	5	0	0
J. C. Hanhart, Esq. „ ...	5	0	0
J. F. MacNair, Esq. „ ...	5	0	0
J. Thoms, Esq. „ ...	5	0	0
E. Thompson, Esq. „ ...	5	0	0
C. W. Woollen, Esq. „ ...	5	0	0
S A. Shircore, Esq. „ ...	5	0	0
S. H. Robinson, Esq. „ ...	5	0	0
J. S. Anderson, Esq. „ ...	5	0	0
J. F. Hamilton, Esq. „ ...	5	0	0
C. R. Hill, Esq. „ ...	5	0	0
Dr C. F. VonLintxky,„ ...	5	0	0
J. Thompson, Esq. „ ...	5	0	0
W A. Smith, Esq. „ ...	5	0	0
Dr Easton, „ ...	5	0	0
C. E. Stewart, Esq. „ ...	5	0	0
K. Sutherland, Esq. „ ...	5	0	0
W. D. Bruce, Esq. „ ...	5	0	0
J. M. Edmond, Esq. „ ...	5	0	0
C. P Palmer, Esq. „ ...	5	0	0
J. Walker, Esq. „ ...	5	0	0
J Grant, Esq. „ ...	5	0	0
C. Hertze, Esq. „ ...	5	0	0
W. C. Fyfe, Esq. „ ...	5	0	0
C. Lazarus, Esq. „ ...	5	0	0
L. Barkeley, Esq. „ ...	5	0	0
Carried over,...	1121	0	0

	Rs	A.	P.	Rs.	A	P.
Brought forward....	1121	0	0			
F. W. Ludovic, Esq. Don....	5	0	0			
H. S. Cox, Esq. „ ...	5	0	0			
W. H. Langdon, Esq. „ ...	5	0	0			
T. Malcolm, Esq. „ ...	5	0	0			
A. Carvitt, Esq. „ ...	5	0	0			
A MacKillican, Esq. „ ...	5	0	0			
W. C Fink, Esq. „ ...	5	0	0			
A. Charriol, Esq. „ ...	5	0	0			
D. T. Shaw, Esq. „ ...	5	0	0			
A. V. Apcar, Esq. „ ...	4	0	0			
C. B Clarke, Esq. „ ...	4	0	0			
A. G. Apcar, Esq „ ...	4	0	0			
H. Kahmeyer, Esq. „ ...	3	0	0			
J. H. Rains, Esq. „ ...	3	0	0			
S. Mackenzie, Esq. „ ..	3	0	0			
T. Watson, Esq. „ ...	3	0	0			
H S. Cox, Esq. „ ...	2	0	0			
P Swaries, Esq. „ ...	2	0	0			
R. Dunlop, Esq. „ ...	2	0	0			
A. E Keel, Esq. „ ...	2	0	0			
T. Malcolm, Esq. „ ...	2	0	0			
J. Rodrigues, Esq. „ ...	2	0	0			
H Wheelan, Esq. „ ...	2	0	0			
J. Gray, Esq. „ ...	2	0	0			
B. L. Freeman, Esq. „ ...	2	0	0			
R. T L. Howe, Esq. „ ..	2	0	0			
W. W. Freeman, Esq. „ ...	2	0	0			
J. Robertson, Esq. „ ...	2	0	0			
G. Brown, Esq „ ...	2	0	0			
H. Glas Smith, Esq. „ ...	2	0	0			
Captain E. J. Butler, „ ...	2	0	0			
Captain J. B. Fall, „ ...	2	0	0			
J. H. Hanhart, Esq. „ ...	2	0	0			
A. Cummin, Esq. „ ..	2	0	0			
R. Dunlop, Esq. „ ...	2	0	0			
J. Watson, Esq „ ...	2	0	0			
H. S. C Dias, Esq. „ ..	2	0	0			
J. R. Harvey, Esq. „ ...	2	0	0			
H. J. Place, Esq. „ ..	2	0	0			
G. A. Judah, Esq. „ ...	2	0	0			
W. Greene, Esq. „ ...	2	0	0			
H. Rostan, Esq. „ ..	2	0	0			
G. F Hamer, Esq. „ ..	2	0	0			
H Walker, Esq. „ ..	2	0	0			
T. H. R. Oakes, Esq. „ ...	1	0	0			
J. H. Payne, Esq. „ ...	1	0	0			
A poor man, „ ...	1	0	0			
T F Campbell, Esq. „ ...	1	0	0			
E S „ ..	1	0	0			
W L. Francis, Esq. „ ...	1	0	0			
T G. S P. Wood, Esq. ...	1	0	0			
F. C. Hoff, Esq. „ ..	1	0	0			
D MacLeod, Esq. „ ...	1	0	0			
J. F. Cutsem, Esq. „ ...	1	0	0			
J. C. Pinto, Esq. „ ...	1	0	0			
J. Gordon, Esq. „ ...	1	0	0			
A. W Shawe, Esq. „ ..	1	0	0			
C. H. Sampson, Esq. „ ...	1	0	0			
T. G. Martindale, Esq. ...	1	0	0			
W. Smith, Esq. „ ...	1	0	0			
J. Brander, Esq „ ...	1	0	0			
J. S. P Wood, Esq. „ ...	1	0	0			
W Smith, Esq. „ ...	1	0	0			
P Swaries, Esq. „ ...	1	0	0			
A Sanderson, Esq. „ ...	1	0	0			
J Abro, Esq „ ...	1	0	0			
M. Gregory, Esq. „ ...	1	0	0			
T. G Sullivan, Esq. „ ...	1	0	0			
T. G. Swinden, Esq, „ ...	1	0	0			
Carried over,...				1271	0	0

	Rs.	A.	P.	Rs.	A.	P.
Brought forward,...				1271	0	0
Collected by Mrs. Andrews						
Miss L. C. Johnston, Jan., to December, ...	12	0	0			
Miss Andrews, „ „ ...	12	0	0			
Miss Heritage, ...	6	0	0			
Mr G. A. Andrews October to December, ...	6	0	0			
R. B. Chapman, Esq. Don	25	0	0			
Lady Muir, „ ..	10	0	0			
J. B. Roberts, Esq. „ ...	10	0	0			
				81	0	0
Collected by Mrs. Brown						
Mrs. Coleman Jan. to Dec.,	12	0	0			
Mrs Jardine, Don ..	5	0	0			
Mrs Coleman, July to Dec	6	0	0			
Dr. Brown, Don. ...	5	0	0			
Major A. Eckford, „ ...	5	0	0			
E. B Twalling, Esq. „ ...	2	0	0			
Rev. W Brock, „ ...	2	0	0			
Capt W. D Palmer, „ ..	2	0	0			
Lt.-Col. Walker, R. A ..	2	0	0			
F. Gallie, Esq. „ ..	2	0	0			
Lt.-Col Raikes, „ ...	2	0	0			
Major Fox, „ ...	2	0	0			
Mrs Bell, „ ...	2	0	0			
Major Raynsford, „ ...	2	0	0			
J Wenger, Esq. „ ...	2	0	0			
T. C. Ledlie, Esq. „ ...	2	0	0			
Mrs. Wedgberry, „ ...	2	0	0			
H. Collett, Esq. „ ...	2	0	0			
Mr. Abbott, „ ...	2	0	0			
J. T. „ ...	1	0	0			
P. D. C. „ ..	1	0	0			
W. O U. „ ...	1	0	0			
R. Wibrow, Esq. „ ..	1	0	0			
J. L. B. „ ...	1	0	0			
Col C. Lyons Montgomery,	1	0	0			
Lt. Davidson, „ ...	1	0	0			
J. Holroyd, „ ..	1	0	0			
J. Millehead, Esq. „ ...	1	0	0			
W D. „ ...	1	0	0			
J Brander, Esq. „ ...	1	0	0			
Mrs. Payne, „ ..	1	0	0			
Miss Foley, „ ...	1	0	0			
H. Brigham, Esq. „ ..	1	0	0			
A S Gasper, Esq. „ ...	2	0	0			
W. G. „ ...	1	0	0			
T. W. Norman, Esq „ ...	2	0	0			
				80	0	0
Collected by Mrs. B. Newman.						
James Allan, Esq. Don....	20	0	0			
E. A. Gillon, Esq. „ ...	10	0	0			
B. Newman, Esq. „ ...	10	0	0			
G. I. „ ...	5	0	0			
T. L Walker, Esq. „ ...	5	0	0			
F. Haslam, Esq. „ ...	5	0	0			
				55	0	0
Collected by Mrs. Wilkins.						
G. R L. ...	50	0	0			
Rev J. Ross, ...	30	0	0			
Mrs Bell. ...	25	0	0			
J. Pratt, Esq. ...	10	0	0			
Rev. W. J. Wilkin's, ...	10	0	0			
				125	0	0
				1612	0	0
Less Sircar's Commission....				106	0	0
Total,...	Rs.			1506	0	0

TREASURER'S ACCOUNTS.

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
MALE EDUCATION.									
ANGLO-VERNACULAR.									
London Missionary Society's Grant for Education ...	.....	...	...	750	0	0			
Bhowanipore Institution.									
Fees—College and Schools, ...	9,218	13	6						
Government Grant ..	2,274	5	3						
Sale of Copy Books ...	78	8	0						
Sale of an almirah ...	10	0	0						
Interest of Grant's Prize Fund ...	89	12	4						
Interest of Lacroix's Fund ...	26	6	11						
Behala Branch School.									
Fees ...	702	8	0						
Government Grant ...	800	1	6						
Scholarship ...	23	14	0						
				13,224	5	6			
Carried over ...	.....	...	...	13,974	5	6			

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
MALE EDUCATION.									
ANGLO-VERNACULAR.									
Bhowanipore Institution.									
Salaries of Native Professors and Teachers ..	8,262	1	3						
Books for Library and Librarian's Salary ...	678	15	3						
Scholarships ...	364	0	0						
Prize Books and Copy Books ...	131	14	0						
Paper, Ink and Materials ...	338	2	0						
Furniture and Repairs ...	151	10	3						
Servants' Wages ...	495	2	0						
Carriage and coolie hire ...	22	15	9						
Special Services ...	30	8	3						
Grant towards support of a boarder...	45	0	0						
Allowance to Mr. Joyce ...	480	0	0						
Behala Branch School.									
Salaries of Teachers ...	2,702	7	9						
Servants' Wages ...	73	2	0						
Books, Stationery, &c. ...	33	2	9						
Ground rent and Taxes ...	61	0	0						
Furniture and Repairs ...	21	12	9						
Scholarship, ..	23	14	0						
				13,915	12	0			
Carried over ...	...	...	...	13,915	12	0			

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
MALE EDUCATION.									
Brought forward, ...				13,974	5	6			
VERNACULAR.									
Kaurapukur Boys' Schools.									
Boarding—Fees from Boarders ...	31	0	0						
Subscriptions—From Mr. Williams, Sherborne ...	25	0	0						
„ Rev. T. P. Chatterjea ...	21	0	0						
A friend though Mrs. Chatterjea ...	8	0	0						
Schooling Fees ...	20	11	0						
Government Grant ...	156	0	0						
Gangrai Boys' School.									
Fees ...	13	7	0						
Government Grant ...	96	0	0						
Rammakhalchoke Boys' School.									
Fees ...	12	1	0						
Government Grant ...	72	0	0						
				455	6	0			
TOTAL RECEIPTS FOR MALE EDUCATION				.....	...	...	14,429	11	6
Carried over				.....	...	...	14,429	11	6

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
MALE EDUCATION.									
Brought forward ...	.....	...	...	13,915	12	0			
VERNACULAR.									
Kaurapukar Boys' School.									
Boarding—Board and Schooling ...	102	2	0						
Clothing ...	18	6	0						
Books, Paper, &c. ...	10	13	0						
Servants ..	7	11	0						
Oil and Medicine ...	1	10	0						
Schooling—Teachers' Salaries ...	312	0	0						
Ditto extra allowances ..	45	8	0						
Servants ...	48	0	0						
Mats ...		10	0						
Gangrai Boys' School.									
Teachers ...	168	0	0						
Ditto Extra allowance ...	15	12	0						
Servant ..	24	0	0						
Register-books and Padlocks ...		11	0						
Rammakhalchoke Boys' School.									
Teachers ...	120	0	0						
Ditto Extra allowance ...	11	0	0						
Servant ...	24	0	0						
				913	6	0			
TOTAL DISBURSEMENTS FOR MALE EDUCATION ...	.....	...	...	.....	.	.	14,829	2	0
Carried over ...	.....	...	..	.....	...		14,829	2	0

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward, ...	.....	.	..	.....	...	...	14,429	11	6
FEMALE EDUCATION.									
CHRISTIAN GIRLS' SCHOOLS.									
Bhowanipore Girls' School.									
Fees ...	86	10	0						
Government Grant ...	183	7	6						
Subscriptions—									
„ Weighhouse Juvenile Society for two Girls ...	60	0	0						
„ Leeds Auxiliary ...	50	0	0						
„ Collected by Miss Mullens ...	55	8	0						
„ „ „ for H. Norwood ...	50	0	0						
„ from Wandsworth ...	229	12	0						
Scholarship ...	12	0	0						
Kaurapukur Girls' School.									
Boarding—									
Subscriptions—through Mrs. Chatterjea ...	6	2	0						
„ Mr. G. Martin ...	16	0	0						
„ Southport for S. Greatatch ..	40	0	0						
„ Rugby for Maria Wilton ...	21	12	8						
„ Liverpool Crescent Chapel for C. Kelly and M. Anderson	160	0	0						
„ Jersey for two girls .	60	0	0						
„ Do. for E. M. Nicolle ...	30	0	0						
„ Greenock for F. M. Jarvie and M. J. Smith ...	90	0	0						
Schooling—Government Grant ...	72	0	0						
Interest on Hill's Fund ..	49	13	11						
				1,273	2	1			
Carried over ...	.....	..	...	1,273	2	1	14,429	11	6

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	...		.....	...	.	14,829	2	0
FEMALE EDUCATION.									
CHRISTIAN GIRLS' SCHOOLS.									
Bhowanipore Girls' School.									
Salaries of Teachers ...	500	0	0						
Servant ...	13	1	0						
Books, Stationery &c. ..	4	1	0						
Prizes ..	10	0	0						
Carriage hire ...	2	3	0						
Scholarship ...	12	0	0						
Kaurapukur Girls' School.									
Boarding—Board of Girls ..	181	10	0						
Clothing ...	37	8	0						
Servants ...	84	0	0						
Books, Paper, &c. .	1	0	0						
Medicine ...	3	5	0						
Girl's marriage expenses	4	0	0						
Schooling—Salaries of Teachers ...	132	0	0						
Do. Extra allowance ...	7	0	0						
Servant ..	36	0	0						
				1,327	12	0			
Carried over ...	... .	...	...	1,327	12	0	14,829	2	0

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	..	.	.....	...	...	14,429	11	6
FEMALE EDUCATION.									
Brought forward ...	.....	...	...	1,273	2	1			
HINDU GIRLS' SCHOOLS AND ZENANA VISITATION.									
Geneva Ladies' Association for Hindu Female Education ...	490	3	4						
Kasaripara Girls' School.									
Fees ...	39	5	0						
Government Grant ...	192	0	0						
Subscription—Ladies at Castle Gate, Nottingham ..	109	1	6						
" from Wandsworth ...	94	4	8						
Sale of books ...	11	10	2						
Scholarships ...	8	0	0						
Cassia Bagan Girls' School.									
Fees ...	47	5	0						
Government Grant ...	180	0	0						
Subscription—From Friends at Booth ...	550	0	0						
Sale of Books ...	11	10	2						
Scholarship	4	0	0						
For New School-house.—M. B. Baldwin, Esq. ...	20	0	0						
Ditto Hindu Gentlemen ...	400	0	0						
Ditto Municipal Grant ...	200	0	0						
Kalighat Girls' School.									
Fees ...	37	13	0						
Government Grant ...	180	0	0						
Subscriptions—From Hindu Gentlemen ...	54	0	0						
Sale of Books ...	11	10	2						
Scholarship ...	16	0	0						
Carried over ...	2,656	15	0	1,273	2	1	14,429	11	6

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	...	..	.....	...	...	14,829	2	0
FEMALE EDUCATION.									
Brought forward ...	.....	..	...	1,327	12	0			
HINDU GIRLS' SCHOOLS AND ZENANA VISITATION.									
Kasaripara Girls' School.									
Teachers' Salaries ...	301	0	0						
Servants' wages ...	91	7	9						
Books and Stationery ...	42	13	3						
Prizes ...	16	10	8						
Rent and taxes ...	44	0	3						
Furniture and repairs ...	22	4	9						
Scholarship ...	8	0	0						
Cassia Bagan Girls' School.									
Teachers' Salaries ...	504	2	0						
Servants ...	133	11	6						
Prizes ...	16	10	8						
House rate and ground rent ...	65	12	3						
Books and Stationery ...	37	12	3						
Furniture and repairs ..	5	12	6						
New School house ...	943	13	6						
New Furniture ...	198	10	6						
Scholarship ...	4	0	0						
Kalighat Girls' School.									
Teachers' Salaries ...	356	0	0						
Servants ...	124	14	6						
Books and Stationery ...	37	13	9						
Prizes ...	16	10	8						
Rent ...	24	0	0						
Furniture and repairs ...	12	14	0						
Scholarships ...	16	0	0						
Carried over ...	3,024	14	9	1,327	12	0	14,829	2	0

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs	A.	P.
Brought forward ...	.....		..	.....	...	...	14,429	11	6
FEMALE EDUCATION.									
Brought forward ...	2,656	15	0	1,273	2	1			
HINDU GIRLS' SCHOOLS AND ZENANA VISITATION	.								
Zenana Visiting.—Bhowanipore.									
Fees from pupils ...	305	8	0						
Sale of old Garry	30	0	0						
Subscriptions—from Lancaster Chapel	50	0	0						
Proceeds of sale of Indian work in England .	217	6	5						
Proceeds of Indian toys in England,...	51	9	6						
Subscriptions from Sherbourne ..	5	4	0						
Miss Dawson, Lancaster ..	50	0	0						
Zenana Visiting.—City of Calcutta.									
Fees from pupils ...	23	0	0						
Government Grant—per Mr. Ross ...	65	13	0						
Subscriptions—									
Proceeds of sale of fancy articles from Wolverhampton ...	41	11	6						
Rev. E. Storrow ...	20	0	0						
A friend per Miss Bell ...	12	0	0						
Mrs. D. Maclaren, Edinburgh ...	310	15	0						
Augustine Church, Edinburgh ...	205	5	6						
Rev. G. D. Callen, Edinburgh ...	58	8	9						
James Allan, Esq. ...	25	0	0						
Balance from last year's account ..	119	1	1						
Government Grant, Bhowanipore and Calcutta ...	526	0	0						
				4,774	1	9			
TOTAL RECEIPTS FOR FEMALE EDUCATION ..	.....		...	.....	...	...	6,047	3	10
TOTAL RECEIPTS FOR EDUCATION (MALE AND FEMALE)...	.....	...	...	.....	...	...	20,476	15	4
Carried over ...	.....	...	...	.....	...	...	20,476	15	4

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	...		.....		...	14,829	2	0
FEMALE EDUCATION.									
Brought forward ...	3,021	14	9	1,327	12	0			
HINDU GIRLS' SCHOOLS AND ZENANA VISITATION.									
Zenana Visiting.—Bhowanipore.									
Salaries ...	575	0	0						
Conveyance expenses ..	504	2	6						
Cost of new conveyance ...	267	8	0						
Printing &c. ...	13	8	0						
Zenana Visiting.—City of Calcutta.									
Government Grant per Mr. Ross ...	65	13	0						
Salaries ...	213	2	6						
Conveyance expenses ...	453	1	9						
TOTAL DISBURSEMENTS FOR FEMALE EDUCATION ...	.....	..	...	.....	..	...	6,474	14	6
				5,147	2	6			
TOTAL DISBURSEMENTS FOR EDUCATION (M. & F.) ...	.....	...	...	.....	...	...	21,304	0	6
Carried over ...	.....	...	..	.....	...	...	21,304	0	6

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	.	...	.....	...	.	20,476	15	4
EVANGELISTIC WORK.									
London Missionary Society's Grant for Evangelistic work ...	.....	...	...	2,500	0	0			
Calcutta, Bhowanipore &c.									
Interest on John Hay's Fund ...	.....	...	..	369	0	0			
H. for Mukundulal Ghose ...	.....	..	...	5	0	0			
Behala.—Subscription from Miss Griffiths, London ...	... .	...	...	105	0	0			
South Villages.									
Kaurapukur.—Part of House ..	.....	...	...	84	0	0			
„ Local Contributions...	... .	...	...	12	12	6			
Rammakhalchoke.—Local Contributions ...	.....	...			8	0			
„ Hibernian Auxiliary for Jacob Geoghegan	.....	..	...	100	0	0			
Carried over ...	.....	...	...	3,176	4	6	40,276	15	4

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	...	...	.....	...	...	21,304	0	6
EVANGELISTIC WORK.									
Calcutta, Bhowanipore, &c.									
Babu J. C. Dutt's Salary ...	.....	.	...	180	0	0			
Moonshee I. Khan's Salary, ...	.....	...	...	90	0	0			
Bow Bazar Chapel—Ground Rent and Taxes, ...	.....	...	...	266	8	0			
Do. Repairs ...	.....	...	...	36	8	3			
Do. Servants' Wages	.....	...	.	30	0	0			
Do. Oil, &c. ...	.....	...	...	13	1	6			
Rev. C. N. Banerjea's Salary (in Pt.)	.....	...	..	230	0	0			
Do. Extra House Rent	.....	...	..	43	8	0			
Open air-services ...	.....	...	...	59	7	6			
Babu S. B. Mookerjea's Salary (in Pt.)	.....		...	550	0	0			
Do. furnishing grant	.....	...	...	75	0	0			
Do. Extra House Rent	.....	...	..	108	0	0			
Do. removing from Bhowanipore...	.....		.	4	9	0			
Behala Evangelistic Salary ...	.....	...	.	180	0	0			
Do. removing from Bhowanipore	... .		..	2	12	0			
Do. Building a kitchen ...	.....	...	..	12	0	0			
Babu M. L. Ghose's Salary ...	.....	...	...	128	0	0			
Babu Kadir Bux's Salary ...	.....	...	...	127	12	0			
South Villages.									
Salary of Rev. T, P. Chatterjea ...	.....	...	...	1,080	0	0			
Horse Allowance ...	.....	...	...	168	0	0			
Mission Servants ...	.....		...	96	0	0			
Missionary's Travelling Expenses ...	... .	...	...	98	1	0			
Ground Rent and Taxes ...	.....	...	..	66	4	0			
New Salti ...	.....		...	65	0	0			
Kaurapukur out offices repairs .	.....			130	13	3			
„ Bridge repairs ...	. .....	..	.	21	9	0			
„ Allowance to Evangelist	.....	...		13	8	0			
„ Theological Student .	... .	.	..	56	0	0			
Rammakhulchoke—Salary of Evangelist ...	... .	...	...	120	0	0			
„ Do. extra allowance ...	.....	..		21	0	0			
„ Salti Hire ...	.....	...	...	7	0	0			
Carried over ...	.....	...	...	3,885	9	6	21,304	0	6

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	...	..	.....	...	..	20,476	15	4
EVANGELISTIC WORK.									
Brought forward ..	... .. .	..	..	3,176	4	6			
Gangrai—Subscriptions from Kingsland Congregational Chapel ...	.....		...	66	1	4			
„ Local Contributions ...	.....	...	.		10	0			
TOTAL RECEIPTS FOR EVANGELISTIC WORK ...	.....	..	...	.....	...	...	3,212	15	10
GENERAL.									
Union Chapel—Anniversary Collection .	.....	...	...	218	13	0			
„ Sunday School ...	.....	...	...	124	9	6			
„ Ladies' Branch Society ...	.....	...	..	1,506	0	0			
Hastings' Chapel—Anniversary Collection ...	.....	...		206	4	3			
„ Missionary Collectors ...	.....	...	...	262	3	8			
Carried over ...	.....	...	...	2,347	14	5	23,719	15	2

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward, ...	.....	...	...	.....	...	..	21,304	0	6
EVANGELISTIC WORK.									
Brought forward ...	.....	...	...	4,080	5	6			
Gangrai—Evangelist's Salary ...	.....	...	..	37	0	0			
„ „ Extra Allowance	.....	...	..	12	4	0			
„ „ Salti Hire ...	.....	...	.	21	6	9			
„ „ Retiring gratuity	.....	...	.	162	0	0			
„ „ Chapel Repairs...	.....	.	...	130	14	6			
Belliahatty—Evangelist's Salary ...	.....		..	108	0	0			
„ „ Extra Allowance	.....	.	..	18	0	0			
„ „ Salti Hire ...	.....	.		10	8	0			
TOTAL DISBURSEMENTS FOR EVANGELISTIC WORK ...	.....	.	...	.....	...	.	4,580	6	9
MISCELLANEOUS CHARGES.									
Printing and Advertising ...	.....	...	...	193	0	0			
Secretary's Sircar's Wages ...	.....		.	49	0	0			
Stamps, Coolies, &c. ...	.....	..		4	11	0			
Bhowanipore Sunday School.									
Paid towards Expenses ...	... ...	.		5	0	0			
							251	11	0
Carried over ...	....	.	..	.....	...	...	26,136	2	3

Treasurer's Accounts of the Bengal

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ...	.....	..	.	.....	...	...	23,719	15	2
GENERAL.									
Brought forward ...	.....	.	...	2,347	14	5			
Bhowanipore Sunday School.									
Missionary Collectors ...				19	5	6			
Bhowanipore Girls' School Missionary Box ...	.....	...	...	10	14	9			
Subscriptions—Col Bacon ...	.....	...	...	30	0	0			
Babu B. M. Bose ...	... .	...	...	16	0	0			
Rev. J. Naylor ...	.....	...	...	12	0	0			
Rev. C. N. Banerjea .	.....	...	.	10	0	0			
TOTAL RECEIPTS FOR GENERAL PURPOSES ...	.....	...	...	.....	...	...	2,446	2	8
TOTAL RECEIPTS ...	.....	...	...	.....	..	...	26,166	1	10
Balance due to Treasurer, 30th November, 1874 ...	.....	...	...	.....	...	...	263	7	5
Total Rs. ...	.....	..	....	.....	...	..	26,429	9	3

Auxiliary Missionary Society for 1874.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Brought forward ..	.. ..	.	.	.....	...	...	26,136	2	3
TOTAL DISBURSEMENTS ...	.....		.	.....	..	..	26,136	2	3
Balance due from last year's account ..	... ...	...	...	.....	...	...	293	7	0
Total Rs. ..	.....	.	..	.....	...	...	26,429	9	3

Note.—It will be observed that the general receipts amounting to Rs. 2,446-2-8 have been expended as follows.—Education Rs. 827-1-2, Evangelistic work 1,337-6-11, Miscellaneous charges Rs. 251-11-0, and Reduction of debt to Treasurer Rs. 29-15-7.

RECEIPTS.

	Received from England.			Received in India. Subscriptions and Donations.			Received in India. Fees, Grants, &c.			Rs.	A.	P	Rs.	A.	P.	Rs.	A.	P.
EDUCATION.																		
London Missionary Society's Grant for Education, ...	750	0	0	...	...	...	...	...	...	...	...	...	750	0	0			
ANGLO-VERNACULAR.				...	...	...												
Bhowanipore Institution,	...	...	...	...	...	...	11,697	14	0	11,697	14	0						
Behala Branch School,	...	...	...	...	...	...	1,526	7	6	1,526	7	6						
													13,224	5	6			
VERNACULAR.																		
Kaurapukur Boys' School,	25	0	0	29	0	0	207	14	0	261	14	0						
Gangrai Boys' School,	...	...	..	...	...	...	109	7	0	109	7	0						
Rammakhalchoke,	...	...	...	...	...	...	84	1	0	84	1	0						
													455	6	0			
CHRISTIAN GIRLS' SCHOOLS.																		
Bhowanipore Girls' School	445	4	0	...	..	...	282	1	6	727	5	6						
Kaurapukur Girls' Scuool	401	12	8	22	2	0	121	13	11	545	12	7						
													1,273	2	1			
HINDOO GIRLS' SCHOOLS AND ZENANA VISITATION.																		
From Geneva,	490	3	4	...	...	...	...	...	...	490	3	4						
Kasaripara Girls' School,	203	6	2	...	...	...	250	15	2	454	5	4						
Cassia Bagan Girls' School,	550	0	0	420	0	0	442	15	2	1,412	15	2						
Kalighat Girls' School,	..	...	..	54	0	0	245	7	2	299	7	2						
Zenana Visiting,	1,010	12	8	37	0	0	1,069	6	1	2,117	2	9						
													4,774	14	9			
																20,476	15	4
EVANGELISTIC WORK.																		
London Missionary Society's Grant for Evangelistic work,	2,500	0	0	...	...	..	...	...	...	...	...	...	2,500	0	0			
Calcutta, &c.,	105	0	0	5	0	0	369	0	0	479	0	0						
South Villages,	166	1	4	13	14	6	84	0	0	263	15	10						
													742	15	10			
																3,242	15	10
GENERAL.																		
Union Chapel,	...	...	...	1,879	6	6	...	...	...	1,879	6	6						
Hastings' Chapel,	...	...	...	468	7	11	...	..	...	468	7	11						
Bhowanipore Sunday School,	...	...	...	19	5	6	...	...	...	19	5	6						
Bhowanipore Girls' School Missionary Box,	...	...	...	10	14	9	...	...	...	10	14	9						
Donations thro' the Secretary,	...	...	...	68	0	0	...	...	...	68	0	0						
													...	...	...	2,446	2	8
Total Receipts, Rs	6,647	7	10	3,027	3	2	16,491	6	6	...	...	...	...	...	...	26,166	1	10
Balance due to Treasurer, 30th November, 1874,	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	263	7	5
Total, Rs.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	26,429	9	3

DISBURSEMENTS.

EDUCATION.	Rs	A.	P	Rs.	A.	P.	Rs.	A	P.	Rs.	A.	P.
ANGLO-VERNACULAR.												
Bhowanipore Institution,	11,000	4	9									
Behala Branch School,	2,915	7	3									
				13,915	12	0						
VERNACULAR.												
Kaurapukur Boys' School.	546	15	0									
Gangrai Boys' School,	208	7	0									
Rammakhalchoke Boys' School,	158	0	0									
				913	6	0						
CHRISTIAN GIRLS' SCHOOLS.												
Bhowanipore Girls' School,	541	5	0									
Kaurapukur Girls' School,	786	7	0									
				1,327	12	0						
HINDU GIRLS' SCHOOLS AND ZENANA VISITATION.												
Kasaripara Girls' School,	526	4	8									
Cassia Bagan Girls' School,	1,910	5	2									
Kalighat Girls' School,	588	4	11									
Zenana Visiting,	2,122	3	9									
				5,147	2	6						
EVANGELISTIC WORK.							21,304	0	6			
Calcutta, Bhowanipore, &c.,	.....	...	...	2,137	2	3						
South Villages,	.....	...	...	2,443	4	6						
							4,580	6	9			
Miscellaneous Charges,	.....	...	...	.....	...	...	251	11	0			
Total Disbursements,	.....	...	...	.....	...	...	26,136	2	3			
Balance from last year's account,	.....	...	...	.....	...	...	293	7	0			
Total, Rs.,	.....	...	...	.....	...	...	.....	...	...	26,429	9	3

J. E. PAYNE,
Offg. Treasurer.

Widows' and Orphans' Fund.

RECEIPTS.	Rs.	As.	P.
Balance from last year, ...	69	3	5
Collection at Union Chapel, ...	39	8	0
Collection at Hastings Chapel, ...	41	8	0
Contributions from Sacramental fund balance at Hastings Chapel, ...	50	0	3
Interest on Government Paper, 6000, less renewing fees, &c. ...	267	5	3
Donation from Rev. E. Storrow, ...	25	0	0
Total, Rs. ...	492	8	11

DISBURSEMENTS.	Rs.	As.	P.
Sundry allowances, ...	242	12	6
Balance in Treasurer's hand, ...	249	12	5
Total, Rs. ...	492	8	11

The objects of this Fund are to assist Ministers, Missionaries, and Evangelists labouring in the Province of Bengal either in connection with the L. M. S. or as Congregational or Independent Ministers in making provision for their families; and to provide for grants to their Widows and Orphans in the cases mentioned in the Rules.

The Rules may be seen in the fifty-fifth Annual Report at page 74.

J. E. PAYNE, *Offg. Treasurer.*

BERHAMPORE

Mission Accounts.



Note.—The following Accounts are not included in the preceding Statements of the Bengal Auxiliary Treasurer's Accounts.

Dr. Khagra School Account, 1874. Cr.

	Rs.	As.	P.	Rs.	As.	P.		Rs.	As.	P.	Rs.	As.	P.
To Balance, on the 1st January 1874, ...	.....	.....	.....	310	3	2	By Establishment (including the Rev. N. L. Dass's Salary up to 30th Nov. 1874,) ...	4,601	0	6			
„ the Society's allowance, ...	1,200	0	0				„ Rent and Taxes (including back rent for 4 years of land to North of School,)...	181	6	9			
„ The Rev. N. L. Doss's Salary,	900	0	0				„ Tiling floor of front hall and petty repairs, ...	263	3	9			
„ Fees from Scholars, ...	3,335	0	6				„ New School furniture and repairs of old, ...	194	4	3			
„ Govt. Minor Scholarships, ...	123	12	4				„ Prizes, Class Books, and Books for sale &c, ..	152	5	3			
„ Entrance Fees, ...	90	0	0				„ Contingent Expences, ..	166	15	0			
„ Surveying Examination Fees,	6	0	0				„ Minor Scholarships, ..	122	0	9			
„ Sundry receipts, ...	26	0	0				„ Entrance Fees remitted to Registrar C. U., ...	90	0	0			
				5,680	12	10					5,771	4	3
				5,991	0	0	„ Due to portion of Establishment on 31st December, 1874, ...	.....	.....	...	260	4	6
„ Balance recoverable Fees unpaid for December, 1874,	.....	.....	.....	40	8	9							
Total Rupees. ...	.....	.....	.....	6,031	8	9	Total Rs. ..	.....	....	.....	6,031	8	9

BERHAMPORE, *the 17th December*, 1874. E. & O. E. S. JOHN HILL.

Dr. English Chapel Account, 1874. Cr.

	Rs.	As.	P.	Rs.	As.	P.		Rs.	As.	P.	Rs.	As.	P.
To Balance on the 1st January, 1874, ...	.....	.....	.....	4	1	9	By Chapel-keeper's wages, ...	96	10	0			
„ Sacramental Collections, ...	88	8	0				„ Expenses of lighting, ...	29	12	0			
„ Quarterly ditto, ...	97	0	0				„ Punkah Coolies, ...	11	4	0			
„ Donations from Mrs. Perrin,	39	0	0				„ Petty repairs, ...	2	9	3			
„ Mrs. Bainbridge, ...	6	0	0				„ Sacramental Wine, ...	20	0	0			
„ Sale of a Hymn Book, ...		12	0				„ Sundries, ...	12	13	3			
„ Sundry Receipts, ..	13	4	3								173	0	6
				244	8	3	„ Amount reserved for New Pulpit, ...	.....	.....	....	100	0	0
„ A thankoffering from a friend for a New Pulpit, ...	.....	.....	.....	100	0	0					273	0	6
							„ Balance rupees, ...	.....	.....	.....	75	9	6
Total, Rs. ...	.....	.....	.....	348	10	0	Total, Rs. ...	.....	.....	.....	348	10	0

BERHAMPORE, *the 7th December*, 1874. E. & O. E. S. JOHN HILL.

SUBSCRIPTIONS TO THE ASYLUM.

	Rs.	As.	P.		Rs.	As.	P.
MRS. DUNDAS, ...	24	0	0	MRS. HAND, ...	24	0	0
„ MOLONY, ...	48	0	0	„ WINTER, ...	22	0	0
W. WAVELL, ESQ., ...	36	0	0	THE REV. K. STUART, ...	10	0	0
MRS. BAINBRIDGE, ...	12	0	0	MRS. GREY through MRS. MOLONY, ...	10	0	0
„ SHIRCORE, ...	36	0	0	D. DUMBAL, ESQ., ...	20	0	0
„ DEVEREELL, ...	26	0	0	MRS. PARRY DAVIES, ...	6	7	0
A FRIEND, ...	26	0	0	MISS KELL OF STEBBING, ...	91	0	0
S. S. JONES, ESQ., ...	8	0	0	AMOUNT REALIZED BY SALE OF FANCY ARTICLES, .	317	14	6
S. G. CLARK, ESQ., ...	18	0	0				

Dr. Local Subscriptions Account, 1874. Cr.

	Rs.	As.	P.	Rs.	As.	P.		Rs.	As.	P.	Rs.	As.	P.
To Mrs. Burnett, ...	12	0	0				By Sundry Contingent Expenses,	35	4	6			
„ „ Molony, ...	48	0	0				„ Rent, ...	6	0	0			
„ „ Dundas, ...	24	0	0								41	4	6
„ „ Dey, ...	9	0	0				„ Balance transferred to Native Preachers' Account, ...	74	2	9			
„ „ Bainbridge, ...	12	0	0				„ Repairs of Native Preachers' Houses, ...	27	0	0			
„ „ Field, ...	24	0	0				„ Khagra School Building Account, ...	50	7	9			
„ W. Wavell, Esq., ...	25	0	0								151	10	6
„ Mrs. Winter, ...	22	0	0										
„ S. S. Jones, Esq., ...	12	0	0										
„ Mrs. Thompson, ...	2	0	0										
„ Sundry receipts, ...	2	15	0										
Total, Rs. ...	.....	.....	.....	192	15	0	Total, Rs. ..	.....	.....	.....	192	15	0

Dr. Native Preachers' Account for 1874. Cr.

	Rs.	As.	P.	Rs	As.	P.		Rs.	As.	P.	Rs.	As.	P.
To Society's Allowance for Native Preachers, ...	400	0	0				By Balance due on 1st January, 1874, ...	.....	.....	.....	1	7	0
„ Asylum, ...	60	0	0				„ Salaries of Native Preachers, to 31st October, 1874, ...	464	0	0			
„ Local Subscriptions, ...	74	2	9				„ Amount due to above on 31st December, 1874, ...	68	0	0			
							„ House repairs, ...		11	9			
											532	11	9
Total, Rs. ...	.....	.....	.....	534	2	9	Total, Rs. ...	.....	.....	.....	534	2	9

BERHAMPORE, *the 7th December*, 1874. E. & O. E. S. JOHN HILL.

MALAYALIM MISSION.

REPORT OF THE

TREVANDRUM DISTRICT

FOR THE YEAR

1875.

Missionary.

REV. SAMUEL MATEER.

Native Assistant Missionary.

REV. ANBUDIAN DEVALAM. (T. B. Sainsbury.)

Agents specially supported.

LAZAR UDEERNAM,	by	Rev. J. F. Gannaway, *Wotton-u-Edge.*
ROBERT BOUSFIELD,	„	Mrs. Dawson, *Lancaster.*
J. E. MILLSON,	„	Rev. J. E. Millson, *Southport.*
PETER H. ALLATT,	„	P. Allatt Esq. *Brighouse.*
ISAIAH FLEUREAU,	„	Fleureau Fund.
THOMAS M. TAYLOR,	„	Shaftesbury Hall S. School, *Montreal.*
THOMAS CHARLES,	„	Mrs. C. Sergeant, *Bristol.*

Village Preachers, unpaid.

1.	APOLLOS,	Paraneyam.	7.	YESUDIAN,	Kodianûrkonam.
2.	VETHAMANIKKAM,	Neyáttankara.	8.	STEPHEN,	Cháni.
3.	NATHANIEL,	„	9.	GABRIEL,	Attingal.
4.	MOSES,	Cháni.	10	MICAH,	Paruttipalli.
5.	NATHANIEL	„	11.	YOSEPPU,	Tiruvaram.
6.	CRIMBLE,	Nellikákúri.	12.	DANIEL,	Vengánúr.

Bible Women.

ELIZA,	Trevandrum.
KEREN,	Káttákada.

Trevandrum is the Capital of the Native State of Travancore in South India, and the residence of the Maharajah and Native Government and of the British Resident, &c. Population of Trevandrum in 1865, 51,718. *Population of the Mission District probably* 400,000. *Mission commenced in* 1838.

Another year has passed away, bearing with it the solemn record of our toils and negligences, our successes and failures, our prayers and confessions of sin, our strivings after better things and our backslidings and infirmities, and the period has arrived for placing on record some brief history of the Mission District during the year, and facts and statistics representing its present state and circumstances, both favorable and discouraging. On the whole, the year 1871 has been one of steady work and a measure of progress in certain directions. The preaching of the Gospel, the administration of Christian ordinances and exercise of discipline amongst native converts have been faithfully maintained and several new chapels erected. A little has been done amongst the heathen and some hundreds of the lower castes brought under Christian instruction. Our village schools have, during the latter part of the year, under the stimulus of promised aid, been re-organised and re-invigorated, and the new year opens upon us with full promise of continued usefulness if only sufficient funds can be procured for the support of the additional Agents rendered necessary by the rapid increase of the Christian congregations. This, next to the abundant outpouring of the gracious influences of the Holy Spirit, is our great want at the present time. It is indeed humiliating to be obliged, year after year, to complain of the meagreness and inadequacy of the grant made by the Society for evangelistic purposes, but the matter is one of great and increasing urgency, and remediable at the small additional expense of say £. 50 per annum for the employment of 5 or 6

additional Catechists. Several friends in Trevandrum have generously aided our efforts, and the native congregations, poor as they are, have done their very utmost to support the means of grace among themselves as will appear from the fact that they have contributed in money and labor no less than Rs. 1388 during the past year. But since I took charge of this District in 1861, the number of congregations has increased from 18 to 39, and of native Christians from 1570 to 4784. At that time there were 20 Catechists for the 18 Congregations. The total means at my disposal now, actually suffice for the support of only 19 Catechists for 39 Congregations, each comprising a larger number of members than formerly. On my representation of the needs of the District in 1864, an additional grant of about Rs. 500 was made by the Directors of the Society and continued for several years, by means of which I was enabled to employ 23 or 24 Catechists, but this grant was withdrawn in 1868 and the result is, that instead of having one Catechist for each congregation and one or two besides for special work in Trevandrum and for itinerating amongst the multitudes of heathen in villages where the Gospel has not yet been proclaimed, 19 Catechists are now obliged to conduct Divine service in 39 congregations and we have *not a single Agent laboring directly amongst the heathen.* The one Catechist stationed in Trevandrum has no time even to visit the members of the Home Congregation, having absorbing and unceasing calls upon his attention in the charge of Mission buildings, accounts and incidental matters connected with the secular interests of the Mission. Little or nothing, therefore, is done for the conversion of the heathen in this large town and those who come over to Christianity in the country villages belong exclusively to the lower castes and [illegible]

us as the result of a variety of considerations and Christian influences operating upon them and leading them to invite us to come and teach them.

We have hitherto gone on undertaking the charge of additional congregations by abolishing some of the older stations that were within a mile or two of other places of worship where the people could, if they wished, attend; but as a matter of fact I am sorry to say they usually fall off to entire indifference and neglect of religion. In some places, 3 congregations have been placed in charge of two Catechists—in the Hill district east of Trevandrum several of the agents have charge of as many as 3 congregations. The pay, too, of Mission Agents has had to be, in course of time, considerably increased, and to meet this augmented expenditure the native Christians have been pressed to the utmost and every possible retrenchment made, but this state of things cannot go on much longer. We have already lost first rate men, long in Mission service but whose large families forbid their acceptance of the small pay of 6 or 7 Rupees per month, and have been obliged to employ inferior men because they were cheaper and glad to get anything whatever for their support. This process, if continued, will soon throw the District back in solid labor and results: as it is, the state of education in this District, as compared with those farther south, is simply lamentable.

Nor are the Annual Subscriptions from England for the support of special Agents acknowledged at the head of this Report, and on which we rely for a large proportion of our income, absolutely assured to us. Within the last few years several old and steady friends have been removed to the better world and one or two new subscribers

obtained, yet of those contributions which I had relied on during the past year and actually expended in order to keep the work going, in confident anticipation of their coming as usual, no less than Rs. 320 have not been received,* leaving the Mission in debt to the amount altogether of Rs. 376. I am, at the same time, without information as to whether the cause of this deficiency is merely temporary or permanent, which leaves me unable to estimate, with any reasonable degree of certainty, the means at my disposal for 1876. To retrench the debt of Rs. 376, it would be necessary to dismiss 4 or 5 Catechists thus destroying 8 or 9 congregations gathered with much labor and expense. A heavy burden of pecuniary responsibility is in this way thrown upon the Missionary which can hardly be said to belong to his proper vocation or to be aught but a hindrance and a drag to his success.

The necessities of this District have been strongly urged upon the Society by the District Committee and further aid unanimously recommended. The only result that can arise from longer delay in this matter must be the stoppage of any further spread of the Gospel, especially among the higher castes, for we have now come to "the end of the tether." In several quarters the lower castes have invited us to send Mission Agents and promised, if we do so, "to learn the Vedam." But it is with extreme difficulty that we can keep together our present congregations without undertaking still more. Think of a state of things in which the accession of new adherents to Christianity is a cause of anxiety and a burden rather than a

* Contributions not received in 1875.

For	Lazar Udeernam	... ...	£ 12
„	T. B. Sainsbury	... ...	„ 10
„	P. H. Allatt	... ...	„ 10

joy and a delight for want of the small sum required for the support of half a dozen additional native teachers. I once actually heard a Missionary say, in somewhat similar circumstances, in a tone of deep sadness and regret, "But what am I to do to find teachers for these new congregations?"

I would not for a moment propose that the expenditure of English funds on native agency should increase and continue without limit. All that I plead for is the means *to introduce the Gospel in some measure throughout the whole of the District* placed under my influence as the messenger of Christ and of the churches. This has been, to some extent, accomplished in all our Tamil Districts and can without extravagant cost or delay be effected in this District also. When I came to Trevandrum, I found nearly all the congregations clustered in the neighbourhood of Neyattankara within a space of 7 miles long and 5 miles broad—about the twentieth part of the tract of country forming the Trevandrum Mission District. Through the blessing of God on our efforts and on those of Rev. W. Lee during the period we were in England, nearly the half of the District is now dotted over with Christian congregations. But there still remains the Western half (or more) in which I am now desirous and ready to labor, but most of the villages of which I have never yet been able to visit. It extends from Trevandrum to Wurkillay 25 miles and from the sea to the mountains over 30 miles—an extent of country more than double the size of our large Pareychaley District. The population of this tract must amount to several hundreds of thousands, including several large towns and villages, yet we have but one Agent at work within these limits, who has charge of 3 small congregations, comprising in all 99 souls. Surely some allow-

ance will be made for importunity and reiteration in view of these solemn facts and of the wide opening set before us by our Lord for the introduction of the Gospel.

The following remarks by the Catechist at Attingal corroborate my views. He says:—

"I am laboring alone in a vast district of 25 miles in length from Trevandrum to Wurkilluy, amongst innumerable heathen of different castes. The people are moderately civilized and there are many temples within these limits, some of which, however, are in decay. I have 3 small congregations under my charge, one of which is 6 miles distant from the others.

Great festivals, attended by crowds of people, are held at Charkary Pagoda. I attend these to preach the Gospel and distribute tracts. I go to preach also at Iluver funerals, which are costly and lengthened ceremonials.

There are some large towns in this part of the district as Anjengo, full of Roman Catholics and Sharaenkeel, Attingal &c. During the year I have preached the Gospel in 19 villages and been everywhere well received High castes often hear as well as the poorer classes. Many are ashamed to be called "idolaters" and assert that they worship the Creator alone. It is very sad that more Agents are not sent to preach in these parts where much good might be effected."

NATIVE AGENTS.

It will be obvious from the preceding remarks that our Native Teachers are now seriously overworked and many of them underpaid. Notwithstanding a general desire to work faithfully, evidences are not wanting of deep dissatisfaction with the present scale of salaries, especially as these Agents are strictly required to reside with their families at their respective spheres of labor and so debarred from adding to their income by agriculture, as is done in the Tamil Districts. I verily believe that the representations made to me as to the sufferings of several in consequence, are perfectly truthful. It may be said "Let the now numerous Native Christians pay them"—but this is simply absurd, for in several of our new congregations not

a soul has yet been baptized nor appeared fit or anxious for baptism and most of our recent additions are Pariahs and Pulayers—mere slaves—yet willing and glad to hear of our Blessed Saviour and to remain under Christian instruction and a measure of discipline. The following extracts from reports of these Agents will give some idea of the nature of their work and the state of the people amongst whom they labor:—

Rev. A. Devalam writes:—

"The congregations in the Hill District, though their number is increased, do not seem to have made much progress in spiritual things during the year. They are so ignorant and depraved by former customs, that constant teaching alone will improve them. But with 2 or 3 congregations in the charge of each Catechist and those 2 or 3 miles apart sufficient attention cannot be paid. The work of walking up and down the hills and valleys in those parts is very exhausting and the small pay of the Catechists does not provide sufficiently nourishing food Hungry, thirsty and tired, the Agents are unable to conduct Divine service in several congregations with sufficient solemnity nor take much care to save and instruct individual souls or visit the sick and dying. This is a sad truth."

Wellington Ratchitam, Catechist:—

"The Védar Christians of Kallikádu are making rapid improvement and many are disposed to offer prayer in public as well as in private. They often come and ask me the meaning of texts which they do not understand.

A child in this congregation dying suddenly, the parents were in great sorrow, when I went to pray with and console them. In the midst of my remarks, the mother boldly cried out 'The Lord gave and the Lord hath taken away; Glory to His Name' which words from a poor Vèdar woman, not long ago brought under Christian teaching, were astonishing to me and evidenced the Holy Spirit's work in her soul.

A few of these people are very earnest in prayer: others improve but little even in cleanliness and other things.

In Veeranakávu a few of the Pariah Christians seem to have more interest than before in attending on Sundays with their wives, but others are not easily brought under the influence of piety and are Christians but in name. All are now encouraged by the promise that a chapel is to be built here. The Shanars that left in a body on account of our receiving these Pariahs are

anxious to have a separate Chapel for themselves, which they are willing even to build, but to this we cannot agree.

In Anácodu a number of the Pulayars seem greatly concerned for salvation and several have applied for baptism. Some Sudras here search the Scriptures and are in fact secret Christians, but afraid to profess this on account of caste. Some of the Hill-men are less superstitious than formerly and begin to confess that Christianity is good. The Iluvers of Pandáravilei promise to embrace Christianity if a Catechist be sent to them and a Chapel built."

P. H. Allatt, Catechist:—

"I have three Congregations under my charge and visit several heathen villages besides. The Shanars of this neighbourhood are much afraid to become Christians, because at once their caste fellows would say 'Henceforth none of us will join you on marriage, funeral and other occasions nor can you sit with us, eat with us, or be received into our company.' The Sudras also, who own the lands which they occupy, threaten to expel them if they become Christians. By these two causes many are hindered.

A few Pariahs at Timirichal have become Christians, but there are still many who are hindered by the following obstacle. Some 300 (?) years ago the Sudras of that place beat a Pariah to death. Shortly after, many of these died and it was supposed that the demon worshipped by the murdered Pariah was the cause of this. The diviners recommended the Sudras to make a collection of money and other offerings, which they handed over to the Pariah devil dancers to appease their demon Máden. The grove of this demon lay near the houses of certain Brahmins who next began to suffer and who then endowed the grove with certain lands and rice fields for the service of the demon. These people still possess the lands and make annual offerings in March and are afraid that if they become Christians, the whole will be taken from them."

Robert Bousfield Catechist:—

"The congregation under my charge now numbers 425 souls, of whom 65 joined us during the year.

About the time of the Census many heathens came to Christianity for a time, so the chapel became too small and the people gladly assisted me to build two additional wings to it. But after the Census was taken and the fears of the people allayed, many went back to heathenism. Of those that remain, several are remarkable men, formerly very zealous in devil worship.

Some were songsters and musicians, using the bow hung with bells. They also possessed sacred clubs, vestments and sword used in devil worship. These people, being influential, had been a great obstacle to the spread of the Gospel for the past 15 years. They were often advised and exhorted and many a time promised to come, but did not do so. But now they have let their sacred grove for cultivation to a Christian and removed all the instruments from their devil temple which they have turned into a hall for visitors to sit and converse in.

Several other families recently converted are the decendants of an influential heathen lately deceased. He had several devil dancers under him and several temples in which ceremonies were performed and offerings made. In his old age he had lost the sight of both eyes, but was able to hear me well and confessed the excellence of Christianity but would not himself embrace it. His relatives promised to learn after the death of their chief which occurred some months ago when some of them did join us but others remain as before."

Nathaniel Chámeegaram, Catechist:—

"There are 42 Christians in Kayanikara congregation, formerly Pariahs The Sudras of the neighbourhood endeavour much to put an end to this congregation. They present false petitions to the Sircar against them and have succeeded in getting some imprisoned wrongfully. On one occasion I spoke for them and the case was dismissed.

One man got a piece of jungle land as mortgage from a Sudra, cleared and planted the land so that it become worth about 100 Rupees. Then the Sudran called the man and told him to bring his document and 60 fanams for which, he assured him, he should get the land registered in the man's name. The Sudran afterwards produced a new document assuring the Christian (who could not read) that it was the proper deed, and he received it with pleasure. But soon afterwards, the land he had cleared was registered in another person's name and taken from the poor man who could obtain no redress. The Sudras in these parts being connected with the Police Clerks can get anything they like done against our poor people, who are easily cheated and oppressed."

The Colporteur employed by the Bible Society, who has sold, during the year, Scriptures to the value of Rs. 71: 13: 6 besides Rs. 30: 2: 3 sold by myself, mentions, among other incidents in his reports, the following:—

"A Mohammedan, standing by some heathens whom I was addressing, said, as if he also had been a heathen, 'It is true the royal flagstaff at the Palace has been struck and destroyed by lightning but this could never happen with the golden flagstaff of the god Patmanábhen.'

Some of the Syrian Christians under the Patriarch were asked to purchase Scriptures 'Unless the Patriarch gives orders we cannot buy' they said. I told them that Mar Athanasius Metran and the Syrian Christians under him, gladly purchase Scripture portions. 'Therefore it is,' said they, 'that the Patriarch has come to dismiss him from his office and let him be an English Bishop, if he pleases, hereafter.'

Two Brahmins in the Government Brass factory sent a peon to bring some of my books to look at. When they saw what they were, they spoke angrily, 'These are Christian books. Is there no one here to strike this man down?' I said, 'Sirs it is not a trifling matter to knock a man down for no cause.' The man threw the books back to me, whirling them round his head in token of contempt.

A Sudra asked what books I was selling. Then he said 'what wonders are occurring in these days. One is wandering about to number the houses, another to number the people and a third wants us to learn the Christian Scriptures.'

A student of the High School said, 'These are certainly handsome Bibles, but it is the white people who print these who, above all, violate the commands. Lately one killed a native who asked him to pay a debt for rent, then other Europeans collected money to send to Madras to prove him innocent."

To supplement the labors of the Mission Catechists, we have endeavoured by every means to encourage pious and intelligent native Christians to help us as Village or local Preachers, and have a little staff of 12 such men. These aid the Catechists by conducting afternoon services when the latter are absent in other congregations and by visiting smaller hamlets to which we cannot otherwise pay attention. They have thus done their best and been of some service, for which they deserve great credit, but being mostly resident in the more fully evangelised district

around Neyáttankara and poor men, hard worked throughout the week, they are quite unable to travel to the more distant and necessitous villages in the North and West.

CONGREGATIONS.

There are now in this District 39 congregations with 4784 professing Christians of all ages. Public worship is conducted in each congregation by the Catechists, while I and the Native Assistant Missionary, visit and examine them as often as practicable and administer the ordinances of Baptism and the Lord's Supper. During the year, 2 new congregations have been formed, small indeed, but in parts of the country where we had hitherto no fruit whatever, and with hope of increase if we can maintain teachers there to nourish them. These are Gokamangalam (14 souls) distant 10 miles N. by E. from Trevandrum and Vithery (25), 21 miles distant in the same direction.

The net increase over last year is 645 most of whom have been brought over from heathenism into connexion with the settled congregations. The increase would have been greater but for 283 (of all ages) who left us, very much through our lack of sufficient means to supply individual instruction and so retain them under our influence. Nor can we speak of all whom I have called 'professing Christians' or 'Adherents' as real Christians. We do not baptize any till they have acquired some knowledge of Christian doctrine and duty and made a credible profession of personal faith in our Divine Redeemer. Many of these congregations being of recent formation—only from 4 to 7 years old—in some of them there is not a single individual baptized; in others but a few. Out of the whole 4784, only 1240 of all ages have been baptized and only 391

are communicants. As compared with their former state of slavery and devil worship, a striking improvement has been effected in them, but much, very much, still remains to be done for the awakening, instruction and spiritual conversion of these multitudes of souls, and with teachers obliged to hurry from congregation to congregation on the Lord's day, without time for detailed catechising and exhortation, speedy improvement can hardly be expected. Out of the whole number, only 34 Adults were found suitable for baptism during the past year.

The largest congregation in this District is that at Cháni comprising 128 men, 100 women and 197 children—in all 425. Next to this, as to numbers, stand Paruttipalli 396, Neyáttankara 375 and Nellikákuri 350. The largest number of church members is found in Neyáttankara (77), next to this Cháni (51) and Trevandrum (49) while there are no less than 16 congregations without a single communicant in them and 2 with but one each.

In August last we were favored with a visit from our Medical Missionary Dr. Thomson who, notwithstanding the pressing nature of his own more immediate duties, kindly undertook a tour of 10 days with me through the District and gave medical advice and treatment to our poor people. Special services for the revival of religion were held at the same time, morning and evening, in each of the principal congregations and all this was the means of much good. I received valuable information respecting the social circumstances and the sufferings of the poorest classes and the remedial measures to be adopted, which I have embodied in a few pages of "Medical Hints for the Poor" and have felt much more confidence since in endeavouring to aid them by the dispensing of simple medicines. I have also encouraged the Catechists to do the same under the guidance of Dr. Waring's "Bazaar Medicines," a work admirably suited for the purpose.

To help the congregations in their efforts towards self support, I am publishing brief reports of two of them in

Malayálim, which will also serve as records of work done and progress achieved.

CHAPEL BUILDING.

Through the generous benefactions of our Bristol friends, a wonderful work has been carried on for the last two years, in the erection of places of worship for our growing congregations. Some account of the origin of this movement was given in last Report with particulars of the erection and completion of a chapel at Neyáttankara and of the commencement of another at Paruttipalli and a third at Vithery. I have the gratification to report that Wycliffe Chapel at Paruttipalli, was opened and dedicated to the service of Almighty God on 10th October, and that at Vithery (named at the request of our kind friends "Bethel") on 29th August last.

The opening of the chapel at Paruttipalli was to me a most interesting and cheering occasion. The foundation of this large chapel was laid early in 1874, and the people had been struggling on ever since to help us finish the building, which we had hoped to do somehow for £ 80, but which has actually cost about £ 145 in cash besides the peoples' labor; for we took care to make the work solid and durable as it proceeded and the people found themselves unable to carry out all they had at first promised.

At length, however, the work being happily completed, we met for the dedication and Mrs. Mateer and myself were favored with the presence and support of our friends Mr. Harvey and Rev. F. Wilkinson who came out all the way to attend the opening services. I preached from Luke 15 : 2 and Mr. Wilkinson and several of our Native preachers and Mr. Harvey also addressed the people. No less than 1300 (young and old) were present, gathered in from the surrounding congregations, 1000 of whom were inside the chapel. Such a sight I had not previously been privileged to witness in this District. It was highly encouraging also to the people themselves, who had been much depressed from the appearance of cholera in their midst, which however, I am thankful to say, speedily disappeared.

Other two chapels are still most liberally promised by our kind friends in Bristol, Mrs. C. Sergeant, Rev. B. Jenkyn and others. Of these, one, called at their desire "Peniel" has been already commenced, the foundation being laid on 30th November at Nellikákuri, about 13 miles S. E. from Trevandrum, where we have only an old tumble-down building erected some 30 years ago and measuring 30 feet by 15, for 350 souls.

The last of these chapels will be at Veeranakávu, to unite into one two congregations of different castes, viz. Veeranakavu (112) and Kallikádu (215), for whose worship at present there are two wretched open sheds built by themselves, without walls, and quite unsufficient in size.

In connexion with these places of worship I have secured, or am applying for good sized plots of waste land which will ultimately, when planted, become of considerable value to the Mission and probably go to help the salary of the Catechist or the repairs of the buildings.

The influence of these generous gifts from England has proved most inspiriting and beneficial to our Christians. Every care has been exercised to avoid pauperising them by free and easy expenditure of money for church building; on the contrary, we have sought to draw forth self-help and increased activity. The 5 new chapels are scattered over the whole eastern half of the District, wherever they would be most useful, and the people have worked hard at them and given in addition contributions of money as they could afford. Another chapel has been built at Vengánur by the people wholly at their own expense, out of the materials of the old chapel at Neyáttankara. This was opened and dedicated on 28th March last. The whole amount of native contributions in labor and money as the

direct result of this movement is—in 1874, Rs. 207 : 2 : 4 in 1875 Rs. 348 : 11 : 8 total to date Rs. 555 : 13 : 12, to which will be added a good deal more still to come in for the last 2 chapels, and the final plastering and finishing of the buildings, which I have left to the people to do by degrees as they can manage it. This sum includes the following items which I desire specially to acknowledge with best thanks:—

	Rs.	*ch.*	*c.*
Sara Rasálam for lamp for Rehoboth Chapel	7	4	0
Trevandrum Agents, arbitration fee received by them, given to purchase site for Chapel at Nellikakuri	50	0	0
CONTRIBUTIONS FOR VITHERY CHAPEL.			
Bourdillon, F. W., Esq., Mynall Estate	10	0	0
Ferguson, H. S., Esq.	10	0	0
Fraser, J. Esq., Merchiston	5	0	0
Glenelg Estate	5	0	0
Kowdiar Estate	10	0	0
Marshall, T. R., Esq.	5	0	0
NATIVE SUBSCRIPTIONS.			
Benjamin, Anenthen Estate		7	0
Collection at opening service	2	17	12
Cornelius C., Anenthen		14	0
David J. G., Agent and Manager	5	2	8
Enoch P. Y., Kowdiar	2	0	0
Gnanapiragasam, Anenthen		10	0
Gnanapiragasam D.		14	0
Jacob J. T., Conductor, Pandianparei	1	0	0
Lazarus A. S., Anenthen	2	1	0
Manuel T.. Kowdiar		7	0
Mathavadian, Anenthen		8	0
Mutoosamy Cangany and Coolies, Anenthen	6	0	0
Narinen „ „ „	9	0	0
Pandianparei Estate Coolies		14	0
Paukkiam Pilley N. E., Writer	1	0	8
Vanthy Rayen, Anenthen		8	0
Watts and Stephen Writer, Glenelg	1	0	0
	77	19	12

TREVANDRUM.

The Home congregation continues to increase, numbering now 293 of all ages. This, however, is not properly an indigenous congregation composed of natives of Trevandrum, but comprises a great variety of Christians from all parts of the country, resident in this place for employment or study and attracted to us by the regular and faithful preaching of the Gospel. This number includes also 33 nominal Christians (chiefly Syrians, with a few adherents of our own and the Church Mission) in the jails, who are instructed every week, and of whom I hope 4 or 5 have been truly converted.

Hardly a single convert has been made in Trevandrum itself and no wonder! We formerly had Evangelists or Catechists employed in the city, but for some years past the increase of congregations in the country villages has absorbed the whole of the strength and means at our disposal, except the services of one Catechist for the charge of the Trevandrum congregation. Public worship is conducted by myself or the Native Minister when we are at home, and by the Catechist and Boarding School teachers as may be convenient. A Bible class for intelligent youths is held by Mr. M. Werkey at from 3 to 4 o'c. p. m. every Sunday.

We were favored with a visit in February from Rev. A. Arumeinayagam of Attoor who preached here for about 3 weeks with much acceptance. I regret that it is impossible to find room for some extracts from his interesting report. Two other Native Pastors appointed by the Committee to similar important duty, neglected to fulfil their engagements.

Open air preaching is conducted generally once a fortnight when the agents come in for report and immediately preceding the in-door service, which is occasionally attended by a few of our heathen auditors. The following remarks on this subject are extracted from the Report of Moses Walsalam, Boarding School teacher: —

"The town of Trevandrum may be regarded as a Fort of Satan, full of idolatry, drunkenness, adultery, bribery and other dreadful sins.

Many of the people are not very zealous in their idolatry, practising it rather because of gain or ancient custom. It is most important, therefore, to preach the Gospel here and by the repeated open air preachings and distribution of Tracts, the light is entering into the minds of many, and many are interested in hearing of Christianity.

The open air preaching in the Cantonment meets with some success. Six years ago, I saw men mock at the preachers and throw dirt on them. Many strove to catch up mistakes in their words. Tracts were sometimes torn up before our eyes and blasphemous questions proposed.

Now many listen quietly and receive tracts with eagerness. Some attend pretty regularly at these services and praise the style and ability of the preachers and some follow to the Church to hear the indoor service on the same evening.

It is a pity that not a single Catechist is set apart to preach to the heathen while there are so many priests and preachers amongst themselves who daily labor to maintain idolatry. Good results would follow the efforts of a few faithful and accomplished men."

THE CHURCH.

I find it always difficult to speak with confidence of the 391 Church Members whom the Lord has placed under my care. When I see the gross sins into which some fall, the utter worldliness and sly observance of caste antipathies which are evident in others, and the secret evils which sometimes come out through mutual recrimination, I tremble to think that there may be, after all, few that are saved. Yet the same things occurred in Apostolic times and

still in England and elsewhere; these people are certainly far different from what many of them once were; much sympathy should be felt for their surroundings—the atmosphere of heathen pollution which they breathe and the maxims and examples with which they become familiar from youth—and temptations to worldliness here assume the form of a yielding to heathenish influences and customs which at once expose the backslider to the public observation of his brethren.

Great care, however, is exercised in admitting candidates to baptism and church communion, strict discipline is maintained and God's will as revealed in His holy Word, is incessantly presented to our hearers: we can, then, only ask Him to bless our efforts, weak and unworthy though we feel them to be, and to save the souls of men for His own glory and the honor of His Son our Saviour Jesus Christ

COOLY MISSION IN THE HILLS.

We have long felt anxious to do something for the instruction of the thousands of laborers, men, women and children, many of whom are professing Christians, employed in the Coffee Estates opened within the last dozen years on in the Hills which form the western boundary of this State. The opening of these estates has not only largely benefited the country by introducing and circulating capital, providing regular employment for many thousands of workers and driving off beasts of prey to an ever increasing distance from the seat of population, but has indirectly effected much good by ignoring caste distinctions, raising up the poorest who may be found willing and able to work and opening up a new sphere of enterprise as overseers and clerks to the more intelligent Native Christians. But while

some of these have conducted themselves so as to be an honor to their Christian profession, we have been, at times, deeply grieved to hear of the misconduct and untrustworthiness of others, who, however, it should be observed, are not, in general, recognised communicants, but mere nominal adherents of the Mission. But what, after all, can be expected of any class of men who wander for employment into distant localities difficult of access, as the coffee plantations often are, and are thus left without the means of grace and religious instruction, exposed to great temptations and facilities for intemperance, licentiousness and fraud, and in some instances no care whatever exercised by the employers for their religious welfare, either by active Christian effort or by example?

To meet the outlay required for this important work the District Committee have made a special appeal in the hope that Planters especially will aid in it and we have to thank the following friends for their kind contributions to this object in the Trevandrum District.

Bourdillon, F. W., Esq.	Rs.	20	0 0
Caulfield, Major, St. G.		50	0 0
Marshall, T. K., Esq.		10	0 0
Ormsby, Mrs W. E.		20	0 0
Sperschneider, Dr. J.		3	0 0
		103	0 0

By aid of these contributions a Mission Catechist has been stationed and supported at Vithery, a new village springing up from the Coffee enterprise at the foot of the Hills, where great numbers of coolies, Christian as well as Heathen, come down on Sundays for rice and other provisions, this, they urge in excuse, being the only day on which they are at liberty. The Catechist occasionally visits the nearest Estates, and in September, 8 Catechists were sent to travel round and visit the whole of the

plantations in this District in order to preach and distribute tracts and books. A few extracts from their reports may be appended.

Lazar Udeernam Evangelist:—

"There are four shops at Vithery, two of which belong to Protestant Christians, one to a Mohammedan and one to a Roman Catholic. I am sorry to say they all sell chiefly on the Sabbath. When I exhort them from the Scriptures, they confess that this is sinful, but the profits are large Coolies of various castes and creeds, numbering from 500 to 1000, attend these shops on Sunday, to whom we preach the Gospel and distribute tracts.

Through our labors in the neighbourhood also, about 25 persons have embraced Christianity. They are Pulayars. Amongst them is one named Kunjeen. He was ejected by his master from the land which he rented and still suffers from his heathen relatives. The Roman Catholic trader treats these Pulayar converts very contemptuously and even several young men who owe much to the Mission for their education, now and then abuse these poor people and ourselves too, and refuse to enter the Chapel along with them.

Great numbers of the Mountaineers (Kánikar) reside in these parts and some of them appear to desire to know about Christianity so that if more labor were bestowed upon them, I think it would not be useless."

Joseph Sárangam Catechist, Thomas Charles and others write:—

"14th September.—Reached an Estate this morning where were two Roman Catholic gentlemen to whom we gave some tracts and sold also a few books to the coolies, of whom about 25 were heathen and 25 Roman Catholics and Protestants. Afterwards visited some huts of the Hillmen. They replied to our advices that if they embraced Christianity the jungle demons would be offended and send wild elephants to kill them. On asking them 'why then do not the Europ ans suffer who cut down the forests?' they replied, 'as the white men worship a mighty God, the demons take their flight from their presence." We urged them to believe in Jesus Christ.

In another Estate, the conductor, a Roman Catholic, received us very kindly and readily permitted his coolies to listen to our preaching. Here we gave several Tracts and sold a few books.

16th.—In a large Estate 400 coolies are at work, of whom 250 are men, 50 women and 100 children. They are from different parts of Travancore and Tinnevelly and are most of them uneducated and uncivilized. Very few could read or had even heard the name of Christ. The Conductor, a Roman Catholic, was much displeased at our preaching. 'You have gone round the world said he 'to preach Protestantism and have come up to these forests also' We spoke kindly and gave some Tracts. Some of the coolies worship a demon at Agustier Mountain where they offer sacrifices, and a woman described to us the good effects of so worshipping. Next morning we found a few Christians from Neyoor and exhorted them to keep the Sabbath day and to be diligent in prayer. We observed that there is no distinction of caste amongst the heathens while up here, they cook, drink and eat quite promiscuously without any concern about pollution.

17th.—In an Estate we spoke to some Romanists, advising them against the worship of images and saints. They argued zealously for some time till the wife of one who had over-heard the conversation from a corner stepped out and said, 'Sirs you are gurus of us all—it is better to worship our Lord Christ alone."

In the next Estate we found amongst 200 coolies, about 15 Christians from Neyoor and Nagercoil. The Conductor is a Christian, educated in the Seminary.

On another Estate 300 coolies, of whom 30 are women and 100 children. Evening Schools would be useful for these. The conductor belongs to Neyoor and was educated in our Seminary. We exhorted the Christians to keep the Lord's day, to read the Scriptures and pray, and to show a good example to the heathen. One man from Tinnevelly educated in a Mission School there, gave us much help and bought some books. He said he had no doubt of the truth of Christianity but could not himself embrace it, fearing loss of property and friends.

In another Estate employing 150 coolies, both conductors had been educated in the Seminary. The Christians belonging to the Nagercoil and Neyoor Districts generally replied to our request for contributions to this work that they do already contribute in their respective Districts.

19th.—An Estate with 300 coolies, the conductor a Christian. Being Sunday, nearly all the heathen coolies had gone down for provisions for the week. We visited the women and children in the Lines and they listened to us gladly. Some of the boys here study at night.

A gentleman gave Rs. 20 and very kindly enquired concerning our labors in the Mission and in this town and freely permitted us to preach to his work-people. Several native Christians here kindly entertained us. Two of

the women were from Tinnevelly and communicants, and we were told they live consistently as Christians. We taught the children to sing some lyrics.

20th.—In another Estate 300 coolies, of whom 50 are women and 100 children. A few are Christians. The Roman Catholic Conductors also received us very kindly and even joined in the services. Several heathens openly professed their belief in Christianity and said that they will embrace it when they return to their native villages.

21st.—A Christian Conductor, who manages 150 coolies assisted us much and helped us to preach the Gospel. In several other Estates, we found from two to three hundred coolies employed in each."

J. E. Milson and others report:—

"We took a supply of books and tracts for sale and distribution and preached and read in the Hills for about a fortnight. Several Roman Catholics heard with pleasure. The Hillmen were quite afraid to listen to our teaching. In the evenings we assembled the coolies with the kind permission of their employers and read and preached and sang and prayed with them. We saw during our tour many souls wandering like sheep without a shepherd. May the Lord send more teachers to labor for their salvation.

THE HEATHEN.

A circumstance which caused considerable commotion amongst the people, chiefly of the lower castes, was the taking of the Census of Travancore by the Native Government on 18th May last. For some months previously the rural population were in a state of complete ferment, dreading that advantage would be taken of the occasion to impose some new tax or to exercise some bitter oppression, as was often done on various occasions in the old times of cruelty and injustice. This opportunity was seized by some Mohammedans and others to despoil the poor slave castes of their fowls and other domestic animals by telling them that the Sircar was about to seize everything of the kind and to exact a similar amount annually so that they had better sell them off at once at any price than lose them alto-

gether. The Sudras also, ever mindful of the loss of their former rights of proprietorship in these poor people and jealous of their readiness to come under Christian influences, sought to frighten them by the report that the Christians were to be carried off in ships to foreign parts, in which the Missionaries and the Catechists themselves would assist. This foolish alarm spread to such an extent that I had to make a special tour amongst the congregations shortly before the date fixed for taking the census, in order to encourage and advise them. The Native Government did all that was possible at the moment by issuing re assuring proclamations to satisfy the minds of the people but this was so far rendered nugatory by the wiles of the former slave owners, who still hold most government appointments, and by the amazing ignorance of the Pariahs and Pulayars who can neither read proclamations themselves nor ordinarily approach the places of public resort where Government notices are proclaimed.

We took up one case of threatening addressed to a Christian, to the effect that they should soon be shipped off, and a suitable fine and imprisonment were duly imposed upon the offender. I prepared a Handbill in Malayalim which was also translated into Tamil and widely distributed. The Catechists also went round with the enumerators to assist them. Still the false reports proved effectual in hindering large accessions to our numbers in this District, while I understand that an opposite effect was produced in the Tamil Districts to the South. After the final day of enumeration, the excitement speedily quieted down and the people have, they say, learned a lesson not to regard any more false reports respecting sinister designs on the part of the Government or the Christian Missionaries.

The following extracts from the report of Thomas Charles will illustrate the evils thus arising from caste divisions, popular ignorance and the absence of the simplest elements of education on the part of the lower classes, none of whom are admitted into the village schools conducted by the Sircar.

Thomas Charles, Catechist, writes: —

"When enumerators for the Census were appointed, great terror fell upon all the people. First, when numbers were stamped upon all the houses, people thought that soon they themselves will be branded and seized by the Sircar. Absurd reports were raised. Some said the Maharajah had promised to supply inhabitants for a country which had been desolated by famine. Others said that a certain number were to be shipped off on 18th May. Till that date the people were whispering 'to-day or tomorrow we shall be caught.' For example, an old woman having shut up her grandson in her house for safety, went to call her son, weeping all the way and beating her breast. One who met her comforted her and went back with her to the house, where the child was found half dead with fright. Many of the people left their gardens uncultivated during the panic, ate up the seed corn, sold their cattle and sheep. One man had ten fowls and taking them to a river, he cut off their heads, and threw them away. So dreadful is the ignorance of the people through want of education. It was even reported that the Missionaries had prepared a building on the sea coast where a great meeting was to be held, immediately after which the people would be caught and shipped off. Many of the uneducated Sudras also in distant localities were much afraid."

Another important event of the year is the recurrence in November and December of the Murajapam a splendid and costly festival held for 56 days once in six years. This was established in A. D. 1749 by the distinguished Rajah who then ruled Travancore and who dedicated the kingdom to the god Patmanábhen in token of gratitude for his successes and conquests. The High Priest of the Nambúries with multitudes of his subordinates, come up to the capital to conduct the ceremonies and thousands of

Brahmans come in from the country and receive ample gifts of money, food &c. The last Murajapam cost nearly Rupees 200,000.

We have been able to do little on this occasion beyond distributing a number of appropriate tracts and bringing in a Catechist (T. M. Taylor) from a large congregation to preach for a fortnight, during which period his cure had to be entrusted to the charge of a village schoolmaster.

VILLAGE SCHOOLS.

We have reason to hope for a marked and permanent improvement in our Village School work since H. H. the Maharajah generously decided to grant Rs. 15,000 per annum in aid of primary vernacular education to Mission and other schools not under the direct management of the State, and that on terms of the fairest and most liberal character, the Government inspectors examining the children in our usual school books and lessons. The grant was to commence on 16th August but in consequence, probably, of the visit of the Prince of Wales to India and the extra journeys and correspondence thus devolving on the members of the Government, the allotment of this sum to the particular schools has not yet been made so that the increased expenditure which I have undertaken is a rather serious responsibility. However, I hope soon to hear definitely the amount of the local grant, to supplement which, in the backward state of education in this District, the Directors of the Society have promised a small additional grant for Village schools during the next 3 years.

On hearing of the grant, I at once reorganized the Village Schools and set them on a more satisfactory footing than had hitherto been possible. The number of scholars

has already been doubled but it is impossible to say whether this number can be maintained or whether it may not even be exceeded until the amount of the Sircar grant to this District is made known.

I have now in the press a brief History of Travancore in Malayalim which I trust will be useful to Mission Schools for whom it is principally intended.

FEMALE EDUCATION & AGENCY.

In this district attempts have at various times been made to carry on the work of female education, but little has been effected through lack of permanent funds for the purpose. The Girls Boarding School formerly had from 22 to 24 girls under instruction, now but 7. In former years, aid was rendered by the Society for promoting Female Education in the East, but no grants from that Society have been received since 1864. In 1865—6 we had 3 Female Assistants (in fact, Bible women) at work but this agency had to be dropped on account of the absorption of all our means in the effort to provide catechists for the increasing congregations. Could we employ half a dozen Female Assistants to aid the Catechists by visiting instructing and collecting the women in the larger congregations, it would be a great help. There is room, also, for a number of Girls Schools, which are not specially contemplated in the scheme of Government Grants-in-aid. One such school, has now been started at Karichel, where we had formerly for some years a Girls School which was the means of the conversion to Christianity of the present schoolmistress and the whole of her family.

Eliza, the Bible woman supported by Mrs. Ranyard of London, continues her useful labors in Trevandrum. An-

other Bible woman has been employed for the last 3 months at Káttákadei, but we do not yet know whether we shall have means to continue her services. A few extracts from Eliza's reports will show the varied character of her work.

"Going towards Ulloor, I was accompanied by 6 Sudra and Iluver women carrying bundles of straw to market. I asked might I speak to them. 'Willingly' said they. 'Have you not all sinned against God?' 'Not at all', they replied. I then repeated the decalogue and they acknowledged they had committed such sins. I told them of the way of salvation through Jesus Christ and they listened well. On parting with me they said they had never heard such good tidings before.

Met 15 in a few Pulayars' huts and read to them Matthew 15th chapter. They listened gladly.

Visited some Iluver and Shanar houses and read some of the parables. I asked them, why do they not believe in the true God. They answered 'this can only be done if all our relatives agree to become Christians at the same time.

Meeting about 16 persons of the Oilmonger and Chetty castes, I read Acts 17th. They enquired what was my religion. 'Protestant Christian' I replied. 'The Roman Catholics do not go from house to house like you to teach, why should you do it?' 'Because it is the express command of our Lord Jesus Christ.' Then they said to one another 'See how much the Pulayars are improved now.' I asked 'why do not you also accept the Gospel?' 'We also believe there is but One God,' said they. I urged them to believe in Jesus Christ.

Went to a Sudra house where two old and four young women were conversing. I read Galatians 4th. Meantime a young woman from a neighbouring house came and earnestly invited me to her house where I found two men and two women, to whom I read John 10th. While reading, two other Sudras came in and requested me to read to them also. I again read the Chapter and spoke of Jesus as the good Shepherd. They then said 'We shall feel obliged if you will kindly explain a few difficulties. We know something of the Bible.' They enquired about the holy Trinity and why God does not give to all men wealth alike and afterwards expressed many thanks for my explanation of these points.

Met 17 persons in a few Pariah houses. They objected that if they should become Christians they ought to get support without going to work, otherwise, 'what advantage,' said they, 'will it be to us?' I replied that idleness is not agreeable to Christianity. 'He that will not work ought not eat.' The salvation of the soul is the thing we should seek. I read Mathew 6th.

Went to a Sudra house where rice was being sold and saw three women there who asked me to read them. I read 1 Cor. 8th chapter and while reading, 13 women came in to purchase rice. The people of the house asked them to wait a little to listen to the Vedam and then the rice would be given. After reading they confessed, 'there is indeed but One God.' I spoke to them of sin and of the Saviour and they requested me to go back to them on my next turn.

A woman remarked 'You have now read that Jesus Christ was tempted by Satan. Why then do you forbid us to worship the devil?'

Meeting 17 Sudras I read John 3rd to them when an old woman of about 70 addressed me, 'O daughter I have nothing to give you!' I said, 'All I want is that you should listen to God's Word.' When I asked her had she ever sinned, she said that she did not know. I said, 'O matron, you are now aged, how sad that you do not comprehend what sin is!' On hearing the decalogue she confessed that she had committed such sins. I told her of Jesus Christ and she listened with much emotion. May the Lord enlighten and save her.

Some Sudras remarked that the Chapels of Roman Catholics are better than ours in which there is no show or ornament. I spoke to them of spiritual religion. Yet after all a few exclaimed, 'Your Vedam and our Shastras are alike.'

Some women once remarked, 'We boil rice and offer it to our gods, but do they ever come down to eat it?'

Reading to some Sudras and Iluvers, a woman in the crowd addressed her own mother-in-law thus: 'O mother! why are you so reluctant to hear these things about God, though you are well stricken in years? House affairs may wait a little. Please listen.' Immediately the old woman turned to me saying, 'I am now 72 years old and what can I learn?' I urged on her the necessity of preparation for death by faith in Jesus Christ.

On being asked why they do not embrace Christianity, some said, 'Can we comprehend your religion by only once hearing it? We must hear it again and again.'"

BOARDING SCHOOLS.

These Schools, which we regard as the primary nursery of the Mission, having always received the benefit of our personal supervision, are in a fair state of efficiency and the funds have also slightly improved so as to enable us to receive one or two additional children. There are now 8 boys and 7 girls, who are carefully instructed in the Holy Scriptures, Singing and Hymns, Malayalim Poetry and Geography and in Tamil reading. Mrs. Mateer instructs the girls in needle work and domestic duties. All the children are kept at garden work for exercise for an hour, morning and evening.

We have always been much pleased with the results of these schools which give the children of our teachers and other Christians a somewhat continued careful training.

Our best thanks are due for the following contributions for the support of children in the Boarding School viz:—

Crimble Class, 4 boys supported	by	Mrs. Fenton, Bamford.
Robert,	,,	Mrs. Ballard.
Nallathamby	,,	Mrs. John Ross.
Alexander Tabasa and Rachel	,,	Tabernacle S. School, Bristol.
W. Forward	,,	Friends at Crockerton.
H. M. Watkins and A. Headland	,,	St. John's Wood S. School.
E. Milson	,,	S. School, Southport.
C. Wright	,,	Orange St. Chapel, S. School,
M. A. Geary	,,	Providence S. School, Uxbridge.
Ruth	,,	Juv. Miss. Society. Weigh House Chapel.

Leeds Ladies' Society, for Female Education £ 5.

We have also to thank our friends in Trevandrum for their kind aid, without which it would have been simply impossible in present circumstances to keep the Mission in full operation.

Ballard, G. A., Esq.,	6	months	...	...	50	0 0
Caulfield, Major	4	„	...	...	8	0 0
Chandy, Mr. M.	11	„	...	...	5	8 0
Gurupatham, Butler	11	„	...	...	9	15 0
Harvey, R. Esq., M. A.	12	„	...	...	12	0 0
Hay Major, W.	12	„	...	...	12	0 0
Jacob, A. H. Esq., B. A.	11	„	...	...	11	0 0
Kohlhoff, C. F. Esq., the late	9	„	...	...	9	0 0
Luke, Mr. C.	12	„	...	...	12	0 0
McGoun, Major	2	„	...	...	4	0 0
Ross John Esq., M A.	12	„	...	...	36	0 0
Sperschneider, J Esq., M. D.	12	„	...	...	12	0 0
Werkey, Mr. M.	12	„	...	...	6	0 0
					187	7 0

John Ross Esq. M A. has also presented for the use of the Mission a valuable and beautiful silver baptismal font, and Mr. Gurupathum a suitable collecting box for the Trevandrum Congregation.

PULAYAR'S CHARITY SCHOOL.

For the greater part of the year we had 49 children under education in this school, but latterly, the balance in hand from 1873 having been expended and a little besides, we found that that number is beyond the means placed at our disposal and have been obliged to reduce it to 35, for whom I hope we can permanently provide. This School is supported by the interest of the handsome endowment of Rs. 2500 by Dr. E. J. Waring and the monthly contributions of Europeans in Trevandrum and by a grant of rice and salt from the Sircar, one third of which is daily distributed to the destitute and aged and blind of that caste for whose special benefit the Charity was established during the great famine of 1861. The

recipients of charity are all collected together on Sunday mornings for religious instruction and worship and I trust some of them are sincerely pious.

As mentioned in last Report, we have found much difficulty in getting a washerman to wash for the Pulayar School. This came to a crisis when at length the man employed demanded a higher rate for washing for Pulayars than for others, "on account, he said, of the disgrace of the thing." So we determined to help ourselves in the matter and found a Pulayan who had once been taught this useful art and was willing to impart it to the youths whom we selected for the purpose. They speedily learned and were sent out to the Pulayar congregations. We were a little surprised to find that even some of the degraded Pulayars thought it a deeper degradation to work as washermen, and one or two, unable to bear the jeers and contempt of their fellows, went off to other employments. But 6 or 7 are now at work and the results are admirable. A crowded meeting, on a hot day, of these poor people for whom none would wash and who could not (and cared not) to do this work for themselves, was a sore trial to the preacher but this state of things has very greatly improved. The washermen themselves are now most cleanly in person, dress, and residence, and the people are enabled increasingly to avail themselves of the legal right to walk on the public roads conceded to them a few years ago, for, with a clean white cloth and a palm leaf umbrella, they are not always at once distinguishable by the eyes of high caste passengers as polluted Pulayars.

A brief statement of the accounts of this School is appended to this Report. We have also to thank Mrs. Ballard for the kind gift of a valuable smoothing iron to help our young washermen in their philanthropic labors.

In conclusion, we ask the Christian sympathy and prayers of those interested in our work, that our faith and devotion may be sustained and increased and that the Lord may be pleased to save many souls through our instrumentality.

S. MATEER.

11*th January* 1876.

PULAYARS' CHARITY SCHOOL.

Receipts (to 1st Decr.)

				Rs.	a	p.
Balance in hand, 1st January 1875	...	...	...	82	11	5
Ballard, G. A. Esq., Resident ...	...	...	...	25	0	0
Bloomfield, Major	for 4 months	...	...	8	0	0
Caulfield, Major	„ 4 „	...	...	4	0	0
Harvey, R. Esq., M. A.	„ 12 „	...	...	12	0	0
Hay, Major	„ 12 „	...	...	12	0	0
Jacob, A. H. Esq., B. A.	„ 11 „	...	...	11	0	0
Kohlhoff, C. F. Esq. (the late)	„ 9 „	...	...	9	0	0
McGoun, Major	„ 2 „	...	...	2	0	0
Sperschneider, Dr.	„ 12 „	...	...	12	0	0
17th May Interest of "Waring Fund"	per Mess. Binny and Co.			89	0	0
6th November Do.	Do.	Do.	Do.	49	0	0
				215	11	5

EXPENDITURE.

Teachers' salary				140	9	0
Additional food, clothes &c.				9	0	6
Books				12	2	8
Fee and expenses of teaching washing				8	0	0
Thatching and repairs				22	1	10
2 Boys at Nagercoil Seminary				33	15	8
				225	12	10
Balance due me				10	1	5

P. S.

My address for friends wishing to write direct is:—

Trevandrum,

Travancore,

South India.

S. M.

Statistical Summary of the Stations in the Travancore District, London Missionary Society, for 1875.

TABLE I. AGENCY.

MISSION DISTRICTS.	Date of Commencement as separate Districts.	Ordained Missionaries.	Ordained Native Ministers.	Catechists, &c.					School Teachers.						Total Native Agents.
				Evangelists.	Catechists.	Assistant ditto.	Female Assistants.	Total.	Teachers in Boarding Schools.		Inspecting School-Masters.	Village School-Masters.	Village School-Mistresses.	Total.	
									Male.	Female.					
NAGERCOIL	1828	1	3	4	41	1	1	47	3	2	0	37	3	45	92
DO. NAT. PASTORATE	1866	0	0	1	0	1	2	4	†5	0	0	6	4	15	19
TITTUVILEI	1866	0	1	1	‡9	1	1	12	0	0	2	8	0	10	22
NEYOOR	1828	1	2	4	33	10	0	47	2	2	2	42	4	52	99
DO. NAT. PASTORATE	1866	0	1	0	0	1	2	3	0	0	0	2	0	2	5
PAREYCHALEY	1845	1	2	6	40	4	3	55	1	0	1	42	3	47	102
TRIVANDRUM	1838	1	1	1	18	0	*2	21	2	0	0	14	1	17	38
QUILON	1821	1	0	2	5	1	0	8	1	0	0	5	0	6	14
Totals ...		5	10	19	146	19	11	197	14	4	5	156	15	194	391

‡ 5 *of these are chiefly Schoolmasters.* † *Teachers in Seminary.* * *Bible Women.*

TABLE II. EVANGELISTIC AND PASTORAL DEPARTMENT.

MISSION DISTRICTS.	Congregations.	Baptized during 1875.		Total Number of Baptized.				Entire Number of Adherents including Baptized.				Adults able to read.			Church Members.			Marriages.
		Adults.	Children.	Adults.		Children under 15.	Total.	Men.	Women.	Children under 15.	Total.	Men.	Women.	Total.	Admitted during 1875.	Excluded during 1875.	Present Members.	
				Men.	Women.													
NAGERCOIL	65	61	153	887	909	1232	3028	2230	2505	3146	7881	1127	562	1689	42	14	812	64
„ NAT. PASTORATE...	1	1	38	200	277	429	906	262	330	536	1128	182	201	383	0	3	253	19
TITTUVILEI ...	13	24	42	159	135	208	502	460	503	714	1677	135	46	181	11	2	180	8
NEYOOR	60	68	289	743	632	1389	2764	2736	2638	4001	9375	750	222	972	41	7	692	55
„ NAT. PASTORATE...	2	2	13	55	90	157	302	180	238	297	705	102	78	180	0	1	75	7
PAREYCHALEY ...	76	120	405	845	540	2043	3428	5034	4516	6479	16029	1018	273	1291	110	2	660	91
TREVANDRUM ...	39	34	88	343	257	641	1241	1384	1216	2184	4784	287	101	388	43	3	391	46
QUILON	8	22	17	91	124	128	343	231	211	261	703	81	76	157	11	1	71	5
Totals ...	264	332	1045	3323	2964	6227	12514	12517	12157	17618	42282	3682	1559	5241	258	33	3134	295

TABLE III. EDUCATIONAL DEPARTMENT.

MISSION DISTRICTS.	Boarding Schools.		Village Schools.		Mission Seminary.	Anglo-Vernacular Day Schools	Night Schools in Villages.	Total number of Schools.	Scholars—Boys.								Scholars—Girls.					
									In Boarding Schools.	In Mission Seminary.	In Anglo-Vernacular Day Schools.	In Village Schools.			In Night Schools.		Total Boys under Instruction.	In Boarding Schools.	In Village Schools.			Total Girls under Instruction.	Grand Total of Scholars.
	For Boys.	For Girls.	For Boys.	For Girls.								Protestant.	Romanist.	Heathen, &c.	Protestant.	Heathen, &c.			Protestant.	Romanist.	Heathen, &c.		
NAGERCOIL ...	0	1	40	4	1	0	0	46	0	§165	0	529	79	1096	0	0	1869	†84	320	2	154	560	2429
„ NAT. PASTORATE.	0	0	3	3	0	0	2	8	0	0	0	93	11	91	0	36	231	0	85	0	118	203	434
TITTUVILAI ...	0	0	10	0	0	0	4	14	0	0	0	124	19	191	30	29	393	0	55	3	12	70	463
NEYOOR	1	1	30	3	0	3	0	38	10	0	48	731	240	730	0	0	1759	‡33	276	20	128	¶457	2216
PAREYCHALEY ...	1	1	25	7	0	6	*	40	4	0	92	797	29	307	*	*	1229	20	149	1	4	174	1403
TRIVANDRUM ...	1	1	10	1	0	0	0	13	8	0	0	232	8	74	0	0	314	7	69	2	22	93	407
QUILON	1	1	5	0	0	0	1	8	2	0	0	16	8	113	5	14	158	9	11	4	19	43	201
Totals ...	4	5	123	18	1	9	7	167	24	165	140	2522	394	2602	35	79	5953	153	965	32	457	1600	7553

§ 60 *of these are Boarders.* † *Of these* 21 *are Day Scholars.* ‡ *Of these* 6 *are Day Scholars.*

* *There are several Night Schools but they are kept up generally for a few months only.*

¶ *Of these* 140 *are in Mrs. Thomson's* 3 *Schools.* ‖ *Of these* 12 *are Day Scholars.*

TABLE IV. CONTRIBUTIONS OF NATIVE CHRISTIANS.

MISSION DISTRICTS.	Church Fund for Support of Native Pastors, Catechists, &c.	General Mission Fund, for Schools, Repairs, Incidental Expenses, &c.	Chapel Building Fund.	Local Tract and Book Society.	Local Poor Fund and Dorcas Society.	Miscellaneous.	Total.
	Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs a. p.*
NAGERCOIL	2622 5 7	303 6 6	570 0 0	41 9 10	107 5 4	154 15 3	3799 10 6
Do. NAT. PASTORATE	1980 2 0	275 8 7	599 15 10	41 12 0	346 3 5	442 13 11	3086 7 9
TITTUVILEI	319 13 5	120 14 5	599 1 1	57 7 4	21 12 3	25 1 5	1144 1 11
NEYOOR	1289 8 6	726 4 2	0 0 0	23 9 10	200 7 10	80 2 1	2320 0 5
Do. NAT. PASTORATE	235 12 8	47 9 2	0 0 0	4 2 10	57 14 1	13 0 3	358 7 0
PAREYCHALEY	1600 8 0	510 4 8	485 0 1	35 0 0	38 4 6	71 11 6	2740 12 9
TREVANDRUM	537 6 2	169 7 2	436 5 11	115 3 6	35 12 6	94 11 3	1388 14 6
QUILON	0 0 0	34 13 7	185 9 1	12 10 1	21 9 3	0 0 0	254 10 0
Totals	8585 8 4	2188 4 3	2876 0 0	331 7 5	829 5 2	882 7 8	15693 0 10

TABLE V. STATISTICS OF THE S. TRAVANCORE MISSION HOSPITAL AND DISPENSARIES FOR THE YEAR 1875.

I. Agency.

European Medical Missionary ...	1
Native Assistant Do. ...	1
Itinerant Evangelist	1
Dressers and Medical Students ...	9
Vaccinator	1
Females attending Midwifery class	5
Bible Women	2
Total	20

II. Summary of cases & nature of work.

Surgical Cases	2484
Medical Do.	12468
Vaccination	488
Total ...	15440
Of the above	
Admitted as Indoor Patients ...	888
Visited as Outdoor Do. ...	1539

III. Patients arranged according to religious sects.

Protestant Christians	7184
Roman Catholic do.	1497
Mahommedans	313
Heathens	6446
	15440

TABLE VI. LONDON MISSION PRESS, NAGERCOIL.

For whom executed.	Works.		Periodicals.		Tracts.		Sundries.		Pages. Printed.	Books Bound &c.
	Nos.	Copies.	Nos.	Copies.	Nos.	Copies.	Nos.	Copies.		
S. T. T. & Book Society	1	1000	24	36600	13	149000	0	0	690800	36209
Trevandrum Tract & Book Society ...	0	0	0	0	2	3000	0	0	9000	0
Madras R. T. & Book „	1	2000	0	0	0	0	0	0	900000	440
Christian Vernacular Education Society...	0	0	24	37800	0	0	0	0	741600	38606
Press	2	1250	0	0	3	2500	10	2028	265945	5132
Totals	4	4250	48	74400	18	154500	10	2028	2607345	80397

TABLE VII. PUBLICATION DEPARTMENT.

THE SOUTH TRAVANCORE TRACT AND BOOK SOCIETY.

During 1875 the Publications of this Society have been as follows:—

	Pages.	*Sizes.*	*Copies.*
Magazine, Christian Messenger ...	8	8vo.	19200
Do. Missionary Gleaner ...	8	8vo.	17400
Sattya Sabba Villakka Satagam, (*Exposure of errors of Romanism*)	136	12mo.	1000
Handbill, The Prodigal Son ...	2	8vo.	10000
Do. The One Mediator ...	2	8vo.	10000
Do. The Sacrifice for Sin ...	2	8vo.	10000
Do. Come to Jesus (Lyric)	2	8vo.	10000
Do. Expiation of Sin ...	2	8vo.	10000
Do. Penitential Prayer (Lyric)	2	8vo.	10000
Do. The Victory of Faith ...	2	8vo.	10000
Do. The Character of God	2	8vo.	10000
Do. The Great Physician ...	2	8vo.	15000
Do. The Census	2	8vo.	10000
Do. Bible Teaching	4	8vo.	20000
Do. Longing for the Heavenly Guru (Lyric) ...	2	8vo.	12000
Do. The Day of Salvation (Lyric)	2	8vo.	12000

This Society, supported almost entirely by the contributions of Native Christians, (the Religious Tract Society of London kindly assisting with grants of paper) has published since 1855, when it was formed by the union of Tract Societies long existing at Nagercoil and Neyoor, 700900 Monthly Magazines, 152000 Tracts, 8500 Catechisms, 11500 Books and 898500 Handbills in Tamil:—Total 1,766,400 Publications.

FREDERIC BAYLIS,

Secretary.

REPORT

OF THE

SOUTH INDIA DISTRICT COMMITTEE

OF THE

LONDON MISSIONARY SOCIETY.

FOR THE YEAR

1874.

BANGALORE:

PRINTED AT THE CAXTON PRESS,
10, South Parade,

1875.

MISSIONARY STATIONS

OF THE

South India District Committee,

LONDON MISSIONARY SOCIETY.

1875.

Tamil Stations.

MADRAS.....Rev. A. CORBOLD.
Rev. G. HAULL, B. A.
Rev. T. E. SLATER.
Rev. J. PAULTHASARADY.
Rev. C. KUMARANATHAN.

TRIPATTUR.....Rev. H. RICE.

SALEM.....Rev. M. PHILLIPS.

COIMBATORE.....Rev. W. JOSS.
Rev. H. A. HUTCHISON, B. Sc.
Rev. A. DAVID.
Rev. V. UNMEYUDAYEN.

Canarese Stations.

BANGALORE.....Rev. B. RICE.
Rev. J. H. WALTON.
Rev. E. P. RICE, B. A.
Rev. P. PEERAJEE.
Rev. J. PAUL.

BELLARY.....Rev. E. LEWIS.
Rev. T. HAINES.
Rev. F. LE MARE.

BELGAUM.....Rev. J. SMITH.
Rev. J. HAHANTAPPA.
Rev. P. SIDDALINGAPPA.

Telugoo Stations.

CUDDAPAH.....Rev. W. G. MAWBEY.
Rev. J. MASON.

NUNDIAL.....Rev. R. D. JOHNSTON.
Rev. M. WILLIAMS.

VIZAGAPATAM.....Rev. J. W. CORDON.
Rev. J. HAY, M. A.
Rev. H. DE V. GOOKEY.
Rev. P. JAGANNADHAN.

VIZIANAGARUM.....~~Rev. W. DAWSON.~~

Treasurer.	*Secretary.*
Rev. A. CORBOLD.	Rev. B. RICE.

Retired—Rev. W. Beynon. *Sailed for England.*—Rev. C. Campbell, B. A.
Rev. J. G. Hawker. *Returning to India*—Rev. J. B. Coles.

Statistical Summary of the Missions of the South India District Committee for 1874,

I. AGENCY.

Station.	Language.	Begun.	European Missionaries.	Female Missionaries.	Native Ordained Ministers.	Evangelists.	Catechists Readers, & Village Teachers.	School Teachers.				Total.
								Male.		Female.		
								Christian.	Non. Christian	Christian.	Non. Christian.	
Madras.....	Tamil...	1805	3	1	2	2	2	10	16	7	6	39
Tripatore.....	„	1861	1	...	...	2	4	2	4	...	...	6
Salem.....	„	1824	1	...	..	3	10	11	6	2	...	19
Coimbatore...	„	1830	2	...	2	2	6	5	18	1	...	24
Bangalore ...	Canarese	1820	3	...	2	4	4	11	30	3	...	44
Bellary.....	„	1810	3	...	...	5	1	6	12	5	...	23
Belgaum.....	„	1820	2	...	2	3	4	1	20	2	...	23
Cuddapah.....	Teloogoo.	1824	1	...	1	4	31	...	...	...	...	...
Nundial.....	„	1835	1	...	1	...	3	9	...	...	...	9
Vizagapatam..	„	1806	3	...	1	...	1	3	9	2	...	14
Vizianagarum	„	1852	1	...	...	...	1	2	2	...	...	4
		Total..	21	1	11	25	67	60	117	22	6	205

II. EVANGELISTIC AND PASTORAL.

Station.	Language.	Out Stations.	Native Christians.				Local Contributions.					
			Communicants.	Non-Communicants.	Catechumens.	Total.	Europeans.			Natives.		
							Rs.	A.	P.	Rs.	A.	P.
Madras ...	Tamil ...	2	119	257	...	376	778	0	0	496	10	2
Tripatore ...	„ ..	3	25	57	15	97	66	8	0	109	15	7
Salem ...	„ ...	12	145	471	65	681	352	8	0	607	2	1
Coimbatore ...	„ ...	10	171	334	5	510	846	3	0	455	5	11
Bangalore ...	Canarese ..	2	134	247	..	381	897	0	0	492	12	0
Bellary ...	„	1	88	277	...	365	1083	10	6	366	7	9
Belgaum ...	„ ..	4	47	183	6	236	1624	12	8	369	0	8
Cuddapah ...	Teloogoo ..	78	144	1179	1936	3259	586	7	4	657	6	6
Nundial ...	„ ..	30	116	777	1442	2335	556	0	0	52	0	0
Vizagapatam ...	„ ...	2	31	224	...	255	1858	4	1	256	10	8
Vizianagarum ...	„	...	25	59	...	84	21	6	0	4	0	0
	Total...	144	1045	4065	3469	8579	8670	11	7	3867	7	4

III. EDUCATIONAL.

Stations.	Language.	Boarding Schools.						Vernacular Day Schools.					
		Boys.			Girls.			Boys.			Girls.		
		No. of Schools.	Scholars.	Fees.	No. of Schools.	Scholars.	Fees.	No. of Schools.	Scholars.	Fees.	No. of Schools.	Scholars.	Fees.
				Rs. A. P.			Rs. A. P.			Rs. A. P.			Rs. A. P.
MADRAS ...	Tamil ...	...	...	...	1	20	200 0 0	1	45	...	4	351	372 3 6
TRIPATORE ...	do ...	...	...	...	...	...	...	1	20	...	1	45	7 1 0
SALEM ...	do ...	...	...	...	1	8	15 7 0	1	30	...	1	110	...
COIMBATORE ...	do ...	...	...	...	1	31	...	1	20	...	2	91	15 14 0
BANGALORE ...	Canarese ...	...	...	...	1	27	60 0 0	3	170	71 14 9	5	418	68 14 2
BELLARY ...	do ...	...	...	...	1	16	...	2	32	...	3	156	...
BELGAUM ...	do ...	...	...	...	...	...	...	3	203	120 4 6	2	52	...
CUDDAPAH ...	Telugoo ...	...	...	...	1	...	...	32	450	43 0 0	...	42	...
NUNDIAL ...	do ...	...	...	...	...	...	...	10	150	33 0 0	...	40	...
VIZAGAPATAM ...	do ...	...	...	...	...	...	...	2	70	...	2	67	...
VIZIANAGARUM.	do ...	...	...	...	...	...	...	2	99	20 0 0	1	15	...
	Total...	...	...	...	6	153	282 7 0	60	1,410	370 0 8	21	1382	464 0 8

III. EDUCATIONAL. *(Continued)*

Stations.	Language.	Anglo Vernacular Schools.						Theological Students.	Total under instruction.	
		No. of Schools.	Scholars.				Fees.		Boys.	Girls.
			Protestants.	Romanists.	Hindus.	Mahomedans.	Total.	Rs. A. P.			
Madras ...	Tamil ...	3	52	18	377	36	483	5,321 2 0	...	531	389
Tripatore ...	do	1	1	...	21	23	45	133 14 6	...	65	40
Salem ...	do	5	30	10	172	12	230	1,064 15 6	...	249	118
Coimbatore ...	do	3	31	...	287	25	293	2,302 8 0	...	313	142
Bangalore ...	Canarese ...	3	26	5	341	11	383	2,301 10 0	...	558	418
Bellary ...	do	1	23	...	257	16	294	2,421 14 0	...	253	172
Belgaum ...	do	1	4	...	197	9	212	820 1 0	...	560	52
Cuddapah ...	Telegoo ...	...	...	...	...	...	...	...	...	456	96
Nundial ..	do	...	...	...	...	...	...	...	...	150	40
Vizagapatam ...	do	2	8	...	299	26	333	1,951 6 2	...	409	67
Vizianagarum ...	do	...	...	...	...	...	...	...	...	29	15
	Total...	19	175	33	1912	158	2278	17,846 7 2	...	3698	1540

STATISTICS OF THE MADRAS MISSION.

Missionaries...			3
Female do.			1
Native Ministers			2
Evangelists			2
Readers			2
Out-Stations			2
Communicants—Black Town	64		
Pursewaukum	55		
			119
Baptized *(inclusive of Communicants).*			
Black Town	165		
Pursewaukum	211		
			376
School Teachers			
Male [Christian]			10
— [Non-Christian]			16
Female [Christian]			7
— [Non-Christian]			6
Schools—[Boys']			5
English Institution...	401		
Branch Schools	82		
Vernacular Scholars	48		
			531
Do [Girls']			5
Boarding Scholars	29		
Day Scholars	351		
			380
Local Contributions			
Europeans...	Rs.	778 0	0
Native Christians	„		
Black Town	„	295 14	2
Pursewaukum	„	200 12	0
	Rs.	1,274 10	2

MADRAS MISSION REPORT FOR 1874.

Missionaries	Rev. A. Corbold, Rev. G. Hall, B. A., Rev. T. E. Slater.
Female Missionary	Miss Gordon.
Native Pastors	Rev. C. Parthasarady, Rev. C. Runganathan.
Evangelists	Mr. Solomon Joseph, Mr. Solomon Santappen.
Readers	Nicodemus Dieram, *(Pulicat.)* John Wycliffe, *(Tripassore.)*

Black Town Branch,

ENGLISH INSTITUTION.

Two European Missionaries have continued to have charge of this Institution during the past year, and by God's blessing, have been permitted, uninterruptedly, to carry on its work. A change, which has not yet actually taken place, is, however, now in contemplation. One of us, who has been connected with the Institution for the last three years, will shortly be leaving to enter on a new field of Missionary labour in this city—Christian work among the educated classes of Native society. To enter on a field of this kind is only to seek to take advantage of the important work that has been carried on during past years in Missionary Institutions, and to endeavour to reap some fruit from the precious seed that has been sown. It has been the growing conviction of Missionaries in Madras, that the time has come when some systematic work of this kind, supplementary to the work of Educational Institutions, should be commenced, and prosecuted conjointly with Educational work, and some attempts made by which so intelligent and influential a portion of the Native community may have brought home to its attention the claims of Christ. For, while numbers who might thus be reached have scarcely any acquaintance

with Christian truth, having been trained in Government Institutions, many others have already had their minds and consciences prepared through a course of years of Christian instruction, but need, in most cases, a longer time than is found in the ordinary school years of the life of a youth for the growth and development of those seed-principles that have been sown. While thus enlarging the sphere of the Society's efforts in Madras, and desiring thereby to promote the wider welfare of the people among whom we are here to labour, we trust that, by availing ourselves of the valuable Native Christian effort that the Providence of God has raised up, and that is now offering itself for the service of Missionary education, the work of this Institution may, with the increased help of the Directors, which, under the circumstances, we have been compelled to ask, still be successfully carried on. And we are singularly fortunate in having, just now, placed at our disposal the services of a young man of this class, of tried ability and Christian character, known, by name, to some of our friends in England, Mr. John Lazarus, who received his school training, and also a Theological training to fit him to be a preacher of the Gospel, in connection with this Institution, and last year, through his own private exertions, succeeded in taking the B. A. degree of the Madras University. We hope that, with the aid of the Directors, such services may be retained, and may not, by being lost to the school, be lost, as they would probably be, to the Mission too.

The teaching staff during the past year has consisted, besides ourselves, of eight Native Christians, five Brahmins, six Sudras, and one Mohammedan. During the year, one Native Christian teacher left us to return to his home in Tinnevelly, and his place was supplied by a Hindu, an old scholar who passed the Matriculation Examination here and subsequently received a teacher's training in the Government Normal School. It is probable that before long it will be difficult for those who have not been thus trained to receive liberal aid from Government. Early in the year we abandoned the lower of our two Mohammedan classes, and thus dispensed with the services of a Mohammedan teacher. We found that for the few Mohammedan lads that came to us who were really earnest in the matter of education, and on whom it was worth expending much teaching power, one class was quite sufficient. There seems as yet no change for the better in the disposition of Mohammedan youths to cast in their educational lot with Hindus.

The Christian instruction, to which the first hour of each

day is regularly given, throughout all the classes, is imparted by Christian teachers. There has been school also, for one hour every Sunday morning at 7 o'clock, after which, short addresses in English and in Tamil have been given. About 250 have generally been present : the attendance and the teaching are both voluntary. A monthly prayer meeting of all the Christian teachers has been kept up during the year to invoke God's blessing on our work on Sundays.

Our three higher classes have studied the geater part of the Book of Genesis and the Gospel of Matthew, with various other smaller portions, as prescribed for the Annual Peter Cator Examination in Scripture. Eleven boys went from these classes to the Lower Grade Examination; but we were not as successful as we were last year, only three securing certificates of merit. In addition to these Bible studies, the highest class, which reads the subjects for the Matriculation Examination, went carefully through that excellent little book, so admirably adapted to the Hindu mind, Bushnell's *Character of Jesus*. One of us has also read a part of the same book with the non-christian teachers of the Institution, who have remained after school for a short time, generally once a week, during the latter half of the year, and who have also manifested their appreciation of the argument of the writer, and the masterly way in which he sets earth's sublimest character before the mind and conscience. On Sundays, both of us have met classes of teachers, old scholars, and others, and have sought, during these quiet interviews, to commend to them the Gospel. As stated in last year's Report, the residence of one of us in Black Town offers many opportunities of seeing and conversing with such young men.

We recommended nine of our students to present themselves at the Matriculation Examination held in December last ; four of them succeeded in passing.

From the beginning of the present year, Physical Science has been studied in this class. This subject has lately been very wisely introduced into the curriculum of the University. The work of examinations, here perhaps more than in England, partakes largely of the nature of cram, so that the observant and reflective faculties of the boys are seldom drawn out. The study of Nature will, it is hoped, do something to rectify this great defect.

We commenced the year with 379 pupils on the rolls, and closed with 401. The average number on the rolls has been 435, and

the average daily attendance 361. These numbers are about the same as what they were last year.

We have received during the year from school fees Rs. 5,082: this is Rs. 129 more than the amount realized from this source last year. Nearly half the expense of the school is thus defrayed. Our other large source of income, the Government grant, still liberally given for secular results, has brought us in Rs. 4,174; and Rs. 1,120-9-4 have been contributed by private subscriptions. From various modifications, chiefly in the teaching staff, that were made a year or two ago, the salaries of our teachers, and the expenditure generally, are less than they were four years ago. We closed the year, after having expended some Rs. 600 on furniture, vernacular types, and scientific apparatus, with a balance in favour of the Institution of Rs. 319-12-3. But we regret that, from the present time, we shall lose some of our most liberal supporters.

We had to make a change during the year in the management of our Branch School at Cossepettah, and Mr. Moodookrisniah, a Telugu Christian, is now the Head-master. There have been about 40 pupils attending this school, and the same number attending the other Branch School at Perambore. Mr. Moodookrishniah has also been in the habit of conducting a Sunday morning service at the latter place, for the benefit of a few native christians who reside there. These Branch Schools, however, do not flourish; other Schools, of all kinds, have sprung up in the neighbourhood since these were established many years ago. The better class of boys prefer to go to a superior Anglo-Vernacular School not far off; and many others are satisfied with the education they can get in cheaper native schools, of which a large number has, these last few years, been started in different parts of Madras, and whose existence has told on the lower classes in our Central Institution, as well as on our Branch Schools. But it is only natural that some of those who have themselves received a good education, should elect to earn a livelihood by seeking to educate others.

The annual distribution of Prizes took place as usual, in March, when Colonel Touch again kindly presided.

In conclusion, we have to thank our friends both in England and in India for the kind and substantial support they have given to our work—a support that in many cases has been sustained during many years. We still need their help; and the prayers, the faith, the patience and the hope, in which we know they give

it. In this spirit we have to labour here; for Missionary education in this country requires us to live rather in the future than in the present—to live in "the patience of hope." If we regarded present results—secular and religious alike—as the true estimate and limit of our work, we might fairly be dissatisfied; but while doing all in our power to influence for good the minds and consciences of individual pupils, we are content to be among the many workers who, in the strength of God, are seeking to lay a foundation for the future,—seeking to take an humble part in helping on the ultimate conversion of this land to Christ.

GEORGE HALL.

T. E. SLATER.

Summary of the Accounts of the Institution, Black Town, Madras, for 1874.

Receipts.	Rs.	A.	P.
School fees	5,324	2	0
Grant-in-aid from Government	4,174	0	0
Grant from the funds of the London Missionary Society	600	0	0
Drew Scholarship	120	0	0
J. H. Cox, Esq	50	0	0
Hon. W. R. Arbuthnot	50	0	0
P. Macfadyen, Esq	25	0	0
Subscriptions from the following friends in England.			
Batley, Yorkshire.....Rs. 61 8 0			
Clevedon..... 32 8 0			
Weighhouse Chapel, London. .. 60 0 0			
Southampton, Above Bar..... 200 0 0			
Morden Hall..... 150 0 0			
Dublin, York St. Chapel..... 81 9 4			
Darlington..... 41 0 0			
Park Chapel, Camden Town, London..... 105 0 0			
Mrs. Dawson, Adcliffe Hall.... 214 0 0			
Northampton, Rev. E. Prust's Congregation..... 50 0 0			
	995	9	4
Books sold to boys in School	67	4	0
Total receipts for the year, Rs..	11,405	15	4

Expenditure.	Rs.	A.	P.
Balance due last year	107	15	6
Salaries of Teachers and servants	9,396	12	3
Books for prizes and sale in School	324	0	0
Drew Scholarship	120	0	0
New school furniture and repairs to old furniture	296	5	0
Tamil and Telugu types with cases	103	7	0
Scientific apparatus for school use	200	0	0
New clocks for schools	80	0	0
Books for use of Teachers in class	66	5	6
Books for Library	5	12	0
Taxes on a schoolroom	5	6	6
Repairs to schoolroom and furniture at Cossapettah	30	0	0
Stationery and maps	185	0	0
Printing Vervacular Examination papers	16	8	0
Lithographing Certificates of merit	14	0	0
Printing Reports	43	6	2
Sundries	91	5	2
Balance in favour of the Institution..	319	12	3
Rupees..	11,405	15	4

The following is the Report of the REV. C. PARTHASARATHY, *who is now Pastor of the Native Church which has sprung up in connection with the Institution, and is in fact a portion of the same work.*

Tamil Church.

IT is more than sixteen years since this Church was commenced, and though it has passed through many trials, yet it has reason to be thankful to the great Head of the Church for His continued mercies which have all tended to the spiritual growth and welfare of the Church. During the past year, the Church has made, I hope, considerable progress in spiritual things. When I visited the members at their houses, I was glad to see consistency in their conduct, and blamelessness in their Christian character. Spiritual-mindedness and the fear of God were noticed in most of them. I would especially record here with thankfulness that the spirit of prayer and zeal for the spread of the Gospel has sprung up in the minds of most of the young men of the congregation. This is very encouraging indeed. I am thankful to say that the general conduct of the members has been very satisfactory. They attended to the means of grace regularly, and have exerted their Christian influence upon the heathen around.

During the past year two divine services were regularly conducted on the Lord's day. One in the morning, at half past eight o'clock in the Primary School Room, adjoining the Institution, and the other in the evening at half past three o'clock in Davidson's Street Chapel. The congregation consists of 33 families, living in different parts of the town, and numbers 165 souls in all. Of these, there are communicants 64; non-communicants 16; baptized children 72; adults under instruction for baptism 3; unbaptized children 10. During the year 12 children of Christian parents and 2 adults from Heathenism were baptized; the latter are between 30 and 35 years of age. Five deaths have occurred. Of these, one was a member and four were children. The Sacrament of the Lord's Supper has been regularly administered on the second Sunday of every month.

During the year, the four Elders did great and useful service in the Church. They helped me in conducting the Friday and other weekly prayer Meetings, visiting the members at their houses, and examining and instructing the candidates for baptism and Church fellowship. The monthly prayer meeting at Paralore was kept up regularly. Service on Sunday morning at 7

was also commenced at the middle of last year, conducted by one of our Christian teachers. This Service and the prayer meeting greatly benefited the Christians located at Paralore and Perambore. They have attended also our Church on Communion Sundays. Sinthoorayen, a zealous member of the Church, spends an hour or two in the evening of every day in his house in proclaiming the unsearchable riches of Christ to those who come to him to learn music from him, as he is an excellent musician.

During the year, four Quarterly Tea Meetings were conducted in the Upper hall of the Institution ; three of them were presided over by the Rev. G. Hall, and the other one by the Rev. T. E. Slater. On each occasion nearly the whole of the congregation assembled. At each Meeting two addresses were delivered ; three prayers were offered up ; four Hymns and Christian Lyrics were sung, and the Missionary boxes were opened. These meetings have done much good by promoting a spirit of Christian love among the members of the Church, while the taking of the Missionary collections from the boxes kept for this purpose in every family, has greatly promoted the missionary spirit among them.

During the year much attention was directed towards the important work of preaching the Gospel to the Heathen, Mohammedan, and Roman Catholic population in and around Black Town. Several of the members of the Church have personally aided me in this important work, and in order that this might be done more effectively, the Church employed a Reader, John Poonoosawmy, at the latter part of the year for this purpose. Since his appointment, he has regularly preached alone in the streets and in the suburbs, and also accompanied me more frequently, when I have gone out to make known the message of salvation to our heathen countrymen. Besides this we have commenced regularly preaching to the heathen in the Primary School Room on Tuesday and Thursday evenings, when people of different castes are passing along the street, and stop to listen. Most of them hear attentively, while others make objections of various kinds, which we answer as best we are able. In this also the Reader has made himself useful. We deeply feel that it is by plainly setting forth the truths of the blessed Gospel of Jesus, that this city will be leavened with Christian influence and truth ; by which our Churches will be strengthened and expanded and their spiritual life quickened. During the year, 1,668 Tamil and Telugu Tracts were sold. 250 English and Tamil Tracts were given away gratis ; 7,000 English, Tamil, and Telugu Handbills

were distributed by the Elders, the Readers, and the Pastor. The sums realized by the sale of Tracts amounted to Rs. 9-8-0.

The members of the Church, though few and comparatively very poor, holding humble stations in life, yet have subscribed monthly towards the support of the Pastor and to maintain the ordinances of the Gospel. The sum collected by subscription, Sunday, Sacramental, Friday Prayer Meeting collections, and Baptismal fees during the past year, amounted to Rs. 255-6-10; and quarterly collections from Missionary boxes amounted to Rs. 40-7-4, making a total of Rs. 295-14-2. The sum of Rs. 300-7-8, has been expended in paying part of the Pastor's salary, in supporting the poor and in defraying other expenses connected with the Church. The sum realized by the sale of handfulls of rice, collected monthly by the members in their families, amounted to Rs. 5-4-0, which was given to the poor. In November last, a Reader's Fund was started, to which most of the members have cheerfully subscribed according to their ability. A great help was received from a gentleman through the Rev. G. Hall, towards the support of the Reader, to whom the warm thanks of the Church are due.

In addition to my pastoral duties I continued during the year to teach the Bible for two hours daily, to two classes of the Institution, consisting of about 65 boys.

Our warm and best thanks are due to the Revd. G. Hall, who is our Treasurer, for the deep and lively interest he takes in the welfare of this Church. He has presided at most of our monthly Church Meetings and helped in every way to advance the prosperity of the Church. The thanks of the Church are due also to the Rev. T. E. Slater for presiding at one of our Tea Meetings, and for the interesting address he delivered on that occasion, and for the support he gave to it during the year. Further the thanks of the Church are due to Mr. J. D. Solomon, who is an Elder and the Secretary of the Church, for his valuable labours in the way of collecting subscriptions from the members, and for his leading the tunes during the Services.

In conclusion I would desire devoutly to thank Our Heavenly Father for all His goodness and mercy to the Church and to myself during the past year, and pray most earnestly that His blessing may rest abundantly upon us and His work in the future.

C. PARTHASARATHY.

Hindu Girls' Schools.

BLACK TOWN.

WE closed our last year's Report with an earnest hope that our friends and supporters would continue their kind interest in us, and our work. In this we have not been disappointed, and truly may we commence the present Report with the humble trust for the future, that "The Lord will provide."

We have not as yet been able to recommence the study of both languages in our schools, but shall not fail to do so, if circumstances and increased funds permit.

We are glad to state that we have had a considerable increase in our numbers, and we close this year with (both schools included) 169 on the rolls.

Many instances of gradual progress and improvement in all respects have cheered us much, and we hope that every token for good may be abundantly blessed under the fructifying influences of the Holy Spirit. One or two little facts may interest our readers, showing how increased light and civilization are gradually but surely tending to change the tone of mind and character of the heathen around us.

We prevailed upon Lutchimoo, a good steady girl who was about to leave us, to remain as assistant teacher in the lowest class in the Tamil school. Contrary to our expectations, but much to our satisfaction, her guardians have allowed her to continue with us during the year. One very poor child, cheerfully and voluntarily preferred purchasing her school books instead of spending money which had been given her, in her own amusement.

From time to time, we distribute little books from the Religious Tract and Book Society amongst those who can read, which are much appreciated; and we trust that the lessons of truth conveyed in them, may not only result in good to the children themselves, but be carried to many a heathen home around.

We have now 15 Brahmin girls who are studying diligently and making progress.

We are much indebted to several kind friends at home for the kind interest they have shown in our schools; and pleasing little interchanges of good feeling in the way of notes have passed between our little native children and their young friends in England.

We have had occasional visitors to the schools, one of whom left his written testimony of approval of all he had witnessed, and at the same time gave the children a present of money to be spent in their own amusement. It would gratify us if more frequent visits were paid to our schools, so that increasing interest might be felt in the work, and both teachers and scholars encouraged thereby.

Our Sunday morning class commenced with 44 children at the beginning of the year, and we are happy to say that the attendance has kept up well. A series of lessons from the "Sunday School Library" has been gone through, also an epitome of New Testament stories, so as to prepare the younger ones for their entrance into the higher classes. Little reward tickets continue to be given to those who are most attentive, and regular in their attendance.

The daily Scripture lesson has been taken from the book of Acts with the elder girls, and the Gospel of Luke with the younger ones, while the children of the lowest class continue learning stories from the Bible, Hymns, and Catechism, with the Christian sewing mistress.

Several of our elder girls have expressed a wish to study for the third grade at the next Government examinations, which has pleased us much, as it leads us to believe that there is an increasing interest in acquiring knowledge being felt amongst them, and we trust that their hopes of success may not be disappointed.

We have every reason to be satisfied with the general conduct of our teachers, all of whom have now been several years in our schools and have all passed the fifth grade, while one of our Christian women teachers has passed the third grade.

The Government Inspector who visited us in August last, thus reports of the Tamil school—"The girls in the third class did moderately both in Language and Dictation. In Compound Addition, one was right, in Compound Subtraction, all were right, in Multiplication, one was right, and in Compound Division, none were. In Geography, two answered creditably, and one tolerably, while the fourth failed. An outline map of the Presidency had been neatly filled in by the girls. In History, three did well, and one failed. The Copy books of this division were very fairly written. In the Third Class, Lower Division Language was poor and Dictation moderate. In Arithmetic, the result was on the whole fair, though all but one failed in an example in Subtraction. The *vivâ voce* answering of questions on the Geo-

graphy of Asia generally was satisfactory. Four copy books that I examined were fairly written. The Second Class did badly in Language, as well as in Dictation. Geography the class had but begun. A few questions of a very general character were answered fairly for beginners."

Of the Telugu School, the Inspector writes as follows:— "The result of the examination was fair in Language and good in Dictation. In History, the class answered very well. In Geography, the result was satisfactory. Arithmetic was less satisfactory, and wants accuracy. Telugu copy books were fairly written.

Miss Gordon showed me an outline map of Asia in which had been entered a number of names by the pupils of this division. This was well done, and the exercise likely to prove of value. In the lower division of the Third Class, the girls did badly in Prose, and fairly in Poetry ; their Dictation was good. In Geography, some questions were answered with a good degree of intelligence. Arithmetic was done satisfactorily. The Second Class did badly in Language and Dictation. In Geography, the answering was more intelligent than is usual in a class of its standing. In Arithmetic, an example in addition was done by 7 of the 9 present, but only one was correct in Subtraction. Each of the higher classes devotes one hour a day to needle-work. Plain seemed very properly to have received most attention, but a little fancy had been taught."

Subsequent examinations were held in December last, by the Rev. R. C. Macdonald, of the Church Mission in Tamil, and the Rev. C Parthasarady of the London Mission in Telugu. We subjoin their Reports:—

"I examined Class III., consisting of eleven little ones in most of their subjects. Both divisions did remarkably well in Geography. Their knowledge of this subject would put to the blush most English children of a corresponding age. In Tamil reading and writing the girls did very fairly, evidently being taught not only to read but also to understand what they are reading. Arithmetic is generally a weak subject with girls, and so I found it in your school, three of the girls in the higher division were able to work easy sums in the Compound Rules. Both divisions were examined in Scripture, the most important subject of all. You will be glad to hear that they did pretty well both in the Acts of the Apostles, and in St. Luke's Gospel.

Class II. did very fairly in Tamil, Reading, Writing, and Memoriter, and well in Arithmetic.

Class I. was examined only in Scripture. The class was a very large one, and evinced traces of careful instruction on the part of some painstaking teacher.

R. C. MACDONALD.

" In Telugu, the third class was examined in the Acts from Chapter 1 to 7, and the second class in the Gospel of St. Luke from Chapter 1 to 5.

Their answers were correct and intelligent. They also repeated the first thirty questions in Catechism correctly, and manifested their acquaintance with some of the grand truths of the Christian religion.

The third class was examined in Poetry from stanzas 50 to 65, and the second class from stanzas 1 to 20. Their repetition was correct.

They analyzed the stanzas pointed out to them, and gave the right synonym of each word in the stanza quoted. The third class exhibited a general knowledge of Europe, and I heard their answers with great admiration. In Reading, Spelling, and Dictation, both classes did remarkably well, but I was sorry to find some of the girls in the second class deficient in spelling, which I hope will be remedied next year. In Arithmetic, I gave three sums in Compound Division to the third class, and two sums in Simple Multiplication to the second. Both classes did the sums quickly and accurately. I must also express my hearty approval of their neat handwriting, and of their skill in filling in blank maps.

The girls of the lowest class showed correct and extensive acquaintance with Bible stories. Their answers in Catechism were very pleasing indeed. Want of time prevented my examining the third class in Grammar, and History, and the second, in Geography and Grammar, and the first, in Reading and Arithmetic.

In conclusion, I have to express that all the classes have been very carefully taught, and have made creditable progress.

C. PARTHASARADY.

Before closing, we would express our grateful acknowledgment to Mrs. Whyte, of Edinburgh for her kindness in selecting suitable prizes, &c., and for her continued interest in obtaining help for our schools. Also, to the members of her Bible class for their most useful and valuable present of a box of object lessons which has just been forwarded to us. To one and all of our kind friends who have helped us in the past, we offer our sincerest thanks, feeling sure that their interest will be continued in our work for the future.

E. S. GORDON.

Accounts of the Hindu Girls' Schools, Black Town.

RECEIPTS.

				Rs. A. P.
Balance in hand				168 14 0
Contributions from England.				
	£	s.	d.	
Mrs. Aldridge, Throop	4	0	0	
Miss Muir, Edinburgh	6	0	0	
Mrs. Whyte's Bible Class Young Ladies, Edinburgh	2	9	6	
Mrs. McLucas, Olan	1	0	0	
2 Instalments of legacy of late P. Campbell, Esq.	28	8	4	
Norwood Sunday Schools, Liverpool ...	15	0	0	
Sherborne	1	11	6	
Aberdeen Female Auxiliary	3	10	0	
Halifax Female Vestry Class	5	6	6	
Augustine Church, Edinburgh	28	10	0	
1st Instalment of legacy of late Miss Crombie.	25	0	0	
£...	120	15	10	1,227 8 6
Contributions in India.	Rs.	As.	P.	
Mrs. Bowden - - - - -	14	0	0	
Lady Hobart - - - - -	10	0	0	
R. C. Franck, Esq. - - - -	50	0	0	
Mrs. Barton - - - - -	10	0	0	
Mrs. Touch - - - - -	10	0	0	
Colonel Kennedy - - - -	10	0	0	
Captain James - - - - -	10	0	0	
Mrs. P. Smith - - - - -	4	0	0	
Mrs. Macdonald - - - - -	3	0	0	
J. Coleman, Esq. - - - -	3	0	0	
Major Orr - - - - -	5	0	0	
Colonel Goddard - - - -	10	0	0	

	R.	A.	P.			
Colonel Grove	22	0	0			
Colonel O'Connell	12	0	0			
Miss Keely	18	0	0			
D. Narsing Row, Esq.	5	0	0			
G. Gujputtee Row, Esq.	5	0	0			
Mrs. Colvin Smith	5	0	0			
A. V. Narsing Row, Esq.	15	0	0			
General Selby	5	0	0			
J. W. Macmurray, Esq.	3	0	0			
Rev. J. W. Gordon	5	0	0			
Colonel White	10	0	0			
Dhanam (a pupil)	1	0	0			
				245	0	0
School fees				160	6	0
By sale of Girls' work, &c.				11	1	6
Government Grant				705	15	5
On Bill of Exchange				3	1	3
Total Receipts Rs...				2,521	14	8

EXPENDITURE.

	Rs.	As.	P.
Salaries of Teachers	1,194	0	0
Rent of two Schools	270	0	0
Attendants, Printing Reports, Prizes, School materials, &c.	357	0	1
Total Expenditure...	1,821	0	1
Balance in hand ..	700	14	7
Total Receipts...	2,521	14	8

E. S. GORDON

Hindu Girls' School.

VEPERY.

The Annual Distribution of Prizes in connection with this School took place on Saturday, January 30th 1875, in the London Mission Chapel, Davidson Street, the Hon'ble Mrs. Hobart presiding. The two Hindu Schools in Black Town, under the care of Miss Gordon, and the Vepery School, united for the first time on the occasion, numbering about 260 pupils. Besides these, our Society in Madras has two other Girl's Schools, a Native Christian Boarding School at Vepery, and a Hindu School at Pursewaukum, both under the care of Mrs. Corbold, making in all about 380 Girls under instruction in connection with the London Mission in Madras.

The following Report of the Vepery Hindu School was read at the Anniversary Meeting.

At the close of 1873 Miss Slater, who for two years had greatly promoted the best interests of this School by her constant exertions in its behalf, left for her new home in Calcutta.

In the early part of last year the School was further deprived of the services of Margaret Windsor, a superior Telugu Christian teacher, who returned to her old home at Masulapatam. Native Christian women of her stamp and attainments are rare, and it was with considerable difficulty that we managed at length to supply her place by engaging the services of Mrs. Moodookrishniah, formerly a pupil of Mrs. Anderson's in the Free Church of Scotland Girl's Boarding School, Madras. This teacher also took up the sewing of the School in the place of Mrs. Alker, whose ill health obliged her to discontinue coming, and who a few months after died. We have now two Native Christian women, and two Hindus, as teachers; one of the latter being the Headmaster, and to whose perseverance and faithfulness, since it was opened seven years ago, the School is largely indebted for its present prosperity.

Besides the daily instruction in Bible stories, the School has received weekly visits from the Rev. C. Runganathun, Pastor of the Purasewaukum Native Church, who questions the girls on what they have been taught, and seeks to impress Christian truth upon their hearts. Sunday teaching was also commenced about the middle of the year; the want of Christian teachers in the School prevented this in former years.

There are still two departments, a Tamil and a Telugu, and the number of pupils is pretty equally divided between the two.

We are glad to be able to report steady progress during the year. We began with 75 girls, and closed with 86; the average number on the rolls was 81, and the average daily attendance 64. An entrance fee of 4 annas and a school fee of 2 annas for each class is charged, and the amount thus raised has increased from Rs. 116 in 1873, to Rs. 126 last year. This increase, insignificant so far as mere figures go, is yet, in a Hindu Girls' School, sufficiently significant of growth, and of an appreciation of the blessings of education. There are only two *free* scholars in the School. A small sewing fee of half an anna was introduced a few months ago, and no difficulty has arisen in getting all the elder girls to pay the fee.

From April last this School, in common with other Lower Class Girls' Schools, came again, after a year of Municipal management, under the oversight of the Local Government, and has since received its grant-in-aid from Provincial instead of from Municipal funds. This was a transference much to be desired, and was earnestly solicited by Missionary bodies in Madras; for female education is, at present, too tender a plant to be left to the scanty interest and sympathies of Municipal Boards. The total cost of the School during the year was Rs. 1,038-14-9: towards this, and on account of its secular results, Government has liberally contributed a grant of Rs. 422-5-4; Rs. 126-1-6 have, as already stated, been raised by school fees: Rs. 91-13-6 have been realized by the sale of articles from England, the sale of the girls' work and sale of school books, and the remaining Rs. 395-10-5 have been contributed by private subscriptions.

Mr. Fowler, the Government Inspector, visited the School in July last, and thus reports on the higher classes to the Director of Public Instruction:—

"In the 2nd class of the Tamil department reading was middling, explanation fair, and spelling fair. In Arithmetic the result was excellent for Addition and Subtraction, and fair for Multiplication. The answering of the class in Geography was of a fair character, but it seemed to me that the class had not been accustomed to enough of questioning in this subject.

In the 2nd class of the Telugu department reading was fair, explanation fair, and spelling very good. In Arithmetic the result was good in Addition, Subtraction and Multiplication, and tolerable in Division. Some questions in Geography were satisfactorily answered. The highest classes sang nicely."

At the close of the year the usual examinations were conducted by the Rev. W. P. Schaffter in Tamil, and by Mr. Kuppusawmy Iyer, B. A., of the London Mission Institution, in Telugu.

Mr. Schaffter, who examined the Tamil classes in Scriptnre, Reading, Grammar, Dictation, Geography and Arithmetic, writes :—"From the list of marks which I herewith enclose, you will find that, on the whole, the girls have done remarkably well. The second class has not excelled in Geography nor in Scripture. The 1st class has given entire satisfaction, as only one girl has obtained less than half marks. The two lower classes I did not examine, as they consisted chiefly of very small children.

Mr. Kuppasawmy Iyer writes :—"The highest class consisted of 16 children. They were examined in Arithmetic, Geography, Scripture, Poetry and Grammar. They did remarkably well in Arithmetic, a subject which should in every Girls' School occupy a prominent position in the curriculum of studies.

Their answers in Geography were rather meagre, though one or two did to my entire satisfaction, and obtained the maximum number of marks. Those generous Christian friends who are interested in the welfare of this School will be glad to know that Scripture is well taught and learned. Mr. Slater, as well as myself, put questions in this subject. The answers in Telugu Poetry were very fair. The only defect that attracted my notice was in their pronunciation. I was much pleased with the ease and accuracy with which they were able to write from dictation. The lower class consisted of 26 children, ten of them being beginners. The others were arranged in three divisions and the results were tolerable."

Miss Bain, the Lady Superintendent of the Government Female Normal School, kindly examined the Girls' needle-work, and reports :—"The Girls appear to have devoted their whole time to plain needlework, and I thought, from the specimens which they exhibited to me, that they had been carefully taught, and had taken a pleasure in learning. In the two higher classes much of the work seems to me very good, and one or two specimens very good indeed. In the lower classes it is quite as good as can be expected from beginners."

In conclusion, we have to thank those kind friends both in this country and in England, who have continued to take interest in the School, and to aid it by their contributions. We lost during the year, by death, one true friend and regular subscriber, the Hon'ble Sanjiva Row, a Hindu gentleman well known in Madras, for the intelligent and practical interest he took in education and all matters connected with the public good. We wish we could add to our little list of helpers the names of many other such, to whom the God of India and of its wealth has given the ability, and is offering the privilege, of aiding in the humane and Christlike work of elevating the daughters of their native land.

Summary of Accounts of the HINDU GIRLS' SCHOOL, *Vepery.*

RECEIPTS.				Rs.	A.	P.	EXPENDITURE.	Rs.	A.	P.
Balance from 1873.				757	12	5	Salaries of Teachers and Servants wages	910	13	8
School fees (class and sewing)				126	1	6				
Grant-in-aid				422	5	4	Books, Printing, Stationery	32	3	11
Sale of Girls' work				28	12	0				
Sale of Books				15	8	6	Chintz, cotton, &c., for the Girls to make up for sale.	35	13	0
Sale of Articles from England				50	9	0				
							Prizes	37	14	0
SUBSCRIPTIONS AND DONATIONS.										
							Repairs to School Building	9	6	3
Local. Dr. Carslaw		2	0	0						
P. Chenchal Row, Esq.		11	0	0			Sundries	12	11	11
Rev. C. Cooper		11	0	0						
Mrs. Gordon		3	0	0						
Hon. Gajapati Row		12	0	0						
D. O. Narasinga Row, Esq.		9	0	0						
T. Mootheoswami Iyer, Esq.		4	0	0						
Hon. Sanjiva Row		9	0	0						
				61	0	0				
From England.										
Miss Dawson		214	0	0						
Rev. E. Prust		50	0	0						
Thro' Rev. W. Slater		5	0	0						
A Friend in Scotland		6	0	0						
				275	0	0		1,038	14	9
							Balance in favour of the School...	698	2	0
		Rupees		1,737	0	9	Rupees...	1,737	0	9

Pursewaukum Branch.

TAMIL CHURCH.

Before entering into the details of my work during the year I feel it to be my bounden duty to express my thankfulness to the Almighty for all his goodness towards me in enabling me to do his service under many encouragements and discouragements.

From the beginning of the year, and since the day of my ordination, which took place on the 13th of January, I have been engaged in teaching and preaching the word of God to the heathen as well as to the christians with a feeling of its weighty responsibility. The Church which has invited me to be its pastor continues to enjoy peace and harmony. Two services on the Lords' day and one on Wednesday, also a prayer meeting in the houses of the members every Friday evening, have been conducted by me. The attendance in the morning on the Lords' day has been fair and frequently good, though the congregation fluctuates in numbers. But the attendance at the afternoon service is not so good. Frequently christians of other Churches attend the service. The congregation consists of 25 men, 33 women, 23 boys and 17 girls, total 98 (exclusive of the Boarding school girls) of whom 40 are church members. During the year 5 christian families numbering 12 persons joined the congregation, 8 church members have removed to other places. One church member who had been suspended for misconduct has been re-admitted into church fellowship after giving evidence of sincere repentance. Four members have been newly admitted into church fellowship. There have been also 10 baptisms, 3 deaths, and 2 marriages. The contributions of this congregation towards the support of their pastor and other christian objects amount to rupees 200, annas 12. This sum has been realized in different ways, by monthly, weekly, quarterly and sacramental collections. From it is paid one fourth of their pastor's salary, rupees 10 monthly.

Most of the members are poor and some of them are without work. Those who have work are often removing to other places. They regret they cannot do more than they are at present doing toward the support of the pastor. Two Deacons have been appointed by the church who have charge of the collections and expenditure. They are sorry that their employments prevent their rendering more assistance than they at present do to the church and pastor. I pay my pastoral visits to each members' house once a week and in visits enquire into their moral and spiritual condition. When they are sick I also visit and pray with them.

A Bible class for young men has been formed—at present six only have joined it. They meet two evenings in a week, Wednesday and Saturday. Luke's Gospel has been selected for the reading. Our plan is for each one to read a verse by turn after which I explain the portion read. They also each learn two verses by heart and repeat them.

I have also visited the girl's schools in connection with this part of our Mission. One at Pursewaukum, the other at Choolay. The former I open with prayer and singing and teach the highest class Scripture for half an hour. To the other school I go every Monday afternoon and give the highest class in Tamil and Telugu a Scripture lesson. Many of these girls know the truth and are convinced of the absurdity of worshiping idols. I have also visited the parents of some of these girls in their houses and held conversations with them on the subject of religion. They all readily acknowledge that Jesus was a very good Teacher, a holy man, and did many good things. But they do not admit that Jesus is God and suffered and died for the sins of the people. I have also visited several places in and around Pursewaukum, where I made known the glad tidings of salvation. I preached the Gospel and distributed Hand bills at the bazaars on the high roads, in the streets, and on the pials of the heathen's houses.

In the month of March I went to the festival at Mylapore which is about 5 miles towards the South and made known the glad tidings of salvation to several hundreds who came from different parts of Madras. One among the crowd who received a hand bill went directly to the bazaar and bought half a dozen plantains and came and offered them to me. When I declined to take them, he said—Since you have preached and given hand bills you must be tired, therefore please take them and refresh yourself a little—I then accepted. The man afterwards told me that he did not come to worship, but to please his friends. He said he believed in one God.

I also went to the Conjeveram festival in the month of May, when I met three of the Mr. Scudders, and Catechists who had also come to preach the Gospel during this festival. Great crowds of people came to hear us. I stayed until the car festival was over. During those 4 days I was continually preaching, conversing and discussing with various classes of the Hindoos. Many of the people heard attentively, and others made foolish objections and jestings. I distributed nearly 500 hand bills. I have also held weekly meetings for the servants of the two

Mission families. I hope and pray that the Lord will pour out His Spirit upon these and bring them to the saving knowledge of Jesus Christ. There are some enquirers. Many persons have expressed a wish to embrace Christianity if I only provide them with situations or recommend them to some officials. When they found that I could not do this, they left off frequenting my house.

During a portion of the year my wife also has held a Bible classes with the women of the congregation; not more than 6 have attended. It has been discontinued, but I hope she will soon be able to resume the class. May the Lord bless my feeble efforts.

C. RUNGANATHUM.

Out-Stations.

Pulicat and Tripassore.—At these the work has been carried on as usual, the agents being engaged chiefly in visiting the villages around, and speaking to people of all classes. They have generally met with attentive and interested listeners; the acknowledgment of the truth of Christianity is not unfrequent, and the desirableness of embracing it is often expressed, but the cares of this life and social circumstances hinder most from openly following out their avowed convictions.

At Pulicat several who are called Christians, but whose conduct has not been worthy of the name, have become frequent attendants at the Sunday services. At Tripassore the Sunday and other services have been kept up. The attendance has been very fair; one family of six persons has joined the congregation. The monthly festival at Trivellore, close by this out-station, has been regularly visited, when numbers have heard the Gospel, and many have carried away hand bills and tracts for perusal in their houses.

A. CORBOLD.

Hindu Girls' School.

PURSEWAUKUM.

The year just closed has been an unusual one, famine and drought, excessive heat, and storm and flood have marked its course. In some degree these things have interfered with our work, but we are glad to find as education becomes more valued by the people, and is looked upon as a necessity for their daughters, excuses for keeping them at home are becoming less frequent and the attendance at school more regular.

The Boarding School.—The usual routine of school and domestic work have occupied the girls during the year; there have been more than ordinary hindrances from sickness, though we are thankful to say no case has proved fatal; removals and new admissions have made changes, some children having stayed with us but a short time, while others after being several years in the school have left for their homes; one, a little girl, the daughter of Roman Catholic parents, who was sent to us by her father, has been removed. He much wished her to be educated and was pleased with her progress, but business took him for a time from his home; during his absence the females of the family became concerned at the child's way of speaking, fearing that she was fast becoming a Protestant, they induced the father to give in to their fears, and take the child from under our care; we sometimes hope she may be allowed to return to the school; she had learned to read with ease, and had gained a considerable knowledge of the truth which, we believe, will not be lost. The conduct of the girls has been quiet and orderly, their attention to their work commendable, while the character developing in several of them is very encouraging. In all the school and domestic arrangements, the position the girls will in future probably occupy in native society has been steadily kept in view, that their training may fit them the better to fill it. Interesting occurrences often take place in the school which are not given in our reports, as it is undesirable that the children should see so much importance attached to their sayings and doings. As in former years, so during the past, we have had many visits from those who were once in the school, but are now filling their places in the family; these meetings are generally pleasant but they are sometimes sad ones, troubles and bereavements occasionally cross the path of our young friends, and then they begin to realize that life is not always as bright as they pictured it in their school days. These visits are appreciated and encouraged

as they give us some knowledge of what has become of our former pupils, and of what their circumstances are, and we are enabled to keep up and cherish the connexion of former years, and to remind them of the great truths they learned at school. Several of those who were formerly in the school are now engaged in teaching and in Christian work of various kinds.

Thacker Street Day School.—This school has not been reopened since the hot season holidays. It continued to decrease in numbers notwithstanding the efforts made to revive and extend it, children of the class frequenting the school not being found in that neighbourhood in sufficient numbers to fill it; formerly many of the children came to it from a distance, but schools having been opened in the neighbourhood of their homes they are now attending them; several of the girls were Roman Catholics; the knowledge of Scripture they were gaining was displeasing to those who had control over them, and their parents were forbidden longer to send them to the school. To continue it under these circumstances was a useless expenditure of money which can be better employed elsewhere. Should necessity again arise for a school of this class in the neighbourhood, we shall endeavour to re-open one.

Thana Street Day School.—During the year the numbers on the roll have slightly increased, the average attendance improved, and the fees exceeded those of former years. The unusual heat of the hot season for several weeks interfered somewhat with the regularity of the attendance. Marriages, deaths, and festivals, are still hindrances to the work, yet in the face of these difficulties the progress made has been creditable, while the improved manners, and growing sympathy and kindness of many of the girls, lead us to hope that when they leave the school, they will by their influence and example be enabled to help forward changes for good in their homes. The weekly visit to the Mission House by the elder girls is greatly appreciated, and looked forward to with pleasure; they are much interested in learning to sing, and a desire for reading beyond their lesson books is springing up amongst them, they are beginning to feel that the world is larger than the circle they have moved in, and contains objects of interest beside those possessed by their own people. Through the kindness of English friends we have been enabled to purchase some books and commence a small lending library, the books are exchanged once a week, these from their appearance when returned, and from enquiries made, are evidently read, not only by the children, but by others, inmates of their houses; the books have been ask-

for by girls who were once in the school but who now cannot leave their homes. These young people greatly value a supply of interesting reading, by this means we hope to put in circulation a healthy literature, which shall open to our visits many a house to which we have hitherto had no access; already from some of these homes has come the request to teach those in them who have not had the advantage of attending school, and this wish we are endeavouring to meet. We are now beginning to have visits from old scholars of this school, who have in some cases brought with them their children to show us; as prejudice and fear give way to knowledge and enlightenment we hope these visits will be more frequent.

The Sunday School has been continued through the year, except a few Sundays in the height of the hot season. The attendance has been good, and the interest of the children in their lessons most encouraging, no objection being made to the lessons being wholly from Scripture, and no hesitation to take home and commit to memory portions of the Gospels. In this work I have received much help from the elder girls of the Boarding School.

The visiting of heathen homes as time and strength would permit has been continued during the year. The visits have generally been very kindly received, and a repetition of them requested. We are thankful so many have been ready to listen to God's word and to hear of his way of salvation.

We sincerely thank all those kind friends who have so willingly helped us in this work—on it may there ever rest the blessing of God, that its purpose may be realized in the children of these schools knowing and believing the love that God hath towards them.

During the year there have been in the Boarding School 30, and in the Thana Street Day School 99 Scholars.

Contributions to the Boarding and Day Schools, Pursewaukum.

Receipts.	Rs.	A.	P.
Balance from 1873	1,001	13	10
Leeds Ladies' Auxiliary	150	0	0
Kingsland Sunday School	26	2	8
Miss Brewin	52	8	0
J. Carow, Esq.	72	6	0
Weigh House Chapel Juvenile Society	85	0	0
Durham	35	0	0
Camden Town Park Chapel, Sunday School	110	2	8
Ladies' Society, per Miss Rutt	132	12	3
Camberwell Sunday School	52	8	0
Dartmouth	30	0	0
Maidstone Sunday School	60	0	0
Sherborne Sunday School	50	0	0
Falfield and Cromhall	28	4	0
Halifax Park College	110	12	0
Trowbridge	130	0	0
Trowbridge, for J. Turner	50	0	0
John Street Chapel Girls' Sunday School	243	8	0
Dewsbury Upper Chapel	23	12	0
Batley	100	0	0
Skipton	165	0	0
Kentish Town Sunday School	300	0	0
Liverpool, Great George St. Chapel	50	0	0
Bedford, per Miss Smith and Mrs. Everitt	50	0	0
Bedford Bunyan Meeting Home School	25	0	0
Tolmer Square Chapel	50	0	0
Hull, Salem Chapel	42	0	8
Gloucester, Southgate Chapel	80	0	0
City Road Juvenile Society	52	8	0
R. and C. Franck, Esq.	100	0	0
Col. O'Connell	25	0	0
A Friend	100	0	0
Col. Ewart	40	0	0
Rev. R. C. Macdonald, for Children	30	0	0
School Fees	294	12	0
Total Rupees...	3,948	14	8

Expenditure.	Rs.	A.	P.
Food, Clothing and Medicines	821	4	11
Salaries of Matron, Teachers and Assistants	1,697	8	4
Rent	193	0	0
School Books and Prizes	95	8	6
Stationery, Printing and Postage	52	14	3
Furniture and Repairs	87	12	4
Sundries	11	15	9
Total Expenditure...	2,960	0	1
Balance in hand	988	14	7
Total Rupees...	3.948	14	8

B. C. CORBOLD.

STATISTICS OF THE TRIPATORE MISSION.

Missionary		1
Native Ministers...		0
Native Agents—Evangelists		2
Catechists		3
Village Teachers		1
Out-Stations		3
Communicants		25
Increase during 1874		1
Baptized *(inclusive of Communicants)*		82
Increase during 1874		18
Adherents [*unbaptized*]		15
Increase during 1874		1
School Teachers		
Male... { Christian		2
Male... { Non-Christian		4
Female { Christian		0
Female { Non-Christian		0
Schools—[Boys]		2
English Scholars		45
Vernacular „		20
Do —[Girls]		1
Boarding Scholars		0
Day Scholars		40
School Fees		
Boys' Schools—English ...	...Rs. 153	14 6
—— Vernacular ...	... 0	0 0
Girls' Boarding School	... 0	0 0
Girls' Day Schools... ...	...Rs. 7	1 0
Local Contribution.		
Europeans...	...Rs. 66	8 0
Native Christians.	„ 109	15 7

TRIPATORE MISSION REPORT FOR 1874.

Missionary.....	Rev. Henry Rice,	
Evangelists.....	J. Benjamin,	*Tripatore.*
	C. Soondrum,	*Vaniambady.*
Catechists.....	Isaac David,	*Tripatore.*
	J. Canthimathy,	*Dharmapuri.*
	R. Anthony,	*Jollarpett.*
Village Teacher.....	Samuel,	*Tripatore.*

The opinion expressed in the last Report as to the importance and capabilities of Tripatore and the surrounding district as a sphere for Missionary operations has to a considerable extent been realized during the past year. The Church has increased in numbers, the contributions of the people have manifested a healthy increase, and there have been *four* adult baptisms during the year, including that of a Brahmin teacher. The present numerical strength of the Church is eighty-two. Two services have been held on the Lord's day, and a Prayer Meeting on Wednesday Mornings throughout the year, and the Lord's Supper has been regularly administered. Five persons have been admitted to Church fellowship during the year, and two deaths have taken place. The stations occupied as centres of Missionary operation, exclusive of Tripatore, are three, viz., Vaniambady, Dharmapuri, and Jollarpett. In all these stations the Agents have worked with zeal and efficiency. I regret that the Directors of our society at home have not seen fit as yet to give me the small additional aid asked for to enable me to locate an Agent in the large and important town of Krishnagherry. I would again urge the vast importance of the town as a centre, and the imperative necessity of stationing some one there permanently.

Hindoo Girls' Day School.—This School has now on its rolls forty children of the highest Government officials of Tripatore. It has worked well during the year, and the Government Inspector expressed himself as much pleased with the

present state of the school, and with the neat and interesting appearance of the girls at his last inspection. By such schools as these the blessed influences of the Gospel win their silent way into the hearts and homes of many. Who can estimate what a change for the better will be wrought, when a new generation shall have arisen, and those who are now the pupils of schools, like our own and others, will have become the heads of many households—the mothers of future generations! Christian charity, we venture to say, cannot sow in more promising fields than the institutions which mould the minds and hearts of the females of India.

Vaniambady.—This is a town of some importance situated on the Madras Railway, and has a large Mahommedan and Hindu population. Evangelist Sundrum has laboured here during the year with a considerable measure of success. The Anglo-Vernacular School at this place in connection with the Mission has somewhat diminished in numbers, owing to the baptism of two Brahmins connected with the school, and the consequent withdrawal by their parents of some of the other scholars. There are now forty-five boys on the rolls, ond I am not without hopes that the school will regain its former strength in course of time. About the middle of the year one of the Brahmin teachers, Narasinga Rao, was baptized, and later on in the year one of the former pupils of the school, who had received his whole religious instruction from us, and was at the time an enquirer in connection with the Mission, was baptized to our surprise by the Wesleyans, a course which, we think, is open to strong objection, and which we cannot approve. The statement of the steps which led to the conversion of Narasinga Rao written by himself has already been made public, and is full of interest. In his own narrative he says that the Brahminical religion never brought him comfort, and that he was always labouring under a load of care. He had a great thirst for an English education, and so attended an English School. The education he received fairly laid the axe at the root of caste. Meeting subsequently with a New Testament, he opened it, and read the words, "Let not your heart be troubled; ye believe in God, believe also in me." In the reading of this God revealed himself to him, and he had a great desire to know more of christianity. By and by, a friend died, and he was led to ask, what has become of his soul? is it in heaven or hell? Then he began to feel the terrible burden of his sin. He became acquainted with Christians, and read the Bible. When he read in the New Test-

ament "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life;" "Come unto me all ye that labour and are heavy laden, and I will give you rest;" "In my Father's house are many mansions;" "I am the Way, the Truth, and the Life," the burden was lifted off his soul. He gave himself to Christ, and the more he studied the Bible, the stronger became his convictions. To apply for baptism was another trial. But again the New Testament proved useful. He read, "He that loveth father or mother more than me is not worthy of me," and was thus enabled to make up his mind. He was baptized on Sunday morning, May 31st 1874, and now he adds, "I lead a happy life: I am at ease; my mind is at rest." I am glad to be able to report that he continues firm and stedfast, and by his christian deportment and bearing has won the esteem and confidence of all who know him. There are two or three other Brahmin enquirers who we hope will ere long have grace and courage to decide for Christ.

Dharmapuri.—Catechist Canthimathy has laboured in this large and important heathen town during the year with zeal and prudence. Three adults, converts from heathenism, have been baptized during the year. These are the first fruits unto the Lord in this place. This is the more encouraging, as Dharmapuri was formerly a place of intense bigotry and opposition to the Gospel. But now, however, owing to the zeal and judiciousness of the Agent employed here their prejudice and antipathy has been to some extent removed, and the work is making some progress.

Morapoor.—This village is situated in the midst of a large number of others chiefly inhabited by farmers, more or less well to do. In a village adjoining this there dwells a Christian family who were baptized some two or three years ago, and in another village a little further off is another christian man who was baptized shortly afterwards. These are the only witnesses for the truth amid the surrounding darkness. I have been much pleased with the courage and firmness displayed by these people in the midst of persecution and other trying circumstances. The former of these men, though of little or no education, yet, as far as he is able, does all in his power to make the glad tidings of salvation known to his countrymen in the villages around. He not unfrequently leaves his lands and fields, and goes out preaching the gospel, and is thus doing the work of an unpaid agent. He is well spoken of by the heathen "in all the region round about."

Jollarpett.—This is a station on the Madras Railway at the junction of the Bangalore and Madras lines. Catechist Anthony is located here—but nothing worthy of special record has transpired during the year. My best thanks are due to the Railway officials and others who have helped and sympathized with us in our work.

Itineration.—An extended tour was made into the District, in which I had the pleasure of the company of the Rev. S. Organe of Madras. In the course of the tour all the large towns and centres of population, such as Burghoor, Krishnaghery, Royacota, Palcode, Dharmapuri, Adamancottah and Morapoor, besides several smaller towns and villages, were visited. The gospel was preached to large audiences who in nearly all cases gave us a fair and candid hearing. To the wondrous miracles and matchless teaching of Christ they have no objection, but to His Divinity they offer in many cases a strong opposition. As the result of these tours a good feeling towards christianity prevails more and more widely among the people; Christian principles, apart from the facts and doctrines on which they are based, are becoming more and more popular: people speculate as to the possible or probable christianization of the whole country a century hence, and some even promise that they will openly profess themselves christians at some future time, or indeed any time we please except the present. There can be no doubt that, though we may have done little towards introducing Christianity, we have done a great deal towards driving out Brahminism. And herein lies our chief hope for the Christianization of India. Not in our lifetime, or for years to come, will the good work be accomplished. It will take many a long year to destroy the stronghold of tradition, and cut away the barriers of caste. But when that end is attained, and a new generation arises that knows not Vishnu and Siva, except by hearsay, then we may hope that the majority of educated Hindoos will not be averse to the acceptance of Christianity.

RECEIPTS.

	Rs.	A.	P.
J. Thomson Esq. C. S. - - -	40	0	0
Mr. D. Allen - - -	5	0	0
Mr. D. P. Mann - - -	5	0	0
Mr. C. Huntly - - -	4	0	0
Mr. J. Hyde - - -	3	0	0
Mr. W. Smith - - -	3	0	0
Mr. H. Loader - - -	2	12	0
Mr. E. Brag - - - -	2	0	0
Mr. H. Westman - - -	0	4	0
Mr. J. Byatt - - - -	0	12	0
Mr. Clarke - - - -	0	8	0
W. H. E. - - - -	0	4	0
Total...	66	8	0
Per Native Church - - -	109	15	7

General Financial Statement From January to December 1874.

Receipts.	Rs.	A.	P.	*Disbursements.*	Rs.	A.	P.
For Agents per L. M. S. -	1,380	0	0	Salaries of Evangelists and			
For Schools per L. M. S. -	400	0	0	Catechists - - -	1,380	0	0
For Travelling do -	174	15	9				
For Repairs per do -	150	0	0	Salaries of Teachers &c.			
For Taxes „ do -	39	0	0				
For Watchman do -	84	0	0	Boy's School - - -	970	0	0
Govt. Grant (Boys' School)	417	0	0	Girls School - - -	176	0	0
Do (Girls' School)	88	0	0	Travelling - - - -	174	15	9
Per School Fees (Boys) -	153	14	6	Watchman - - -	84	0	0
Do (Girls) -	7	1	0	Repairs - - - -	430	2	0
Per Local Contributions -	66	8	0	Taxes - - - -	39	0	0
Per Native Church -	109	15	7	Contingencies - - -	3	9	3
Balance Dr...	187	4	2				
TOTAL..	3,257	11	0	Total Rs...	3,257	11	0

HENRY RICE.

STATISTICS OF THE SALEM MISSION.

Missionary	1
Native Ministers	0
Native Agents—Evangelists	3
Catechists	7
Village Teachers	3
Out-Stations	12
Communicants	145
Increase during 1874...	2
Baptized (*inclusive of Communicants*)	616
Increase during 1874	12
Adherents [*unbaptized*]	65
Increase during 1874	5
School Teachers,	
Male [Christian]	11
— [Non Christian]	6
Female [Christian]	2
— [Non Christian]	0
Schools [Boys']	6
English Scholars	230
Vernacular	19
Do [Girls']	2
Boarding Scholars	8
Day Scholars	110
School Fees,	
Boys' Schools—English ..	Rs. 1,064-15-6
— Vernacular...	0
Girls' Boarding School ... „	13-7-0
Day Schools	0
Local Contributions,	
Europeans	Rs. 352-8-0
Native Christians ... .. „	607-2-1

SALEM MISSION REPORT FOR 1874.

Missionaries	Rev. Maurice Phillips,	*(In England.)*
	Rev. Henry Rice,	*(In charge.)*
Evngelists	C. Moothoo,	*Salem.*
	A. Suveseshamoothoo,	*Yercaud.*
	Moses Aroolapen,	*Chindaripett.*
Catchists	P. M. Selvaroyan,	*Salem.*
	Joseph John,	*Asthumputty.*
	Solomon David,	*Yercaud.*
	C. David,	*Sooramangalam.*
	B. Joel,	*Sunkerry Droog.*
	L. Nehemiah,	*Narasingapooram.*
	R Devasagayam,	*Coneripett.*
Village Teachers	Chinnian,	*Mathaloor.*
	Stephen,	*Salem.*
	Nathaniel,	*Gangavelly.*
Deacons of Native Church	J. Manickam,	*Salem.*
	A. Vencatachellam Chetty,	*do*

The work of Christian Missions is now happily well enough understood to render it less necessary than in former years that an annual report should embody a manifesto of their leading principles and aims. That their manifest tendency, as well as avowed intention, is to send the influence of divine truth through all the ramifications of Hindu society, to hasten on the time of India's moral and spiritual regeneration, and to replace Indian heathenism by a system more humane and ennobling, these are facts now so generally recognized that they need no further comment in this place than a bare record of the work done during the past year. The record of a year's work is necessarily more or less chequered, but notwithstanding dark lines here and there, our retrospect for 1874 is on the whole bright.

The following statements give an account, as full as is possible within our limits, of our various operations, and of the pro-

gress made in each. We request an earnest and candid perusal of them, believing that those who give it will have their interest awakened and their sympathy called forth.

General review of the present state of the Mission.

Fifty years have now passed away since this Mission was established. It will be interesting, therefore, to enquire what has been the fruit of the toil of these fifty years, and what are the prospects for the future. As far as outward tangible results are concerned, a mother church with eight daughter churches have been established in the district, and a total of 616 souls gathered in from heathenism, *exclusive* of the large numbers who during this period have passed away to their reward, and the equally large number who from various causes have removed to other parts of the country. In addition to this, six schools for boys and two for girls, numbering 250 boys and 118 girls, have been established, and all the other machinery connected with the Mission set in motion. These tabulated results, however, represent only a part, and that a small part, of what has been actually done. There are higher results of work to which no arithmetical value can be assigned, and which can find no definite statement in the hard outlines of a report. The progress of christian work in this District has been slow, but steady. Partial failures and disappointments have been counterbalanced by progress and success in the main. Waves have advanced and retreated, but the tide has been undoubtedly rising. As regards the *status* of those who have been gathered in, careful investigation shews that all the principal Hindu castes find representatives among them, viz., Brahmins, Chetties, Vellalas, Acharis &c., and as regards the *christian character* of the people, while frankly admitting that there are many deficiencies among them, yet I believe they will, as a whole, bear favourable comparison with christians of the same position in society in older christian countries. As a body they are subject to moral restraints and checks of which the heathen around them know nothing, and many among them are living lives in the divine presence, and are prepared to die deaths to be followed by a judgment. Throughout the District, also, the gospel may be been faithfully and earnestly preached to large numbers of men from year to year, so that such terms as *sin* and *salvation*, *faith* and *God*, have to many ceased to be mere meaningless abstractions, and christianity is no longer a strange doctrine, but a familiar topic of talk and discussion. In

many ways the seed of eternal life has been sown, and is certain in due time to spring up, man knoweth not how—and bear its fruit, "first the blade, then the ear, after that the full corn in the ear". As the result of two years experience in this District as well as in two other Districts in which it has been my privilege to labour, during which time I have come in contact with all classes of the people, I am led to the conclusion that there are large numbers of the people who have broken with their idols and given up many heathen customs connected therewith, but who have not yet moral courage enough to come out entirely and confess themselves on the Lord's side. As the people of this country are constituted, if they move at all it must be chiefly *in bodies*, and not to any great extent as *individuals*. It is thus that there are large numbers of people who are secret disciples and who are, so to speak, longing for some reformer to lead them forth to full liberty. I candidly confess, therefore that while I rejoice in the individual conversions that are made from year to year, my chief hope for the country is in that general movement of the people which, I believe, will sooner or later take place, and which the better spirits among the natives themselves anticipate. When that movement takes place it will be joined by large bodies of people in different places, and then it will be seen, I think, that comparatively speaking a nation has been born in a day. I trust the next fifty years will witness a still greater accession to the numbers of the church, and the consolidation of what has been already done by the establishment of some native pastorates among the people of this District. Meanwhile, it is a comforting thought to feel that whatever changes may pass over the Mission during the next fifty years, He abides who is "the same yesterday, to-day and for ever," and who will work out his purposes amid all the fluctuations and failures of men.

The number of towns and villages occupied as centres of Missionary operations at the present time is twelve, exclusive of the head station. The number of agents engaged in preaching the gospel, exclusive of School Masters, is thirteen. During the past year two persons have been admitted to the fellowship of the church, nine adult converts from heathenism, and thirty one children have been baptized, three marriages were solemnized, and fifteen deaths occurred.

The following has been a measure of being accompanied stations occupied by the Mission. During these tours the gospel has been preached and baptized persons in each at the principal all the large towns and centres.

STATIONS.	Families.	Men.	Women.	Children	Total.
Salem	61	60	72	89	221
Asthumputty	6	5	6	17	28
Sooramangalam	5	7	6	11	24
Shevaroy Hills and Green Hills ...	23	31	31	43	105
Chindaripett	13	13	14	30	57
Coneripett	19	22	22	24	68
Muthaloor	6	6	6	13	25
Gangavelly	1	1	1	1	3
Ahtoor	4	5	3	8	16
Narasingapooram	5	6	7	12	25
Sunkery Droog	4	4	5	15	24
Thummanputty	2	3	3	7	13
Valialchetty Polliam	2	2	2	3	7
TOTAL...	151	165	178	273	616

Of these one hundred and forty-five are communicants. Adding those who have joined us during the year, and deducting those who by death, removal, and other causes have left us, our net increase is twelve.

Funds.—My grateful acknowledgments are due to many friends both in England and India for the liberal aid they have continued to give us during the past year, a statement of which is appended at the end of this Report. The total receipts from these sources amounts to Rs. 1732-2-1 viz; Rs. 772-8-0 from friends in England, Rs. 352-8-0 from friends in India, and Rs. 607-2-1 from Native Christians. The amount contributed by the Native Christians is *exclusive* of a sum of Rs. 32 sent to the Madras Auxiliary Bible Society, and is, I think, very creditable to them, considering that it has been a year of famine, of high prices, and general scarcity.

But as the work is expanding from year to year, the need of increased help is becoming more and more imperative. As the work expands, the church's means should expand also. To give merely a fixed sum, rigidly the same year by year, to carry on an ever-growing work, and to throw all rest, so that for the rest on the Missionaries, is *putting* and *God*, have to many, not to say, to the Missionaries. abstractions, and christianity is, for the sake of the great cause out a familiar topic of talk and a fuller recognition of their du

Salem Town.

Two Native preachers have been incessantly at work in Salem during the past year. They have gone forth daily into the streets and bazaars preaching the word of life, and sowing the seed of the kingdom. Their words have, I trust, found a lodgement in many hearts, but caste prejudices and family ties still prevent many from carrying out their better convictions.

The number of baptized persons in Salem, including the suburbs of Asthumputty and Suramungalum, is two hundred and seventy-three. Five adults and twelve children were baptized during the year, one person has been admitted to the church, two marriages were solemnized, and ten deaths occurred.

The following services have been held on sabbath days throughout the year :—

6 A. M. Tamil Prayer Meeting in the Church.
7 A. M. Tamil Service among the convicts in the Jail.
10 A. M. Tamil Service in the Church.
3 P. M. Sunday School in the Church.
4 P. M. Tamil Service in the Church.

A Tamil Prayer Meeting has been held in the Church on Monday Evening, the young men's Bible Class on Thursday Evenings, and a Prayer Meeting in the Christians' houses in rotation on Friday Evenings. The Prayer Meeting on the first Monday of every month is of a distinctively Missionary character.

The usual Church Meeting for transacting Church business has been held on the first Saturday of every month, and the Lord's Supper has been administered regularly on the first Sunday in every month during the year. The attendance at the services on Sunday has been uniformly good, but occasionally on week days not so satisfactory. Divine services have also been conducted regularly both at Asthumputty and Sooramungalum during the year.

The Church has enjoyed a considerable measure of peace and happiness, and the conduct of the members has been, on the whole, consistent with their christian character and profession.

Itineration :—During the year several tours, more or less extended, have been made into the District, and on one of these I had the pleasure of being accompanied by the Revd. C. Campbell B. A. During these tours the gospel has been preached to large audiences in all the large towns and centres of population

as well as in numerous wayside hamlets and villages. As the result of these tours, knowledge has been increased, interest has been excited, the gospel message has been discussed in many a locality, hundreds though not yet disposed to embrace it, still begin to admit its truth, and not a few express a wish to adopt christianity as their religion. We firmly believe that this work is gradually, but surely, displacing heathenism, detaching men from theiridols, and preparing the way for the general adoption of the true faith.

Jail. The service among the convicts in the Jail has been continued during the year, though, as mentioned in the last Report, owing to a recent government order, it has been limited to those who express a desire to attend, and not extended to the convicts generally. As the result of these services many, while undergoing their sentence of punishment, are brought in contact with the comforting and sanctifying truths of the Gospel, and go forth better members of society and citizens of the state.

Education

Boys' School.—The Boys' School has continued to make satisfactory progress during the year. The former Head Master was compelled through failure of health to resign his post, and his place has been filled by one Kanagaratnam Pillay, a graduate of the Madras University. Since he has taken charge of the School it has continued to make progress both as regards increased members and a higher standard of efficiency. My best thanks are due to the teachers, one and all, for their hearty goodwill and co-operation.

The future of education in this country seems to me to be a question of vast importance. Nothing, I believe, is so detrimental to the highest welfare of this country as a system of merely secular education in which all effort to train the heart and conscience of the people God-ward is carefully omitted. All other matters are comparatively un-important in the presence of a dreary materialism and scepticism which are spreading among the people, and in the presence of a system of secular education which is communicating certain sorts of knowledge, useful under certain narrow and transient circumstances, but keeping the mind off all the higher horizon's of thought and duty. As Missionaries, therefore, we have endeavoured to strengthen our present Christian system by making the secular teaching more thorough, and the religious teaching more constraining, more attractive, and more capable of leaving ineffaceable impressions.

Girls' Boarding and Day School.—This School has an attendance of thirty-three girls—chiefly the children of people connected with our christian congregations. The School was this year placed under the Government salary grant-in-aid system, and has continued to make fair progress. The subjects taught embrace the ordinary subjects of instruction with the addition of Scripture, sewing, and needle-work.

Hindu Girls' Day School.—This School situated in the heart of the native town of Shivapett is intended for the children of the higher and middle classes of Hindu Society. The number at present on the rolls is eighty-five. This school has, on the whole, done fair work during the year, but there are so many ceremonies connected with deceased relatives, so many fasts and feasts connected with the waxing and waning of every moon, that it is difficult to make the attendance as good, and the progress as satisfactory, as we wish. Female education is entirely a growth of the new time, and can be expected to flourish only among the new generation of the educated and enlightened. Even the educated few, who are beginning to see the evil of having utterly ignorant wives, and daughters who are incapable of giving them sympathy and womanly help, are not free to carry out their inclinations. They are bound up in the closest family relationship with those who have no sympathy with them and are, in many cases, decidedly opposed to their new ideas; and the taunt or the suspicious hint of the bigoted and superstitious often prevails against the better tendencies of the more liberal and enlightened. Add to this the deeply rooted and inveterate custom of early marriage, the consequent seclusion, and all the other customs which are bound up with it, and one has a view of the barriers which stand in the way of female education. Looking at these, and estimating their strength and tenacity, one cannot hope that they will soon disappear, and leave the way clear for the inflow of knowledge among the females of India. But at the same time the friends of female education must be active in doing what they can to drive back the opposing forces, and be ready to occupy the ground yielded to the best advantage. In this way progress will be made in the centres of knowledge and activity first, and by and bye in the more retired towns and villages.

Book Depot.—The Depot has done good work during the year in promoting the sale of Scriptures, tracts, and other religious and secular books. The sales have been larger this year

than in the previous one owing to the increased diligence and activity of the person in charge who has not infrequently visited the neighbouring festivals and markets.

Attached to the Depot is a Free Reading Room. On the table are to be found the Bible in nearly all languages, besides several Papers and Magagines, both in English and Vernacular. As the place is well lighted in the evening it allures many who would otherwise spend the evening in idle gossip, if nothing worse. It also affords an opportunity for any one in his leisure hour to look into, and examine the Bible in any language with which he is familiar.

The following is an analysis of the visitors, and the number of visits paid to the Reading Room :—

Free Reading Room.

Protestant Christians.	Mahomedans.	Hindus.	Total.
1,230	653	6,092	7,975

The sales in the Book Depository are as follows :-

Depository.

	English.				Diglotts.				Vernaculars.				Total.			
	No.	Rs.	A.	P.	No.	Rs	A	P	No.	Rs.	A.	P.	No.	Rs.	A.	P.
Bible and portions	94	72	0	5	3	0	2	0	408	31	2	0	505	103	4	5
Tracts ...	80	0	13	3	0	0	0	0	7723	81	5	2	7803	82	3	0
School books ...	193	61	2	0	87	19	2	0	539	41	0	8	819	121	4	8
General do. ...	0	0	0	0	0	0	0	0	6	2	10	1	6	2	10	1
Religious ...	0	0	0	0	0	0	0	0	8	3	5	8	8	3	5	0
Stationery ...	0	0	0	0	0	0	0	0	0	0	0	0	0	7	6	10
Total...	367	133	15	8	90	19	4	0	8684	159	7	7	9141	320	2	0

Out Stations.

Shevaroy Hills.—Evangelist Suvesesha Moothoo and Catechist Solomon have continued to labour here during the year. The Christian Congregation numbers one hundred and five. A respectable young man, a convert from heathenism, was baptized

during the year. The Christian character of some of the members has been in every way satisfactory, but with regard to some others, I regret to say, that I cannot speak well. They are frequently involved in petty quarrels and disputes among themselves, and in some cases addicted to drinking, which the coldness of the Hill climate somewhat pre-disposes them to indulge in.

There is a small School here, numbering twenty-six pupils, which has done well during the year, and passed a satisfactory examination at the Government inspection.

Coneripett.—This station is in charge of Evangelist Moses Arullappen, who resides at the neighbouring village of Chindaripett—but he is assisted by Catechist Devasagayam. During the year the old chapel has been pulled down, and a larger and more substantial building erected. I trust the glory of this latter house will exceed that of the former, and that the congregation which worships within its walls will grow in all the gifts and graces of the Christian life. The usual services have been held during the year, and the Lord's Supper twice administered.

Chindaripett—Evangelist Moses who is located here has continued to work wisely and well during the year. I have reason to believe that he is much respected by both the Christian and heathen of the place, and that his influence is felt for good among them. The united Christian community at Chindaripett and Coneripett numbers one hundred and twenty-five souls. During the year two adults, converts from heathenism, have been baptized on a confession of their faith in Christ. There are, also, several enquirers who I hope will come out before long.

Gangavelly.—Reader Nathaniel—an aged disciple—labours here alone. It was intended to remove him during the year to Coneripett—but difficulties connected with the proper sale of the house there have prevented our carrying out our original intention.

Ahtoor—This is a large heathen town and of considerable importance. The Anglo-Vernacular School here in connection with the Mission has been thoroughly renovated during the year, and is now a neat and substantial building. The School, also, under the energy and superintendence of the Head Master, Zechariah Ross, has made much better progress. The Government Inspector reported highly of its present state at his last inspection. A Colporteur in connection with the Bible Society labours here, and in the surrounding villages, under my superintendence.

Narasingapuram.—This place is situated two miles from Ahtoor, and is in the midst of a large cluster of villages of varying size and importance. Catechist Nehemiah was moved here during the year, and works also in the town of Ahtoor and in the surrounding villages. The Christian community of Ahtoor and Narasingapuram together numbers forty-one persons. One adult, formerly an adherent of the Brahmo Somaj, was baptized during the year. The chapel at this place has for some time been in a somewhat dilapidated condition, but steps have been taken during the year to put it into better repair. Samuel Achari, one of our Christian people, has shewn great zeal in this matter. My best thanks are due to him, and to several of the Government officials at Ahtoor, and other respectable natives, who though not christians so far sympathize with and appreciate our work as to subscribe more or less liberally towards its repair.

Sunkerry Droog.—Catechist Joel has laboured here during the year with commendable zeal and diligence. The surrounding villages, which are very numerous, are chiefly inhabited by agricultural farmers, who in many cases listen attentively and seem well disposed towards christianity.

Ignorance and prejudice are the chief obstacles we have to deal with. I have no doubt that with the spread of education and enlightenment some good fruit will be reaped here in days to come. It was with this view that a School was established here during the past year. It has now forty-seven boys on the roll, but it has not made as satisfactory progress as I could wish, owing to the people being not yet fully alive to the benefits of education.

Suramungalum.—As this place has been rising in importance of late, I thought it advisable to locate an agent there permanently, and with this view catechist David was sent there. The Mission has a small church and congregation at the place The congregation, though small at present, will, I hope, increase in numbers and importance ere long.

Such is a brief review of our operations during the year 1874, and of our present position and prospects. The review will shew that while there are many barriers and hindrances to the progress of the work, there is no reason to despair of these being slowly overcome, and of good and lasting results being accomplished. What is required is patient and conscientious labour on the part of those engaged in the work, and sustained help and sympathy on the part of christian friends

around. And as we endeavour to give the former, we may express the hope that the latter will not be denied us. It is evident I think that a period of agitation is dawning upon this country in the social manners and customs of its people, and if the energy which commenced the enterprize of christianity in the East be only answered in the present generation by fortitude to sustain it, it will without doubt lead on to national regeneration and spiritual life, and this land of shrines and temples will by and bye be inlaid with houses of God as with rich jewels.

Contributions from Friends in England 1874.

	Rs.	A.	P.
H. Ropes, Esquire, (for 1873 and 1874)	360	0	0
Bishop Stortford (for Percy Harvey.)...	100	0	0
Park Crescent Chapel, Clapham	110	0	0
W. C. Gellibrand, Esq.	100	0	0
St. Petersburgh	42	8	0
Mile End, New Town, for H. Altham	30	0	0
Misses E. and M. Crisp	30	0	0
Total.....	772	8	0

Contributions from Friends in India.

Subscribers Names.	General Fund.			Boys' School.			Girls' School.			Reading Room.			Poor Fund.			Total.		
	Rs.	A.	P.	Rs	A.	P.	Rs.	A.	P.	Rs	A.	P.	Rs	A.	P.	Rs.	A.	P.
J. Hannyngton, Esq., c. s...	24	0	0	...	...	..	24	0	0	..	...	...	...	..	...	48	0	0
C.T.Longly, Esq., c.s.	25	0	0	...	...	..	..	..	...	..	...	...	..	...	...	25	0	0
H.T. Knox, Esq., c.s.	...	...	..	...	...	..	4	0	0		..	...	...	...	...	4	0	0
E.J. Sewell, Esq., c.s.	3	0	0	...	...	..	..	...	...	...	..	...	...	...	...	3	0	0
A.D. Lister, Esq., c.s.	5	0	0	...	...		..	...	...	...	..	...	...	...	...	5	0	0
R. Stanes, Esq. ..	30	0	0	...	...	..	..	...	...	...	..	...	...	...	.	30	0	0
T. Bailey, Esq. ...	...	..	..	...	...	..	12	0	0	...	...	...		...	..	12	0	0
W. Tomlinson, Esq.	10	0	0	...	...	..	..	..	...	.	...	...	.	...	...	10	0	0
W. I. Lechler, Esq..	20	0	0	...	...	..	..	...	...	..	..	...	...	...	..	20	0	0
R. Hurlock, Esq. ..	2	0	0	...	...	..	..	...	...	...	...	...	...	...	...	2	0	0
Major Rowlandson..	2	0	0	...	...	..	..	...	...	..	...	...		...	...	2	0	0
Capt. H. G. Henderson...	1	0	0	...	...	..	..	...	...	..	...	...		...	...	1	0	0
Rev. F. Browne ...	3	0	0	...	...	..	..	...	...	...		...	..	...	...	3	0	0
Rev. E. Sell ..	2	0	0	...	...	..	..	...	...	...	...	...	...	...	...	2	0	0
Mrs. Lechler .	6	0	0	...	...	..	..	...	...	...	...	...	...	...	...	6	0	0
Mr. J. Small ..	12	0	0	...	...	..	..	...	...	...	...	...	...	...	...	12	0	0
Mr. J. Middleton ...	...	..	..	...	...	..	12	0	0	...	...	..	12	0	0	24	0	0
Mr. J. Misquita ...	..		..	...	...	..	10	0	0	...	...	...	...	...	...	10	0	0
Mr. J. Freeman ...	...	..	..	...	...	..	4	8	0	...	..	..	...	...	...	4	8	0
Mr. E. S. Wilkins..	4	0	0	...	...	..	..	...	...	...	...	...	...	...	...	4	0	0
Mr. J. M. Manual..	2	0	0	...	...	..	..	...	...	...	...	...	...	...	...	2	0	0
Mr. D. Paul ..	...	..		12	0	0	..	...	..	12	0	0	...	...	...	24	0	0
Mr. A. Devasagayam	12	0	0	...	...	...	..	...	...	...	...	...	...	...	...	12	0	0
Yercaud Church Fund..	..	..	..	25	0	0	..	...	..	...	...	...	...	...	...	25	0	0
Yercaud Church Offertory...	..	..	..	..	...	...	62	0	0	...	...	...	..	..	...	62	0	0
Total...	163	0	0	37	0	0	128	8	0	12	0	0	12	0	0	352	8	0

General Financial Statement from January to December.

1874.

Receipts.	Rs.	A.	P.	*Disbursements.*	Rs.	A.	P.
For Agents per L. M. S.	2,300	0	0	Salaries of Evangelists and			
For Schools per L. M. S	700	0	0	Catechists	2,524	0	0
For Travelling per L. M. S.	125	0	0				
For Repairs per L. M. S,	200	0	0	Salaries of Teachers &c.			
For Taxes per L. M. S	140	0	0				
Government Grant (Boys				Boys' Schools	2,270	0	0
Schools)	482	12	0	Girls' Schools	959	9	0
Government Grant (Girls				School Expenses	128	1	2
Schools)	463	0	0	Poor	132	2	0
Per School Fees (Boys)	1,064	15	6	Travelling	223	8	0
Per School Fees (Girls)	13	7	0	Repairs	761	0	5
Per Contributions from				Taxes	140	0	0
England	772	8	0	Sundries	195	5	4
Per Local Contributions	352	8	0				
Per Native Church	607	2	1				
Bal. Dr.....	111	12	4				
Total...	7,333	0	11	Total Rs...	7,333	0	11

HENRY RICE.

STATISTICS OF THE COIMBATORE MISSION.

Missionary...			1
Native Ministers...			2
Native Agents—Evangelists			2
	Catéchists		6
Out-Stations			10
Communicants			171
	Increase during 1874		0
Baptized *(inclusive of Communicants)*			505
	Increase during 1874		17
School Teachers			
	Male [Christian]		5
	— [Non Christian]...		18
	Female [Christian]		1
	— [Non Christian]		0
Schools—[Boys']			
	English Scholars		293
	Vernacular „		20
Do.	[Girls']		
	Boarding Scholars		40
	Day „		102

School Fees				
Boys'—English Schools		Rs.	2,302	8 0
	Vernacular „	„	0	0 0
Girls'—Boarding Schools		„	88	9 0
	Day „	„	15	14 0

Local Contributions				Rs.	A. P.
Europeans...	General fund	265	8 0		
	Pastor's „	156	11 0		
	Boarding School	474	0 0		
				896	3 0
Native Christians			„	451	10 4
			Rs.	1,347	13 4

COIMBATORE MISSION REPORT FOR 1874.

Missionary.....REV. W. JOSS.

Native Pastors.....{ REV. A. DAVID. / REV. V. UNMEYUDIAN.

Evangelists.....{ Mr. S. VARTHARAJALOO. / „ P. SOLOMON.

Catechists.....{ Mr. V. ABRAHAM. / „ STEPHEN. / „ GNANAMUTTU. / „ DAVID. / „ APPAVOO. / „ EZEKIEL.

The time has again arrived when the reports of the work of the past year are laid before the Directors and the friends who assist us in our work, with their prayers and contributions. The past year has not been marked in any very special manner. We have not yet been visited with the showers of blessing from on high that have watered the churches at home, and have made them to bloom as the garden of the Lord ; still we have not been left without tokens of the Lord's presence in our midst. A family of eight persons was baptized this year in the chapel in Coimbatore. It consisted of a man, his wife, his mother, two sons, and three daughters. In addition to these, two men, four women, and two boys were baptized in Pothanore ; and one man and one woman were baptized in Pattakaranpalliam, making a total of eighteen converts from Hinduism baptized during the year. The baptism of the family first mentioned, was a subject of interest to myself. The head of the family is an intelligent man, and is the head accountant in the Engineer's office in this town. He had been an inquirer for several years. He had frequent conversations with our native agents about the truths of christianity, and often read portions of the Bible, christian tracts and hand-bills. He was induced, however, to inquire still more earnestly into the nature and importance of

the doctrines of salvation, by some remarks made by Mr. Rouse, a christian gentleman who has since left for England, in a few conversations he had with him. From that time he frequently invited the Revd. A. David, and Mr. Solomon to his home to converse with him on religious topics, and to pray with him and his family, and he often attended the services held in the chapel on Sundays. I had a few conversations with him, in which he manifested a very fair acquaintance with the Gospels, and the general doctrines of christian truth. But from reasons arising from his family connections he postponed his baptism to an indefinite time. Mr. Moonoosawmy, the assistant surgeon in Pollachy, who is a member of our church there, came to Coimbatore on business in December, and while he was here he paid Mr. Ramasawmy a visit, and obtained his consent, and that also of the members of his family, to be baptized at once. We had therefore the pleasure of seeing the whole family, at our usual week-evening service, professing their faith in the religion of Jesus Christ, and in Him as their Saviour; and we were forcibly reminded of some of the scenes recorded in the Acts of the Apostles. The chapel was full, and some of the Ladies and Gentlemen residing here, who knew the family and were interested in the event were present, and expressed their pleasure at the decisive step they had taken. The other converts, who had been baptized, had also been inquirers for a length of time, and had received frequent instruction from the catechists stationed in their neighbourhood.

If we had more earnest, intelligent, agents we should see more frequent conversions to christianity. In all parts of the district the seed of eternal life has been sown, and we require qualified men to watch for those in whose hearts it has found a lodgment, to render needful help that the young plant of the new life may grow, and not be nipped in the bud. The people generally hear the word preached more readily now than before, and by reading the tracts and portions of the Bible sold to them many others become acquainted with the saving truths of the gospel. But as this district is very large, and the labourers are so few, the results cannot be obtained that are available. And as this thought recurs again and again in our minds, we grieve deeply when we see the number of our agents lessened by death, and still more so when we are deprived of the services of others through misconduct; and it is our sad task to record the loss of one catechist by death, and another by dismissal. Mr. Joseph who was stationed for several years at Pollachy has been taken from us leaving many here to regret his loss. He was a sincere christian and an earnest worker. His temperament was quiet and unob-

trusive, but he was thoroughly in earnest in his work, and laboured steadily and diligently. He made a most favorable impression on the minds of the people in Pollachy, and gained the respect of members of all classes there; and he always received a hearty welcome from the christians here when he visited Coimbatore. The scene of his funeral was one of the most solemn I have had to witness. The service was conducted in the chapel by the Rev. V. Unmeyudian, who delivered a very impressive charge to the people. The service at the grave was conducted by the Rev. A. David, and all left it as if they had lost a personal friend. It was a painful event for me, as I have lost an agent whose place I have no prospect of filling, and a member of the church whose daily life was beneficial to the community in which he lived. His widow is now assisting the wife of Mr. Solomon in teaching sewing in our girls' schools, and in visiting the family that was baptized in December to give its female members further religious instruction.

Mr. Paul who was stationed at Dharapooram, and who was one of our oldest evangelists was, I am sorry to say, a very different kind of man from Mr. Joseph. On various occasions he shewed that he had a quarrelsome and envious disposition, and for several months his conduct was so very unsatisfactory without the prospect of amendment that I had to dismiss him. It is decidedly better to have no agents than bad ones, but it is extremely unpleasant to have to dismiss any, and, in consequence, to give up an outstation that forms a very important centre of work. Through the death of Mr. Joseph I had to remove Mr. Gnanamuttu from Sattiamangalum where we have no christian families, to Pollachy, where there is a christian community of twelve persons.. I have therefore two outstations less than I had last year, and two large taluqs have been added to those that are without the direct preaching of the gospel. I sincerely hope I may yet find efficient men to place in these important centres of christian work.

The following is the report of the Rev. A. David on the church in Coimbatore:—

"In reviewing the history of the past year this church has much reason for gratitude and thankfulness to the Author of all good. Although nothing very extraordinary has happened, still its course has been marked by undisturbed peace and steady progress. The Sunday services have been well attended. In the forenoon the chapel is generally full, and in the afternoon

three-fourths attend. Not unfrequently have we seen several sitting on the floor, and some standing out for want of room. Would that we had a larger chapel. The Wednesday evening prayer meeting has not always been well attended. Thrice in a week prayer meetings have been held in the christian village. Young men religiously disposed, possessing aptitude to teach, conduct two of these meetings, and give addresses alternately. On Friday evening a catechetical discourse is delivered for the improvement of the young and old in their Scriptural knowledge. A few, when not otherwise engaged, voluntarily go to the town, and sometimes travel by train to speak to the people about Christ and him crucified, and distribute tracts and hand-bills. The house to house visitation has been regularly kept up. The preaching to the heathen on Tuesday evenings in the A.V. School is regularly attended also. In the High School, the A. V. School, and in the Town Branch School, the scriptures are taught daily to intelligent youths. A singing class is kept for boys and girls on Saturday evening. A Sunday school for both has been held every Sunday. The Lord's Supper is administered once a month. The church meeting held in the evening of the previous day is better attended than before. Two persons have been re-admitted into the church, and three have been suspended for misconduct.

The attendance of the people on the means of grace, and their outward deportment of life, have been improving, and we trust, that in some at least, these things are a sign that they are growing in grace. Still indifference and apathy are common even among the more intelligent. Seven adults, converts from heathenism, and five children, have received baptism. It must be mentioned that the adult convert who united himself with the Lord's people, with his wife and family, is an intelligent and respectable Hindoo, holding an influential post as head-accountant in the Engineer's Office. He was an engineer for many years, and the day he was baptized with his family will not be forgotten by many here. May the Lord keep them faithful to the end. Death has removed six persons from us. Two members died full of hope and joy.

Early last year a meeting was convened, when the necessity of putting forth greater efforts to maintain the ordinances of religion was urged upon the members. A general response was made, and it was decided that collecting boxes should be given to the head of each family, and that their contents should go to the support of the pastor &c. in addition to their monthly subscriptions. Christian carpenters promised to make boxes, and some have been sent us for distribution. Though this is a step in the

right direction, yet our sanguine expectations have not been realised. We hope that better results will crown our efforts this year. The extreme poverty of several is a great drawback. Under the peculiar circumstances of the Native Church here, the European and East Indian christian friends, who are not bona-fide members of the native church, give to the pastoral fund a helping hand. It is true a giving church is a living church, but the well known adage is also too true to be denied—"men who have money have no mind to give, and men who have mind have no money to give." The people are gradually learning and recognizing their duty to maintain the ordinances among themselves, we trust the time is approaching when they will rise to a true sense of their responsibilities, 'when with a greater number of the higher classes of natives added to the church a spirit of great liberality will be seen in supporting and spreading the gospel among our countrymen. In conclusion, it behoves us to render our heartfelt thanks to God for his mercies to ourselves and our people, and may it be our hearty desire at all times that all we say, and that all we do, may redound to the glory of Him whose we are, and whom we serve."

ABEDNEGO DAVID.

There are 97 church members, and 169 non-communicants, making a total of 266 on the church roll. The church has raised during the year Rs. 211-10-7 of which Rs. 63-2-0 were given to the native pastor. The subscriptions of the European Gentlemen and the East Indians to the pastor's fund amounted to Rs. 156-11-0, in addition to the sum given by the native members of the church. Reference has been made by the Revd. A. David, to the necessity that is felt for the enlargement of the chapel. The present building is quite full every Sunday morning, and sometimes there is not sufficient accommodation for those who attend. It can be lengthened and widened, but the cost of the alterations will be about £350, a sum that cannot be raised by the Church, and there is no prospect of realising more by subscriptions and donations in Coimbatore than £30, which leaves a balance of £320 to be contributed by friends elsewhere. We shall feel thankful if our Christian friends will help us to raise this sum. It is small in comparison with those spent on chapels at home, and the proposed alterations are very much required.

The Anglo Vernacular Boys' School.—The number on the rolls at the close of the year was 217 which is an increase of 58 on that of the previous year, and of 151 on

the number in the school when I took charge of it in November 1870. The increase, in the past year, is chiefly owing to the enlargement made in the school-building. Through the deep interest taken in our work by James Johnston Esqr. and other friends in Montrose, we received a sum sufficient to enable us to build the room in the front of the existing building, which we asked money for in our last report. A room 68 feet long, and 14 feet wide, and 12 feet high, inside measurement, has been erected, and has given us room for four additional classes. The cost of the new room was Rs. 751-1-0. There are now five classes, including an elementary class, under nine teachers, and the efficiency of the school has been increasing with the numbers. The daily attendance has been improving, and the amount of fees collected is Rs. 1043-1-0 or £104-6-1, which is nearly twice the sum collected in 1873 which was £54-17-1¾. Prizes were distributed in November, when the Collector of the District, A. Wedderburn Esqr., kindly presided and gave them to the successful scholars. Several of the Ladies and Gentlemen were present, and letters were received from others who were unavoidably absent expressing their interest in this department of our work, and their regret at not being present. Bible lessons have been given daily by the Revd. A. David and the Evangelists here. The teachers of the school take a hearty interest in their work, and in the prosperity of the school. Three of them have passed the First in Arts Examination, and three others the Matriculation examination of the Madras University. Another teacher has passed the Fifth Grade teacher's test, and the others have passed no examinations but are efficient teachers. The Deputy Inspector of schools for this circle A. Cachapaiswariah B. L. has just concluded his periodical examination of this school, and the following is an extract from his report.

Class 4th.

SUBJECT.	BOOK.	RESULTS.
English Prose	...Supplement to the 4th book	Very Well.
,, Poetry	...Selections of Poetry No. 1.	
Indian History	...Morris's	
Geography	...Manual—Europe—part	
Arithmetic	...Square and Cubic Measure	
Algebra	...Beginning to G. C. M.	
Euclid	...1st. Book—31 propositions	
Tamil Prose	...5th Tantram	
,, Poetry	...Cural—30 Stanzas	
Tamil Grammar	...Nannul—Selections	Well.

English Grammar	...Bain's—Etymology—part	Very Fair.
Translation of Tamil into English		Poor.

Class 3rd Higher Division.

English Prose	...Nelson's Junior Reader No. II	Very Well.
Tamil „	...1st Tantram	
English Poetry	...Nelson's Junior Reader No. I	Very Fair.
„ Grammar	...Manual—Syntax	
Arithmetic	...Decimals	
Geography	...Outlines—England &c.,	Poor.
Tamil Poetry	...Nethinerivillahkam	Very Bad.
„ Grammar	...Nannul—Selections	
Reciprocal Translation.		

Class 3rd Lower Division.

English Prose	...Nelson's Junior Reader No. I	Very Fair.
Tamil „	...Government 3rd Book	
Arithmetic	...Vulgar Fractions	
„ Poetry	...Nalvarhi	
English Grammar	...Manual—Etymology—part	Fair.
Reciprocal Translation		Bad.
Tamil Grammar	...Pope's No. 2	Very Bad.

Class 2nd.

English Prose	...4th Book—C. V. E. S.	Very Fair.
„ Grammar	...Manual—Etymology	
Arithmetic	...Compound rules	Very Well.
Tamil Prose	...Government 3rd Book	
Reciprocal Translation.		Bad.
Tamil Grammar	...Pope's 2nd	Very Bad.

Class 1st Higher Division.

Tamil Prose	...Government 3rd Book	Very Fair.
„ Poetry	...Attisudi and Kondraventhan	
„ Grammar	...Pope's No. 1	

Arithmetic Reciprocal Translation.	...Compound rules	} Very Fair.
English Prose	...3rd Book C. V. E. S.	Bad.
„ Grammar	...Primer—C. V. E. S.	Very Bad.

Class 1st Lower Division.

English Prose Arithmetic	...Nelson's Sequel ...Multiplication and Division	} Very Well.
Tamil Prose Reciprocal Translation	...3rd Book C. V. E. S.	} Very Fair.

Elementary Class in 3 Divisions.

Appeared to be doing fairly.

A few other subjects are studied in some of the classes, but they were not examined in them, as the portion studied seemed to be too short for examination. The failure in reciprocal translation is partly owing to the fact that it has not been long made a systematic subject of instruction in the schools, and as we have no hand-books like Arnold's &c., in use at home, the teachers have yet to learn the best method of teaching it. As the school has been increasing steadily in numbers by the addition of boys from other schools, and the class text books have been changed from time to time to get a carefully graduated course introduced, the teachers have been placed at a disadvantage, and therefore we may be fairly satisfied with the standard attained, and the results as shown above. We hope however to produce still better in the future.

Mettapollium.—The following report has been sent in by the Revd. V. Unmeyudian :—

" To give a minute account of matters connected with this mission during the past year would occupy more space than the limits of a concise report would admit. The work in connection with the several branches has been nearly the same as that of the past, though the results differ a little from those of the past. The report commences with,

Preaching to the heathen.—This has been attended to by me and by some of the lay members of the congregation, and carried on with much zeal whenever time and circumstance permitted

us, and the results I am happy to say have been favourable to a certain extent viz. as far as attention to hearing is concerned. Mr. David Samuel the Elder, and some others have proved to be very interested, and have acted in this with praiseworthy zeal. Our attention was not drawn away from the yearly car festival of Karamudy, and from visiting markets, and the audience was not poor in many a case. The willingness with which they accepted the handbills distributed to them, and with which they bought several tracts, tend to show the improvement that a heathen mind is subject to, as many to this day cannot deny that their narrow superstition had been so rigid as once to persecute the very preachers of the word of life.

Divine Service.—Two services are held on Sunday, one in the morning af half-past eight, and the other in the afternoon at about half past four. The attendance of the christian congregation has been remarkably regular, as they have been provided with a convenient chapel situated in a central position. As regards the heathen, we are glad to say they have also improved, and try to attend the services as steadily as possible. During the week-days there is a meeting on Wednesday, and one on Friday, the former being in the chapel and the latter in a room of the bungalow. This has been regarded by the christian community with more interest and deference than they have shown in the past, and it should not be forgotten to state that the young as well as the old try to improve in knowledge and to grow in piety. It is further to be added that though it has long been our anxiety that a meeting should be held in the heart of the town, especially for the heathen, yet we have not met with success in getting a house. It is hoped that one will be found soon.

Church Members.—Five have been newly admitted during the year. Nine have been admitted from other churches, two have died, and six have left the town, so that the total is now 32. It is to be deeply regretted that all our endeavours towards reconciling the excluded have been attended with no success; though it is pleasure on the other hand to state that the number on the whole has been increased, and the behaviour of the rest improved.

Baptisms.—Five children have been baptized during the year. There are some candidates for admission into the church. Though they could have been admitted into the congregation long ago as desired, a wish to know the real motive by which they are actuated, and the exact amount of knowledge they possess, keeps us back for some time. It is firmly hoped they will be soon baptized.

Deaths.—There were five burials during the year viz. of one child and four adults, two of whom were merely travellers who breathed their last here. One of these belonged to the American Mission, and was said to have led a very wicked life, but during his stay here he really repented of the past incidents of his life, and died a very peaceable death. It is not doubted in the least he died a child of the Lord. Of the two of our congregation, one was a male and the other a female. About the latter there is nothing to be mentioned very particularly, but about the former we have to say that he led a truly christian life, and stood a living example for others, and his death was very peaceful.

Schools. The infant school is still carried on, and is supported by voluntary subscriptions. The number at present is 20, as eight have grown up and left for other schools. It is doing well. Miss Cockburn of Kotagherry has been the chief help to the maintenance of this during the year. An Anglo Vernacular School has been in existence for some months, self-supporting, with an attendance of 30 children.

Sunday School.—This gets on very well, and is attended by all the christian children, and by several adults also at times.

Dispensary.—This institution has been carried on for the last 9 years. A short time ago the collector kindly offered to supply any medicines I should require upon condition that I devoted more time to it, and also practised vaccination. This offer however I declined to accept, as too much of my time would have had to be devoted to it. But when circumstances render it absolutely necessary, I attend to patients belonging to the congregation. In consequence of my refusal to accept the terms offered by the collector, a dispensary has been established here and an hospital assistant placed in charge of it.

Chapel.—This is a nice little building just suiting our requirements. The fact is that the possession of a convenient chapel is the cause of a better congregation on Sundays. The dedication of the chapel took place on the 2nd April 1874, and our ecstasies knew no bounds when the first divine service was held in it. We are indebted to render our heartfelt thanks to the Revd. W. Joss, for the interest he has taken in superintending the work of this building.

Funds.—The following sums have been contributed by the church and congregation for the support of the gospel among themselves ; and we are happy to be able to announce an increase in the contributions,

COLLECTED BY THE NATIVE MEMBERS.

	Rs.	A.	P.
Pastor's fund	... 99	15	10
Church „	... 49	5	4
School „	... 48	8	0
Medical fund	... 21	4	4
Total.....	219	1	6

COLLECTED BY EUROPEANS &c.

Medical fund	... 35	0	0
Education	... 97	0	0
Total.....	132	0	0

In addition to this, the church collected for the Bible Society Rs. 21-3-7 which makes a total of Rs. 240-5-1 raised by the native members of church and congregation.

In addition to this, several persons have given liberal contributions for the cleaning and furnishing of the chapel.

	Rs.	A.	P.
Mr. Joseph Samuel for cleaning and painting the chapel, more than ..	... 30	0	0.
Mr. Isaac Good, Coimbatore.	... 6 Benches.		
D. C. Ramasawmy Naidoo Peter Maistry, Coimbatore Mr. Manikum, Pothanore	} Chairs.		

And other friends have promised further contributions.

V. UNMEYUDIAN.

Pothanore.—This village is 4½ miles from the town of Coimbatore. It is small but has several larger villages within a radius of five miles. There are 14 Members and 24 Non-communicants in connection with the church. For the greater part of the year this station was under the care of Mr. David, Catechist, who visited it from Coimbatore. But this plan did not succeed so well as was anticipated, and in December Mr. Vartharajaloo Evangelist, was removed from Erode, where there is only one christian family, to Pothanore, to conduct the usual services and to preach in the surrounding villages. Eight persons were added to the church by the rite of baptism during the year. In addition to these, a caste man who had been an inquirer for a long time wished to be baptized, but as he was doubtful about the treatment he would receive from his friends, he went to Palghaut

and was baptized by a Missionary of the Basel Missionary Society, and then returned to Pothanore. His fears of persecution seem however to have been groundless, as some of the persons he stood in dread of are now inquirers, and one has been so ever since I came to Coimbatore. We hope that some of them will be baptized this year.

Oodoomulapettah.—This town is 35 miles from Coimbatore and 17 miles from Pollachy the nearest station to it. The number of church members is 11, and of non-communicants 26. The increase has been caused by several families removing to this place from Coimbatore.

Pollachy.—This town is 24 miles from Coimbatore. There are 5 church members, and 5 non-communicants. This station sustained a severe loss by the death of Mr. Joseph, but we trust that the work carried on by him will be forwarded with equal diligence by Mr. Gnanamuthu who was removed from Sattiamangalum to succeed him.

Palladum.—This town is in the centre of the district, and is 23 miles from Coimbatore. There are 5 church members and 7 non-communicants, under the care of Mr. Appavoo, Catechist. The school room mentioned in my last report has been finished, and there are 46 boys in attendance. The building is used also as a place of worship whenever services are held.

Tirapoor.—Is an outstation visited by the catechist stationed at Palladum. There is one christian family here. The school that was here was closed at the beginning of the year owing to the irregular attendance of the boys, but we hope to be able to re-open it on a better footing this year.

Perendura.—This town is 39 miles from Coimbatore. There are 2 church members and 2 non-communicants here. There are three outstations in connection with this station and under Mr. Stephen, Catechist, viz. Pattakaranpallium with 8 christians. Kunjikovil with 10 christians, and Erode with 5 christians. The christian family that was at Ootakully left for another place, so that it is not now considered as an outstation of this place. A man and a woman belonging to Pattakaranpallium were baptized early in the year. There are five persons at Indiputhy who have long been in the inquirers class, and are waiting for some friends to come home, to be baptized.

We have given in these statements an account of what has been done at our station and outstations during the year, in so far as they can be shown by definite results and figures. But in addition to these, there has been good done to others by the preaching of the word of God, of which a particular account cannot at present be given. The people generally hear the message of salvation more willingly than formerly, and bible portions and tracts are bought freely, and are asked for by those that know their contents and wish to become better acquainted with them. Those who have been baptized recently, have asked for this rite to be administered to them after years of inquiry and instruction, and there are others who like them are quietly learning the truth, who will by and bye profess their belief in Christ and his religion. The chief thing that we require now is, a larger number of earnest, well-educated, christian natives to occupy all the important towns in this large district, and to preach steadily in the neighbouring villages. These would not only be able to instruct the masses, but would be able to meet and answer the inquiries of those who begin to seek after the way of life more earnestly, and so remove doubts and difficulties that would help them to understand the nature and claims of the gospel, and to decide for Christ. The statistical table, on the next page, will show the portion of the district occupied, and that which yet remains to be occupied by native evangelists. "The harvest truly is great, but the labourers are few," and it is to be earnestly hoped that steps will soon be taken to supply us with a sufficient number of efficient men possessed of sincere piety and devoted zeal.

STATISTICAL TABLE.

Stations & Out-stations.	Names of Pastors.	Names of Evangelists.	Situated in the Taluq of	Area in Square Miles.	Number of Villages.	Population.	Christians.									Schools.							
							Families.	Men.	Women.	Boys.	Girls.	Total.	Members.	Adherents.	Total.	Boys.		Girls.					
																		Hindoo.		Boarding			
																No.	Attendance	No.	Attendance	No.	Day.	Boarding.	Total.
Coimbatore ...	A. David	Solomon ... David ... Ezekiel ...	Coimbatore ...	623	239	208,685	66	75	85	52	54	266	97	169	266	1	217	2	91	1	11	40	51
Mettapollium ...	V. Unmeyudian		Do ...	„	„	„	22	32	35	32	12	111	32	79	111	2	50	0	0	0	0	0	0
Pothanore ...		Vartharajulu.	Do ...	„	„	„	1	15	14	6	3	38	14	24	38								
Oodoomullapettah		Abraham ...	Oodoomullapettah	361	86	123,650	10	11	8	8	10	37	11	26	37								
Pollachy ...		Gnanamuttu.	Pollachy ...	443	141	167,546	2	3	3	0	4	10	5	5	10								
Palladum ...		Appavoo ...	Palladum ...	724	186	237,808	3	3	3	0	6	12	5	7	12	1	46	0	0	0	0	0	0
Tirapoor ...		Do ...	Do ...	„	„	„	1	1	1	2	0	4	2	2	4								
Perenduray ...		Stephen ...	Perenduray ...	548	197	223,366	2	2	1	1	0	4	2	2	4								
Pattakaranpalliem		Do ...	Do ...	„	„	„	3	4	4	0	0	8	2	6	8								
Kanjikovil ...		Do ...	Do ...	„	„	„	0	5	3	1	1	10	0	10	10								
Erode ...		Do ...	Bhowany ...	537	56	102,813	2	2	2	1	0	5	1	4	5								
				3,236	905	1,063,868	116	153	159	103	90	505	171	334	505	4	313	2	91	1	11	40	51
Talooks not occupied ...			Sattiamungalum...	947	169	169,916																	
			Dharapuram ...	780	64	217,493																	
			Collegal ...	745	113	90,830																	
Occupied by the Wesleyans ...				5,708	1,251	1,542,107	116	153	159	103	90	505	171	334	505	4	313	2	91	1	11	40	51
			Caroor ...	563	91	175,659																	
TOTAL...				6,271	1,342	1,717,766																	

The following contributions have been received during the year and are thankfully acknowledged.

FOR NATIVE AGENTS.

		Rs.	A.	P.
Birmingham Steel house Lane, for Robt. Vaughan		100	0	0
Dartmouth	„ Thos. Stenner...	100	0	0
Bedford Chapel	„ B. Jones ...	221	8	0
Surrey „	„ Surrey ...	50	0	0
	Total.....	471	8	0

FOR BOYS AT SCHOOL.

Moseley Road	...	60	0	0
Norwich	...	100	0	0
	Total.....	160	0	0

FOR THE BOYS' SCHOOL-BUILDING.

From friends in Montrose, per James Johnston Esq.	...	751	1	0

LOCAL CONTRIBUTIONS FOR MISSION PURPOSES.

Colonel Bean	...	16	0	0
J. Carment Esq.	...	60	0	0
E. Rouse „	...	36	0	0
R. Stanes „	...	24	0	0
J. C. Johnston „	...	10	0	0
O. A. Hayne „	...	40	0	0
Mr. Good	...	7	8	0
High School Committee	...	72	0	0
	Total.....	265	8	0

LOCAL CONTRIBUTIONS TO THE PASTOR'S SALARY.

R. Stanes Esq.	...	36	0	0
E. S. Rouse „	...	43	0	0
G. W. Cresswell Esq.	...	16	0	0
Mr. W. E. Shepherd	...	16	8	0
Mr. J. Good	...	6	0	0
„ J. Alexander	...	6	0	0
„ W. Bayls	...	5	0	0
„ J. Barnett	...	5	8	0
„ W. Wright	...	6	0	0
A. Friend	...	6	0	0
Do	...	6	0	0
Mrs. S. A.	...	1	8	0
Mr. W. D. Mersh	...	1	0	0
„ W. Heymerdenger	...	1	10	0
Mrs. Dixon	...	0	8	0
„ Connor	...	0	1	0
	Total.....	156	11	0

Report of the Girls' Schools.

Another year has passed by, and it is again our privilege to write the report of these schools. Though in much weakness and suffering during the greater part of the year, I have been able to superintend them, though not as fully as I wished. We earnestly pray that in 1875 I may be enabled to do this important work still more efficiently.

The Boarding School.—There are at present 40 girls in this school. Ten have been admitted during the year, and two have been sent home, since they proved to be incapable of receiving instruction, and gave a great deal of trouble to the teachers. The additional number have increased the monthly expenditure, but we could not refuse the urgent demands made for their admittance as they were accompanied in some cases with a promise to pay a monthly sum towards their support, which is a hopeful and encouraging sign, and we are anxious to let as many as possible have the benefit of the religious and secular education, along with the domestic training the school affords, and which cannot be got elsewhere in this district. We have been compelled, however, to refuse several pressing applications as we do not know the amount of money we may receive next year, and we are sorry to add that we cannot depend upon the continuance year by year of the subscriptions of friends who have given once or twice to this mission for the support of our girls' schools. Various causes induce the friends of female education to transfer their contributions from one station to another, and from one country to another, so that we have no knowledge at the beginning of the year of the amount we may receive during it, but must wait in anticipation from quarter to quarter when the contributions are paid. This uncertainty, whilst it developes and strengthens the feeling of dependence upon God for help to carry on the work, and is therefore far from being an unmixed evil, sometimes induces us to extend our operations too far, and at other times to retract them to too confined an area. It will be well if some measures could be adopted that would afford us some degree of certainty. But as this may not be done for some time at least, it is our intention to keep the numbers in this school as they are for the present, if our friends will enable us to do so.

The work done in the school has been a continuation of that done in previous years, and the progress has been satisfactory. The girls in the two senior classes have learned several of Sankey's and other English hymns, and they often sing them as they are

engaged in the household work of the school, and when they are sitting together in the evening after their work is done. The girls of the school, and some of their mothers and female friends, have held a prayer meeting every Tuesday at mid-day in our bungalow. It lasts for one hour, during which some of the older girls and some of the women engage in prayer. English and Tamil hymns are sung, and portions of the Bible are read. On Sunday afternoon the girls have a prayer meeting among themselves. The Matron and female assistant are present, but take no part in it. The conduct of the girls has been good throughout the year, and we are happy to think that some of them seem to be influenced by the religious teaching they have received through the blessing of God.

I am happy to say that our earnest desire to have a new building for the girls to live in, and a new bath room and kitchen for their use, have been almost completely realised this year. Several friends responded in a very kind manner to the appeals made in our previous reports, and in private letters, and we were able to build a new bath room and kitchen in the middle of the year, and two new rooms, a dormitory and a dining and day room, towards the close of it. They were finished only a few days ago. The foundation and basement of the third room are also completed, but we have not been able to proceed any further with it. It will be smaller than the others, and will be used only in cases of sickness. When it is built, the whole will be finished. All the walls have been built of stone and lime, and both are of a good quality. The dormitory is Ft. 26 × Ft. 15 × Ft. 12 inside measurement, with two windows, each venetian and glass, in each of the side walls, and a ventilator in the upper part of the outer end, and a door in the other leading into the dining room, so that it is thoroughly ventilated night and day. The dining room is Ft. 25 × Ft. 15 × Ft. 12. It has a door and a window in each of the side walls, and a door in each end, the one leading into the dormitory and the other into the small room which is yet to be built. The kitchen and bath-room form a detached building at the back, and are separated from each other by a partition wall. Both are commodious, and are fitted up for their respective purposes. The new building has raised the character of the school in the estimation of the people, and they are more desirous of having their children admitted than they were before, and it is the principal reason why so many applications for admission have been made this year. The people here attach great importance to a nice looking building made of substantial materials, and during its erection, and since, the christian people have often come to see

it, and expressed their pleasure at seeing one like this in the mission. After the dining room was built we were very uncertain about beginning the dormitory as we had not enough money to finish it. When this was known a good number of the christians gave a contribution of Rs. 1 8 0 each, and also the native agents, including the school teachers. The workmen and coolies employed also promised to give one day's hard work for nothing if we commenced the second room. We could not hold back after that, and made the necessary arrangements for continuing the work until the second room was finished. The third room only remains now to be built, and we hope we shall be able to put it up before the end of next year.

This school has just been examined by Cachapaiswariah B. L. the Deputy Inspector of schools. and the following is an extract from his report—

Class 3rd.

There are six girls in this class, but one was absent on the day of the examination. "I found a great disparity between the first *three* girls and the other two. If I should take the results of examination of the three separately they would amount to this.

Subject.	*Book Portion.*	*Results.*
English Prose	...Junior Reader No. I. 22 Pages.	Very Well.
„ Poetry	...Selections No. I 13 „	
Tamil Prose	...Govt. 3rd Book 40 „	
Arithmetic	...Decimal Fractions	
Tamil Poetry	...Pope's Anthology 30 stanzas	Very Fair
Geography	...Outlines C. V. E. S. India	
English Grammar	...Manual C.V.E.S. 14 Pages	Fair
Tamil „	...Pope's No. II. 27 „	

The result of the other two were—

Tamil Prose	...	Very Fair
Other subjects	...	Poor

Class 2nd.

English Prose	...3rd Book C.V.E.S. 26 pages	Very Well
Arithmetic	...Vulgar Fractions	Very Fair
Tamil Prose	...Govt. 3rd Book 38 „	
„ Grammar	...Pope's No. I 21 „	

English Grammar	...Primer C. V. E. S. 6 pages	Very Bad.
History	...Brief sketches of Asia 34 ,,	

Class I.

Tamil Prose	...3rd Book C. V. E. S. 34 Pages	Very Well.
Arithmetic	...Addition and Subtraction	Fair.
Tamil Grammar	...Pope's No. I 14 Pages.	Very Bad.

Elementary Class.

Reading—Tamil	Bad.
Meaning	Fair.

One of the two girls that did so poorly in the 4th class has only been a short time in the school. Since we opened the school some of our older girls have got married and others have left, and the present number has been made up by girls who were admitted last year and this year. These changes account for the great difference there is between the highest and the lowest classes. In addition to this, we were compelled from the want of funds to carry on the school for nearly three years with only one master. and he an inferior man. We have now a good staff of well educated efficient teachers so that we have reason to expect that in two years the standards of each class will not only be raised but that of each of the lower classes will be brought more nearly to that of the class above it, so that there will be an easy transition from the one to the other.

The Hindoo Girls' School in Oppunakari Street.—The attendance in this school, has, I am sorry to say fallen below what it was last year. The school closed for the Christmas holidays with 49 on the rolls instead of 70, the number at the end of 1873. A number of the oldest girls were married during the year, and others were withdrawn from the school as they had attained a marriageable age. The parents of some others were induced to withdraw their children, and send them to a girls' school opened by the Head Assistant Collector, and which is conducted by a committee of native gentlemen. The plea advanced was, that the new school was nearer to their homes than ours, and that Bible lessons were not given in it. Induced by these, and more mercenary motives, they took away 13 girls in one month. We had however before they left presented each of the older girls with a well bound copy

of the Tamil New Testament and Psalms, thinking that some of them might be taken away as they had approached the age after which it is difficult to keep them, so that some of the girls who left for the other school, have taken with them the Word of life, and ability to read it, and we hope and pray that a passage read by themselves or to their friends may be blessed according to the promise—"Cast thy bread upon the waters, for thou shalt find it after many days." The school has also suffered through my very irregular attendance, as I have not been able to do all I did for some time after the school was commenced. The parents have not therefore taken the same interest in the school, nor the same trouble to ensure the attendance of the children. New arrangements have, however, been made, which are likely to be successful in bringing more children to the school, and securing the regular attendance of those who join.

Sewing lessons have been given throughout the year by the wife and daughter of Mr. Solomon, and the widow of Mr. Joseph. Scriptural instruction has been given daily by one of the teachers.

The Hindoo Girls School in Potters Street.—This is a new school that was opened in April at the request of the people in the neighbourhood. It is at the opposite side of the town from the one above mentioned. The girls who attend are chiefly of the Rajpoot Caste. There are also some belonging to the goldsmiths and other castes. The attendance has been regular since the school was opened. In April there were 35 on the rolls and in December 42. The average daily attendance in the morning was 35. The girls are very intelligent, and have made very commendable progress in sewing and reading. The more advanced class has finished the Tamil 1st Book of the C. V. E. S. and is now revising the second part of it, which consists chiefly of easy sentences teaching important bible truth. By the frequent repetition of these they will get fixed in their minds, what will form a good basis for further religious instruction when they are reading more advanced books, and a good preparation for the future reading of a gospel. We shall not be able to admit many more into this school until we get a larger building. The one occupied at present is a rented house, and it has been slightly altered to adapt it to the requirements of a school, but it is small, and will not accommodate many more children.

The opening of this new school, and the increase in the number of girls in the boarding school have considerably increas-

ed the expenses of the year, and they have not been fully met by the contributions received from home. The year was begun with a balance in hand of Rupees 350-3-1, and it closes with a debt of Rupees 71-9-9. We hope that the friends who have generously assisted us during the past year will continue to render us all the help they can, and that new subscribers will be found to enable us to carry on our work vigorously, and also to extend our influence as suitable opportunities offer themselves. We thank our friends most warmly for their contributions, and for the boxes received, and also for the kind letters sent to us which have been read and re-read with sincere pleasure and advantage. And we especially thank our friends in Montrose, Huddersfield, Rock Ferry and other places, for their generous response to our appeals in behalf of the new buildings required for the Boarding School. We shall be glad to receive still further contributions to the building fund as one room has yet to be built.

"The Heathen perish day by day,
Thousands on thousands pass away,
O Christians, to their rescue fly,
Preach Jesus to them ere they die."

A. S. JOSS.

The following contributions have been received during the year and are gratefully acknowledged.

CONTRIBUTIONS RECEIVED FROM ENGLAND.

	Rs.	A.	P.
Rock Ferry ...	30	0	0
Birmingham, Moseley Road ...	60	0	0
Leeds' Auxiliary ...	110	0	0
Ramsgate ...	155	0	0
Windsor ...	150	0	0
Barton on Humber ...	20	0	0
Montrose Auxiliary ...	74	4	0
Glasgow, Miss Kerr ...	5	0	0
Clapton Park Chapel, Mrs. Fisher ...	92	0	0
Female Education Society ...	314	2	0
Cambridge Heath S. School ...	80	0	0
Per Mrs. Swan, Edinburgh ...	20	0	0
Hendon S. School ...	58	7	0
Trinity Chapel, Poplar ...	91	9	0
Kendal ...	75	0	0
Edinburgh, for M. Mach ...	50	0	0
Huddersfield, Highfield chapel ...	200	0	0
Mrs. E. Lewis ...	56	4	0
Mr. W. Halsey ...	5	0	0
Mrs. S. Linden, Buckhurst Hill ...	5	4	0
Stratford S. School ...	120	0	0
Total.....	1772	0	0

RECEIVED FROM ENGLAND FOR NEW SCHOOL-HOUSE.

	Rs.	A.	P.
Rock Ferry ...	68	1	0
Huddersfield, Highfield Chapel ...	200	0	0
Montrose, J. Johnston Esqr. and friends ...	748	15	0
Revd. J. and Mrs. Halsey ...	50	0	0
Total.....	1067	0	0

The following boxes have been received.

From Shrewsbury } Many of the articles contained
„ Brighton, N. St. Chapel } in these boxes were found to be useful for the girls of the school.

The sum realised by the sale of the rest of the contents amounted to Rs. 455—5—0.

In addition to these—

Ramsgate Sunday School sent a parcel of clothing } for the use
Mrs. Johnston, Montrose „ a box of wool, &c. } of the
Mrs. McMillan, Glasgow „ „ clothing } Schools.

LOCAL CONTRIBUTIONS FOR THE GIRLS' SCHOOLS.

	Rs.	A,	P.
Colonel Wilkieson ...	32	0	0
J. Carment Esqr. ...	75	0	0
E. Rouse „ ...	158	0	0
R. Stanes „ ...	120	0	0
Mrs. Stanes „ ...	35	0	0
Dr. Rogers ...	24	0	0
Dr. Wilson ...	30	0	0
Total.....	474	0	0

LOCAL CONTRIBUTIONS FOR NEW SCHOOL HOUSE.

	Rs.	A.	P.
Mrs. Stanes ...	20	0	0
Per Mr. Joseph Samuel. Mettapollium ...	5	0	0
Native Agents and Christians ...	42	0	0
Total.....	67	0	0
Realised by the sale of work done by the children.	68	11	0
„ fees paid by parents for children in the Boarding School ...	88	9	0
„ fees paid by day scholars in the Hindoo Girls Schools ...	15	14	0

ABSTRACT OF CONTRIBUTIONS &c.

		Rs. A. P.	Rs. A. P
For the general fund of the School	from England	...1772 0 0	=2246 0 0
	„ Coimbatore	474 0 0	
Realised by boxes			... 455 5 0
„ „ sale of work			... 68 11 0
„ „ School fees...	from Boarding School	...88 9 0	= 104 7 0
	„ Hindoo Girls	...15 14 0	
		Total.....	2874 7 0

	Rs.	A.	P.
For food, clothes, and education &c.	2946	0	9
Amount received	... 2874	7	0
Bal. Dr. ...	71	9	9

		Rs. A. P.	Rs. A. P.
For the building fund ...	from England	1067 0 0	=1134 0 0
	„ Coimbatore	67 0 0	

A statement of the expenditure of the new buildings will be made in the next report, as the new house is not finished, and all the accounts have not yet been received.

W. JOSS.

STATISTICS OF THE BANGALORE MISSION.

Missionaries...				4
Native Ministers...				2
Native Agents—Evangelists				4
Catechists				4
Out-Stations				2
Communicants—Canarese Church		78		
Tamil Church		56		
				134
Baptized *(inclusive of Communicants).*				
Canarese Congregation		241		
Tamil do.		140		
				381
School Teachers				
Male...[Christian]				11
— [Non-Christian]				30
Female [Christian]				3
— [Non-Christian]				0
Schools—[Boys]				6
English Scholars				388
Vernacular „				170
Do —[Girls]				5
Boarding Scholars				27
Day Scholars				391
School Fees				
Boys' Schools—English		Rs.	2801 10	0
Vernacular		„	61 14	9
Girls' Schools—Boarding School		„	60 0	0
Day Schools		„	38 14	2
Local Contributions				
Europeans...		Rs.	897 0	0
Native Christians				
Canarese Church	287 2 8			
Tamil do.	205 9 6			
			492 12	2
		Rs.	1389 12	2

BANGALORE MISSION REPORT FOR 1874.

Missionaries	Rev. C. Campbell, B. A. Rev. B. Rice, Rev. J. H. Walton, Rev. E P. Rice, B. A.
Native Pastors	Rev. P. Peerajee, Rev. Job Paul,
Evangelists	Mr. C. Josiah, Mr. G. P. Arogyam, Mr. N. Clement, Mr. S. Gnanacun,
Catechists	Mr. R. Noah, Mr. J. S. Lazarus, Mr. Krishna Rao, Mr. Samson David,

I. Evangelistic.

1. PUBLIC PREACHING AND ITINERATION.

In writing this report of my last year's labours in India I would express my grateful thanks to the Lord for His great goodness to me, notwithstanding my many sins and short comings, on account of which I see much reason to humble myself before Him. I thank him for giving me the grace and privilege of taking part in the Missionary work; and for sparing my dear wife and myself to labour together in it for many years.* Though we have had the trial of some years separation for the sake of the work, yet on the whole we have both been greatly blessed with good health, and been very graciously helped in the different branches of the work in which we have been engaged.

* This is the fortieth year since our Br. Campbell entered the Mission field. A Resolution of affectionate regard, and recognition of his long and faithful service, was passed at a recent meeting of the District Committee. Addresses were also presented by the Native Churches in Bangalore, accompanied by parting gifts.—*B. Rice.*

Preaching to the heathen in town and country in the Canarese language has been my principal work during all my time in India. To what extent my labours have been blessed to the salvation of sinners I cannot tell; nor do I expect to know till the great day of the Lord. I believe my success would have been greater if I had been more earnest, and if I had accompanied my labours more with the prayer of faith for which many of the Lord's servants have been eminent. But in some humble measure I have laboured according to the grace given; and I praise God for what I have seen of the progress of the work since I came to India in 1835. In every respect there has been an onward movement from year to year. And never, I believe, has there been more reason to thank God and take courage than there is at the present time. It is with much sorrow that I now retire from the field. If my wife's health were such as to enable her to rejoin me, I would gladly remain. But to other dear Brethren the good work is committed; and I heartily congratulate them; and they will always have my sympathy, and my prayers for a blessing on their work. In the evangelistic branch of the work I have often been very much discouraged and depressed, but I never at any time doubted that ultimate success was sure. God has not only given us assurance in His word that all the nations of the earth will be given to Christ, but also confirmed that word by the many souls in India He has rescued from destruction and brought into His kingdom. Many native Christians whom I knew well are now with the Lord, having died in that peace which Jesus alone can give at such a time. And I leave many now in different places whom I love and esteem as brethren and sisters in Christ.

I have preached much both in Bangalore and the surrrounding country in the past year. On three of my Missionary tours I had the pleasure of being accompanied by Mr. Edward Rice, who, I am thankful to say, is prepared to enter upon the work which I am about to leave, and who from the knowledge of the language which he has already acquired is well qualified to take it up.

I have in many places been much cheered by the attention given to the declaration of the truth, and I believe the fruit will appear to the glory of God and the good of souls. At a place called Tyamagondla, where a Native Christian family are now residing, and where on that account Miss Anstey has now a temporary Girls' Day School, I had the pleasure of baptizing one of the girls, whose mother had been baptized in Bangalore a few

months before. It interested me much on that occasion that the mother had been herself a scholar in one of our schools when they were under the care of Mrs Sewell. Her parents took her out of the school before she had learned much lest she should become a Christian. But some good thing may then have been in her heart, and the Lord watched over her, and brought other influences to bear upon her; and the result is, that she and her daughter are both brought into the fold of Christ.

In the beginning of the year my time was to some extent occupied, along with Miss Anstey, in connection with Huchi's case. I have never seen reason to repent of baptizing Huchi in the way I did, or of any part that I have taken in the efforts to rescue her from the sufferings which she had to endure for the sake of Christ. Her relations and friends have had sufficient proof that it was not our fault that she was separated from her family. Had she been kindly treated she might have been still among them. And even now, though according to a law which should not exist, it is decreed that she is a wife and yet cannot be treated as a wife, no improper means are used to alter her position. In the hope of a better state of things she is enjoying present protection from cruel treatment. I am thankful to be able to inform her native friends and well wishers that she is well, and happy in preparing for future usefulness. By God's grace she continues faithful, and is full of affection for her father and mother and other relations, earnestly desiring and praying for their conversion to God, and longing for the time when she hopes to return to India with her loving friend, Miss Anstey, to serve God in her native land.

Miss Anstey has suffered and still suffers much, as the consequence of what she did for Huchi, and of her faithful and persevering labours in the Girls' Day Schools at Bangalore. But she is decidedly better now, and I trust that in due time she will be permitted to return to India to engage in the same work (not in Bangalore but at Colar, an out station of our Society) according to her earnest desire.

In the month of July I accompanied Mr. Henry Rice on a very interesting tour which we made in the Salem District. We visited the Tamil Churches at the out-stations; and Mr. Rice and the Native Assistants preached much to the heathen in the villages. I was not altogether silent, but my Tamil being so imperfect, I will not call my occasional remarks by the name of preaching. I was the more disposed to accept the invitation of

Mr. Rice to accompany him on his tour from the fact that I had had the charge of the Station and District for about 6 months on the death of Mr. Lechler. And it was very interesting to me on this occasion to see proofs of the truth of our Lord's words, "One soweth and another reapeth." Some of those who told us the means by which they were brought to Christ, spoke of what they had heard from different Missionaries and those connected with them, and how long they continued undecided before they had courage to ask for baptism. Since my first acquaintance with the District much good has been done, and there is promise of greater and better things in the future.

To all my fellow labourers I bid an affectionate farewell, commending them and the good cause for which they labour to God, who will do more than we can ask or think.

To one friend (T. B. L.) who has kindly contributed Rupees 100 for evangelistic work I return my thanks. My thanks are also rendered to many friends who have often helped me with their contributions and their prayers. And blessed be the Lord for ever; and may the whole earth soon be filled with His glory.

C. CAMPBELL.

II. OUT-STATIONS.

Work has been steadily carried on during the past year at the two out-stations of Maloor and Anicul. At both stations there are Vernacular Boys' Schools, which are making good progress. The School at Maloor has greatly increased, one of the indigenous school masters having joined us, bringing his scholars with him. This necessitated the purchase of an additional school room, as the former room was not large enough to accommodate the increased number of scholars. The number on the roll in Maloor at the close of the year was 118, inclusive of 11 girls. The number in Anicul was 63.

Evangelist Clement resides at Maloor, superintends the Bible Lessons in the school, and preaches in Maloor itself, and in the surrounding towns and villages. Evangelists Josiah and Noah divide the work at Anicul between them, visiting and residing there in turn. In both towns the people are friendly, and listen to Christian teaching, which will we hope gradually work its way into some hearts, and lead them to the feet of Jesus.

II. The Press.

The advance of education in this country is rapidly multiplying the number of readers both in English and the Verna-

culars, This renders the press more than ever a power second to none in importance in the spread of truth. The people, and especially the young, *will* read something, and if we fail to supply them with that which is good and wholesome, they will read that which is either worthless, or injurious, of which, indeed, there is plenty to be had. All those, therefore, who thoughtfully watch the movements in native society are becoming increasingly alive to the urgent necessity of supplying to a much larger extent than hitherto a suitable Christian literature; especially as experience has shewn that for all tracts and books that suit the taste of the people, and come within their means, there are numerous purchasers.

This being so, I have thought it my duty to devote a considerable share of attention to the production and circulation of christian publications, in connection with the local Tract and Book Society. During the year there have been printed in Canarese—17 Tracts, 16 Hand Bills, 2 School Books, and 2 additions to Native Christian Literature; and in English—15 Tracts, 5 Hand Bills, and 1 School Book, making a total of 58 publications. Of these 13 are original, 6 are by our Native Pastor the Rev. J. Paul, and the remainder are translations or new editions.

The English series of Tracts is intended for educated natives, and has met with a very ready sale. Of the first number an edition of 1000 only was printed as a tentative measure: this edition was speedily exhausted and a second called for. The other numbers of the series are also in good demand.

A Biblical Series, containing selections from Scripture, with explanatory and practical remarks, was commenced from a conviction that the time had come for putting into the hands of natives a larger portion of scripture truth than had hitherto been usual in religious tracts. The result has shewn that this conviction was correct.

Besides a Branch Book Depôt in the main street of the native town, two Colporteurs have been employed in the sale of Scriptures, Tracts and Books. These twe men have sold during the yoar 11,230 publications of various kinds, and 2,258 scripture portions, realizing Rs. 444-5-3. This is in addition to sales in the Central and Branch Book Depôts, and those of our Native Pastor and his assistants, which have also been very large. For particulars, see the Report of the Rev. Job Paul below.

This extensive circulation of Christian publications, not gra-

tuitously, except in the case of Hand Bills, but by sale, is a noteworthy fact. It shews that a spirit of enquiry is abroad, which may be expected to issue in the best results. A book can go where the preacher cannot, and be silently and thoughtfully perused when he is absent.

III. Educational.

1. CANARESE GIRLS' SCHOOLS.

To those who are able to look back over the history of this Mission for a number of years, the advance made in the department of Female Education is very striking. With difficulty the first two Canarese Girls' Day Schools were commenced in the Bangalore Pettah in the year 1840 by Mrs. Sewell. These schools contained about 40 girls. Since then the good work has gone on steadily progressing. When the Misses Anstey arrived in 1865 to aid in this department, there were 133 girls under instruction. By their efforts the number and efficiency of the schools was increased. When Miss Anstey, on her departure for England, handed over charge to Mrs. Rice in the beginning of February last, the number on the roll was 373. At the Annual Examination this year, the number was 380, which added to 27 girls in the Boarding School, and 11 at a country school in Maloor, makes 418.

Boarding School.

Of the 27 girls in the Boarding School, several are either wholly, or partially, orphans. Others are the daughters of Christian parents, who desire for their children a higher education than that of the ordinary Day Schools. These latter are required to pay fees in proportion to their circumstances. The amount paid is small compared with the total expense of the school; still the recognition of the principle, that a suitable acknowledgment should be made for the care bestowed on their children, is important; and we hope that the amount paid by parents will by and by increase, until it bears a more adequate relation to the benefits bestowed.

The instruction given is in English and Canarese, embracing the ordinary branches of school learning in both languages; and in addition to this, needle work, worsted work, crochet, and tatting. Great attention is also paid to singing. The domestic duties of the school are attended to by the girls themselves, as

we deem it undesirable to bring them up in a style that shall unfit them for the positions they are likely hereafter to occupy in native homes. Bible Lessons are given daily, and a special effort made to impress divine truth upon the heart and conscience in a Sunday class. We are thankful to say that these instructions have been the means of leading many in past years, and some now in the school, to seek earnestly the salvation of their souls.

This school was first established in the year 1842, by a Female member of this Mission who has gone to her rest and reward (Mrs. Rice), who for many years watched over it with a mother's care. In the 32 years of its existence a large number have been trained, who are now occupying useful positions as wives and mothers in various parts of the country, in connection with this and other Missions. From many of these we receive from time to time very encouraging tidings, and the expression of much gratitude for the instructions received. Some of our present pupils are the daughters of those who were themselves educated in the school.

DAY SCHOOLS.

The Day Schools are four in number, situated in different parts of the Pettah. The majority of the pupils are from the middle classes of Native Society, 20 are Native Christians, and about the same number from the higher classes. All are what would be called in Hindoo phraseology, caste girls. As in the Boarding School, so here also, it is interesting to remark that many of the girls are from families of which some of the female members have been themselves taught in our schools in years past. The instruction given is entirely in the vernacular; and embraces Scriptural instruction, Reading, Writing, Arithmetic, Grammar, Geography, and singing Native lyrics, of which the children are very fond. Needle work has also been resumed during the past year. In this about 70 girls have made fair progress. An attempt was made to induce them to bring their own materials. This proved unsuccessful except in one or two instances; but a few have purchased jackets and other articles of female dress when made up. Each school is divided into five classes, of which the infant class is the most numerous. This class is taught by means of Gallery lessons, embracing reading, writing, arithmetic, and lessons on objects. They are also taught orally the chief facts of the Life of Christ.

The Government Inspector reports favourably of all the schools. Of the Boarding School, he remarks that "the teaching is very thorough and that, "the reading, dictation, and arithmetic all through were good"; "The clear, nice, pronunciation struck him greatly."

With regard to the Day Schools he states, that "the higher classes did well in the examination. The Infant Classes also are admirably managed, Garthwaite's First Canarese Book being used, in which the combinations are based upon scientific principles, and a child is enabled to read in a shorter time and to grasp the combinations better than on the old system. Arithmetic in the lower classes was very well done. Little bits of children went up to the black board, wrote down numbers, added and subtracted them very accurately and readily. Careful and continual superintendence is exercised, and the results are encouraging. The ladies of the mission have the management, and seem to have got a hold on the parents, and on the children."

The duty of paying fees for their children's instruction has been set before the parents, the sum asked being at present only from 6 pies to 1 Anna a month. The total sum realized is small, but we hope it may increase; and, in the mean time, the recognition of the principle that the schools are not to be regarded as charity schools is important.

The girls enter these schools at a very tender age; many at 5, and some at 4 years of age. But even at this age much useful elementary instruction is imparted, which lays the foundation for future progress. A reference to the Register shews that a large proportion of the girls remain on an average 5 and 6 years in the schools; advancing during that time to the highest class, in which we wish it were possible to retain them longer than the customs of Hindoo society will permit. It is rare that any native girl, except a christian, is allowed to remain after the age of twelve years. By that time, however, those who have passed through all the classes, have obtained much valuable knowledge; and, above all, a considerable acquaintance with divine truth, which has already led to the conversion of some to the faith of Christ. But the daughters of India are as yet surrounded with almost insurmountable difficulties in exercising liberty of conscience, and openly avowing their attachment to the truth. Let us hope and pray that these obstacles may, like many others which formerly existed, be in the course of time fully removed, and the women of India be allowed to enjoy the light and liber-

ty which are their due, and which renders their European sisters such bright ornaments to many a household, and enables them to exercise so beneficial an influence on society in general."

The Annual distribution of prizes to the pupils of the above schools took place in the London Mission Pettah Chapel on the 2nd February 1875, in the presence of a large number of European and Native friends, Lady Meade kindly presiding; to whom, and to other friends in India and in England who have evinced a kind interest in the schools, and who contribute towards their support, we return our best thanks.

The average expenditure exceeds 400 Rupees a month. In addition to this we have had this year to expend 1400 Rupees in the erection of a substantial school room in place of an old mud building which fell down during the rainy season. These expenses are partly met by a grant from the Educational Department. For the remainder we have to rely on contributions obtained by our own efforts. Any aid, therefore, which friends may be disposed to render to this important branch of our work will be thankfully received.

B. RICE.

II. THE ENGLISH INSTITUTION.

The past year has been but an ordinary period of hard up-hill work. We have felt much and constant anxiety, but have seen very little visible fruit. There has been ardent desire and earnest prayer on our part, and we have had now and then some gleams of hope to cheer and encourage us, but to all outward appearances things have remained very much the same as they were before. Some slight advances have been made, but none that could be regarded as occasions for unusual joy. We shun all such results as temporary and superficial excitement, and labour for deep and lasting impression and serious conviction. Our work during the past year has been entirely of this nature, and we look for the fruit of our labours in the ultimate out-growth of that patient and faithful sowing and planting which takes the form of daily and hourly urging the blessed truths of the Gospel of Christ upon the hearts of our three or four hundred pupils.

With the exception of the very lowest class, in which little boys are being taught the most elementary English reading, the Scriptures are read and explained every day in every class. As

soon as they can manage to read a little, the Bible becomes one of their daily lessons. And as they become more proficient in English and rise to the higher classes, they come under the influence of earnest christian men who do more than teach the Bible as a class-book of Sacred History, for they use the truths of the Gospel as "the power of God unto salvation," and act as "ambassadors for Christ—beseeching others in Christ's stead to be reconciled unto God." This must ultimately triumph, though we may fail to see the fruits ripen during our own life-time. Undoubtedly, the preaching of the Gospel of Christ is leavening, by slow but sure degrees, the whole of Hindu Society. We can see it plainly around us, and can afford to wait calmly for the time when the Holy Spirit of God shall manifest His almighty power.

On the 20th May the Rev. B. Rice handed over the two branch schools to my charge; so that I had the work of three schools during the greater part of the year. We felt that there were several considerations to recommend this transference, but chiefly because it was a natural division of labour rendering each man's sphere of work integral and complete.

The Central School, which I have made my chief place of labour, is situated just outside of the native town of Bangalore. The Cantonment Branch School is about two miles away, in the heart of the Cantonment Bazaars. And the other Branch School is another mile and a half still further off, in the midst of a populous suburb named Alasur. These Branch Schools I have regularly visited twice a week, and examined, in addition to my ordinary work in the Central School.

The Branch Schools suffered a slight reduction of numbers about the beginning of the year. This decrease was owing to two causes: partly to a more rigid enforcement in the payment of fees: but chiefly to the opening of a new school at very low rates of fee by an influential and charitable merchant. By the end of the year, however, they had very fairly recovered, and we commence the new year with bright prospects of increase.

During the year the Central School also has somewhat enlarged itself; so that the number of pupils in the three schools at the end of the year stood thus:—

Central School	... 197
Cantonment	... 104
Alasur	... 87
Making a total of	... 388

These are divided on the whole into twenty classes; viz., eight in the Central School, averaging about 25 in each class; and six in each of the Branch Schools, averaging about 18 in the Cantonment and 15 in the Alasur School Classes.

The classification of the castes and religions of these 388 boys, are exhibited in the following table :—

Hindus ...	Brahmins	188
	Kshatriyas...	8
	Veishyas	5
	Sudras	215
Mohammedans	... ...	11
Native Christians ...	Romanists	5
	Protestants	26
		388

The same boys classified as to their ages are :—

Under seven years	17
Between seven and fourteen	165
Between fourteen and twenty-one ...	196
Over twenty one	10
	388

From this statement it is manifest that a very large proportion of our pupils are just on the verge of manhood.

As intimated above, we have been very strict in enforcing the payment of fees, and have endeavoured as far as possible to make every boy pay the fixed amount. Of the whole number, we had throughout the year, only 26 boys who were taught gratuitously ; and in addition a very few others were allowed to attend for half the fee. All these cases were exclusively those of well known poverty. The fees are very small, ranging from a quarter Rupee up to one and a half Rupees (that is, from 6*d.* up to 3*s.*) a month according to the class. We are convinced that they might easily pay more, but it is impossible to raise the scale while the Principals of other schools do not agree with us in the propriety of doing so.

The amount of Fees collected during the year was :—

Central School	Rupees	1640	10 0
Cantonment	„	641	10 0
Alasur	„	519	6 0
Making a total of Rupees... ...		2801	10 0

that is about £280. This shews an increase over the fees of the previous year of Rupees 141-6-0.

I am assisted in the teaching of the classes by 22 masters. Two of these are Munshis, or teachers of the Vernacular literature. Of the other 20, all of whom have been educated in these schools, ten have Matriculated, and four of these have also passed the higher Test of the First Examination in Arts at the Madras University. Seven of the highest Masters are Christians. Each of the schools has a well educated Christian man as its Head-Master. During the past year I have not had the assistance of a special man for general purposes, but I find that something of the sort is absolutely necessary to enable me to efficiently work the three schools, and shall soon engage one.

We have again associated with the Wesleyan Mission Institution in three sets of comparative examinations, that had previously been of such important benefit to the schools. These were several ch have the effect of stirring up a little healthy emula-
chiefly because it wholars, and at the same time somewhat lighten
examinations of work in the arduous work of examination.
tion among the sc
our personal labour in hool, was inspected on November 6th and

The Central School outside of thuction and the Deputy Inspec-
7th by the Director of Public Instra ab Inspector's Report:—
tor of Schools. The following is th Al the 2nd downwards in this

"I examined the classes from her cept the 5th. The results
"school. All the classes did well ex Bra hewed a marked failure,
"of the examination in this class smi of the master in charge.
"which I attribute to the incompetenc subject this class knew
"He has no idea of teaching. The on sligh
"anything of was Geography. This hool, I was particularly

"With regard to the rest of the sch into Kanarese. It is
"struck with the translation of Englis ne lowest class to the
"systematically and well taught from able for the higher trans-
"third, and forms a very good groundwork fa
"lation required in the higher classes. spec up to the mark.

"The Mathematics all through were we ha clid and Alge-
"I doubt, however, the advisability of teaching in Arithmetic
"bra in the 3rd class, in which a stronger training
"would be more beneficial.

"The Kanarese in the 2nd class which is taught by the
"Munshi was poor; especially in the translation into English.
"In the other subjects this class did well, and gave proofs of
"good teaching.

"The Histories and Geographies were, as they are in other "schools, well taught in the lower classes, but neglected *by the* "*boys themselves* the higher they go in the school. They look "upon them as subjects easily crammed, and leave them to shift "for themselves."

The Inspector visited the Alasur Branch School on December 7th and says concerning it :—

"The results of the examination were fair; such as might "be expected from a school giving a purely English instruction "under Native masters."

And on the following day he visited the Branch School in the Cantonment, and reports :—

"This school is somewhat in advance of the former. It is "up to the 2nd Class Standard, except in English, where it rises "to the 1st Class.

"The English throughout the school was good; and the "Arithmetic was correctly worked, though the methods of work, "and the style, were slovenly. The school has a staff of good "masters."

In the University Examinations of the year our schools have been very tolerably successful. In February, M. Ramaswami Iyer who had previously gained his Degree of Bachelor of Arts, took the further Degree of Bachelor of Laws, and has since then been practising as an Advocate at the Indian Bar.

Also, in December, out of six of our students whom we recommended to appear at the Matriculation Examination, four passed; namely :—

B. Surya Narayana Rao.
B. Nanjundappa.
T. Shrinivasachari.
P. Venkoba Rao.

A fifth, who was in no respect inferior to the best of these four, had the misfortune to fail for the loss of a mark in his Vernacular.

Besides these, one of our Teachers, who had received all his education in this Institution, passed his First Examination in Arts.

Two other of our Assistant Masters passed in the Special Test or Higher Grade Examinations of the Indian Civil Service, by which they become entitled to enrol themselves as Members of the Legal Profession. They will, however, probably not take advantage of this right; but it gives them a standing in native society which greatly enhances their respectability. It also serves to show our friends in England the stamp of men that we employ as our Assistant Masters.

The Annual Distribution of Prizes took place in March 1874. Colonel Sir R. J. Meade, K. C. S. I., the Chief Commissioner of Mysore and Coorg, very kindly presided. Our warmest thanks are again due to him for his gracious patronage and encouragement.

During the year we carried out in a most thorough manner the system of scholarships that we had previously organized, and have found it to be of the very highest value in encouraging the boys to work and thus raising the tone and efficiency of the schools.

Our yearly expenditure for furniture has been somewhat heavy. The desks and benches are now getting very old, and need renewing. We have done something towards this during the past year, and hope to complete it in the course of a year or two, doing little by little as the funds may allow of it.

We very sadly need a good set of Scientific Apparatus. It would be of the very utmost value. The study of Physical Science is now being most earnestly encouraged throughout India, and the people themselves are also seeking after true scientific knowledge. We believe that next to Christianity, nothing will be of such immense benefit to India as this study. Indeed, it is a step towards the attainment of the very highest truth, for it is calculated to be one of the very best means of destroying superstition and overcoming the innate prejudices of the nation. We beg some of our kind friends to help us to procure what is necessary by supplementing what we are able to save out of the funds of the school.

Our Sunday afternoon classes for religious conversation continued to be attended by a goodly number of our scholars up to the middle of the year, when we had to discontinue them, as before, until the University Examinations were over. We earnestly hope and pray that this voluntary attendance upon the means of grace may be blessed of God to their souls; and that in honestly seeking after truth, they may find Christ.

J. H. WALTON.

IV. Native Churches.

CANARESE CHURCH.

We might press to our service the question put by Elisha the prophet to the Shunemite, when an attempt is made to present an account of the past year in the history of this church. Is it well with thee? Is it well with the church? And is it well with thy work? These questions need a faithful answer.

While it is a source of much thankfulness for the amount of health and strength granted throughout the year while labouring in the Lord's vineyard, there is greater reason for heart felt gratitude for all the personal spiritual blessings bestowed by our heavenly father.

The Church. The life of the church cannot always be a uniform continuance of prosperity and happiness. So it is with this church. It has led a chequered life. While there were circumstances which called forth joy and thankfulness, there were occasions which needed anxiety and much prayer. Peace in the church was much disturbed during the year, but we begin the year 1875 joyfully, for the disturbing causes have all been settled. Out of the 241 souls which compose the congregation 197 are resident members; and out of the 78 church members, 66 are in the town. A few members discover zeal for the Lord, and among them a young man, a member of the young men's Fellowship, gave all his spare time for conversing whth the educated classes, and for distributing Hand Bills and Tracts among them with success. The manifestation of this spirit among all the church members will be of great advantage. The christian female alluded to in the last year's report continues her work and her influence is much felt. The Evangelists and Catechists lend a willing hand in the service of the Lord and take part in pulpit preaching. We lost during the year a very useful member of the church in the person of Mr. D. Joseph. He was carried away by a lingering disease which confined him to his bed for months. As an additional Elder of the Church he was very useful. But the Lord needed him. He had a firm faith in Christ, and admonished all who visited him to close with Christ. He suffered much, but we trust that he is enjoying now fulness of joy in the presence of the Lord Jesus Christ.

The services are conducted in the Pettah chapel as usual. The evening congregations are not usually so well attended as

the morning. The church needs more grace in this matter. The introduction of Canarese Lyrics sung to Hindu tunes, along with the use of a Liturgical service, has proved very attractive. We sing one Native Lyric together with Hymns in English metre at each service. The classes for the benefit of the female portion of the church were successfully continued during the year. The Sunday School for boys is conducted by the young men of the Fellowship. The Rev. B. Rice has kindly continued his assistance in the preaching; and in difficult and special matters connected with the church he was always consulted, and his fatherly advice was of great value to the church. The Rev. C. Campbell B. A. has given valuable help during the year whenever his services were required. I am much indebted to these two gentlemen for their interest in the church.

The contributions of the church have been fairly kept up. The sum collected is Rs. 287-2-8. This is a little below the amount of last year, which is owing to the death of two members, who contributed much, and to the late heavy rains, which put many to great expense for repairs. Of the sum collected Rs. 62-8-0 were given to the Bible Society. This is the largest sum yet raised by this church for this purpose. The women's class contributed Rs. 3-4-9. A very poor female gave one rupee. The girls in the Boarding School gave 2 Rupees out of the little pocket money they get. The average sum subscribed is about Rs. 1½ per head. The church is much obliged to the Rev. B. Rice for inducing the Bible Society to bind in two volumes the 12 mo edition of the Canarese Bible for the use of Native Christians. This is a great boon, as hitherto the only Bible we have had was a large quarto edition weighing several pounds. A *portable one volume edition* of the Bible is still, however urgently needed, and will we hope be soon supplied by the Bible Society.

Converts.—Four persons were received into the fold of Christ from heathenism during the year. The *first* is a Brahmin widow. She lives in the village where the christian female who distributes the word of God lives. It was chiefly through her instrumentality she was brought to the knowledge of the truth. Becoming ill, she came to Bangalore in May last for treatment; and before she went back she fully accepted the Physician of souls, and received baptism. Her name is Ramakka. The *second* baptism was that of a young man, an overseer in one of the coffee plantations. He by chance purchased a copy of the New Testament in a school room. This affords a striking proof of the

power of the word of God. When he began to read the book, he was jeered at by his associates. But he was not discouraged; he studied it, he appreciated it, and by the Lord's blessing determined to profess his faith, came to Bangalore and was baptized. The *third* was that of another young man in the employ of a lady in another plantation. The *fourth* is the daughter of Ramakka. The mother wished her daughter to be baptized long ago, but it was deferred until the girl herself came forward. She was baptized by the Rev. C. Campbell at the end of the year.

Enquirers.—There are several of these, and among them the Brahmin Teacher alluded to last year appears to be still more promising. I regret much that one young man, Shri Ramen by name, a very earnest enquirer after truth, was cut off at the close of the year by fever. He was formerly a scholar in one of our schools. Lately he was employed under Government at Vyjapore near Chittledroog. He used to study the Bible diligently, request difficult portions to be explained, and would buy a large number of our publications. He regularly wrote to me, and any person not knowing him would have thought his letters were from a christian. I cannot say what the actual state of his mind was at the time of his death.

A sepoy in the Mysore Force happened, while stationed at Bangalore, to read one of our tracts. Through it he began to study the Bible. He is now stationed in the country, and two letters have been received from him in which he says, "I am fully convinced that I am a lost sinner. I plead for mercy through my Saviour Jesus Christ. I long to be baptized in the name of the Father, the Son, and the Holy Ghost. I shall at the first opportunity come to Bangalore." Two Mahratta men, who sometime ago discoverd bitter opposition to the Bible, came of their own accord for a whole copy of the Bible in Mahrathi, promised to read it and requested difficult portions to be explained to them. The parents of Narayanappa who was baptized last year give a willing ear to the gospel message, the mother who expressed herself in the bitterest terms against Christ and His people, now gets her daughter who is a christian to teach her Christian Lyrics, has learned to sing a few of them, and expresses her belief that the Christian religion is the only true religion in the world.

Evangelistic work.—Circumstances have proved still more favorable this year to the extension of this branch of our work among my countrymen. No pains have been spared by the

Secretary of the local Bible and Tract Societies to procure Scriptures, Tracts and Hand Bills from different parts of India. An attempt was made during the year to reach the Officials and others moving in the higher circles of society. This has been successful. Large numbers of English Tracts were sold among them. Much attention was paid to the Mussulmen who as a class have been neglected in Southern India, not in the way of preaching to them, but in supplying them with suitable Tracts and Hand Bills in their own language. These were readily purchased by them. A Mussulman called three times in a day to purchase a copy of a book in Hindustani which discusses the merits of the Bible and the Koran. He purchased one and promised to call for other books. The visit of a Brahmist Missionary stimulated the people much, and a large number of Tracts and Hand Bills which discussed Brahmic doctrines were circulated. It is a very pleasing and most encouraging fact, that the more our publications are circulated, the greater is the demand. I remember while at Madras at the beginning of the year, that I had to shut myself inside a room, and sell to the throng outside through a window, being unable to serve single handed the demands of numbers at one time. Sales while travelling by Rail were also effected. There seems to be a general stir not only in one place but in many places.

During the year Scriptures were sold in *nine* different languages and Tracts in *seven*. Nearly 25,000 Hand Bills were freely distributed. Of Scriptures 2,889 were sold for Rupees 112-15-10 against 2,187 for Rupees 60-4-3, last year. Of Tracts 30,250 were sold for Rupees 253-9-5, against 16,898 for Rupees 136-10-1. Of school books 1,838 were sold for Rupees 114-11-5, making a total of nearly 35,000 sales for nearly Rupees 500. Below is a table which will give a detailed account of these sales.

Languages.	*Scriptures.*	*Tracts.*	*School Books.*	TOTALS.
Canarese ...	1,018	18,613	1,060	20,691
Telugu ...	765	2,321	97	3,183
Tamil ...	646	45,26	108	5,280
Mahrathi ...	70	1,097	0	1,167
Guzerathi ...	7	84	0	91
Hindustani ...	163	1,026	101	1,290
Sanscrit ...	5	0	0	5
Malayalim ...	4	0	0	4
English ...	211	2,583	472	3,266
TOTALS...	2,889	30,250	1,838	3,4977

	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
AMOUNT REALIZED...	112	15	10	253	9	5	114	11	5	481	4	8

The English Tracts, which were published for the first time, containing a succinct account of the life of our Lord together with the general series on Hinduism have found a ready sale. Another large Tract on the claims of Jesus Christ appeared in English at the end of the year, which besides giving the life of Christ as a simple historical fact, takes up questions in connexion with His divine and human natures and answers them. This finds acceptance among the educated classes. One of the indirect effects of the teachings of the Bible may be seen in the formation of a Literary Union among Hindus which is open to all classes and creeds. It is open also for delivering lectures in any language by any person. Becoming a member of this Union opens an easy access to the elite of the community.

In connexion with the large distribution of the word of God and Tracts, an important question is put from some quarters, viz., are these publications *read*? The answer is, will my countrymen throw away nearly 500 Rs. in purchasing books subversive of their religion and customs, and even wait upon us at home to buy them, if they do not intend to read them? I have tried to find out how many are actually read, and have found the

average to be between 70 and 80 per cent. This much is all that might be expected of any other publication.

We do still require other publications. Those existing need re-modelling in many ways. The Brahmists need our serious attention. They ignore Revelation and the Mediator. As these are fundamental doctrines of Christianity; whatever other teachings they may inculcate, their doctrines are *subversive* of the Christian Religion. The following is from a writer who was in Calcutta and had intercourse with the Brahmists. "A religion which is not based upon a Divine Revelation, and which designates such revelation with the opprobrious epithets of 'Book Revelation' and 'Paper Revelation' is not what man in his fallen state needs. He requires, say the Brahmists, no Divine Revelation, no Mediator, no Atonement. If such be Brahmism, then let me say that it is not for a country like India, inhabited by poor sinful mortals." Infidel books are finding their way into this country from England. A large invoice of such books was speedily sold among the people a couple of months ago. These require our attention.

There is therefore much room for much work. May the Lord raise many more active and zealous workmen to labour among our people, and may the precious seed which is now being sown, often in tears, spring up and produce fruit, some thirty, some sixty, and some a hundred fold.

J. PAUL.

TAMIL CHURCH.

The year 1874 has terminated, and the commencement of another calls us to present an account of our stewardship to our friends and supporters, who have hitherto helped us in the great work of the Lord.

Our labours have been carried on as usual, but in common with many other missions, we have to express our dissatisfaction with the apparent results. A farmer cannot expect to get equal fruit of his labour year after year. Sometimes he is called to meet with a total failure of crops, and so he is sad and cast down, but when his ground brings forth plentifully he rejoices. This is applicable to all the servants of God. Sometimes their labours seem to have come to nought, their expectations are frustrated, their prayers forgotten, and their strength lost, consequently they

are cast down and say, "Lord who hath believed our report, and to whom is the arm of the Lord revealed?" but when they see the Lord adding to the church such as shall be saved they rejoice; so we must expect both encouragements and discouragements, success and disappointments, in our work. We therefore in the spirit of humble dependence on divine grace go forward, looking to the Lord for more faith and patience, for more strength and zeal, and for more humility and holiness to perform the duties of another year.

Church and Congregation.—The total number of baptized christians amounts to 140 including men, women, and children. We are happy to state that six new members have been added to church fellowship during the year, so that the number of our communicants at present, amounts to fifty six. The number of the members of the church and congregation is far less this year than last, as many of our people were compelled to leave this for other stations in search of employment.

We have every reason to believe that our brethren and sisters in connection with the church and congregation love the Lord, and are endeavouring to adorn the doctrine of their God and Saviour. May they be kept by His mighty power through faith unto salvation!

Divine Worship.—The attendance on divine worship, both in the morning and evening, on the whole, has been good during the past year, but we suffer much in common with others, from the fluctuating state of society incident to a large military station.

Candidates.—There are 6 Candidates for the ordinance of the Lord's Supper and 2 for the ordinance of baptism.

Contributions.—The contributions raised by the church and congregation during the past year amount to Rupees 205-9-6. Of this sum Rupees 86-8-0 are the contributions of European friends towards the poor and church fund, and Rupees 11-0-8 towards the pastor's fund. Rupees 59-0-0 were contributed by Native friends towards the church and poor funds, and Rupees 10-0-4 towards the pastor's fund. There were raised also by weekly collections Rupees 20-9-3 the particular statement of which will be found at the end of this report. Rupees 10-13-10 were also raised for the Bible Society.

Baptisms—We had the privilege of baptizing 2 infants of christian parents, and hope to baptize a few more soon.

Deaths.—There have been 2 deaths during the year, of which one was an infant, and another a female member of our church. We deeply sympathize with the bereaved parents of the former, and the friends of the latter.

Pastoral Visits.—Pastoral visitation has been continued as heretofore, and has been attended with happy results.

Evangelization.—The gospel has been regularly proclaimed in different places, sometimes on high ways where several roads meet in junction, when many avail themselves of the opportunity to hear the word of life, and carry away with them the Hand-bills which we distribute that they may read them at leisure. At other times the word of God is preached in the principal streets, in the narrow and neglected lanes, and near the dwellings of the poorer classes of people. When many of the ignorant women and the stout hearted young men have the opportunity of hearing of the dying love of Jesus to sinners, we sometimes observed women shedding tears at what they heard, and young men giving close attention to it, and often promising to attend divine service on Sundays and become christians.

I render my grateful thanks to Mr. Lazarus who has given me valuable assistance both in the services of the pulpit, and in visiting the members of the church. His attention is also given to imparting christian instruction to the servants of Gentlemen. I am happy to say that the Lord has blessed him in this work. Lately a female with her three children turned to the Lord through his instrumentality. She is really an excellent christian and one that loves the Lord in sincerity. Mr. Lazarus says that he has some more hopeful enquirers and if God wills we hope to baptize them soon. In reporting of his work, Mr. Lazarus speaks as follows :—

"I am thankful to say that the Lord has granted me another year to give a brief Report of my humble work. I have conducted sabbath evening services regularly, and sometimes also in the morning. An hour before the morning service I conduct the Sunday School. The children have gone through the Gospel of Matthew and have lately commenced the Gospel of John. They give very close attention to the word of God explained to them, and commit a catechism to memory, which also is explained to them.

During the year I have visited the christians in their houses. Besides, I go to the poor house where I read the word of God to the people, and pray with them. I also instruct gentle-

men's servants, and am glad to say that they generally hear with reverence and attention.

During the year both Mr. Peerajee and myself have visited the heathen and mahomedan populations, preached to them the word of God, and distributed several hundreds of Hand-bills. In some places the people receive us kindly and pay great attention to what we say. I often accompany also Mr. Samson David, Catechist, in preaching the unsearchable riches of Christ, and in several places God's word is listened to attentively. May the Lord bless the seed which is sown in the hearts of the people!

In conclusion, we return our sincere thanks to all who have helped us both by their prayers and contributions, and we beg our friends to increase their contributions this year, bearing in mind the words of the holy apostle, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

P. PEERAJEE.

Statements of Account.

EVANGELISTIC WORK.

Receipts.	Rs.	A.	P.	Expenditure.	Rs.	A.	P.
Donation, T. B. L.	100	0	0	Travelling expenses in itinerating	252	0	6
From L. M. S.	150	0	0				
Balance last year	73	11	4	Balance	71	10	10
Rs.	323	11	4	Rs	323	11	4

VERNACULAR SCHOOLS.

Receipts.	Rs.	A.	P.	Expenditure.	Rs.	A.	P.
From L. M. S.	400	0	0	Paid Teachers	676	13	1
Grant in aid	360	0	0	Furniture and Repairs	102	4	0
Fees	61	14	9	Books and Maps	73	2	0
Balance of Branch Anglo Vernacular School Account June 1st	178	10	11	Travelling expenses	30	14	0
				To Canarese Girls' School Account	117	8	7
Rs...	1,000	9	8	Rs...	1,000	9	8

CANARESE GIRLS' SCHOOLS.

	Receipts.	Rs.	A.	P.
Subscriptions	Lady Meade ...	...60	0	0
	Borton, Mrs.	...33	0	0
	Barton, Mrs. .	...14	0	0
	Campbell, Rev. C.	...11	0	0
	Campbell, Mrs. E. G. ...	...36	0	0
	Clarke, Mrs Tredway	...18	0	0
	Darling, Mrs. ...	... 9	0	0
	Eppinger, Mrs. ...	... 9	0	0
	Haines, Miss . .	. 20	0	0
	Lawrence, Mrs. ...	.. 11	0	0
	Lander, Mrs.	.. 11	0	0
	Magrath, Mrs. ...	. .13	0	0
	Muller, Miss ...	... 9	0	0
	Pearse, Mrs . .	...22	0	0
	Rhenius, Rev. C.	... 6	0	0
	Rice, Mrs. B.	. 10	0	0
	Rice, Mrs. Lewis	39	0	0
	Rice, Rev. E. P.	24	0	0
	VanSomeren, Mrs.	... 5	0	0
	Walton, Rev. J. H.	... 7	0	0
Donations.	J. Rice, Esq.	...100	0	0
	Rev. H. Rice	...30	0	0
	R. James, Esq.	. .50	0	0
	Mrs. Bruce	...15	0	0
	Mrs. Butcher	...15	0	0
	Mrs. Foulkes	...10	0	0
	A Friend	...10	0	0
From England.	Mrs. Bangy, Guernsey	... 30	0	0
	Highfield Chapel, Huddersfield	...200	0	0
	Upper Clapton	...180	0	0
	Chester St. S. School, Wrexham	...238	13	4
	Maidenhead Congregational S. School	...142	12	0
	Weigh House for Grace & Maria	60	0	0
	Mt. Zion Chapel, Sheffield, for Teacher	.. 100	0	0
	Wincanton, for Martha Holmes	... 32	0	0
	Rusholme Road, Manchester, for Mary Darling	. 30	0	0
	Mile End New Town, for Mary Tyler	30	0	0
	Dursley Tabernacle, for Mary Dursley	... 30	0	0
	Haverstock Orphan Girls' School, for Martha Haverstock	.. 50	0	0
	Providence Chapel, Uxbridge, for Teacher	..120	0	0
	Sale of Articles from England	...695	0	0
	Grant in Aid—Boarding School	...600	0	0
	Day Schools	...990	0	0
	Proceeds of Crochet sale	...182	0	0
	Fees—Boarding School	... 60	0	0
	Day Schools	... 38	14	2

	Boarding School Girls Missionary Box, January 1874	...	8	0 0
	Balance last year, Boarding School Account	...445	9	4
	—— —— Day Schools do	... 97	14	0
	Rs....	4,957	14	10

EXPENDITURE.

Boarding School.	Teachers	. 650	0	0
	Matron and Servants	. 376	0	0
	Board of Girls	...576	6	0
	Clothing do	...180	0	0
	Medical Attendance and Medicine	-121	0	0
	Materials for Work	... 87	6	0
	Books, Paper, &c.	... 40	3	3
	Wedding expenses	20	0	0
	Clearing Cases from England and Carriage	... 48	1	0
	Printing Report and Postage	... 14	2	8
	Sundries	. 18	0	0
Day Schools.	Teachers and Servants	.. 1,851	8	3
	School Registers, Books, Slates, Maps, &c	...124	10	3
	Printing Report and Postage	... 28	8	8
	Clearing Cases from England and Carriage	... 23	4	0
	Prizes	... 50	0	0
	Sundries	.. 14	8	0
	Balance	...734	4	9
	Rs	...4,957	14	10

ENGLISH INSTITUTION.

RECEIPTS.	Rs.	A.	P.	EXPENDITURE.	Rs.	A.	P.
School Fees ...	2,801	10	0	Balance due last year ...	89	6	7
From L. M. S. ..	1,000	0	0	Teachers and Servants ...	4,636	10	7
Grant in aid ...	2,400	0	0	Scholarships ...	362	1	6
Dumfries Congregational Sunday School, for Robert Machray ...	40	0	0	Books for Library ...	121	14	0
				Prizes ...	195	10	8
				Printing, Paper, Ink, Postage, &c. ...	147	13	5
Crescent Chapel, Liverpool, for John Kelly ...	60	0	0	Furniture ...	294	8	0
Wincanton Sunday School for Daniel Moses ..	30	0	0	Towards a set of Apparatus	300	0	0
				Repairs ...	207	12	2
Southgate Chapel, Gloucester, for J. Hyatt ...	40	0	0	Balance in hand ...	15	13	1
Total Rs.	6,371	10	0	Total Rs...	6,371	10	0

CANARESE CHURCH CONTRIBUTIONS.

Pastor's Fund

	Rs.	A.	P.
Arogyam, G. P. Mr.	2	7	0
Bassappah Paul, Mr.	3	0	0
Bassappah H. Mr.	1	0	0
Bassappah S. Mr.	0	6	0
Cakarla A. J. Mr.	9	0	0
Clement, N. Mr.	9	0	0
Chengulroyen, Mr.	1	0	0
Church Fees	8	0	0
David, J. S. Mr.	0	14	0
David, Sol. Mr.	1	2	0
David, Timothy, Mr.	1	8	0
David, Saml. Mr.	1	8	0
Daniell, D. Mr.	6	0	0
Griffiths, L. Mrs.	3	0	0
Isaiah, John, Mr.	2	12	0
Isaac, J. Mr.	2	4	0
Krishna Rao, A. Mr.	4	8	0
Linganna, Mr.	2	8	0
Lingappah, Mr.	2	12	0
Luke, Mr.	3	0	0
Moses, R. Mr.	3	0	0
Nunjundah, Mr.	0	14	0
Noah, R. Mr.	2	14	0
Narappah, J. Mr.	0	12	0
Obed, B. Mr.	1	2	0
Paul, C. Mrs.	6	0	0
Paul, Rev. J.	12	0	0
Paul, Jos. Mr.	3	0	0
Puttiah, L. Mr.	15	0	0
Rice, Rev. B.	12	0	0
Sungajee, S. Mr.	0	8	0
Thirvengadam, Mr.	0	14	11
Thompson, E. Mrs.	3	0	0
A Friend	3	0	0
Rupees	129	9	11

Chapel Fund.

Arogayam, G. P. Mr.	1	8	0
Cakarla, A. J. Mr.	3	0	0
Clement, N. Mr.	3	0	0
Daniell, D. Mr.	1	8	0
Isaac, J. Mr.	2	4	0
Isaiah, J. Mr.	0	10	0
Krishna Rao, A. Mr.	1	8	0
Paul, Rev. J.	6	0	0
Puttiah, L. Mr.	3	4	0
Rice, Rev. B.	6	0	0
Sungajee, Mr.	0	8	0
Rupees	29	2	0

Poor Fund.

Weekly collections	55	14	9

Bible Society 62 8 0

Boarding School Girls' Missionary box	10	0	0
Total Rupees	287	2	8

TAMIL CHURCH CONTRIBUTIONS.

Church and Poor Fund.

	R.	A.	P.
Bruce, Mrs.	12	0	0
Campbell, Rev. C.	6	0	0
Cookes, Mrs.	12	0	0
Fitzgibbon, Mrs.	15	0	0
Haines, Miss M.	1	0	0
Heyne, Lieut.	3	0	0
Lawrence, Capt.	11	0	0
Smith, Mrs.	5	0	0
Thomson, Mr. R.	12	0	0
Tydd, Mrs.	9	8	0
Barnabas, Mr.	1	8	0
Chambers, S. Mr.	13	0	0
Christian, Jos. Mr.	4	8	0
David, Mr.	1	8	0
David, A. R. Mr.	6	0	0
David, S. J. Mr.	4	10	0
Isaac, Mr.	1	8	0
Isaiah, J. Mr.	1	8	0
Isaiah, J. Mrs.	4	0	0
Josiah, Mr.	4	8	0
Leighton, S. Mr.	3	8	0
Miriam, Mrs.	1	0	0
Pakiam, Mr.	1	2	0
Palmer, Mrs.	2	8	0
Scott, Mrs.	2	8	0
Free Will offering	3	0	0
Do	1	0	0
Sums under a Rupee	1	0	0
Sacramental and New Year's Collections	4	12	3
Sale of Grass	13	0	0
Weekly Collections	20	9	3
Rs.	184	1	6

Pastor's Fund.

David Mrs. A. R.	5	8	0
Haines, Miss M.	11	8	0
Isaiah, Mr. J.	1	4	0
Scott, Mrs.	3	4	0
Rs.	21	8	0

STATISTICS OF THE BELLARY MISSION.

Missionaries...			3
Native Agents—Evangelists			5
Catechists			1
Out-Stations			1
Communicants			88
Increase during 1874			5
Baptized *(inclusive of Communicants)*.			365
Increase during 1874			26
School Teachers			
Male...[Christian]			6
— [Non-Christian]			12
Female [Christian]			5
— [Non-Christian]			0
Schools—[Boys]			3
English Scholars			294
Vernacular Scholars			64
Do —[Girls]			3
Boarding Scholars			16
Day Scholars			140
School Fees			
Boys' Schools—English	Rs.	3,421 14	0
Books Circulated			
Bibles and Testaments			79
Portions			2,430
Tracts			8,550
Hand-bills			900
Local Contributions			
Europeans...	Rs.	1,083 10	6½
Native Christians	„	176 11	9½
Hindu Gentlemen	„	189 12	0

BELLARY MISSION REPORT FOR 1874.

Missionaries	Rev. E. Lewis, *(In England)* Rev. T. Haines, Rev. E. LeMare.
Evangelists	W. Burder, T. Chinniah, M. Lazarus, S. Chinniah, G. Paul.
Catechist	Andrew.

We have much pleasure in presenting the following report of our work for the past year.

Evangelistic Work.

During the year two tours were made, one in April to Humpi where some 30,000 persons gathered to be present at the Annual festival. In spite of much excitement and dissipation the preaching of the Gospel had a few willing and attentive hearers. Mr. Le Mare itinerated in November, visiting Honnoor, our out-station. In 1852 the prospects of Mission work at Honnoor being most encouraging it was made an out-station, but was given up after a time, as it could not be worked efficiently, and many of the converts relapsed into heathenism. In 1869 it was re-opened, as it was found that there were upwards of 50 of these converts whose attachment to christianity remained unchanged. The work has not prospered. The converts with a few exceptions have been very indifferent to their spiritual privileges, and have gradually given up everything of christianity but the name, and some have renounced even that. This has tended much to neutralize the efforts of the Evangelist in preaching to the heathen. The school was closed at the end of March, as the number of boys dwindled down to two. The people of Honnoor are nearly all pastoral. They show a hostile spirit to all educational measures, as diverting the time and

attention of their children from their legitimate occupation of helping them in rearing cattle. We intend locating the Catechist at a more important town in the Talook, where a school could be opened, and the work of evangelization carried on with advantage.

Four of Seeta Ram's band from Bookaputnum visited us—Seeta Ram's widow, two women, and a man, who had been his companions. They remained with us for some weeks, and before their return one of the women was baptized. Soon afterwards we arranged that two of our christian men should go to Bookaputnum to impart Biblical instruction. They stayed there for more than a month, and were of some help to the people. One of the missionaries will visit them this year.

Preaching and discussions have been carried on as usual in the streets of Bruce Pettah, Kowl Bazaar, and the neighbouring villages. We cannot say that any marked results have followed, but it is not lost time and strength to enlist the attention of the people, to point out the errors of their systems of religion and philosophy, to warn them against the all absorbing spirit of worldly gain, and to put simply and clearly before them the way of life through Christ the Saviour.

Eight persons have been baptized, one of the Moodliar and one of the Chetty Bulgavandlu caste, two Canarese shepherds, two Madigahs (pariahs) from Cottagara, and two others. The Canarese shepherds are from Chicka Oojenie, and were brought to a knowledge of the truth by the efforts of one of our christian men who lives there, and who is greatly persecuted for his religion, and particularly for the zeal which he manifests in setting forth the claims of christianity to his heathen neighbours. A christian man who lives at Oojenie Droog has also been very earnest in his endeavours to recommend christianity to his fellow villagers. He brought over with him a short time ago a young man of the Canarese goldsmith caste, whom he had been instructing among others for many months. The young man renounced caste, freely mixed with our Canarese people, and was desirous of making a public profession of christianity. His father came to see him and prevail on him to return. It was quite a study to watch the father's face so full of anger and grief when he first met his son and heard from his lips his determination to be baptized. He abused us and his son in turns. He said that we employ peons to kidnap persons, and that we make use of muntrums to get them in our power, that there was

not the slightest doubt about his son being bewitched, otherwise it was impossible for him to make so insane a choice. When he found that his abuse and anger availed nothing, he pointed to our little boy, and most touchingly said—"You have kindled coals of fire in my breast. How would you feel when that boy had grown up, and you in your old age were looking to him for support and comfort, for him to disappoint your most cherished hopes, and for you to look upon him as one worse than dead?" The youth steadily refused for some time to return. He was asked to meet the father at a temple near the Mission House, where a great number of the Hindus had congregated. We were apprized of this, and went to the scene. We told the young man that he was at perfect liberty to return to his father, but that he ought not to act against his convictions, that however painful it was he should leave father, mother, brother and sister for the sake of Christ. He seemed to be in the greatest distress, wishing evidently to remain, but yet wanting to go. The father wept bitterly, embraced him, and at length fell at his feet entreating him to come home. The son said nothing, but with a look that expressed much, made us a salaam, and taking his father's hand went away.

Another Canarese young man came to us much in the same way. He also relinquished caste, and was very anxious to be baptized; but after a time he left us saying that he wished to make some arrangements with his relations about his property, and that he would shortly return. We have not seen him since, and have heard nothing about him. We trust strength may be given to both these young men to come forward, and take a decided stand on the side of Christ.

Colportage.

The Colporteur has had a moderate measure of success in the sale of tracts in the town and villages. He has been out in the district a good part of the year, which has given him many opportunities of speaking to the simple rustics of the things which belong to their peace.

The Bible Society's Colporteurs have done good work.

Bruce Pettah Church and Congregation.

The attendance at the Canarese and the Tamil services has been fair, particularly the former. Seven church members

were admitted during the year, two dismissed, and one died. One of the dismissed members is the person referred to in our last report, as possessing an earnest spirit and whose reading of the Scriptures was blessed to the conversion of a Tamil family. The whole matter was a blind to cover licentiousness between herself and the father of the family.

The cases that have come up from time to time requiring the exercise of church discipline have been most grave. Members of long standing in the church living in habitual sin, and practising deception for a number of years, their unctuous talk and regular attendance at divine service having frequently been in proportion to the falseness of their lives.

We have not been, however, without the cheering element. Simple child-like faith, earnest endeavours to bring christianity to bear upon every day life, a spirit of self denial to administer to the wants of poorer brethren, and a practical interest in the spiritual welfare of others have been manifested, although by a very few.

The contributions from the church have amounted to Rs. 176-11-9½. We should like to see greater improvement in this and in many other directions. One of the congregation on being promoted to a higher appointment presented the church with two lamps, which are lighted at his own expense. He has also repaired the road to the chapel.

Beside the contributions above mentioned, the young people of the congregation collected Rs. 65-5-1 for the Bible Society. When the claims of this Society were brought before them at one of our Monthly Missionary Prayer Meetings, they took up the matter most enthusiastically, and have certainly far exceeded our expectations in the sum they collected, and almost wholly from among their own friends.

The collections from the children of the Sunday School amounted to Rs. 12-5-4½, which sum has been given to the local Colporteur's fund, which is sadly in need of help.

The women of the church, who met every fortnight, now come together every week for the purpose of reading and prayer, but their meetings are still poorly attended.

The father of the young man whose death we recorded in our last report died soon after his son. His death like his son's was a happy one. The words of the Apostle Paul may well be said of him, for him "to live was Christ, and to die gain."

Kowl Bazaar Church and Congregation.

There has been a slight accession to the congregation. There are now 72 adherents, of whom 19 are church members. One member was admitted during the year, and one died. The services on the whole are well attended, and the people seem to appreciate the preaching of the Gospel, and we trust are benefiting by it. We are sorry to say that the young persons in the congregation still remain undecided for good things, and some of the older adherents persist in a careless and irreligious life, which has a detrimental influence on the young.

Wardlaw Institution.

The average attendance (294) was a little below last year. The fees amounted to Rs. 3421-14-0. Our senior classes, particularly the Matriculation, have never been so large before, and in some cases the numbers have been doubled. Our lower classes have not been as full as formerly.

The Inspector of Schools in his report of 1873-74 has, on the whole, given a favourable report of the school.

Seven of our students passed the Matriculation Examination in December, two in the first class, where they have taken respectable positions. One student has passed the Teachers' Fourth Grade Examination, and seven the Uncovenanted Civil Service Examination.

At the periodical examinations the boys, on the whole, did well. Some of the classes did remarkably well. The teachers in charge of them have evidently taught them carefully, and the boys have profited by the teaching.

A large portion of the Scriptures has been studied in the various classes. The instruction has been imparted by ourselves in the two senior classes, and by competent christian teachers in the junior classes. It is gratifying to see the accurate knowledge which many of the boys possess of the Bible, but we fear that we can say nothing beyond this even in a single case.

An application was made to the Director of Public Instruction for a grant-in-aid for building a class room, which was refused on the ground that there was sufficient accommodation for pupils in the Government Provincial School. We would not however allow this to discourage us, and the room being urgently needed we at once began building it, and it was completed last August. We are glad to say that it has been paid for from the

funds of the school, but in so doing we have not been able to give the usual prizes these two years. We are still in need of more accommodation.

Cottagara School.

This school as well as those that follow have not been examined yet by the Government Inspector.

The number on the rolls is 36. The average for the year 36. The daily attendance 31. Good progress has been made in the various subjects of study, including the Scriptures. We have succeeded in securing a small grant from the Municipality of Rs. 3-14-4 per mensem, and have engaged the services of an additional teacher.

Kowl Bazaar School.

The number of pupils in December was 25, the average for the year 28, and the daily attendance 22. The school is not in a satisfactory state, the numbers have somewhat fallen off, and the results of the examination which we held were poor.

Telugu Girls' School.

We had 32 girls on the books at the close of the year, the average attendance was 35 and the daily attendance 25. The efficiency of the school has certainly increased, though the numbers have slightly decreased. It was helped by the Municipality, but it now receives a monthly grant from Government of Rs. 14-8-0, which is about one third the cost of the establishment. The school has opened with 52 girls, and if all these remain, it will be impossible for one teacher to instruct them.

Canarese Girls' School.

The number on the rolls was 78, the average for the year 68, and the daily attendance 45. This school has increased in numbers, and its progress is very praiseworthy to the two teachers who are employed in it, and who are truly interested in its improvement. This school has also been transferred from the Municipality to the Government from whom it receives a grant-in-aid of Rs. 14-2-8, per mensem.

We have not yet been able to introduce the direct teaching of the Bible in this and the Telugu school, but the books read contain many moral and religious lessons. We were very much

pleased at the intelligent answers of the girls to several scripture questions which were put to them.

Girls' Boarding and Day School.

We had 16 boarders. At the end of the year one of them went home to her parents. All these girls have attended the Day School together with the children of our Christian people. There were 33 girls on the rolls, the average for the year was 36 and the daily attendance 30. The pupils are backward in their studies, and are much lacking in diligence. We obtained from Government a grant of Rs. 221-4-0, for 1873-74, according to *the Results* system.

We take this opportunity of thanking our friends and supporters both here and in England for their kind help.

T. HAINES.

Itinerating.

We regret that this year has allowed few opportunties for district work. I have spent the time in the study of Canarese, rendering such help as I have been able in the chapel services, accompanying the evangelists in street preaching, visiting the neighbouring villages, and engaging in any work which might prepare me for future service and aid me in the acquisition of the vernacular. I have regarded it as part of the preparative work to study the life of the people in the varying phases in which it presents itself, to learn their manners and customs, to observe their ceremonies, and endeavour as far as possible to enter into their thoughts and views of life.

Towards the close of the year I made a tour of 18 days in which time I visited our out station Honnoor, and about a dozen other towns or villages. This afforded me opportunities of talking with the people and gaining more facility in conversation and personal address than could possibly result from the teaching of a Munshi. It is certainly owing to the people whom I met to remark the almost universal affability and kindness with which I was received, and the encouraging patience with which they listened to very imperfect attempts to address them in their own language. I cannot persuade myself however that these pleasing features were due to any interest in the message I took to them, but rather to curiosity and respect for those whom they

regard as so much their superiors. Notwithstanding, whether from interest or mere curiosity they heard the Gospel.

I followed no set plan or system of approaching the people, but availed myself as far as my limited ability would allow of any opportunities which presented themselves. The visitation and examination of schools proved several times to be a valuable means of access, while, on one or two occasions, with educated Brahmins I used English where that would be more serviceable than only half intelligible Canarese. I remained 5 days in Honnoor in order to thoroughly understand the state of the work there, but my visit tended only to reveal the difficulties in the way of the evangelisation of India, and to confirm the opinion that ours is but the sowing time, or it may be only the harrowing, which must precede, of hearts sunk in ignorance, superstition, and sensuality.

The number of Christians in Honnoor and the neighbourhood, which was once very fair, is now reduced to units. After mature consideration we have decided to abandon it as an out station, it being exceedingly small and unimportant, taking up in its stead a town in the neighbourhood of greater influence. There will thus be more room for work, while its position will allow of easy visits to those whose early impressions may yet perchance be revived, and who, we would hope, believe more than they seem to, or dare to profess,

E. LE MARE.

Subscribers and Donors.

BOARDING SCHOOL.

	Rs.	A.	P.
General Woods	15	0	0
J. H. Master, Esq	33	0	0
Rev. T. Haines	12	0	0
Colonel Elphinstone	24	0	0
D. Abraham, Esq	24	0	0
J. G. Firth, Esq	11	0	0
Capt. Oakes	2	0	0
Dr. Holton	12	0	0
L. Forbes Esq	36	0	0
R. Darling Esq	24	0	0
W C Darling Esq (Donation)	5	0	0
Mrs. Wahab	12	0	0
H. T. Ross Esq	3	0	0
Capt. Middleton	10	0	0
Capt. Hooper	11	0	0
Dr. Stewart	14	0	0
F. Taylor Esq	2	0	0
Major Lovett	10	0	0
Mr. J. Everard	1	8	0
	261	8	0

TELUGU AND CANARESE GIRLS' SCHOOLS.

	Rs.	A.	P.
Mrs. Woods	5	0	0
Mrs. Master	22	0	0
J. G. Firth Esq	12	0	0
Mrs. Haines	12	0	0
Colonel Rainey	10	0	0
L. Forbes Esq	60	0	0
Mrs. Cookson	4	0	0
Captain Oakes	2	0	0
Mrs. Wahab	12	0	0
J. L. Mayer Esq	2	0	0
Major J. R. Lovett	10	0	0
Dr. Stewart	6	0	0
Mr. J. Ringrow	7	0	0
Colonel E. A. Foord	12	0	0
Rev. E. Le Mare	7	0	0
Mr. S. B. Kemp	7	0	0
Mr. J. Everard	4	0	0
Mrs. Harvey	5	0	0
Hindu Gentlemen	189	12	0
	388	12	0

WARDLAW INSTITUTION.

	Rs.		P.
J. H. Master Esq	33		0
Rev. T. Haines	36		0
P. Tirmul Rao Esq	17	0	0
L. Forbes Esq	36	0	0
Major J. R. Lovett	10	0	0
	132	0	0

HONNOOR MISSION.

	Rs.	A.	P.
A Friend	240	0	0

COLPORTAGE.

	Rs.	A.	P.
J. H. Master Esq	22	0	0
D, Abraham Esq	12	0	0
L. Forbes Esq	24	0	0
	58	0	0

TRACT SOCIETY.

	Rs.	A.	P.
Mr. W. A. Hellein	3	0	0
Mr J. G. Firth			0
	8	8	0

GENERAL PURPOSES.

Mr. Mayley	7	0	0
W. E. Ormsby Esq	2	0	0
Rev. T Haines	2	0	0
	11	0	0

BRUCE PETTAH CHURCH FUND.

		Rs.	A.	P.
J. H. Master Esq	...	22	0	0
J. G. Firth Esq	...	6	0	0
Mr. Mayley	...	7	0	0
Mr. W. A Hellein	...	3	0	0
Mr. E. A. Hellein	...	3	0	0
Mr. W. H. Bradbury	...	3	0	0
Mr. F. Clark	...	6	0	0
Lieut W. Franck	...	11	0	0
L. Forbes Esq	...	12	0	0
R. Darling Esq	...	12	0	0
Mr. H. G. Norris	...	2	8	0
Colonel Cookson	...	1	0	0
Mr. Gowdie	...	7	8	0
F. Taylor Esq	...	5	0	0
Rev. E. Le Mare	...	4	0	0
Mr. J. French	...	7	0	0
Mr. J. Martin	...	3	0	0
Mr. R. Murchinson	...	7	0	0
W. C. Darling Esq	...	5	0	0
Mrs. Parker	...	3	0	0
Mr J. Everard	...	1	4	0
Mrs. Macartney	...	2	0	0
Mr. W. McCoy	...	1	0	0
		134	4	0

BRUCE PETTAH CHURCH.

		Rs.	A.	P.
G. Swaminathan	...	12	0	0
M. Mootooswamy	...	6	6	0
Rev. E. Le Mare	...	3	0	0
T. Martin	...	6	0	0
W. Burder	...	3	0	0
S. F. Burder	...	2	1	0
S. Francis	...	5	4	0
M. Joshua	...	3	0	0
S. Martin	...	3	6	0
Gnanakshamah	...	3	0	0
Boarding School Girls	...	3	0	0
L. Leighton	...	4	8	0
L. D. Ramaswamy	...	10	4	0
Hepficammah	...	1	0	0
M. Martin	...	1	8	0
W. H. Burder	...	1	6	0
Shantuppah	...	1	0	0
Soobanah	...	0	4	0
Chennapah	...	1	8	0
Jacob Law	...	4	0	0
H. Cooper	...	0	4	0
S. Burder	...	0	8	6
Jessieammah	...	0	8	0
J. Burder	...	0	9	0
S. E. Amos	...	0	10	0
Rachel	.	0	2	0
J. Jacob	...	1	2	0
Pompanah	..	0	10	0
Bahmah	..	0	5	0
G. Boaz	...	1	4	6
Maryammah	.	0	6	0
Mr. B. Gideon	..	10	0	0
T. Chinniah	...	3	0	0
S. Chinniah	...	2	14	0
Chowryappen	...	0	12	0
J. Meshach	...	5	0	0
L. Mark	...	0	6	0
		103	12	0
L. D. Ramaswamy for 1873		5	0	0

DONATIONS.

	Rs.	A.	P.
Mr. Mayl y	2	0	0
J. Meshach	15	0	0
L. D. Ramaswamy	5	0	0
Rev. T. Haines	6	0	0
	28	0	0

MISSIONARY BOXES.

	Rs.	A.	P.
Master W. G. Hellein	4	4	0
Master E. J. T. Hellein	3	4	0
Miss E. C. Bradbury	3	4	0
Miss Franck	12	12	0
Miss H. Smith	4	2	0
Master H. Cooper	1	8	0
Miss M. Abraham	16	3	7
Honnoor Missionary Box	0	7	0
Miss E. M. Firth	2	1	11½
	47	14	6½

MISSIONARY BOXES FROM THE BRUCE PETTAH CHURCH.

	Rs.	A.	P.
Sarah Leighton	0	14	5
F. Meshach	2	6	9
A. Chinniah	1	1	9
H. Mercy	1	2	8½
L. Chinniah	1	0	9
L. Jacob	0	6	3
A. Boaz	0	3	10
S. Martin	0	11	11
E. Andrew	0	5	10
H. Burder	1	1	5
J. Lazarus	0	9	6
Gnanakshamah	0	10	8
Boarding School Girls	2	5	11
R. Martin	0	9	9
Chenappah and Babanah	1	0	0
R. Lazarus	0	8	2
N. Law	0	13	9
Pompanah & Honupah	1	1	5
M. Burder	0	8	6
S. F. Burder	0	8	0
J. Burder	1	8	0
M. Joshua	0	12	0
S. Francis	0	8	9
	21	0	0½

KOWL BAZAAR CHURCH.

	Rs.	A.	P.
M. Lazarus	6	0	0
Philemon	3	0	0
B. Wood	3	0	0
Cornelius	3	0	0
E. Mason	2	8	0
Lazarus Appavu	1	8	0
C. Agambrum	0	12	0
	19	12	0

MISSIONARY BOXES.

	Rs.	A.	P.
Mercy Wood	0	13	1½
P. Lazarus	1	0	0
Leah Philemon	1	0	0
Esther Joshua	0	14	0
Alishag Appavu	0	8	7½
	4	3	9

Summary of Receipts and Expenditure.

GIRLS' BOARDING AND DAY SCHOOL.

Receipts.	Rs.	A.	P.	Expenditure.	Rs.	A.	P.
Balance in hand	81	5	7½	Salaries	484	4	0
Subscriptions	261	8	0	Food and Firewood	360	10	8
Sale of Thimbles	0	3	0	Clothing	91	8	8
Sale of Govt. paper	1000	0	0	Repairs of School house	5	0	0
Premium at 2½ per cent	25	0	0	Repairs of Furniture	4	0	0
Interest	20	0	0	Books and Stationery	12	13	2
Government Grant	231	4	0	Printing Reports (part)	10	0	0
From Sherborne	45	0	0	Postage and sundries	3	8	2
From Booth	30	0	0	Weekly allowance	9	7	3
For repairs from L. M. S. for 1873	20	2	0	Treat to children	8	12	0
Missionary boxes	47	14	6½	Cemetery Fund	3	12	0
				Balance in hand	760	15	9
	1755	3	2		1755	3	2

CANARESE AND TELUGU GIRLS' SCHOOLS.

	Rs.	A.	P.		Rs.	A.	P.
Balance in hand	146	10	3	Salaries	648	8	0
Government Grant	309	5	4	Books and Stationery	24	7	3
Subscriptions	388	12	0	Printing reports (part)	15	0	0
From Glasgow, Elgin Place	11	4	0	Rent for 17 months	68	0	0
From Huddersfield, Highgate Chapel	150	0	0	Repair of School room	10	8	0
Sale of work	1	14	0	Balance in hand	271	14	4
Interest	20	0	0				
L. M. S. for repairs	10	8	0				
	1038	5	7		1038	5	7

WARDLAW INSTITUTION.

	Rs.	A.	P.		Rs.	A.	P.
Balance in hand	14	4	6				
L. M. S. Grant	321	5	4	Salaries	5210	14	5
Government Grant	2344	6	5	Books and Stationery	326	0	6
Fees and fines	3421	14	0	Scholarships and Books to boys	161	1	6
Subscriptions	132	0	0	Matriculation fees	49	0	0
Sale of old furniture	11	8	0	Furniture and repairs	131	6	0
Balance due	17	8	1	Building and Repairs	363	8	0
				Report & carriage of do	13	7	0
				Postage and Sundries	16	8	11
	6262	14	4		6262	14	4

COTTAGARA SCHOOL.

	Rs.	A.	P.		Rs.	A.	P.
L. M. S. Grant	83	0	0	Salary of Teachers	116	0	0
Municipal Grant	38	5	4	Books &c.	1	0	0
L. M. S. for repairs	7	0	0	Repairs of School room	7	0	0
				Balance in hand	5	0	0
	129	0	0		129	0	0

KOWL BAZAAR SCHOOL.

	Rs.	A.	P.		Rs.	A.	P.
Municipal Grant	55	0	0	Balance due	22	15	10
L. M. S. Grant	95	0	0	Teacher's Salary	120	0	0
Balance due	41	5	10	Rent and cleaning of school room	15	8	0
				Repairs	26	6	0
				Furniture	4	8	0
				Help to Scholar	2	0	0
	191	5	10		191	5	10

SUNDAY SCHOOL.

	Rs.	As.	P.		Rs.	As.	P.
Collections	12	5	4½	Paid to Colporteur's Fund	12	5	4½

HONNOOR MISSION.

	Rs.	As.	P.		Rs.	As.	P.
Balance in hand	88	10	4	Salary and batta of Catechist	188	0	0
A Friend	240	0	0	Do of Schoolmaster	15	0	0
				Assessment of House for 3 years	2	6	3
				Repairs of House	4	0	0
				Postage and Registration fee	0	6	0
				Balance in hand	118	14	1
	328	10	4		328	10	4

COLPORTAGE.

	Rs.	As.	P.		Rs.	As.	P.
Subscriptions	58	0	0	Balance due	17	13	10½
From Sunday School	12	5	4½	Salary of Colporteur	72	0	0
Balance due	19	8	6				
	89	13	10½		89	13	10½

TRACT SOCIETY.

	Rs.	As.	P.		Rs.	As.	P.
Subscriptions -	8	8	0	Balance due	37	9	8½
Sale by Colporteur -	26	4	4	C. B. S. Society	28	13	6
Sale in Depôt -	7	1	0	Postage -	0	0	6
Balance due -	34	1	7	Commission on sales -	9	7	2½
	75	14	11		75	14	11

GENERAL PURPOSES,

	Rs.	As.	P.		Rs.	As.	P.
Sale of Doors &c. -	20	0	0	Balance due -	201	15	4
Postage Allowance -	5	0	0	Postage and sundries -	17	3	8
Balance due -	194	3	0				
	219	3	0		219	3	0

BRUCE PETTAH CHURCH FUND.

	Rs.	A.	P.		Rs.	A.	P
Bruce Pettah Church -	159	0	3½	Servants' wages, by Mr. Hellein -	90	0	0
Rent of House -	15	7	3	Lighting and Sundries, by Mr. Burder -	137	5	6½
Part produce & pasturage, Honnoor -	3	10	6	Poor people &c., by Mr. Chinniah -	96	6	0
Collected for Delegate 1873 -	10	3	6	Delegate's expenses 1873	14	0	0
Thank offerings -	4	1	0	Wine for Sacrament -	12	0	0
Donations -	28	0	0	S. Chinniah's batta to Humpi -	2	0	0
Baptismal fee -	1	0	0	Babnah's expenses to Raichoor -	1	8	0
Collected by Mr. Hellein -	134	4	0	Travelling expenses &c., of people from Bookaputnum -	5	7	6
Balance with Mr. Hellein -	27	0	3	Aid to Mulappah -	10	0	0
Do. do. Mr. Burder-	41	0	11½	Repairs and Sundries -	4	0	0
Do. do. Mr. Chinniah -	50	7	9	Balance with Mr. Hellein -	31	4	3
Balance due -	9	1	3	Do. do. Mr. Burder-	37	15	7
				Do. do. Mr. Chinniah -	41	3	1½
	483	6	9		483	6	9

ENGLISH CHURCH ACCOUNT.

	RS.	A.	P.		RS.	A.	P.
Balance in hand	11	3	9	Wine for sacrameat	4	8	0
Sacramental collection	63	13	8	Punkah coolies	0	8	0
W. E. Armsby Esq	2	0	0	Candles	1	14	0
Rev. T. Haines	2	0	0	Sick and poor people	100	6	0
Mr. Mayley	7	0	0				
Baptismal fees	3	0	0				
Sale of slabs	0	9	0				
Balance due	17	9	7				
	107	4	0		107	4	0

KOWL BAZAAR CHURCH.

					RS.	A.	P.
Balance with Mr. Lazarus	17	7	11	Balance due to General Treasurer	38	12	3½
Rent of Mr Lazarus' house	12	0	0	Church Poor	36	0	3
L.M.S. for repairs 1873-74	13	9	6	Chapel Keeper	24	0	0
Monthly subscriptions	19	12	0	Wine for Sacrament	4	8	0
Weekly Collections	4	11	5½	Repairs of Mr. Lazarus' house	8	4	0
Sacramental do	3	8	7½	Assessment of do	1	3	3
Missionary Boxes	4	3	9	Repairs of Chapel	4	9	6
Rent of Kowl Bazaar School	19	4		Lighting etc	28	4	0
From Rock Cottage	77	9		Martha's funeral expenses	1	0	0
				Balance with Mr. Lazarus'	21	7	9
				Balance with General Treasurer	4	1	11
	172	2	9		172	2	9

T. HAINES.

STATISTICS OF THE BELGAUM MISSION.

Missionaries...			2
Native Ministers			2
Native Agents—Evangelists			3
Catechists			2
Village Teachers			2
Out-Stations			4
Communicants			47
Decrease during 1874			4
Baptized *(inclusive of Communicants).*			230
Increase during 1874			18
School Teachers			
Male [Christian]			1
— [Non-Christian]			20
Female [Christians]			2
Schools—[Boys']			6
Anglo-Vernacular Scholars			212
Vernacular „			368
Do [Girls']			2
Day Scholars			52
School Fees			
Boys' Schools—Anglo-Vernacular	Rs.	820 1	0
Vernacular	„	400 4	6
	Rs.	1,220 5	6
Local Contributions			
Europeans...	Rs.	1,624 12	8
Native Christians	„	139 0	8
Non-Christian, Native Gentlemen ...	„	230 0	0
	Rs.	1,993 13	4

BELGAUM MISSION REPORT FOR 1874.

Missionaries	Rev. J. G. Hawker. Rev. J. Smith.
Native Pastors	Rev. J. Mahantappa. Rev. P. Siddhalingappa.
Evangelists	Mr. T. Shivalingappa. Mr. J. Shantappa. Mr. B. Bhimappa.
Catechists	Mr. Madiwalappa. Mr. Abishai.
Village Teachers	Mr. Gurappah Gouda. Mr. Sadashiwappa

Our passage through 1874 has been one of quiet progress. There have been no rapids, or sharp bendings, or junctions with other streams in our course. We have given and we have received, and it is gratifying to find from a glance at the statistical table that there has been a small but general increase in volume and strength. Previously existing work has been sustained, and in some instances further developed; but the only instance in which we have broken new ground is in the opening of a Girls' School in Belgaum, which was commenced in September last, with the view of getting an entrance among the female portion of the population, and of making the influence of christianity felt as generally as possible. We have had the privilege of baptizing two families with an aggregate of eleven members, and one other adult. The particulars of our work will be found below.

The Churches.

Belgaum.—The church at Belgaum consists of thirty-three members. Of these twenty-three (including eleven from

the Tamil congregation) live in Belgaum, eight in Shapore, and two in Kanaburigee. Our losses during the year have amounted to four—occasioned by removals from the station—and our gain has been one—also occasioned by transfer. The services in Belgaum, Shapore, and Kanaburigee have been conducted by the Pastors and Evangelists with occasional assistance from the Missionary. The attendance at these services has been generally good, though the members of one or two families have been very remiss in assembling themselves together for the public worship of God. The Thursday services in Belgaum have not, as a rule, been well attended by the female portion of our congregation. The conduct of the members of the church has been good and consistent; but there has been a lack of that religious enthusiasm among us which is the result of a strong and realizing faith.

The money given for religious purposes amounts to Rs. 121, As. 4, Pies 3. In connection with this church we have had six deaths, eighteen infant baptisms, and two adult baptisms.

Kanaburigee.—In Kanaburigee there has been a marked improvement during the year under report. The Rev. P. Siddhalingappa has been staying in Belgaum for some nine months for the benefit of his health, and he and the Rev. J. Mahantappa have very frequently visited this village, and taken great pains in teaching both adults and children in christian doctrine and duty, and in increasing the interest of their public services by teaching them a few tunes. The result is most gratifying. More harmony exists among the people. A delight is taken in the house and service of God, and an improvement in character and an increase of joy are everywhere manifest. Several of our people have suffered severely from affliction. But their sufferings have been a means of grace to them. They have had personal experience of the truth of God's promises, profess a much fuller and firmer faith, and hope to be more earnest and hearty Christians in future. The Chapel has been repaired and slightly altered to suit the taste and convenience of the people. They took

great interest in the work, and contributed upwards of seven rupees towards it.

It has also been our privilege to baptize a family of seven persons in this village. The head of the family is a very poor, but hard working and honest man. He has long wished to join us, but till lately has not had sufficient moral courage to do so.

His wife used frequently to attend our services, and constantly sent her elder children for instruction whenever the christian children came together. She waited longingly but patiently for the determination of her husband to make a public profession of Christ, and when at length he did so it was a time of great joy to her, to her children, and to their christian relatives and neighbours. It is painful to see his poverty, and the privations he cheerfully endures to live honestly and free from debt, but past experience makes us hesitate to interfere, lest we should injure the self relying industry which is so pleasing to see, and which after all is more happy than an indolent, disappointed, grumbling dependance.

Byl Hongal.—In the early part of the year the Revd. P. Siddhalingappa, the pastor of the church at this place, came to Belgaum for the benefit of his health. His place was supplied by Mr. B. Bhimappa, who carried on the work very efficiently and acceptably. He conducted two services on the Lord's day, and continued, with great advantage, the practice of hearing the younger members of the church and congregation repeat selected passages of scripture after the sabbath evening service. In connection with this station we baptized four adults during the year. One, Virapaksha, is the brother of Basappa who has been a member of the Church for some years. The story of his conversion is as follows. He and his three brothers seem to have been very violent wicked men. Virapaksha has been in prison three times—each time, he says on false charges. The first was proved to be false, and the others probably were so. His wife was a bad woman, but had great influence over him, and kept him from follow-

ing the advice given by the pastor of the church and his brothers. When in prison the last time he thought all his troubles were brought upon him by his sins, and determined to forsake them and to follow his brother's example. On leaving prison he came straight to his brother's house and broke caste. His wife and mother-in-law did all they could to draw him away, but he was firm and told them that he was determined to be a Christian. He invited his wife to join him, but she refused and asked for a legal separation. As she was living in sin, and refused to give up her evil course, a legal divorce was given to her. For some time the young convert was kept under instruction, and when he had a sufficient knowledge of the plan of salvation, and had given evidence of his sincerity and firmness of purpose he was baptized. He is but a babe in Christ, but the weak and the babes must be received and cared for.

The other three adults belong to a family living at Nasarigu, a village about nine miles from Byl Hongal. It has seldom been our happiness to receive such a hearty, enthusiastic convert as Pakirappa the head of this family. He delights constantly in his Lord, and thinks nothing of the inconveniences he has to suffer for his faith. Though an illiterate man, only now learning to read, being fervent in spirit, he joins our teacher in the village every sabbath evening in preaching to and persuading the people, among whom he bears an excellent reputation. He delayed taking the decided step for some time in order to bring over his wife with him, and when at length she was won, and he went to Hongal and sat down with the Christians to eat, his joy was so great that he said it seemed as though he had received baptism, the Lord's supper, and all the privileges of Christianity. His wife was much opposed to his purpose for some time, but was at last won by her husband's earnestness and true piety. Having been taught to read in our Girls' school in Shapore in her early days, her knowledge is now exceedingly useful, and she is teaching her husband to read also. The old mother was even more difficult to win than the wife. For a time she left her son's house, but at length returned, and they again became an unbroken family.

On being asked what induced her to come she said—"I do not know. God must have drawn me. I had no wish of my own to come." She is about 60 years of age and comparatively ignorant, but sincere and earnest.

During the year one member has been transferred to the Church in Belgaum. The Church now consists of fourteen members, and the baptized adherents connected with the station number thirty-two. The money given for religious purposes amount to Rupees 13, Annas 15, Pies 10.

Evangelistic Efforts.

Weekly meetings have been held in both our Vernacular schoolrooms in Belgaum, and in Shapore and Byl Hongal for preaching and discussion with non-believers. The attendance and spirit manifested have generally been encouraging. A few have come sometimes to make fun or to annoy us, but many have come with a candid desire to hear what Christianity is, and what evidence there is for the divinity of its origin. One most pleasing feature of these meetings is, a few men come regularly, week by week, or as often as their business engagements permit them to do so. In connection with each of our stations there are inquirers—some of them are apparently secret disciples, and others not far from the kingdom of heaven.

The villages around Belgaum, Shapore, and Byl Hongal have been repeatedly visited, and two tours have been made to reach more distant towns. In one of these the feast of Yelamma was visited. Concerning this feast the Revd. J. Mahantappa reports that a good road is made and the ascent of the hill is easy, increased accommodation is provided for the pilgrims by the erections of Dharmasalas, great care is taken in carrying out sanitary precautionary measures, and no acts of indecency are allowed, but the attendants were somewhat less numerous than on previous years. It is not a little significant of the character of these great popular feasts, and of the purposes which they serve, that the spread of education, sanitary improvements, and the

suppression of indecency decrease the number of their visitors. In a native magazine published in Belgaum there was an article on these feasts in last month's number. They were defended on the ground of the encouragement they give to travel and commerce, but their religious pretensions were apparently given up.

The other journey embraced all the nearer towns and principal villages on the South, East, and North of Belgaum, including Khanapur, Nundigada, Kittoor, Byl Hongal, Nasaragu, Unkaligu, Padshapur, Gokat, Hukkeri, and Sankeshwar. It has seldom been our pleasure to make a more encouraging and hopeful tour. On several occasions we were invited to public buildings and shops for preaching and discussion, chairs were provided for us and lights brought after sunset. Sometimes we had spirited discussions, but they seldom led to loss of temper. The intelligent listened with interest, and the common people heard us gladly. On more than one occasion we were earnestly asked to repeat our visit, and upwards of six hundred and fifty books were left behind to speak when we were absent; as these books were all bought there is reason to hope that they will be read.

From time to time we have circulated the English hand-bills and papers received from Madras and Bangalore among the teachers and more advanced scholars in our own and in the Government schools. These have been well received, as also was a lecture delivered in the native public library. We regret that we have been able to do so little among this important, and most friendly portion of the community.

Educational Efforts.

Considering education a very efficient branch of Missionary work, we have devoted a considerable portion of our time and attention to it. Elementary education is much needed by the masses to free them from superstition, extortion, and petty acts of oppression. Government efforts in this direction are altogether inadequate to the needs of the country, and we cheerfully render all the aid we can, and endeavour to make our education

as complete as possible by adding to it a religious element and tone. But it is to our Anglo-Vernacular Schools under the immediate superintendence and influence of the Missionaries that we look for the greatest success. This field has not unfrequently produced avowed and intelligent converts, and the reason there have been so few of these is probably the dependant position of those who are under our teaching. But at any rate we can secure by these schools a wide-spread knowledge of the Bible and Bible-teaching, and numbers go forth from them every year whose consciences have had a Christian quickening and moulding, and who carry with them a more kindly feeling towards Christian teachers and the Gospel than do those who have been educated in ignorance of both, and perhaps have been even taught to sneer at them.

Our Anglo-Vernacular school has continued to improve both in numbers and efficiency. The results of the Government Inspector's Examination bring us a grant of more than double that received in any previous year. Four students matriculated at Bombay in November last. The number on the rolls at the end of the year was 212. The fees collected during the year amount to Rs. 820.

The numbers in the Vernacular schools and the money paid as fees are as follows.

Belgaum Canarese School.	74 boys.	Rs.	77	4	0 fees
,, Marathi ,,	74 ,,	,,	83	6	0 ,,
Shapore Canarese ,,	102 ,,	,,	153	4	0 ,,
Hossoor do ,,	40 ,,	,,	37	2	0 ,,
Byl Hongal do ,,	78 ,,	,,	49	4	6 ,,
	368		400	4	6

Girls' Schools. For some time past we have been anxious to establish a girls' school in Belgaum. In its absence we felt that a most important half of the population was in a measure neglected, and we had no means of educating the girls of our church and congregation. But it was very difficult to get a suitable teacher for such a school as we wished. Against male teach-

ers there is a great prejudice, and as the wives of our evangelists and catechists have home duties to attend to, and their services are liable to frequent interruptions, the schools cannot greatly prosper under their management. We were exceedingly pleased therefore to obtain the services of Miss Sorabji, a young lady who both in spirit and attainments was highly qualified to conduct a Missionary Girls' School. In September last a school was commenced. At first it produced considerable excitement, and about a month after it was opened the number of scholars had risen to seventy or seventy-five. But a little opposition was aroused, and this and other circumstances led to a gradual falling off in the attendance. At the end of the year the number of girls was about what we had anticipated, namely thirty or thirty-five. With a few exceptions the girls when they first came were utterly untrained. They knew not a letter, nor even the way to hold a needle. They were quite strangers to school discipline, and not a little time and patience were required to get them into working order. Now however they are divided into four classes and are reading according to the Government standards.

Owing to delicate health, much to our regret, Miss Sorabji was compelled to relinquish her duties in the school, soon after its commencement. She has found however a very efficient successor in her sister, who now conducts the school.

The girls school in Shapore is conducted as before. The number of girls in attendance at the end of the year was twenty two.

Poor House.

The poor house contains, including children, thirteen inmates. Besides supporting these, we have given a little assistance to others not admitted, and occasionally helped destitute travellers, The average monthly expenditure has been a little more than twenty-seven Rupees.

Below is appended a list of the subscriptions received during the year, and we desire to present our best thanks to the kind friends who have thus helped us.

J. G. HAWKER.
JAMES SMITH.

Subscriptions and Donations for 1874.

	Boys' Schools.	Girls' Schools.	Local Funds.	Poor House.	Total.
Gen Adams -	55	10		55	120
H. B. Boswell Esq. -	60			30	90
A. E. D. Grey Esq. -	35				35
C. F. H. Shaw Esq. -	65½	20		60	145½
Mrs. Pickering -	24			24	48
Col. Phelps -	36	8			44
Dr. Rogers -	60	12		36	108
Maj. Phelps -	12	6		6	24
W. Harrison Esq. -	52			18	70
Mrs. Stiles -		200			200
Robt. Beynon Esq. -		100			100
Richard Beynon, Esq. -		75			75
Dr. Raby -	22			11	33
G. W. Sawyer Esq. -	12			12	24
Rev. W. Beynon -	25				25
Rev. G. Walford -		12			12
Rev. J. C. Hawker -	11			11	22
Rev. J. Smith -			25		25
Rev. W. Barker -		7			7
Mr. Brock -	4				4
„ Small -	11			11	22
„ W. Cazalett -	3				3
„ J. G. Smith -				2	2
Friends -		5	17 5/48	4	26 5/48
E. H. H. -				5	5
H. H. Dhondi Rao, Tatia Sahib -	200				200
Ladies Work party, per Mrs Sorabji		100			100
Share of Mrs. Sorabji's Children's box -		10			10
A Thank offering from a son for his mother's recovery -			200		200
Mr. Oolwappa Jowli -			30		30
Sale of articles from Thaxted box -		45 3/16			45 3/16
	687½	610 3/16	272 5/48	285	1854 7/24

NATIVE CHURCH.

Rev. J. G. Hawker	14	0	0
Rev. J. Mahantappa	6	0	0
Rev. P. Siddalingappa	4	0	0
Mr. A. Appaswamy	2	0	0
„ A. Shivalingappa	5	0	0
„ T. Shivalingappa	6	0	0
„ J. Santappa	8	8	0
„ B. Bimappa	6	0	0
„ Madawalappa.	1	4	0
„ Ramappa	3	4	0
„ Gurappa	2	0	0
„ L Busappa	0	15	0
„ Gurusiddhappa	3	0	0
„ Babaji	1	8	0
Mr. Basappa	1	0	0
„ K. Shivalingappa & Wife	1	0	0
Smaller sums	0	11	6
Shapore collections	1	12	7
Byl Hongal Sac. Collections	3	0	3
„ „ Church box	1	4	7
„ „ Pastor's fund	6	12	0
Belgaum Sac. Collections	31	12	0
Canarese Church do.	5	2	8½
Tamil do. do.	9	9	9½
May meeting do.	13	8	3
	139	0	8

GENERAL SCHOOL ACCOUNT.

Balance from last year	1,228	1	1
From L. M. S.	200	0	0
Subscriptions, &c.	487	8	0
Rs.	1,915	9	1

Paid to Canarese School	120	2	6
„ Marathi „	83	8	0
„ Anglo-Vernacular School	1,000	0	0
„ Native Agents	180	0	0
Balance in hand	531	14	7
Rs.	1,915	9	1

ANGLO VERNACULAR SCHOOL.

Balance from last year	223	9	0
Fees	820	1	0
Beynon Scholarship Int. on Government paper	59	8	0
Govt. grant	1,672	8	0
Transferred from Gen. School Acct.	1,000	0	0
Rs.	3,775	10	1

Salaries	2,001	0	0
Scholarships	180	0	0
Furniture, Books, &c.	91	8	0
Rent and Repairs	22	13	6
Balance in hand	1,480	4	6
Rs.	3775	10	0

BELGAUM CANARESE SCHOOL.

Fees	77	4	0
Govt. grant	84	8	0
Transferred from Gen. School Acct	120	2	6
Rs.	281	14	6

Repairs and Cleaning	32	2	6
Furniture and Stationery	9	12	0
Master's salaries	240	0	0
Rs.	281	14	6

MARATHI SCHOOL ACCOUNT.

Fees	83	6	0
Govt. Grant	68	0	0
From Gen. School Acct	83	8	0
Rs.	234	14	0

Salaries	224	0	0
Repairs and Cleaning	6	10	0
Books, Stationery &c.	4	4	0
Rs.	234	14	0

BELGAUM GIRLS' SCHOOL.

Subscriptions, &c.	...	450	0	0	Salaries	...	75 0 0
					Work Materials	..	25 0 0
					Repairs and Rent	...	73 12 6
					Stationery &c.,	...	3 13 6
					School Furniture	..	52 8 0
					Balance in hand	...	219 14 6
	Rs...	450	0	0		Rs..	450 0 0

POOR HOUSE.

Subscriptions &c.,	...	285	0	0	Inmates	..	257 4 0
Sacramental Collection, English Church	...	41	12	9	Servants	...	42 0 0
					Travellers	...	19 12 0
Rents	..	11	0	0	Out poor	..	4 2 6
Balance for last year	...	132	13	2	Repairs, &c.	..	1 12 0
					Balance in hand	..	145 11 5
	Rs....	470	9	11		Rs..	470 9 11

NATIVE CHURCH, BELGAUM.

Balance from last year...		55	6	6	Wine for Sacrament	...	5 0 0
Sacramental Collections..		31	12	0	Repairing Kanaburigee Chapel	...	42 0 0
Canarese do.	..	5	2	8½			
Tamil do.	...	9	9	9½	Paid to Pastor	...	40 0 0
Kanaburigee donation	..	7	3	6	Balance in hand	...	89 10 9
May Meeting Collections.		13	8	3			
Subscription to Pastor's fund	...	40	0	0			
Donotions	...	14	0	9			
	Rs...	176	10	9		Rs...	176 10 9

J. G. HAWKER.

BYL HONGAL SCHOOL.

Government Grant	...124	0	0	Salaries	...216	0	0
Fees	... 49	4	6	Incidental Expenses	... 23	4	0
Rent of ground	... 11	4	0				
L. M. S.	... 54	11	6				
Rs.	...239	4	0	Rs.	...239	4	0

HOSOOR SCHOOL.

Fees	... 37	2	0	Salaries	...108	0	0
L. M. S.	... 71	10	0	Incidental Expeness	...	12	0
Rs.	...108	12	0	Rs.	..108	12	0

GIRLS' SCHOOL, SHAPORE.

Balance from 1873.	...196	12	7	Salaries	...101	0	0
Contributions	...160	3	0	Incidental Expeness	... 8	8	0
				Balance in hand	...247	7	7
Rs.	...356	15	7	Rs	356	15	7

BOYS' SCHOOL, SHAPORE.

Contibutions.	... 400	0	0	Salaries	... 292	0	0
Fees.	... 153	4	0	Sweeper.	... 15	0	0
				Maps &c.	... 7	6	3
				Balance in hand	... 238	13	9
Rs.	...553	4	0	Rs.	...553	4	0

LOCAL FUND.

Balance from 1873.	...547	8	11½	Native Catechists	..300	0	0
Contributions	...266	6	10½	Chapel Keeper	... 48	0	0
Marriage Fees	... 36	0	0	Postage	... 9	15	0
Paid by Native Christians	37	0	0	Discount	... 17	12	0
				Paid to Mr. Oolwappa	... 18	0	0
				Incidental Expenses	... 12	3	9
				Balance in hand	...481	1	1
Rs.	...886	15	10	Rs.	...886	15	10

JAMES SMITH.

CUDDAPAH LONDON MISSION REPORT FOR 1874.

HALF a century has now passed since Mission work by the London Missionary Society was first commenced in Cuddapah, and very chequered has been its history. As the work must soon be taken up by other hands, it has been thought advisable to put on record the following brief summary of its history.

Missionary operations were first begun at Cuddapah in 1822 by the Rev. J. Hands, who was then stationed at Bellary. For some time it was indebted to the enterprising efforts of the Missionaries of that station for the continuance and growth of religious knowledge. This was the origin of Mission work in Cuddapah; but eventually some good men then residing at this station, whose names are recorded in the chronicles of heaven only, agreed to contribute a certain sum annually to the London Missionary Society, on condition that the Directors should place a Missionary permanently here.* The first Missionary so located was the Rev. W. Howell, who continued to labour in connection with the Society until about 1842, when, in consequence of a change of views in reference to ecclesiastical polity, he joined the Society for the Propagation of the Gospel. In 1824 a neat and commodious church was built, chiefly through the influence of G. J. Waters, Esq., and which from time to time has undergone considerable repairs. Mr. Howell continued to labour acceptably; and in the same year a Christian fellowship must have been formed, for the communion vessels, the gift of G. J. Waters, Esq., then residing in

* Rev. A. Tidman, D. D.

Cuddapah, bear the inscriptions thus:—on the chalis, "Sacramental Cup," and on the paten, "Presented by G. J. Waters, Esq., October 1824;" but the only name of that period which is recorded and come down to us during the past half century is that of an old Cuddapah family, Mason, (Alexr.); it is dated October 1826, yet he lived until 1853 when he died of cholera. A Christian village also had been constituted and with some modifications continued to exist until 1867, and then, in order to make the people more self-reliant and independent, the ground was sold in parcels to those who had occupied them. It appears that sometime in 1840 Mr. Howell was joined by Mr. Dawson, and many were the efforts made to diffuse a knowledge of the Gospel in the surrounding villages. As the result of these labours one out-station, Cherlopalle, was commenced, but Mr. Dawson's health completely breaking down, he removed to Madras and afterwards to Vizianagram.

It had been the custom for some time previous to this (1840-1843) to make visits to the Cuddapah Gaol for the purpose of preaching to those who were confined there. Among the prisoners then undergoing the period of incarceration was a man of the *Mála* caste from Rudravaram, now belonging to the Kurnúl District, who apparently received the Word with joy! After his liberation he testified this by making known to his friends and neighbours the joyful tidings he had heard in Cuddapah. In after years this led to several families in that village, who were soon joined by others in different places in that neighbourhood, renouncing idolatry and enrolling themselves as Christians. Thus commenced the work of God among the *Málas* of this and adjoining Districts. Before this auspicious beginning, however, Mr. Howell's connection with the Society had long ceased.*

* Rev. R. D. Johnston in Committee, 1872.

For a time the affairs of the Mission were superintended by occasional visits of, or deputations from, the Missionaries at Bellary and Madras. For a few months Mr. Johnston was stationed here, then on account of ill-health was compelled to leave Cuddapah and went to labour for a while in the north of this Presidency. The Rev. J. W. Gordon took the oversight of this Mission for the year 1843, and was succeeded by the Rev. E. Porter, who laboured here for twenty-three years, viz., 1844-1867. As Mr. Porter soon afterwards returned to England, his first stay was not long. Again the care of the Mission devolved on a Bellary Missionary, the Rev. J. Scrieves, who seems to have had charge of the Mission until July 1848, when he was relieved by Mr. Porter. The Orphan Boarding School which had been commenced some three years previously was placed upon a better system, and buildings were erected for this purpose at a cost of Rs. 1,400. Commencing with the year 1852, or about 30 years after the commencement of the Mission, the *Málas* in large numbers began to embrace Christianity, and with various periods of fluctuation have continued to come over ever since. As the work was gradually increasing and extending, the Mission was strengthened in 1854 by the return of the Rev. R. D. Johnston. The *Mála* community of several villages near Nundial in the Kurnúl District having placed themselves under Christian instruction, Mr. Johnston removed there in 1855; but made Cuddapah his place of residence from 1860-1862, during which time Mr. Porter was again in England, and thus superintended both Missions. When Mr. Porter again took up the work he received as his colleague the Rev. A. Thomson, who died after being in the country eight months. The present Missionary's connection with the Mission dates from 1864. Since the preceding summary was written, the Rev. H. A. Hutchinson, B. Sc. at the unanimous request of the District Committee, has joined the Mission.

There is but little space left to speak of the details of the work during the past year. With its peculiar features and pressing character, all our friends are familiar. The desire for Christian instruction increases yearly here, so that it is next to impossible to keep pace with it. The very thing our congregations which have multiplied manyfoldmost need, systematic instruction, is becoming an impossibility. The little band of native teachers has been weakened as I anticipated a year ago by the death of one, and the resignation of another, now in the last stage of consumption. Another has proved himself unworthy of his position and the confidence reposed in him. The loss of these three has been a serious inroad on our company of thirty teachers—a number far too small for the work to be done. I must here again express my gratitude to those Christian friends who have enabled me to raise up and entertain so many. In the good providence of God I have been able to meet these contingencies from the Preparatory Class I have in Cuddapah. Our needs are so urgent that it will be necessary to keep up this class at the central station, if our work is to be carried on with efficiency and effect.

Our village schools, I am happy to say, are improving. The best proof of this is the fact that grants under the payment by Results' System have been given to fifteen of them.

It has been a trying year to many of our people. Previous years of scarcity, followed by super-abundance of rain, have been sore trials ; but they have increased in their contributions. At the risk of making this Report long and expensive in printing, I have at the earnest solicitation of several friends printed and prefixed a table similar to one published some three years ago. This table will explain all details of the different stations.

The younger brother of the inquirer whom I had known

so long and referred to in the last Report, has this year (1874) followed his brother's good example and confessed himself a follower of the Lord Jesus. They have been diligent too in recommending the Gospel to their relatives. Representatives of fourteen families of them have been to me in the District, for they are convinced of the truth, but afraid to live up to it. Like their relatives, I believe, they will be made willing in the day of His power. There is a young man of the goldsmith caste whom I have been interested in for two years in a similar state of mind, yet afraid to take the final step.

I will close this Report with an extract from the *Church Missionary Record* for January 1875, as it gives a very faithful account of a case of conversion which has excited some interest.

Conversion of a Murderer at Cuddapah.—Kamsala Gauraya, a Hindu of the goldsmith caste, the subject of our notice, was convicted last year at the August Sessions of the Cuddapah District Court, of an unusually atrocious murder and sentenced to be hanged. The sentence was confirmed by the High Court and carried into execution in November. As far as is known the convict had never heard of the truths of Christianity up to the time of his conviction. These were communicated to him personally and through the post; and above all God put it into the hearts of many of His people to pray earnestly for Gauraya, and in due course He answered their prayers, for that which was so completely in accordance with His own will. (2 Pet. ii. 9.)

The light of faith was diffused by the Holy Spirit's power in Gauraya's heart, hitherto so dark in sin and heathenism, and he gave so clear a testimony of being "born again" both by the confession of his lips and his demeanour and conduct (though, of course, his opportunity for the exhibition of the latter was limited), that he was baptized in the jail by

the local Missionary of the L. M. S. on the 25th of November, three days before his execution. On the morning of the 28th he went to the gallows confessing his faith in Christ Jesus, commending his soul to Him and gasping out His name with his latest breath.

We should add that Gauraya confessed himself guilty of the crime for which he suffered, no slight testimony in itself to the genuineness of his conversion. It is hoped that a fuller narrative of this case will be published shortly in a separate form; meanwhile we would affectionately commend to those who pray so often for all prisoners and captives, the case of those who like Gauraya, are appointed unto death by their fellow-sinners for the awful crime of murder, and who alas! are, as a rule, cut off from the opportunity of even hearing the Gospel with the outward ear.

In reference to this, which has been unfavorably commented upon in other prints, I am bound to say I was thoroughly convinced, as were others (for I had closely watched him all through this trying period), that he had been led by God's Spirit to accept of Jesus Christ as his Saviour.

Cuddapah Church.—Divine service has been performed morning and evening every Sabbath. I (Rev. J. Mason) usually conduct the service. There is reason to believe that the word of God is effective among the people. They are improving in newness of life and uprightness of conduct, and according to their ability in contributions.

During last year seven children and one adult were baptized. Besides those who have died and those removed to other places, there are at present 297 adults and children connected with this Church. May God bless for His own glory all the efforts put forth for their growth in grace.

Last year two were newly received into Church fellowship. Besides deaths and removals there are sixty-three

members now. Discipline has had to be sharply exercised with reference to some of these. This has been for their spiritual good and is the cause of others walking orderly.

The Bible Class is held every Wednesday evening. The First Epistle to the Corinthians has been gone through. This service varies considerably in numbers. A Prayer Meeting is also held in the houses of the Christians by turns. This is the means of inciting them to increase in Christian love and good works. And every Friday there is a female meeting in my house, when each one repeats a passage of Scripture which has been committed to memory. After they have read a chapter, I explain it to them, and the meeting usually closes with a hymn and prayer. In this way the Word of God is planted in their hearts, and they are stirred up to become useful to the souls of others. On Saturday evenings a Prayer Meeting is held: prayers are offered for the spread of the Gospel, for the blessing of God to rest on the labours of his servants and for the outpouring of the blessings of the Holy Spirit.

On occasions when there is nothing to hinder on Tuesday evenings the Gospel is preached to the inhabitants of the Town. The former opposition of the people has considerably subsided, so that not one will contradict what is said, for everybody knows that it is true. In this way we are pouring into them the knowledge of the Gospel.

On the Sabbath days when worship is being conducted, now and then some few heathen come into the chapel and hear the word. Besides this as my house is near to the Town, Brahmans and Sudras, to the number of 150, came to me last year. There are four persons under instruction, one of whom is a goldsmith. He told me that he first heard the Gospel from me fourteen years ago. Sometime ago he came to me and said, "I understood the Gospel when I heard you preaching in Chagaleru, and I believe in Jesus

Christ as the Saviour." I was very pleased, and further instructed him in Christianity. I gave him a portion of the Word of God which he is now reading with great delight. Occasionally he comes to the service on Sundays and receives some instruction. On this account his father dislikes him and is his chief enemy.

The four elders of this Church are Jas. Parey, Jacob Cole, Edward Newpost, and Jas. Gibb. Among other things they are accustomed to bestow great pains in looking after the Pastors' Fund. I am very grateful to them for what they did last year; they collected Rs. 43-9-0. I believe they take a very great interest in the work of God.

I offer my grateful thanks on behalf of the sick and the poor to those who have rendered help. May God give them a suitable reward.

W. G. MAWBEY.

POOR FUND.

Receipts.	Rs.	A.	P.
Balance in hand, 31st December 1873.	3	1	0
B. H. Sharp, Esq.	22	0	0
Do. Mango Fruit from the Garden ...	14	14	0
J. H. M. Cox, Esq.	33	0	0
W. C. H. Sharkey, Esq.	7	0	0
S. R. Dawes, Esq.	15	0	0
Mr. G. Hardy	2	0	0
Mr. M. Francis...	1	0	0
From the Sacramental Collection	7	9	4
Total...	105	8	4

Disbursements.	Rs.	A.	P.
For Widows	65	2	0
For Sick and Poor	27	8	0
For Travellers	12	0	0
Balance in hand, 31st December 1874	0	14	4
Total...	105	8	6

GENERAL PURPOSES OF THE MISSION.

Receipts.	Rs.	A.	P.
From the London Missionary Society	600	0	0
Treasurer of L. M. S. Anonymous	30	8	0
Donation, J. H. M. Cox, Esq.	50	0	0
Dividend of Property for "J. Scott"	60	0	0
Fish Street, Hull	100	0	0
Newcastle-on-Tyne	100	0	0
Skipton...	30	0	0
Miss Struthers...	140	0	0
A. J. Dodson, Esq.	100	0	0
Brighton, North Street	55	0	0
C. G. Master, Esq.	100	0	0
Native Teacher "J. Scott"	60	0	0
Rev. E. T. Prust, Northampton	100	0	0
F. H Sharp, Esq.	40	0	0
J. H. M. Cox, Esq....	60	0	0
W. C H. Sharkey, Esq.	10	0	0
J. R. Dawes, Esq.	22	0	0
Mr. Andree	20	0	0
J. E. Anderson, Esq....	25	0	0
W. Hodgkinson	12	0	0
Mr. G. Hardy	12	0	0
Mr. MacKertish	1	0	0
R. Swan, Esq.	6	0	0
Rev. W. G. Mawbey	24	0	0
A. C. Johnston, Esq.	2	0	0
Bradford Salem Chapel	11	4	0
To amount brought forward	1,770	12	0
Contributions of Christians in the District	496	4	0
Total...	2,267	0	0
Balance due..	437	1	9
Total...	2,704	1	9

Disbursements.

	Rs.	A.	P.
Balance due last year	425	5	0
Salaries of Native Teachers	2,220	12	9
Books...	40	0	0
Postage	18	0	0
Total...	2,704	1	9

CONTRIBUTED BY THE NATIVE CHRISTIANS, CUDDAPAH.

PASTOR'S FUND.

	Rs.	A.	P.
Rev. W. G. Mawbey	4	0	0
Mrs. Mawbey	3	0	0
Jas. Parey	3	0	0
Jacob Cole	1	0	0
Edward Newport	1	0	0
E. Mason	3	0	0
Martha Ruben	3	0	0
Samadhanam	2	0	0
S. Gooruvayu	6	0	0
Henry Juela	4	0	0
William Saunders	1	8	0
Solomon Rishtapah	1	8	0
John Marian	1	0	0
Solomon, Dresser	1	0	0
Jaganjivadasa	1	8	0
P. Daniel	1	8	0
Naomi, Ayah	1	8	0
Smaller sums	4	1	0
Total...	43	9	0

CHURCH FUND.

Receipts.

	Rs.	A.	P.
Sunday Collections	53	4	8
Baptismal Fees	3	0	0
Sacramental Collections	21	11	4
Thank Offerings	26	0	0
Collections at Women's Meeting	5	0	0
From other sources	0	9	6
Total...	109	9	6

Disbursements.

	Rs.	A	P.
Towards the Pastor's Salary	28	13	10
Part of the Chapel Maty's Pay	24	0	0
Chapel Expenses, Lighting, &c.	35	0	4
Sacramental expenses	14	2	0
Towards the Widows' Fund	7	9	4
Total...	109	9	6

STATISTICS OF THE NUNDIAL MISSION.

Missionaries...	...	...	1
Native Minister	...	...	1
Native Agents—Catechists	...	...	...3
Out-Stations	...	...	30
Communicants*	...	...	116
Increase in 1874	...	...	23
Baptized *(inclusive of Communicants)*	...	...	...893
Increase in 1874	...	...	...117
Adherents *(unbaptized)*	...	...	1,442
Increase in 1874	...	...	..498
School Teachers			
Male [Christian]	...	...	9
Schools	...	...	10
Boys under instruction...	...	...	...150
Girls do	...	...	... 40
School Fees	...	..	Rs... 38
Local Contributions			
Europeans...	...	...	Rs.... 556 0 0
Native Christians	...	...	„ 52 0 0
			Rs... 608 0 0

NUNDIAL MISSION REPORT FOR 1874.

Missionary.....Rev. R. D. Johnston.

Native Pastor.....Rev. M. Williams.

Catechists.....Nathanael Seth.
B. Thummiah.
Manoah.

Twenty years have elapsed since this Mission was established; and it is well to take a comparative view of the state of things then and the state of things at present. In 1855 three villages in our neighbourhood with about 200 persons, baptized by the Rev. E. Porter of Cuddapah, formed the nucleus of the Mission. The field, therefore, had been to some extent already worked; gospel light from Cuddapah, the central station, had begun to penetrate this distant region; and there was a reasonable hope that, in due time, with God's help and blessing, large accessions would yet be made to the Church from among the people. That hope has, in some measure, been realized, though not till after several years of toil and persevering effort. We began our work under many difficulties. There was only one Catechist and one school teacher attached to the Mission; and although there were many professing Christians about us, none were found capable of taking any part in mission work, either as school teachers or as instructors of adults. We had therefore to establish a training school; and till our pupils were of a suitable age, and qualified, mentally and morally, to be sent out as teachers, nothing could be done effectually to educate the rising generation, or to extend the work among the villages about us. Our congregations at the beginning amounted, as already stated, to 200 souls; at present the number of those who have been baptized on a profession of faith in the Lord Jesus is 893. We had then but 40 under instruction as candidates for baptism; the number now is 1,400. Our present number of communicants is

116, while at the beginning there were but 7, and these consisted of our Native Assistants and their families. The outstations have also increased from 3 to 30. There has thus been steady progress; and we have reason to hope that as evangelistic efforts are being more and more extended, a still greater number may yet, through God's grace, be added to the Church.

While our statistics thus exhibit a large numerical increase it would not be safe, however, to infer simply from that fact that genuine spiritual results have been produced to the same extent; or, to speak more plainly, that all our adherents are christians in the true sense of the word. There are no doubt some among them, who, to the best of our belief, have been actuated by no other than right and spiritual motives in coming over to Christianity. Many however though apparently earnest in asserting their conviction of the worthlessness of Hinduism and of the truth of Christianity, do not fully exhibit that state of mind and heart indicative of "repentance towards God and faith toward our Lord Jesus Christ." An indefinite notion of the superiority of Christianity to any of the religions of the country has perhaps, in most instances, led to its acceptance. In some instances the people seemed prepared, as it were, to cast aside their faith for another. At one village I was informed that one of their own Gurus had told the people that certain teachers would shortly visit them, and that they would do well to receive their doctrine. Coming to us with the express desire of being instructed in Christianity we cannot but feel it our duty to receive them, whatever their motives may be, so long as those appear to us unobjectionable. A corresponding state of things and a corresponding course of action has no doubt existed in every age of the Church. It existed, we know, in primitive times. "It often happens," says Augustine, "through the mercy of God, that he who applied to us for instruction with carnal views, is brought to feel the value of that of which at first he only made pretence." I believe that we are not to require in every instance a perfect faith, but to recognize preparatory and intermediate stages towards it; to drive back no one whose face is apparently turned in the right direction; to hinder no one who might wish to confess Christ among men.

Our greatest difficulty has been to supply with Christian teachers those villages where the demand for them has sprung up. Of those taught years ago in our first training school, only two are employed in the Mission; some, of whom we entertained high hopes, have been removed by death; and others have pre-

ferred secular employment, In order to raise up a class of teachers, we have lately established a training school numbering at present eight young men, drafted from our village schools, who are instructed in Scripture, Geography, Arithmetic, &c. The course of instruction is entirely in Telugu, due attention being paid to their acquiring a grammatical knowledge of the language, and to their learning to read some of the easier works in poetry. It would be well if the young men could have a three-years' training, but as the call for teachers is very urgent, we shall have to send out, in the course of the coming year, two or three of the most advanced to villages which have been long waiting for them. The students are boarded and clothed by the Mission, and we express our sincere thanks to those friends whose contributions have enabled us to maintain the institution.

As mentioned in former Reports the bulk of our converts consist of Màlas. The higher castes have hitherto kept aloof; but within the last two or three years we have been gratified with indications of a desire on the part of some of the higher classes to attend to the things which concern their present and eternal welfare. There is a class of weavers called Sàlays, some of whom have begun to enquire into and converse about the claims of Christianity. A few attend occasionally our Sunday services. One family have become stated hearers, and have for more than a year past been under instruction. Recently, while staying at a village on the old road to Kurnool, where the whole of the Màla people have come over to us, much of my time was spent with the Sàlays, with whom I had many and prolonged discussions on the comparative merits of Hinduism and Christianity. A good many of them in the end acknowledged that their faith in their own religion was considerably shaken, and promised to consider all that was urged in favor of Christianity. Evidently there was some stir among them, for reports of our discussions had reached other places; and a man of the same caste whom I had never seen, belonging to a distant village, sent a message to me to know if I thought it right he should observe some penances imposed upon him by his religious preceptor (Guru.)

As an illustration of the state of mind in which some of these Sàlays are at present, and the difficulties they have to contend with in coming to a decision on the subject of religion, the following conversation reported by our Bible woman may prove interesting:—

"As I was returning home from the town, the Sàlay woman who often visits Mrs. Johnson met me, and I took the oppor-

tunity of talking with her. 'For some time past,' I remarked, 'you have been hearing of the Lord Jesus, of his having come into the world and died to save sinners: do you believe in Him, or do you still worship idols?' 'My people,' replied she, 'have been and are idolaters, but I have given up idol worship. You know I am childless; and if those gods my people worship were true gods, don't you think they would have given me children? It is useless to worship them. But since hearing of Jesus Christ I have believed in Him. At night when I lie down and in the morning when I awake, I pray to Him and say, 'O Swamy, let no evil thoughts rise within me, but let holy dispositions be wrought in me.' Thus I pray. I dislike idolatry; but I fear my caste people. Should I become a Christian they will say with scorn, 'see, she has gone over to the Christians,' and they will not again associate with me. No one now goes to that Salay woman's house, (meaning the family that are candidates for baptism.) This is the only thing that keeps me back."

That the fear of being forsaken by friends and relatives still deters many from embracing Christianity is a fact which comes under our constant observation. Caste, as a strictly religious institution, is indeed fast losing ground; but there are family and relative ties which a Hindu feels it extremely hard to break through. It is not so much he that dissociates himself from his people, it is they that expel him from their society if he become a Christian, and look upon him as no longer a living person. Here is another instance of what the fear of man can do by preventing some from making an open profession of their belief in the truth. It is furnished by our Native Pastor:—

"I met a young man in this village who some years ago used to come to me for Christian instruction. He seemed glad to see me, though at the same time he looked all around fearing he should be observed talking with me. On my asking him the cause of his fear, he said that there was an influential man in the village who had done him much harm, and who watched him continually. Having got him to go with me to some distance out of the village, he gave me the following account of his troubles:—'The pains you took,' said he, 'in instructing me in the truths of Christianity and in teaching me to read have not been in vain. After returning to my village I have been in the habit of reading the books you gave me, and have always strived to shew others the way of salvation through Jesus Christ; for I believe in Him alone as my saviour, and have forsaken idolatry.

Some who have heard from me about the folly and sin of idolatry have abstained from going to the temples or observing the usual feasts. These things however having come to the knowledge of the head-man of the village, he sent for me to his house and said, 'You are of the same caste with us, you have often eaten at my house and associated with my people; how is it that you have taken a liking to Christian books? You talk about them to others and turn their minds from our religion. I want you now to give up reading such books, and to have nothing more to do with Christians.' I replied, that there was nothing bad in the books I read, and that I could not part with them. Upon this he uttered threatening language towards me, and said I would rue the day I began to have a regard for the Christian religion. Soon after this, during the Moharum fastival, I was beaten by some persons, who I believe were instigated to ill-treat me by this man. This was not all. I had to answer a suit against me in one of the subordinate Courts for a sum of money which it was said I owed a certain man, who produced a bond alleged to have been executed by me. The bond was a forged one, for I had never borrowed the money. A host of witnesses however swore to my having signed it, and as my statements went for nothing, the suit was decreed against me; and not having the means wherewith to meet the demand, my fields were attached and sold in execution of the decree. In other ways too I have had to suffer much distress. God, however, has not forsaken me. I support myself and family by manual labour. I still hold to the truth of the Christian religion. I read and pray in private, for I still fear the man who has behaved so cruelly towards me. God, I am persuaded, will ultimately deliver me out of my distresses; and I hope it will not be long before I make an open profession of my belief in Jesus Christ."

I regret to have to report the death in November of Catechist Thummiah. He belonged originally to Vizagapatam, and was employed for several years as Catechist in this Mission. He was not a man of much intelligence, but a true Christian, and did good work among the heathen, telling them in his own plain way of the vanity of idols and the necessity of repentance towards God and faith in Jesus.

To those who have kindly contributed to this Mission we tender our hearty thanks. Our expenses are increasing in proportion to the increase of our work, and we trust our friends will be pleased to continue their assistance.

NUNDIAL,
31*st December* 1874. } R. D. JOHNSTON.

SALE OF BOOKS &c., 1874.

English Scriptures	40
Vernacular do	1,075
do Tracts	7,422

ABSTRACT OF RECEIPTS AND DISBURSEMENTS.

RECEIPTS.

	Rs.	A.	P.
Home Society for Native Agents	758	0	0
do for Schools	340	0	0
Miss Buckley, Ashton under Lyne, for Native teacher	150	0	0
Juvenile Society, Bethnal Green	80	0	0
Miss Hood, Blackheath, for Bible woman ...	20	0	0
J. H. Latham, Esq	100	0	0
A. J. Dodson, Esq	100	0	0
J. Hope Esq	50	0	0
Rev. J. P. Ashton, Calcutta	50	0	0
J. Bell, Esq	10	0	0
J. C. Johnston, Esq	5	0	0
E. H. Boileau, Esq	60	0	0
J. O. Dunphy Esq	30	0	0
Mr. G. A. Vardon	24	0	0
Mrs. Gompertz	25	0	0
R. May	2	0	0
School fees	38	0	0
Native Contributions	52	0	0
Balance 31st December 1873	6	9	7
Rupees...	1,900	9	7

DISBURSEMENTS.

Native Minister and Catechists - ..	993	0	0
School Masters, &c., Mission Peon - ...	534	8	0
Printing Report for 1873 - ...	13	4	0
School maps, books, and stationery - ...	21	3	0
Tract and Book Colporteur, 12 months ...	54	0	0
Medicines, relief to the poor, and batta to Native Christians from distant villages attending head station - ...	44	2	0
Training Institution expenses - ...	172	0	7
Postage - ...	6	9	6
Chapel & school house repairs, &c. Venturla circle.	40	0	0
Balance - ...	18	14	6
Rupees...	1,900	9	7

ADDITIONAL SUMS RECEIVED

J. H. M. Cox, Esq, for village school houses ...	50	0	0
Birkenhead, Oxton Road, for a girl ...	50	0	0

STATISTICS OF THE VIZAGAPATAM MISSION.

Missionaries	...	...	3
Native Missionary	...	...	1
Assistant Missionary	...	...	1
Catechist	...	...	1
Out-Stations	...	...	2
Communicants	...	...	31
Baptized *(inclusive of Communicants)*	...	...	255
School Teachers			
Male [Christian]	...	...	3
— [Non Christian]	...	...	9
Female [Christian]	...	...	2
Schools—[Boys']	...	...	4
English Scholars	...	...	333
Vernacular „	...	...	76
Do. [Girls']	...	...	2
Day Scholars	...	...	67

School Fees

Anglo Vernacular School ...	..Rs...1,957 6 2

Local Contributions

	Rs.	A.	P.
Europeans	1858	4	1
Native Christians	256	10	8
	Rs...2114	14	9

VIZAGAPATAM MISSION REPORT FOR 1874.

Missionaries..... { Rev. J. W. Gordon,
Rev. J. Hay, A. M.,
Rev. H. De. V. Gookey,

Native Missionary.....Rev. P. Jagannadham,

CHITTIVALSAH.

Catechist.....Isaac Fuller,

CHICACOLE.

Assistant Missionary.....Mr. C. E. Thompson,

Colporteur.....G. Mooniswamy.

In presenting another report of this Mission to our friends, we have not any thing new to record; one year's report is almost the same as that of another; our work is almost always the same, and all we can honestly say is, that we have endeavoured to discharge our duties in the various departments of the Mission as health and strength have permitted. That work we proceed to particularize as usual.

At the Waltair Mission Chapel, the usual services on the Sabbath have been uninterruptedly maintained. In the occasional absence of Mr. Gordon in the District, our Scripture Reader has conducted the service. At the beginning of the year, a Hindoo female who was brought under the sound of the Gospel in this place, was baptized in the chapel. Her husband, who formerly was a Roman Catholic, was induced to abandon the errors of that faith, was properly married to her, and after some time, they both left this place for Madras.

Later in the year, two other adults, a man and woman, living in Waltair village, were baptized after a good deal of instruction. The man was a butler in a Gentleman's family, and both he and his wife were very regular at the services in the Chapel.

In connection with the congregation here, there is a young man who has expressed a wish to be baptized, and of him we hope well.

Several others who have often heard the gospel seem fully convinced of the truth; but are still "halting between two opinions."

The Rev. P. Jagannadham, the Pastor of the native church and congregation in the Town, reports as follows :—

The two usual public services on Sunday and Wednesday evening have been regularly kept up during the year. Messrs Gordon and Hay have occasionally assisted the Pastor in preaching at the Chapel. Many have heard the word with attention.

An old woman about 60 years of age, who was long opposed to the truth, and her daughter, and a young man who attends the Poor School, have been baptized.

The church has had four new members added to it. The teachers in the Poor School, and a young man who came here for education from the Vizianagram Mission, have joined us, and have occasionally preached the Gospel in the Town.

Mr. Shanmukaram, the Master of our Anglo Vernacular School, who was baptized in 1872, has been added to our number in the course of the year, and has made himself useful amongst us; my eldest daughter has been also received as a member, as there is reason to believe that the Lord has begun a good work in her heart.

An elderly female member of the Church, who left for another station, has been removed by death.

We have had the painful duty of dismissing from church fellowship a male member for inconsistent conduct.

The native christian Sunday School has got on pretty well during the year. The pupils have been instructed in Scripture truth by Mrs. Jagannadham and her eldest daughter who has recently joined the Church.

Mrs. Jagannadham's class of Native Christian women on Tuesdays has been held, and much religious truth has been imparted to those that have attended it. The old woman and her daughter lately baptized are members of this Class.

The members of the Native Church and Congregation have engaged a Catechist, and have contributed the sum of Rupees

65-15. towards his support, which is an evidence of their desire to aid in spreading the knowledge of the Redeemer among their fellow countrymen.

The Catechist has preached the word in the Town and surrounding villages.

Boys' Anglo Vernacular School.

The average number of Scholars studying in this School during the year has been 237, shewing a slight increase upon the number of the year preceding. Of those who attend the School, two thirds are Brahmins, the remainder are members of the various other castes, Mahommedans, and Christians. Since its establishment, the Mahommedan Class has gradually increased in number, and we have reason to expect that it will continue to grow.

Owing to the large increase in the number of our scholars, we have been obliged to engage the services of a new teacher. The classes had grown disproportionately large, and we found that it was impossible to give efficient instruction without adding to our teaching staff. Accordingly, we have engaged the services of Mr. Stricke, a young man who was formerly a scholar in our school, and who matriculated in 1873. Mr. Stricke came recommended to us not only on account of his qualifications as a teacher, but also on account of his earnest Christian character. We have no doubt that, as hitherto, he will still continue to exert a beneficial influence on the school. One other change has been made in our staff of teachers. Mr. Seshagiri Rao, who was in our employ for several years, has left us, and his place has been supplied by Mr. Venkata Row, who was formerly a scholar in our school, and who with Mr. Stricke matriculated in 1873. Including the Missionaries that take part in the work of the school, we have now six Christian teachers employed from week to week in imparting Scriptural knowledge to our students.

The work done in the school has been much the same as in former years. The highest class has been engaged in the study of the subjects appointed for matriculation, while the lowest has been acquiring the first elements of learning. The matriculation class has been the best we have had since we came into the country. The young men have been diligent, attentive, and persevering, and have in every way afforded us much satisfaction. Six of them we recommended to go up for matriculation in

December last. Several others went up on their own responsibility. Of the whole, we are happy to say that five have been successful.

It is hardly necessary to add that we regard secular work as altogether subordinate to the religious work of the school. We give time and attention to the one, that we may have the opportunity and privilege of performing the other. Hence, as in previous years, the Bible has been carefully taught in all our classes. In the matriculation class, the young men have been studying the Epistles to the Romans and Hebrews, and chapters in the Pentateuch, while in the lower classes, the Gospels have received the chief share of attention. Besides teaching the Bible in regular school hours, we have had classes also for Scripture instruction on Sunday mornings. Without compulsion or constraint of any kind, about two-thirds of our scholars meet us regularly for an hour on Sabbath days. And we do not hesitate to affirm that the quiet attention they give contrasts favourably with the attention we have often seen given in Sunday Schools in England. During the stillness of the Sabbath morning, when religious studies are dissociated from secular, we feel that most good is done. Then the minds of the scholars are fresh and disengaged and their hearts seem most open to solemn appeal.

When occasion has offered, the regular teaching of the Sunday Bible Class has been substituted for an address on any topic that through infidel publications has been brought prominently before the young men of the Town; or else published objections against Christianity have been answered in the class itself. By these means we trust that something has been done to show how baseless are many of the objections commonly urged against the Gospel of Christ.

The Subscriptions and Donations we have received towards the support of the school have been less than during former years. This we think is owing partly to a prejudice which Europeans are beginning to feel against high class education. People ask, what is the use of giving an education to natives which seems but to render them dissatisfied with their position, and which apparently does little to render them better or more useful members of society. To a great extent this prejudice is ill founded; for while many no doubt are but little improved by the education they receive, there are great numbers who are in every way elevated and ennobled by it. Nor is it for purposes of higher education that we solicit the help of our friends, but for

the purpose of enabling us to give a *Christian* education to those who, but for Mission Schools, would grow up perfectly ignorant of the Gospel of salvation. The withdrawment of subscriptions and donations from such schools as ours, while it will by no means impede what is known as "higher education," will seriously hamper us in our endeavour to give a Christian education to the young. Now surely this is not the time when it would he wise to cease from any means hitherto employed to evangelize India. For as secular education spreads, belief in the fables of Hinduism of necessity ceases; and unless therefore, a higher faith is substituted, the India of the future will be a land of infidels. Is this a consummation to be desired? Better far believe in the wildest legends of the Purànas, retaining a wholesome dread of the gods, and of coming retribution, than believing that there is no God and no day of account, to cast off all religions restraint, Alas! for India, if discarding the religion she has received, she accept not that higher and purer faith which alone can make her free. It needs no prophet's eye to foresee, or voice to declare, that her last state will be worse than her first. Surely then it becomes those who have the good of their fellowmen at heart, to seek to give to the youth of this country a religious as well as a secular education; an education that will make them pure, truthful, and honest, citizens of the state, and will tend to prepare them for the everlasting Kingdom of our God and His Christ. To all such we commend this school, asking them for their assistance and prayers.

Girls' Vernacular School.

We are happy to report that there has been a slight increase in the number of girls reading in this School. Last year we reported that there were 47 names on the rolls; there are now 55. Since, in the present indifference felt by the natives to female education, it is a matter of some difficulty to sustain such schools, we regard this increase, slight though it is, as a matter of encouragement.

Two teachers are employed to instruct the girls; one a native female Christian, the other a Hindoo young man; whose patience and tact in teaching are worthy of all praise. The school is under the constant oversight of Mr. Jagannadham and his wife, while Mrs. Gookey undertakes its general management, and by regular weekly examinations, endeavours to make the School as efficient as circumstances will allow. The ages and attainments of the girls are so various, that it is difficult for two

teachers to overtake the work of the School. We have been proposing to employ an additional teacher, but our expenditure at present is so nearly equal with our income, that we are afraid to do so. If our income should by any means be augmented during the present year, we should feel it our duty to make the necessary alteration.

The subjects taught in the School are of course very elementary. They comprise reading, both in Telugu and English, Writing, Arithmetic, Geography and Grammar. Plain sewing, knitting, and crochet, are also taught. In this School, as in the others belonging to the Mission, Scripture instruction is regarded as of prime importance, and hence during the week Bible lessons are regularly given by Mrs. Jagannadham. Besides this, a Sunday School has lately been established for the benefit of the girls, superintended by the same lady, assisted by her eldest daughter. By means of hymns too, which the children are taught to sing, we trust, that the elements of christian truth are impressed upon their minds and hearts.

The subscriptions and donations received in aid of the School have been larger than during the preceding year. The English residents at Waltair, and other friends, have we are happy to say responded liberally to the appeal we made for additional help. As this School is maintained entirely by voluntary contributions, it is matter of importance that our friends should aid us to the best of their ability. Were these contributions to cease, or to he diminished, we should be unable to conduct the School with any efficiency; and thus, one important means of doing good would be sadly hampered or suspended altogether. To those, therefore, who feel an interest in the work of female education, we earnestly commend this School, asking them still to give it as much support as they can. Especially to Christian ladies, who have themselves experienced the blessings connected with the Gospel of Christ, do we appeal; praying them to aid us in imparting to others that knowledge by which they themselves have been made free.

Boys' Vernacular School.

This School was established for the benefit of the poorest classes. Though the smallest possible fees are charged, and in some cases not demanded at all, yet there are at present but 32 names on the rolls. With a view to raise its efficiency, and to increase its numbers, we had intended to give more time and

attention to the School during the past year than it had previously received, but continued bad health prevented our carrying this plan into effect. Still we are glad to report that the School has not declined in any way, but while the number of scholars is slightly in excess of that of preceding years, the efficiency of the School has been well sustained.

The boys have been studying the usual subjects taught in similar elementary schools Telugu reading, Writing, Arithmetic, and Dictation, occupying their chief attention and time. The Bible has of course been made an object of study, and we are happy to say not without results. While several appear to have been seriously impressed, one young man in the highest class has been led to embrace Christianity. During the year, he was baptized by Mr. Jagannadham, and his subsequent conduct has proved that he was sincere when he renounced idolatry and became a Christian.

Owing to the grant furnished by the London Missionary Society towards the support of the school, its funds are in a good condition. But it would be well, if by local subscriptions such a sum could he raised as to render the Mission grant unnecessary.

To all anxious for the spread of the Gospel, we commend this, with our other schools; since it is by means of such institutions that the truths of Christianity are conveyed to minds that would otherwise in all probability remain ignorant of them. By means of such schools, the Gospel in various forms is brought to bear again and again upon the heart and conscience of the young, and its effects are sure sooner or later to appear. As in the case just mentioned, while a young man now and again openly avows his convictions, we know that there are numbers who have intellectually received the truth, but dread to acknowledge it. Still in their case there is brought about an elevation of character, and a high moral tone, which Hinduism could never produce. Such results as these are sufficient to encourage all who either by aid, or by personal effort, are engaged in the work of education; and keeping such results in view, they are warranted in the confidence which they feel of ultimate and glorious success.

Chittivalsah.

At Chittivalsah, the work proceeds satisfactorily. We regret to state that John Shepherd who had laboured there for a year and

a half, was removed by death last April, after a brief illness. He was a zealous, earnest, and diligent labourer, and his loss is much regretted by the people. His place has been supplied by Isaac Fuller from Chicacole. As Isaac is a man of approved character and well fitted for the work, we trust he may be made useful in his new sphere. He reports that since his arrival at Chittivalsah, three native Christian families have joined the Mission. There are now altogether 21 families, consisting of 40 adults, and 64 children. A large number of these came from Vizianagarum in search of employment.

The congregations on Sundays, and during the week, at the chapel, are very good. There are two meetings for the women, at one of which they are catechized on the sermons they hear on the previous Sunday, and at the other, the Pilgrim's Progress is explained to them.

During the year two young women were unanimously received into the Church.

Bimlipatam.

At Bimlipatam, a room has again been rented where the catechist holds service every Tuesday for the benefit of the Native Christian families residing there, as well as for the heathen passers by.

At Santapettah, Thagarapavalsah and Talavalsah, with other villages around them, the Gospel has been faithfully preached. Several people seem much impressed by the truth they hear, while the conduct and conversation of some seem to show that they are "not far from the Kingdom of God."

The Schools, of which there are three, two for boys, and one for girls, are on the whole in a satisfactory state, one of the boys' schools is held at night for the benefit of the poorer classes who are employed in the Factory during the day. In this school there are 46 boys. The girls school, in which there are 17 girls, is taught by the late Catechist's wife: their progress, as well as that of the boys, is on the whole encouraging.

The annual examination of these schools took place at the end of December, when W. Elsworthy Esquire kindly presided, and Mrs. Elsworthy examined the children's needlework, and distributed prizes to the girls.

This Outstation was visited 5 times during the year by Messrs Gordon and Hay, and once by Mr. Dawson from Vizianagram.

Chicacole.

Of Chicacole, Mr. Thompson reports that though he cannot speak of a large increase of converts to the Mission, he has had the privilege of baptizing a whole family, consisting of a husband, wife, and three children, at the Mission Chapel, during the year.

Up to the beginning of May, the Catechist Isaac Fuller shared with Mr. Thompson in the public services at the Chapel, and in preaching in various parts of the Town and adjacent villages. In consequence however of the lamented death of John Shepherd the Catechist at Chittivalsah, Isaac Fuller was appointed to fill his place, and Mr. Thompson has worked alone ever since then, being assisted only occasionally by the Colporteur whenever he has been at the station.

In itinerating work Mr. Thompson and the Catechist were not able to do much more than visit the annual feast at Stri Coormum, where they stayed three days, and preached the Gospel to multitudes who assembled on the occasion.

During these three days, they held many conversations with the people, and disposed of large numbers of Scripture Portions, and Tracts, and were much encouraged by the ready attention which was given to the message of truth and love which they delivered.

At the services at the Chapel on Sundays and Wednesdays, in addition to the Native Christians, several young men formerly connected with the Boys School, are in the habit of regularly attending, and several heathen from the street. Mr. Thompson speaks of several of the boys being in a hopeful state of mind in reference to the truth.

The out-stations Kimmedy and Câsiboogga, in consequence of Mr. T's. being left alone, have not been visited by him, but he reports that at his request the Colporteur visited the Native Christians there twice during the year, and conducted very pleasant meetings with them.

Of enquirers, of whom there were three reported last year, one has left the station, and the other two appear earnest about

the truth, and frequently come to the services, and to the Mission House and the Colporteur for instruction.

In consequence of the small and irregular attendance of the girls, the Female day school was abolished in August last.

During the year under review, we have endeavoured to carry on at the Head station out door preaching to a somewhat larger extent than formerly : one of our number, often accompanied by the Scripture Reader, has gone out almost daily into the villages around to preach the Gospel to the heathen. Many of the interviews he has had with the people have been of the most pleasing character, showing that the plan of salvation through a crucified Saviour is becoming increasingly known. It is, however, little comparatively that can be done in this way of preaching the truth among the masses of the people, until agents both European and Native are vastly multiplied; and our ranks considerably reinforced by fresh accessions to the Mission field.

In conclusion, we thank all our friends who have aided us in so many ways to carry on our much loved work, and we hope and pray that their kind liberality, and especially their earnest prayers, may abound more and more on our behalf.

GENERAL OBJECT FUND.

Receipts.

	Rs.	A.	P.
By received amount of local Subscriptions -	111	0	0
By Do Rent from House in Parcherry 1873	14	4	0
By Do do from House in the Lines 1874	18	0	0
By Do Donations - - -	28	0	0
By Do from Native Christians connected with Town Gate and Waltair Chapels -	37	3	8
By Do sale of two trees at Waltair Chapel	0	8	0
By Do sale of broken wall shade -	0	3	0
By Balance from last year - -	12	2	2
Rs...	221	4	10

Disbursements.

	Rs.	A.	P.
Paid Town Gate Chapel Peon - -	36	6	0
Do Waltair Chapel Peon - -	24	0	0
Do Ankapillay Bungalow Peon - -	23	0	0
Do Charity to poor Native Christians -	26	8	0
Do for Oil for Chapel - - -	21	12	6
Do for J. Shepherd's two boys' food & clothing	19	0	0
Do for Repairs to Ankapillay Bungalow -	9	8	0
Do for erecting 2 pillars in old burying ground	8	9	6
Do for Repairs to House in Lines - -	8	8	0
Do for printing Mission Reports for 1873 -	6	0	0
Do for Medicines - - -	2	13	9
Do for Sundries - - -	2	8	7
Do for Repairs to Town Gate Chapel	3	14	4
Do for do to Waltair Chapel - -	2	1	6
Do Batta to Native Christians to go to Ankapillay Feast to preach - - -	1	0	0
Do Quit Rent for Waltair Chapel ground -	1	0	0
Do Treat to Native Christians - -	1	0	0
Do for a Blank Book for Accounts - -	0	14	0
Do for Municipal Tax for House in Lines -	0	8	8
Rupees...	199	0	10
Balance in hand...	22	4	0

BOYS' ANGLO VERNACULAR SCHOOL.

Donations and Subscriptions.

	Rs.	A.	P.
A. V. Narising Row, Esq. - - -	180	0	0
J. R. Daniel, Esq. - - - - -	20	0	0
E. C. G. Thomas, Esq. - - - -	60	0	0
General Selby - - - - -	23	0	0
Major Beatty - - - - -	4	0	0
Mr. J. Lears - - - - -	12	0	0

	Rs.	A.	P.
Mr. J. W. Palmer	12	0	0
Mr. J. Wiltshire	19	8	0
B. Sunder Row Garoo	5	8	0
G. R. Neeliah Garoo	8	0	0
A. McWebster, Esq.	16	0	0
General C. Cooke	8	0	0
H. Goodrich, Esq.	15	0	0
Total Rs...	383	0	0

ABSTRACT OF RECEIPTS AND EXPENDITURE.

Receipts.

	Rs.	A.	P.
Balance from last year	2,273	15	1
Government Grant	1,968	0	0
London Mission Grant	600	0	0
Subscriptions & Donations	383	0	0
School Fees	1,957	6	2
Total Rs...	7,182	5	3

Expenditure.

	Rs.	A.	P.
Teachers' Salaries	4,212	0	0
Servants Wages	249	0	0
Contingencies	311	0	0
Books for School Library	93	12	0
Carried forward to next year	2,316	9	3
Total Rs...	7,182	5	3

GIRLS' VERNACULAR SCHOOL.

Subscriptions and Donations.

	Rs.	A.	P.
A. Mc. C. Webster Esq.	60	0	0
Mrs. A. V. Narsinga Row	24	0	0
General Selby	21	8	0
A Friend	21	0	0
Mrs. E. C. G. Thomas	21	0	0
Mrs. Meppen	12	0	0
Mrs. Nash	12	0	0
Col. Blomfield	12	0	0
Mrs. Gordon	12	0	0
Major. C. I. Godfrey	12	0	0
Mrs. Waters	11	0	0
A Friend	10	0	0
Mrs. Lears	8	8	0
Br. General Cooke	8	0	0
G. Duncan Irvine Esq.	8	0	0
Capt. W. N. Wroughton	8	0	0
H. St. A. Goodrich Esq.	12	0	0
Misses Palmer	6	0	0
Mr. Farquhar	6	0	0

	Rs.	A.	P.
J. R. Daniel Esq.	4	0	0
Major Beatty	4	0	0
Mrs. Brown	4	0	0
Mrs. Kidd	4	0	0
Mrs. Stokoe	6	0	0
Mrs. Welton	3	0	0
From A. Friend	4	0	0
Mrs. Watson	2	12	0
Mr. J. L. Douglas	3	0	0
Mrs. E. Paul	2	8	0
Mrs. Douglas	2	0	0
Mrs. Raindle	2	0	0
Mrs. Res. Roined	3	0	0
Mrs. Lyster	2	0	0
A Friend	1	0	0
Mrs. M.	1	0	0
Mrs. Smith	1	0	0
A Friend	0	4	0
Mrs. Gookey	14	0	0
Articles sold	14	0	0
Leeds Auxiliary for Female Education	50	0	0
Stepney meeting, Female Branch for female education	5	12	0
	420	4	0

RECEIPTS.

	Rs.	A.	P.
Balance from 1873	22	4	0
Donations and Subscriptions	420	4	0
Total Rs...	442	8	0

EXPENDITURE.

	Rs.	A.	P.
Teachers' Salaries	182	0	0
Servants' Salaries	107	8	0
Sundries	63	11	3
Carried forward to 1875	89	4	9
Total Rs...	442	8	0

BOYS' VERNACULAR SCHOOL.

SUBSCRIPTIONS AND DONATIONS.

	Rs.	A.	P.
Revd. J. W. Gordon	12	0	0
Revd. H. de vere Gookey	12	0	0
Revd. P. Jagannadham	3	0	0
Mr. L. Shanmukharam	6	0	0
G. R. Neelaya Garu	5	8	0
R. Naraya Garu	3	0	0
Mr. F. S. J. Stricke	3	0	0
L. Tataya Nayudu Garu	3	0	0

	Rs.	A.	P.
P. Sashagiri Row Garu	2	12	0
Mr. E. Lanagan	2	4	0
S. Ramanujaya Garu	2	0	0
S. Appalanarasayya Garu	1	10	0
J. V. Dasarathee Garu	1	8	0
J. Ramaswami Acharulu Garu	1	8	0
Abdul Khadir Sahib	0	2	0
Rs....	59	4	0

RECEIPTS.

	RS.	A.	P.
Balance from last year	8	13	4
London Mission Grant	240	0	0
Subscriptions & Donations	59	4	0
Rs...	308	1	4

EXPENDITURE.

	Rs.	A.	P.
Teachers' Salaries	117	0	0
Contingencies	46	8	2
Carried forward to next year	144	9	2
Rs...	308	1	4

CHITTIVALSAH MISSION FUND.

RECEIPTS.

	Rs.	A.	P.
Balance of last year	45	15	11
Mr. Mackie	36	0	0
J. W. Arbuthnot Esq.	35	0	0
J. H. Lindsay Esq.	36	0	0
W. Elsworthy Esq.	36	0	0
J. Darward Esq.	10	0	0
G. Will Esq.	7	0	0
J. H. Tomlinson Esq.	12	0	0
C. Minchin Esq.	8	0	0
J. A. Simson Esq	4	0	0
Mr. P. Sullivan	3	0	0
Mr. E. Burgoyne	3	0	0
Mr. C. Stewart	0	8	0
C. Chengale Row Naidoo Garu	2	0	0
M. Bramajy Garu	12	0	0
B. Appadoo Garu-	12	0	0
B. Venkataridy Puntloo Garu	6	0	0
M. David. Donation	3	15	0
E. Appalanarsimloo	1	8	0
C. Atchanah	1	8	0
Native Christians	6	6	0
Friends—Donation	1	13	3
House rents	13	4	0
Total Rs...	296	14	2

DISBURSEMENTS.

	Rs.	A.	P.
Paid for building houses for poor Christians -	31	1	4
Catechist J. Shepherd - - -	68	0	0
Do. J. Fuller - - -	25	0	0
Repairing Catechist's house - -	11	6	4
Bimlipatam Chapel house rent - -	8	0	0
Catechist Isaac's travelling expenses from Chicacole	6	12	0
Chittivalsah Chapel Peon- - -	6	0	0
Printing charges for the last year's Report -	6	5	0
Thatching poor Christians' houses - -	10	6	9
Repairing Chapel benches - - -	1	0	0
Hymn Books for Chapel - - -	6	0	0
Total Rupees...	179	15	5
Balance in hand, Rs...	116	14	9
	296	14	2

CHITTIVALSAH SCHOOL FUND.

	Rs.	A.	A.
Balance of last year. - - -	126	9	2
Messrs Arbuthnot & Co. - - -	180	0	0
Do. MacKie Esq. - - -	36	0	0
J. H. Lindsay, Esq. - - -	24	0	0
W. Elsworthy, Esq. - - -	24	0	0
J. Darward, Esq. - - -	5	0	0
G. Will, Esq. - - - -	7	0	0
C. Minchin, Esq.- - - -	8	0	0
J. H. Tomlinson, Esq. - - -	12	0	0
J. A. Simson, Esq. - - -	4	0	0
A. W. Webster, Esq. Donation - -	10	0	0
J. Bryce, Esq. - - -	7	0	0
W. M. Coles, Esq. - - -	1	0	0
C. V. Chengalrow Naudu Garu - -	1	8	0
P. Venkataredy Puntloo Garu - -	6	0	0
M. Bramajy Garu - - -	6	0	0
B. Appadoo Garu - - - -	3	0	0
C. Ramasawmy Garu - - -	6	0	0
Mr. P. Sullivan - - - -	3	0	0
Mr. J. Thomas - - - -	2	8	0
C. H. Sectharamayah Garu - -	3	0	0
P. Sreeramidoo Garu - - -	3	0	0
M. Veerayah - - - -	3	0	0
L. Papaiah - - - -	3	0	0
C. Bungary - - - -	1	12	0
School Boys' Fees - - -	6	5	0
Subscription for a treat to Christians, Prizes &c.	47	0	0
Rs....	542	10	2

DISBURSEMENTS.

	Rs.	A.	P.
School Masters	301	11	10
„ Peon	26	8	0
School Books	11	9	0
Thread and Needles	1	0	0
Benches and Seats	17	9	1
Printing charges for the last year's Reports	7	0	0
Books &c. for the annual examination prizes	28	0	6
Sundry expenses	0	6	4
A Christmas treat	23	4	2
	417	0	11
Balance in hand ..	125	9	3
Total Rupees. .	542	10	2

CHITTIVALSAH GENERAL OBJECT FUND.

RECEIPTS.

	Rs.	A.	P.
Balance of last year	15	13	3
Sunday collections	9	10	7
Sacramental collections	18	13	9
Proceeds of Mission Garden	7	1	6
Total Rupees...	51	7	1

DISBUREMENTS.

	Rs.	A.	P.
For Poor Christian Travellers	3	14	0
Candles and Oil	3	14	0
Cloth for Pulpit	1	13	0
Help to Poor Christians	3	6	0
Sacramental utensils	1	2	0
Medicines	1	6	8
Cocoanut plants for Mission garden	3	4	0
Chair and Table	4	0	0
Sundry Expenses	1	5	3
	24	0	11
Balance in hand...	27	6	2
Total Rupees..	51	7	1

CHICACOLE MISSION ACCOUNTS.

RECEIPTS.

	Rs.	A.	P.
Rent from Mission land	105	0	0
Do. from Chapel Ground	2	8	0
The Lord Bishop of Madras. Donation	20	0	0
C. Master Esq. Collector of Ganjam. Donation	40	0	0
Lieut. Colonel Farrar do exclusively for the repairs of the Mission Chapel	20	0	0

	Rs.	A.	P.
J. J. Thompson Esq. - - -	11	0	0
J. Lener Esq. - - -	6	0	0
R. Durma Row Garu - - -	4	0	0
S. Kanakachellum Garu - - -	11	0	0
Mr. E. Ailsworth - - -	5	0	0
Mr. G. Boyd - - -	1	8	0
Mr. D. Syme - - -	4	0	0
P. Jagannath Rajoo Garu - - -	8	0	0
K. Annamuntoo Row Puntooloo Garu- -	4	0	0
Total Rs...	242	0	0
To balance against last year...	9	2	5
	251	2	5

DISBURSEMENTS.

	Rs.	A.	P.
Municipal Tax on Mission House - -	21	0	0
Quit rent of Mission land - -	25	10	0
Repairs of houses in Christian Village -	2	12	0
Chapel Peon - - - -	50	8	0
Mission Gardener - - -	36	0	0
Mr. Thompson's and Catechists Travelling yearly expenses to Coormum - -	3	0	0
Repair of the large School room in Chapel compound - - - -	12	8	0
Help to poor Christians - - -	1	8	0
Mission Bearer for five months - -	15	0	0
Mr. Thompson's Travelling expenses to the town &c., throughout the year - -	20	5	4
Postage, Stationery &c. - -	0	11	0
Cooly for bringing subscription from Coormum &c.	0	12	0
Sacramental Wine - - -	2	8	0
Sundries - - - -	3	2	0
Removing prickly pear towards the river side -	1	6	0
Municipal tax on Christian Village houses -	1	8	0
For printing Chicacole Reports, postage &c. -	12	1	0
For building a house in the Christian village for a new convert and family - -	8	12	0
To balance against last year - -	10	13	7
To Chapel repairs - - -	21	5	6
Total Rupees...	251	2	5

NATIVE FEMALE DAY SCHOOL.

RECEIPTS.

	Rs.	A.	P
Balance of last year - - -	46	9	6
J. J. Thompson, Esq. - - -	5	0	0
P. Jagannath Rajoo Garu - - -	16	0	0
K. Annamuntoo Row Pantooloo Garoo- -	8	0	0
Total Rupees—	75	9	6

DISBURSEMENTS.

	Rs.	A.	P.
School Master for 8 Months - -	24	0	0
School Books - - - -	0	8	0
Stationery &c. - - - -	0	12	0
Sweeper woman - - . -	3	12	0
Total Rupees...	29	0	0
Balance in hand	46	9	6
	9	6	

Catechist Fund 1874.

Subscribers.	Subscriptions			Donations.			Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Mr. Samuel Paul - - -	14	0	0	0	0	0	14	0	0
Rev. P. Jagannadham - -	10	0	0	0	0	0	10	0	0
Mr. L. Shanmukharam - -	10	0	0	0	0	0	10	0	0
Mr. W. Berry - - -	6	0	0	0	0	0	6	0	0
Mr. D. Senior - - -	5	0	0	0	0	0	5	0	0
Mr. B. Stephen - - -	4	8	0	0	0	0	4	8	0
Mr. J. Trueman - - -	4	6	0	0	0	0	4	6	0
Mr. P. Divasikhamani - -	1	4	0	0	8	0	1	12	0
Mr. S. S. Ewing - - -	1	4	0	0	0	0	1	4	0
Mr. T. Morris - - -	1	4	0	0	0	0	1	4	0
Mr. S. Peter - - -	1	1	0	0	0	0	1	1	0
Mr. R. Venkataswami - -	1	0	0	0	0	0	1	0	0
Mrs. R. Paul - - -	1	0	0	0	0	0	1	0	0
Govaramma - - -	0	10	0	0	0	0	0	10	0
Anna Junsthy - - -	0	6	0	0	0	0	0	6	0
Mrs. M. Senior - - -	0	4	0	0	0	0	0	4	0
Chinniah - - -	0	4	0	0	12	0	1	0	0
Atchamma - - -	0	3	0	0	0	0	0	3	0
Susanna - - -	0	1	0	2	0	0	2	1	0
Mr. Adam Redman - -	0	0	0	0	12	0	0	12	0
Mr. J. Philip - - -	0	0	0	1	0	0	1	0	0
Mr. J. Paul - - -	0	0	0	1	0	0	1	0	0
Mrs. Novells - - -	0	0	0	1	8	0	1	8	0
Rs...	62	7	0	7	8	0	69	15	0

SECOND REPORT

OF THE

Banda and Bundelkhand Mission

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

"Blood...is the seed of the Church."

AGRA:

PRINTED AT THE SECUNDRA ORPHANAGE PRESS.

1876.

BANDA MISSION, (COMMENCED 1873.)

REVD. JOHN R. HILL,.....*Missionary.*

MAULAVI ABDUL ALI,.....*Catechist.*

PANDIT ANAND MASIH,.....*Reader.*

NATHANIEL CHANDA,.....*School Master.*

Orphan Girls' Matron.

Colporteur.

HAMIRPUR BRANCH MISSION, (1875.)

BABU J. J. RAMCHANDRA,.....*Catechist.*

SECOND REPORT

OF THE

Banda and Bundelkhand Mission,

OF THE

S. P. G.

FROM EASTER 1874, TO MICHAELMAS 1875.

"Blood...is the seed of the Church."

A young Mission like this, of very restricted range and force, scarcely seems to require to be often reported of; and in the eighteen months that have passed since our last report nothing of any special interest or importance has occurred. But there are some, we have reason to know, who wish to hear from time to time how we are getting on; and their aid, sympathy and prayers have to be acknowledged for the past and asked for for the future.

The Mission began, it will be remembered, with only 2 adult Christians, and 3 children; at the end of a year, when the first Report was issued, the number was 21. It is now 41; but 20 of these are Orphan children. Two adults only have been baptized since Easter 1874. Forty-one souls is indeed no large number to have

gathered together in the two and a half years of work; but we hope that our progress, if slow, is real and sure.

Of the Enquirers and Catechumens many have sorely disappointed the hopes cherished of them, but enquirer has succeeded to enquirer, and as compared with my old station of Cawnpur, the number of seekers after truth and eager readers of Christian books is very large indeed here. At the present time there are several in Banda and other towns of the province, in all ranks of life and of all degrees of education and intelligence, of whom it would be a pleasure to speak, were we not reminded that not hopes and prospects, but actual results and stern facts must be the staple of a Report.

The developements of our work in the last year and a half have been (1) the Poor House at Banda; (2) the opening at length of the Mission School; (3) the Branch Mission and Poor House at Hamirpur, the capital of the adjoining District;* (4) the addition to our staff of a Colporteur or Book-hawker, who has made long journeys, and sold a good many books and tracts; he is supported by the Allahabad Bible Society.

It would not have been difficult to throw out several branches on all sides, and a much greater show of work might be presented, but unless such stations of Catechists and Readers can be well and constantly superintended they are of very doubtful advantage. We have again been invited to Jhansi, but distance must forbid our taking up work in that Western portion of Bundelkhand; and we must repeat that it is the Church's and the Society's duty to place a Missionary at either Jhansi or Mao-Ranipur. Eastern Bundelkhand will always supply us with more than enough work. We hope however to be able to do something in Nowgong and the south shortly; the distance, 64 miles (half the way to Jhansi), is the chief difficulty

* Our friends in England will understand that District is the same as County, the native name is *Zila*. Each District has its Magistrate, also called Collector, and separate staff of English and Native officials.

here where there is no railway: but its bazar without so much as a school, and the important Native States to be reached from it, call upon us not to rest content with our two stations in the northern portion of the Eastern province.

Banda Poor House.

When our last Report was written the distress among the poor of the district was so great that Government was compelled to open relief-works in several places. Poor-Houses were also opened for the starving aged and helpless. Banda and Hamirpur indeed with two or three other districts shewed in a considerable degree the same distressed appearance as those parts of Bengal in which a state of famine was proclaimed. The former Report explained how we were brought into contact with the starving population, and those who were best able to judge being agreed that the state of things was not the result of any sudden calamity but of a long-continued and increasing impoverishment of the people, it was resolved to open a Poor-House in connection with the Mission, which unlike the temporary Poor-Houses of Government Relief measures should give permanent support to as many poor as the kind aid of the residents, and the generosity especially of the Judge of the station would support. The Bishop of Manchester well said last year, "There will be abundant scope for private benevolence when the terrible famine has spent its force, and the question will be what to do with the wrecks it will have left behind. Widows and orphans will then appeal for help, and not I trust in vain. Our great missionary organizations may well now be beginning to collect funds for orphan schools, and thus a physical disaster may, under God's good providence, become an instrument for diffusing in India a higher because a Christian civilization." A nice square piece of land with a good well in it was obtained at a nominal rent near the former Nawwabs' palace, and between 20 and 30 of the most destitute poor were sheltered first of all in straw huts, and afterwards in more substantial mud houses, built for them out of a grant kindly made from the balance of the N. W. Provinces Famine Relief Fund. The Poor-House has been supported by separate subscriptions in the station, and the number of inmates has continued about the

same. Some in other quarters have asked whether this is Missionary work. Surely no Christian needs to be reminded how the Great Missionary added to His principal work for the souls of men the lesser labour of healing and feeding them. Hence the poor have been in all ages the special care of the Church. But these are heathen poor? Well, their blind and lame and lepers and aged and starving perish miserably, "and no man careth for it." Government is averse from the establishment of a system of Poor-Houses, and trusts to private benevolence and the customs of the country to supply the place of a Poor Law. However adequate these may or may not be elsewhere, in Banda there is no *Dharmsálá* or native charity to take the place of the Mission Poor-House.

Just now the prospects of the poorer classes owing to the late abundant harvest are brighter than they have been for four or five years past, but this scarcely avails for more than the next six months; and as yet our rulers have done nothing apparently to prevent the recurence of famine or scarcity. The projected Canal from the Ken,* the largest river of this part of the province, is as yet uncommenced and the surveying Engineers have been withdrawn. In a remarkable paper in the "Illustrated London News" in 1874 by Miss Nightingale on the Canals and works of Irrigation required in different parts of India, the Bundelkhand Canals were shewn to be the most pressing in importance.

In order that we may not seem to be giving an exaggerated account of the poverty of Bundelkhand we give at the end an article that appeared in the "Pioneer," the chief newspaper of this part of India, a few months ago. It is indeed high time that "the Bun-

* The capital of the North West Provinces, Allahabad, narrowly escaped inundation in July. The water is supposed to have come principally from the Ken, which joins the Jamuna at Chilla; Hamirpur on the Jamuna *above* the junction, had no unusual flood. Banda receiving the full current of the hill streams that feed its river, the Ken, had the highest rise ever known. What a pity that all this water, which caused large destruction to property at Allahabad and Banda was not utilized to irrigate the scorched and barren tracts of Bundelkhand.

delkhand problem" received the earnest attention of Government; it is "the sick man" of these Provinces. Volume 1 of the N. W. P. Gazetteer* on Bundelkhand, says on Banda, p. 100, "the fact of the steady gradual decrease of the population is one that calls for grave consideration and some more marked and accurate inquiries as to its causes."

Banda Mission School.

After long inexplicable delay on the part of the local authorities and the Educational Department, the School House made over to the Mission by the late Mr. Mayne and the American Missionaries was placed at our disposal; it was opened in February as an English and Hindi School. There are 90 pupils, a large number seeing that the old-established Government School with its purely secular teaching has very few more scholars. The instruction is as yet only elementary, but good progress has been made. No boy has been allowed to enter from the Government school, it being of course far from our object to enter into rivalry with the existing Government education. Many boys and parents are asking for Persian and Urdu also, and it will probably be necessary to add instruction in these languages in deference to their wishes and to the Muhammadan element in the town. It is hoped that a grant-in-aid will be received forthwith, more especially since Government (though the building when lent to them was in excellent order) have returned it to the mission in utter disrepair.

Hamirpur Branch Mission.

Hamirpur has been visited twice a year by order of the Bishop, and a Branch mission has been opened; an excellent Catechist has been stationed there. The Government Clerks (Babus) are a superior set to those of Banda; they have come in large numbers to the Lectures in English and Urdu which I have offered them on each visit; and a little Zanana work has also been possible. The Catechist is much respected by all classes, and has been diligent in preaching and per-

* Edited by E. T. Atkinson, Esq, of the Civil Service, and published at the Government Press, Allahabad, 1874. This book takes away all excuse for ignorance of this hitherto little-known country of Bundelkhand.

suading; he has brought to me several postulants for Holy Baptism, but I have thought it best in most of the cases to try them a little by delay; the most advanced, a Thakur, unfortunately died very suddenly.

Hamirpur Poor-House.

The Government Poor-House here was closed prematurely, as the numbers of beggars all over the station on the occasion of our first visit shewed, and Mr. Kaye, the Magistrate, readily assented to my suggestion to maintain it as a part of the work of the mission. We were at once put into possession of the compound that had been enclosed for the purpose, and a few repairs served to make the sheds in it habitable for some 20 or 25 poor people who have found shelter in them. Application to Government for aid was not successful, but Mr. Kaye and the other residents of the station have been generous subscribers to the mission subscription-book.

Preaching Tours.

These are the new undertakings of which we have to report. The public preaching in the City, where a large crowd still always collects to hear us, and the preaching tours in the two Districts of Banda and Hamirpur and the neighbouring Native States have been steadily continued. We have now been some 60 or 70 miles up and down all the roads except one leading from Banda as a centre, and have made known in nearly every village on the road or a few miles from it the message and doctrine of the Saviour and true Teacher of mankind. This has been in accordance with the plan proposed at the beginning of the Mission:—that we should make our message known over the whole of the province in the cold seasons, and work up Banda and if possible other large towns in the hot weather. The country abounds with *nálás*—streams flowing from the rivers, and hills in the Native States, and the roads are such only in name; so that these journeyings with our one horse and small tents and few servants have sometimes been exceedingly fatiguing and trying, but the lovely

climate at this season of the year makes exertion pleasant and light. Christ's servants must be sought for, those who unrecognized by all but Him, and oftentimes, through blindness or want of care or attracting grace or opportunity on his part escaping the notice of His commissioned representative, are striving to live up to the light that is in them, and longing for more and certain light and knowledge; for, as a great living doctor has said, "Out of every religion or irreligion, out of every clime, in whatever hatred or contempt or blasphemy of Christ nurtured, God has His own elect who ignorantly worship Him."

Work in towns of the District.

In some of the large towns, besides Hamirpur, in Maudha, Sumerpur and Achraon, a sort of "Mission" has been held, with repeated preachings and exhortations of the Missionary and Catechists, and warnings and persuasions to individuals. Several enquirers promised well at *Maudha*, and the attention of many seeming to be arrested a Catechist, who came originally from a neighbouring village, was appointed for it, but before he commenced work he was found to be unsatisfactory and rejected. The enquirers proved unworthy or half-hearted on trial, and the last time we were there those who before shewed interest seemed so lukewarm that it was resolved to pass the town by for the present. A controversy held here with a clever young man, a well educated Pandit, had a good influence upon those who were present; he himself poor man is altogether too worldly-minded to be influenced towards religion, but he behaved with much ingenuousness, acknowledging that his arguments and objections had been answered, and that Christ and His doctrine were more true to the soul's ideal of truth and holiness than his Hinduism. At *Sumerpur* the people are very stout-hearted and indifferent to all religion; there is much worldly prosperity and commercial and agricultural activity in this village. In *Achraon* there was much enquiry and interest, the most forward was a Pandit of some repute who read our books carefully, he was the real leader of the others; he died in the prime of life, and with him most of our hopes for the place. Karwi, Rajapur, Mataund and Sasolar have also been preached in

several times; and *melas* at Chitrkoth and Badokhar have been attended.

So has the seed been sown broadcast; may the Lord of the Harvest, who sends forth the labourers grant them to see the gathering in of many souls into His Church in His own good time. We must have patience. Every thoughtful person knows how difficult it is to persuade men, especially Natives, to any course of thought or conduct to which their immediate interests do not lead, nay are altogether opposed. And centuries of subservience to a creed that outrages alike reason and morality have divorced faith from truth and conduct from conscience. But little as the fruit has been so far we cannot despair of it, for the attitude of mind of the best part of the Hindu population is one of remarkably thoughtful and respectful attention to the truths we bring them; and upon the Muhammadans of the Banda District the baptism of the Maulavi has made a profound impression, and has been every where an advertisement of us. He continues outwardly separate from us, but has taken pains to assure me again and again of his firm attachment to the Faith.

Mission Orphans.

Little children have been committed to our care from Hamirpur and Karwi, and have been gathered by ourselves in Banda. Three little girls have been removed by death, and most of the new arrivals have been boys; these are 13 in number, the girls 7. We are grateful to the young people of the Calcutta Coral Association for supporting two of our children, and two ladies support two others.

We shall be thankful for help in this way from England or elsewhere, and the Missionary's wife will supply details of any child, whether boy or girl, to any kind benefactor who may wish to befriend them. Three guineas a year, or three rupees a month, suffice for their support. The boys now live in the out-buildings of the School-house and attend the School; the girls in our own com-

pound. They too are learning to read rapidly as well as to sew and cook.

Proposed Mission Church.

But our great want, and that to which we must now begin to call the attention of our friends is that of a Church or Chapel. The Station Church used by us on Sundays and Holy Days is a mile out of the city; and without a Church of its own the Mission will fail to present itself in its directly religious and Christian aspect to the people of the city, and seem to them only a philanthropic and educational agency. It is obvious also that the spiritual growth of our people will be much impaired without a house of God in their midst in which they may sit at their Saviour's feet and learn of Him day by day. The room used for Divine Service in our house no longer holds them all with decency and order. I at first thought that a portion of the School might be set apart for Service; but with the present number of pupils this is unadvisable, for they fill the building; it would be injuring the School therefore to take away its best room. Neither is there sufficient space for building in the School compound. But a fine piece of land in a situation suitable in every respect has been offered to us, and the Diocesan Committee of the Society proposes to build a house for the Missionary upon a part of it. The best and most conspicuous plot will be reserved for the Church; and round the Church and Mission House, Orphanage buildings, School-house, &c., may group themselves in time to come.

We earnestly appeal therefore to all our friends both in India and in England, to the friends of the late Mr. Mayne, who in the last months of his life exerted himself for and brought about the establishment of this mission, and to all the friends of the Church's Missionary work, to aid us with liberal donations for the building of a Church. If a good sum can be got together, liberal additional aid may be relied upon from the great Church Societies to complete the structure.

May our Divine Lord give us all warm and faithful hearts gladly to spend ourselves in diligent service, and earnest prayer and generous alms for those who know Him not yet as their Saviour and Redeemer.

JOHN R. HILL.

☞ The following Prayers are suggested, the first for daily, the second for occasional use, in the Offices of Prayer of the newly established Missionary Guild of St. Paul.

Most merciful Father, we beseech Thee to send upon Thy Ministers and Missionaries thy heavenly blessing, that they may be clothed with righteousness, and that Thy Word, spoken by their mouths, may have such success that it may never be spoken in vain. Grant also that in all our words and deeds we may seek Thy glory, and the increase of Thy Kingdom, through Jesus Christ our Lord.—AMEN.

Almighty and everlasting God, who alone workest great marvels: Send down upon the Bishops and Clergy of Thy Church in India, and upon all congregations and missions committed to their charge the healthful Spirit of Thy grace; and that They may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ.—AMEN.

☞ *Subscriptions to the Mission, or Donations for building the Church, may be sent to the Secretary of the Society for the Propagation of the Gospel, the* REVD. W. T. BULLOCK, 19 *Delahay St. Westminster, S. W.; or to the* REVD. W. H. BRAY, *Diocesan Secretary, S. P. G., St. John's, Calcutta; or the* REVD. J. R. HILL, *Banda, N. W. P.*

ARTICLE IN THE "PIONEER" NEWSPAPER,

AUGUST 24, 1875.

"THE BUNDELKHAND PROBLEM."

"Affairs in Bundelkhand are rapidly drawing to a crisis. Unless speedy relief be given to the agricultural and proprietary classes, the entire social order is in danger of dissolution. Debt and poverty have been the lot of the peasantry in every age and country. But there is an extreme stage beyond which misery cannot go, when either a cure must be devised or utter ruin faced ..... To say that there is immediate cause for political alarm in the present deplorable condition of Bundelkhand would be an exaggeration. The people have been utterly crushed in spirit by a strange combination of woes: nor has the memory of the Mutiny year and its stern lessons died away; they can be calculated upon to endure yet a little while longer with the patience which is born of despair. No less however is it incumbent on a civilized Government to probe these social evils to the quick and satisfy itself whether or not they are traceable to maladministration and can be alleviated by human efforts. The question we believe has been for some time before the Local Government; though no definite line of policy has been announced. From the lately published Revenue Report it seems probable that a special officer will be deputed to report on the Jhansi Division, Hamirpur and Banda. Nor has the Board of Revenue overlooked the matter: the condition of these districts forms the black spot in the otherwise flourishing aspect of 1873-74. The Senior Member personally inspected a great part of the country and fully endorses the opinion of the Commissioner as to 'the alarming condition' of the Jhansi and neighbouring districts. The *Zamindars* [land-holders] are reported without exception to be hopelessly involved in debt, the population is diminishing, land is fast going out of cultivation, and cattle and farming stock deteriorating year by year. In 1873 Mr. G. Ricketts, the Officiating Commissioner, shewed that the population of Jhansi between 1865 and 1871 had decreased 1·27 per cent., and that of Banda 3·3 per cent. In the Revenue Report every stray fact regarding these districts points to the same conclusion. For example in the collection of the Government demand every process with which the law has armed Collectors was unsparingly put in force throughout the Bundelkhand districts. In the Jhansi Division there were 4,600 writs of demand issued, 57 distresses and sales of property made, 21 estates taken under temporary management, 1 transfer and 19 annulments of settlement. In Banda 4,965 processes were issued, 226 arrests made and 193 distresses and sales of property. Yet the Collector of Banda is said by the Board 'to have tempered severe measures with discretion and to have released wretched land-holders who could not pay and whom it was useless to imprison.' Hamirpur tells the same tale of severity. In spite of all it proved impossible to

collect the whole revenue in any of the districts..... The total amount of balances of the Jhansi District alone since the mutiny year falls very little short of ten lakhs.

Another proof of the miserable condition of Bundelkhand is found in the low values at which land is sold. Land in Jhansi will not fetch more than 4 or 5 times the amount of the Government demand; that is it sells at 5 years purchase on the hypothesis that the Government demand represents one half of the assets. In Banda land is rapidly becoming an unsaleable commodity. In 1871 it fetched $3\frac{1}{2}$ of the demand, in 1872 double it, and in 1873 only $1\frac{1}{16}$ of it. Some villages are simply unsaleable and may be repeatedly put up to auction without eliciting a bid. The contrast with Kumaon is most striking, for there land is bought up with avidity at twenty-six times the Government demand.

The condition of the tenantry is deplorable in the extreme. They have not the ability to cultivate their holdings, for their cattle have been diminished by disease or sold to pay the money lenders. The weak and starved animals which do duty for strong plough oxen are unable to break up the *Káns* [a deeply rooted rank grass] lands, and the ricketty plough barely makes a scratch on the sterile soil. The tenant is in one respect better off than the landlord; he can take to flight at the worst. So his landlord is compelled to humour him and refrains from suing for arrears of rent a man from whom it is not possible to secure anything.

These are a few details of the condition of Bundelkhand picked out from the Board's Report. The causes are briefly stated to be the losses suffered after the mutiny, the great famine of 1865—1869, and a series of bad harvests in subsequent years. To these must be added the cattle disease of 1871-1872, by which thousands of animals perished, and the spread of *kans* grass. The last is a resultant of the former calamities, for *kans* may be kept in check and eradicated by good farming, deep ploughing and skilful draining. But the tenantry are too impoverished to attempt this; they prefer to flee from what seems a doomed land; nor can their landlords assist them in the hard fight against nature and the money lender.

And what remedial action has been taken by the State? Hitherto little or nothing. Revenue has been remitted or suspended when there was no possibility of collecting it. Extreme cases of assessment have been relieved, after the unfortunate land-holders have been ruined beyond repair. Munificent offers of taccavee advances to zamindars and tenants were made in a circular bearing the mysterious number of BBBBBB. But it proved a dead letter..... Taccavee advances are confessedly a failure. The rules are absurdly intricate and involved. Deeply indebted landlords and tenants shrink from incurring responsibilities which they may not be able to meet. The State as a creditor is to them a very

Shylock, and they fear lest a deep design be hidden under such seeming liberality. *Timeo Danaos et dona ferentes.* To save Bundelkhand will require broad and liberal measures. To restore its ancient prosperity will be, under the most successful statesmanship the work of years. The first thing required is an accurate investigation into the real facts of the problem. It must be known how much nature is to blame and how much the State. Can the country be protected from famine, and can it be freed from the scourges of murrain and *Kans.* Might it not be advisable to modify the theory of land assessment in the face of such economic conditions as are met with in Bundelkhand. These and many other questions must be settled before adequate measures of relief be applied, and we trust the present administration will have the credit of solving the problem.

BUNDELKHAND MISSION FUND SUBSCRIPTIONS.

M. Kempson, Esq., Director of Public Instruction, ...	20	0	0
C. W. Carpenter, Esq., C. S., Allahabad, ...	20	0	0
Allen Brown, Esq., ditto, ...	5	0	0
Captain Temple, Nowgong, *donation*, ...	50	0	0
Ditto, Subscription, 9 months, ...	90	0	0
The Rev. F. W. Taylor, ...	5	0	0
Bishop Milman, Subscription for 1874 and 1875, ...	100	0	0
The Rev. E. G. Davis, Jhansi, ...	10	0	0
Offertory at Gazipur, by Rev. W. E. Glascott, ...	25	0	0
Ditto Dugshai, by Rev. B. Morrell, ...	23	0	0
Ditto Buxar, by Rev. W. E. Glascott, ...	11	4	0
Ditto Agra, by Rev. A. Ramsey, ...	97	0	0
Ditto Mirzapur, by Rev. W. E. Glascott, ...	33	8	0
Ditto Nowgong, by Rev. E. J. Hubbard, ...	21	9	0
Ditto Trinity Church, Allahabad, ...	107	0	0
Ditto Tehri, Jhansi, by Rev. E. G. Davis, ...	19	0	0
Rs., ...	637	5	0

HAMIRPUR BRANCH MISSION SUBSCRIPTIONS.

W. Kaye, Esq., C. S., ... 7 months,... ...	112	0	0
F. C. Black, Esq., ... 6 do., ...	23	0	0
S. O. B. Ridsdale, Esq., C. S., 7 do., ...	35	0	0
V. A. Smith, Esq., C. S., 7 do., ...	35	0	0
J. Macpherson, Esq., C. S., 5 do., ...	17	0	0
R. Smart, Esq., ... 2 do., ...	10	0	0
G. Campbell, Esq., ... 5 do., ...	25	0	0
E. C. Barrett, Esq., ... 1 do., ...	5	0	0
G. C. Smythe, Esq., ... 5 do., ...	25	0	0
R. G. Hardy, Esq., C. S., 3 do., ...	15	0	0
Babu Ganga Sarn, ... 6 do., ...	12	0	0
Babu A. Baisak, ...	0	8	0
Pandit Kanheya Lal, ... 4 do., ...	5	0	0
Rs., ...	319	8	0

BANDA SUBSCRIPTIONS, FROM APRIL 1, 1874, TO SEPTEMBER 30, 1875.

	To the Mission.						To the Poor-House.					
C. Grant, Esq., C. S., ...	18 months, ...			180	0	0	16 months, ...			480	0	0
R. Wall, Esq., C. S., ...	...			...	...	...	8	„	...	40	0	0
H. B. Finlay, Esq., C. S	5	„	...	25	0	0	3	„	...	15	0	0
Colonel Payne, ...	18	„	...	54	0	0	16	„	...	48	0	0
Colonel Triscott, ...	6	„	...	18	0	0	1	„	...	3	0	0
Captain Goldie, ...	9	„	...	17	0	0	7	„	...	14	0	0
Mr. C. A. Phillips, ...	...			...	...	...	16	„	...	32	0	0
Dr. Sibthorpe, ...	1	„	...	2	0	0	7	„	...	11	0	0
G. E. Knox, Esq., C. S., ...	...			20	0	0	...			...	...	...
Mr. J. Fawcett, ...	1	„	...	1	0	0	8	„	...	8	0	0
Babu D. Banurji, ...	...			4	0	0	...			...	...	...
A. Cadell, Esq., C. S., ...	3	„	...	15	0	0	3	„	...	15	0	0
Colonel Anderson, ...	2	„	...	10	0	0	2	„	...	10	0	0
Captain Lane, ...	5	„	...	10	0	0	4	„	...	8	0	0
Colonel Wallace, ...	5	„	...	20	0	0	5	„	...	20	0	0
G. R. C. Williams, Esq., C. S., ...	1	„	...	2	0	0	...			...	...	...
A. Christian, Esq., ...	1	„	...	4	0	0	...			...	...	...
Small sums, ...	...			6	0	0	...			7	0	0
	Rs., ...			388	0	0	Rs., ...			711	0	0

Dr. *ACCOUNT SHEET.* Cr.

RECEIPTS.				Rs.	As.	P.
Balance in hand, 31st March, 1874,	...	...	...	193	14	3
Banda Subscriptions to Mission,	..	...		388	0	0
Ditto Poor House,	...	...		711	0	0
Ditto *for Building Poor House* :—						
C. Grant, Esq.,	...	100	0 0			
Colonel Payne,	...	15	0 0			
H. B. Finlay, Esq.,	...	20	0 0			
				135	0	0
Government N. W. P., Famine Committee, for do.,			...	900	0	0
Hamirpur Subscriptions,	...		...	319	8	0
Bundelkhand Mission Fund Subscriptions,			...	637	5	0
For Support of Orphans :—						
Coral Society, St. John's, Calcutta,		147	0 0			
Government N. W. P., by Collector of Banda,	...	52	0 0			
Miss Watkins, Oxford,	...	30	0 0			
Mrs. Harrison, Harrogate,	...	30	0 0			
Mrs. Goldie, Banda, 16 months,	...	32	0 0			
Mrs. Temple, Nowgong,	...	25	0 0			
Mrs. Green, Brighton,	...	10	0 0			
Revd. H. Richmond, Durham,	..	10	0 0			
Revd. Dr. Vogan, Walberton,	...	30	0 0			
				366	0	0
S. P. G. Special Grants,	...		..	690	0	0
Offertories, Banda Church,	...		...	190	4	3
Ditto at Hamirpur,	...		...	19	0	0
Colporteur :—						
Allahabad Bible Society for	...	45	0 0			
Sale of Books by	...	8	9 0			
				53	9	0
School Fees and Books sold,	...		...	27	5	9
TOTAL Rs., ...				4,630	14	3

DISBURSEMENTS.				Rs.	As.	P.
Catechists and Readers, Salaries &c.,	...	...		688	14	6
Orphans, Maintenance, ...	...	...		792	7	3
Return of part Subscription for ditto,	...	...		20	0	0
Wall enclosure and Huts repair,	...	...		30	4	0
Preaching Tour expenses, ...	...	...		253	5	0
School Teachers' salaries, 8 months,...	...	...		377	0	0
Furniture for ditto,	...	...		25	4	3
Repairs, sundry small,	...	...		8	12	0
Petty current expenses,	...	...		7	10	3
Poor House, Banda, Maintenance, 16 months,	...	...		599	5	3
Annual ground Rent of ditto,	..	...		2	4	0
Building the same,	...	...		544	12	0
Hamirpur Poor House, 7 months,	...	...		305	12	0
Printing of first Report,	...	...		61	8	0
Elgin Mills, part cost of Tents,	...	...		104	13	6
Books purchased for Mission and School,		...		113	14	6
Banda Church Offertories Account :—						
Collection for S. P. G., ...	...	29 8 0				
Ditto S. P. C. K. Vernacular,	...	29 4 0				
Ditto Additional Clergy Society,	...	33 9 0				
Ditto Cannington Church,	...	28 14 0				
Lamps purchased,	...	45 0 0				
The Poor,	...	30 0 0				
Lighting and petty expenses,	...	72 7 0				
				259	10	0
Colporteur, salary and expenses,	...	...	...	59	2	0
Medicines....	...	...	...	8	0	0
Postage and Stationery,	...	...	...	30	8	0
Other Sundries,	...	...	...	25	7	3
Banda Poor House Deposit Account in Local Savings Bank,				492	6	3
TOTAL Rs., ...				4,813	0	0
Balance *contra*, ...				182	1	9
TOTAL Rs., ...				4,630	14	3

JOHN R. HILL.

SECOND REPORT

(FOR 1870 TO 1875)

OF THE

North-West India Vernacular Committee

S. P. C. K.,

(IN CORRESPONDENCE WITH THE CALCUTTA DIOCESAN COMMITTEE.)



AGRA:

PRINTED AT THE SECUNDRA ORPHANAGE PRESS.

1876.

The Committee.

The Right Reverend THE BISHOP, *President*,
The Venerable THE ARCHDEACON, *Vice-President*, } *Ex-officio.*
The Rev. THE PRINCIPAL OF BISHOP'S COLL., *Do.*,

The Reverend B. DAVIS, Allahabad.
C. A. ELLIOTT, ESQ., C. S., ditto.
The Reverend NEHEMIAH N. GORE, Indore.
.....W. HOOPER, Lahaur.
.....DAVID MOHAN, Allahabad.
H. E. PERKINS, ESQ., C. S., Rawal Pindi.
H. S. REID, ESQ., C. S., Allahabad.
Maulavi SAFDAR ALI, Saugor.
The Hon'ble C. A. TURNER, Allahabad, *Treasurer*.
The Reverend TARA CHAND, Dehli.
.....J. C. WHITLEY, Ranchi.
.....R. R. WINTER, Dehli.
.....J. R. HILL, Banda, *Secretary*.

REPORT.

A small Society like this does not need to report itself every year or very often. The lengthening list of its publications, printed on every new book issued, is its best advertisement and report of progress. Nevertheless at the present time there is a very special reason why we should remind the Church of our work and its claims, seeing that as the money statements at the end of the Report will shew, our Funds are exhausted; and there are some books now in our hands, and others in those of their translators which the needs of the Native congregations loudly call for, but which cannot be printed without the assistance of our friends.

But first of the work actually done, before proceeding to speak of that in immediate progress. The following publications have been issued since 1870, the date of the first Report:—

Ḳhánagí Duáen, in Roman character.—A Manual of Family Prayer compiled from the Book of Common Prayer, and published by the *National Society* and *S. P. C. K.*

Prashnottar.—The Church Catechism in Hindi.

Prashnottar Dípika.—Explanation of the same; the second part of No. 161 on the Home Society's Tract Catalogue, commonly named the Oxford Catechism.

Dharm Sangraha.—The Faith and Duty of a Christian, by Bishop Gastrell. (The same as *Aqáid o Faráiz*, previously published in Urdu).

These all bear date, 1871.

The last three were prepared for the Committee by the Revd. J. C. Whitley of Chutia Nagpur.

In 1872 *Nasáhat-ul-Ásha,* the first part of the First Series of How's Plain Words was issued.

In 1873, likewise in Roman character, *Usúl-ul-Dín-ul-Íswí* Crossman's Introduction to the Christian Religion; on the Society's list. An explanation of the Church Catechism, translated into Urdu by the Revd. S. B. Burrell.

In 1874 nothing was printed, but the preparation of those issued in 1875, our best and most fruitful year, was being steadily proceeded with.

The publications of the last year have been :—

Miftáh-ul-Ímán.—A Manual of the Christian Faith, Bishop Wilson's "Knowledge and Practice of Christianity."

Khatt banám Diognetus ke.—The early Church fragment bearing the name of Diognetus. This was previously printed in an Arabic type edition at Bishop's College Press; and for both it and the preceding we are indebted to the Revd. Tara Chand of Dehli.

Khilwatí Duáen.—A Manual of Private Prayer, compiled from English devotional books by the Revd. Joseph Jacob, the late Pastor of St. John's Church, Agra, printed in both Roman and Arabic character.

Sánjh aur Bihán kí Árádhna.—Or the order of Morning and Evening Common Prayer; Hindi.

Kalísiya ke Prashnottar ke Pramán.—The well known "Scripture Proofs" of *S. P. C. K.* This with the former Hindi book by the Revd. R. Dutt of Ranchi.

Dharmopades-málá.—A reprint for the Chutia Nagpur Mission of their First Book.

In the Press there are also *Agathos and the Rocky Island* of Bishop Wilberforce, a combined series of stories translated by the Revd. David Mohan, in Roman character; and the

Ishwaroktashástradhárá, the course of Divine Revelation, a valuable Hindi tract by Dr. John Muir.

In the Secretary's hands also there is a Hindi MS. *Prophecies respecting the Messiah, and their Fulfilment,* by the Revd. R. Dutt. Also in Hindi, Archbishop Leighton's Catechism, translated by the Revd. Pandit Nehemiah Gore. A Hindi version of the Epistle to Diognetus. And *Ihjáz-i-Qurán,* a very valuable pamphlet for Muhammadans, printed privately at Dehli for Lala Ram Chandra, now of Pattiala.

And there are in preparation the following translations, which this Committee will probably be called upon to print.

The Epistles of SS. Clement and Polycarp, and *Chrysostom de Sacerdotio* by Mr. Hooper of the Lahore Divinity School.

Neander's Memorials of Christian Life, Part I., by the Revd. Tara Chand.

The Imitation of Christ (Thomas á Kempis) in Urdu, procured by the latter.

How's, S. P. C. K. Commentary on the Holy Gospels.

And a Manual for Confirmation, and for Holy Communion, and of prayers for Catechumens.

The reprint of the Hindi Church Catechism and of the Chutia Nagpur Hymn-book is also called for.

We are content to let our work speak for itself; trusting that it will justify this appeal to the Church in India for more liberal aid than we have yet received. The well supported Tract Societies of Allahabad and Lahore do not cover the same ground

as that of this Committee; their exertions are chiefly for the heathen, ours "for the household of faith." Surely it is incombent upon the members of the Church of England in India to aid in raising the standard of piety and devotion of our Native Christian brethren, as by other means so by co-operation in the work of the Venerable *Society for Promoting Christian Knowledge.* A Panjab Missionary wrote us "I can assure you that I take great interest in your work, for I expect the *S. P. C. K.* to produce a class of works which perhaps we cannot expect from a Society like the Tract Society, good as it is, especially devotional works which are much needed." And the Rev. T. V. French, says in a letter to the Secretary, "I should always prefer to do some composing or translating work to doing Committee work, for which I am not well cut out. On the subject of vernacular books I have the strongest possible feeling and conviction. Books I believe are doing much of our Mission work for us, and will do more."

The resolution and recommendations of the Indian Bishops in connection with the work of the *Society for Promoting Christian Knowledge,* at their Conference held at Nagpur, will also be remembered.

We ask the laity therefore to help this Committee with a small annual subscription or donation, and we hope the Chaplains will remember it some times in the distribution of their offertories; and to the larger Native Christian congregations we would look for an annual offertory. The Home Committee *S. P. C. K.* will also we hope renew their grant.

A Committee of the Society for business was held at Allahabad on January 16, 1875, present, Messrs. Dennis, Treasurer, Davis, D. Mohan and Hill, Secretary, at which various matters were discussed and resolutions framed. The Rules appended to this Report were drawn up in accordance with the wish of this Committee. Thanks were voted to the Rev. G. T. Dennis, for officiating as Treasurer, an office which in prospect of Mr.

Dennis' removal to Bangal, Mr. Justice Turner was kind enough to accept. A *Circular Letter* was also forwarded to the Members of the Committee in April, mainly on the subject of the Rules.

From among the members of the Committee we have lost the Reverends F. C. Fagan of Allahabad, W. Smith of Benares, Joseph Jacob of Agra, S. B. Burrell of Cawnpur, and S. Slater of Simla. The Rev. H. Stern of Gorakhpur also has retired from the Committee. The places of these gentlemen have been supplied by the Rev. J. C. Whitley of Chutia Nagpur, the Rev. W. Hooper of Lahaur, Maulavi Safdar Ali of Saugor, and the Hon'ble C. A. Turner of Allahabad. And now just as this Report is going to Press there has fallen upon us the blow of the removal of our President, the Bishop of Calcutta. How earnest and devoted in this particular work Bishop Milman was, may be gathered from a letter of his Chaplain concerning the *Ihjáz-i-Qurán,* which had been forwarded to the Bishop in accordance with Rule 5, "the Bishop says *he has had to learn Arabic first* in order to read it."

RULES.

1.—This Committee shall be composed of the Bishop and Archdeacon of the Diocese and the Principal of Bishop's College as *ex-officio* members, and of a small number of missionary clergy and laymen residing in the North-West Provinces, Audh, the Panjab and Central India.

2.—A Treasurer and Secretary shall be the executive officers of the Committee. The former shall be a layman.

3.—The members of the Committee who are not engaged in translating shall assist the Secretary in revising and correcting the MSS. of translations accepted for publication.

4.—Each translation shall be subjected to three revisions; if it has been done by a European, two at least of the revisers shall be Natives; if by a Native, two of the revisers shall be Europeans.

5.—The translations of books not on the lists of the *Society for Promoting Christian Knowledge*, and original works, may be accepted for publication by the Committee, subject to the approval of the Bishop, as President of the Committee and referee in this case.

6.—In special cases payment at fixed rates may be allowed for translations by the Committee.

7.—Not less than 500 copies of each work shall in general be printed.

8.—One copy of all publications shall be sent to each Annual Subscriber, and two copies to each member of Committee, and to the Editorial Secretary, *S. P. C. K.*

9.—The depôt of the Committee's publications shall be at Cawnpur at present.

10.—The price of each book shall be that which it has cost to print; and its price shall be printed on the cover of every book.

11.—The purchases of Subscribers shall be allowed a discount of 25 per cent; for Schools and distribution, and for Book Hawkers, a deduction of 50 per cent. shall be made.

12.—The members of Committee shall endeavour to procure Subscriptions and Offertories in aid of the Treasurer's funds.

13.—Whenever practicable, and business require it, a meeting of the members of Committee shall be held. Three shall form a *quorum*, of whom the Secretary shall be one.

14.—The Resolutions of such Committees shall be communicated in writing to every member of the Committee by the Secretary.

15.—If a period of one year elapse without it being possible for a Committee meeting to be held, the Secretary shall take the advice of the Committee on all matters pending in his and the Treasurer's department, by means of a circular letter; the replies to which shall determine the Treasurer's and Secretary's action.

16.—A Report and Statement of Accounts shall be issued from time to time.

Dr. **STATEMENT OF ACCOUNTS, 1870—1874.** Cr.

RECEIPTS.	Rs.	As.	P.	DISBURSEMENTS.	Rs.	As.	P.
Subscriptions:—				*Bishop's College Press* Bills: Printing First Report, ...	22	14	0
The Revd. H. Hacon, 3 years, ... 36				„ 250 Khánagí Duáeu, ...	66	4	0
C. A. Elliott, Esq. C. S., 4 years, ... 100	136	0	0	„ 1000 Dharm Sangraha, ...	171	8	0
				„ 1000 Prashnottar Dípika, ...	79	0	0
Offertory: Banda Church, ...	20	9	0	„ 1000 Prashnottar, ...	37	0	0
Sale of Publications, ...	84	14	6	*Sikandra Orphanage Press* for printing 500 Plain Words, ...	226	3	0
Grant from S. P. C. K. Committee, London, ...	1,034	14	7	Gratuity for copying a MSS., ...	5	0	0
Interest in Agra Saving's Bank, Allahabad, ...	109	5	5	Secretary and Curator's Postage, Packing and Stationery expenses,	28	14	0
Balance in hand from 1869,	136	11	0	Rs., ...	636	11	0
				Balance in hand to 1875, ...	885	11	6
TOTAL Rs., ...	1,522	6	6	TOTAL Rs., ...	1,522	6	6

G. T. DENNIS,

Treasurer.

Dr. TREASURER'S ACCOUNT,—1875. Cr.

		Rs.	As.	P.			Rs.	As.	P.
	Balance from 1874, ...	885	11	6	Dec. 22,	Cost of a Cheque Book, ...	0	8	0
June 30,	Interest to date, ...	13	8	3		Balance to 1876, ...	912	1	0
Dec. 31,	Ditto, ...	13	5	3					
	TOTAL Rs., ...	912	9	0		TOTAL Rs., ...	912	9	0

Jan. 1876, *Sikandra Orphanage Press.*

1000 Miftáh-ul-Imán, ... 199 12 0

C. A. TURNER, *Treasurer.*

Dr. SECRETARY'S CURRENT ACCOUNT,—1875. Cr.

		Rs.	As.	P.		Rs.	As.	P.
March,	Subscription :—				Gratuity to old Curator, ...	10	0	0
	Rev. H. Hacon, ...	12	0	0	Carriage of Books to Ranchi, ...	9	4	0
	Sale of publications, ...	21	8	0	Curator's Petty Cash, ...	3	6	6
					Secretary's ditto, ...	2	0	0
					Balance in hand, ...	8	13	6
	TOTAL Rs., ...	33	8	0	TOTAL Rs., ...	33	8	0

J. R. HILL,

Secretary.

MEMO :—*Due to Sikandra Orphanage Press.*

		Rs.	As.	P.
500	Usúl-ul-Dín-ul Iswí, ...	96	12	6
1000	Dín-i-Haqq kí Hidáyat, ...	94	15	9
750	Sánjh aur Bihán kí Árádhna, ...	171	13	3
500	Roman Khilwatí Duáen, ...	255	8	6
500	Urdú ditto, ...	235	12	9
	Binding 250 Nasáhat-ul-Asha, ...	16	10	0
	Packing, &c., ...	15	15	9

Due to Allahabad Mission Press :

1000	Agathos, Printing-Estimate, ...	200	0	0
	TOTAL Rs., ...	1,088	8	6

Extract from Prospectus.

A very slight acquaintance with our missions will shew a greater need of books for Christians than for the heathen, the needs of the latter being in great measure supplied by the Tract Societies of Allahabad and Láhaur. Orphan and Sunday schools have no satisfactory class or reward books which may interest the children; young men and women have scarcely anything "in the vulgar tongue" but their Bible and Prayer-book to keep up and deepen their knowledge of the faith; and the higher class of theological works are still fewer in number. Under these circumstances it is not strange that a native Christian's library should generally consist of some half dozen English books, mostly school books, which he understands but in part; or that he is often too justly charged with reading absolutely nothing, unless his occupation compels him, and is sometimes unable to give "a reason for the hope that is in him" to his intelligent fellow countrymen.

Convinced therefore that there is a most important and almost boundless field of labour before them, this Committee beg the prayers and co-operation of the clergy and laity in the N. W. Provinces, Audh and the Panjáb.

Aid may be rendered in the following ways:—(1) by bringing to our notice works adapted to the wants of this country; (2) by uniting with us in translating or writing, and by procuring translations from others, or by revising such; (3) by introducing our publications as they appear to those for whose use and benefit they are designed, and by promoting their sale; (4) by contributing and procuring subscriptions or donations, Church offertory or other collections.

Following the analogy of the Soceity's *Rules and Orders*, Nos. xvii. xix. and xxi., an *Annual Subscription* of 12 Rs. (due on the 1st day of each year), or a *Donation* of 100 Rs. (conferring life-membership) gives a right to purchase publications at 25 per cent. discount. One copy of each work will be sent on publication to all annual subscribers and members; several copies of each to every member of committee; and from the Secretaries and the printers larger supplies may be had on application.

REPORT.

As FIFTY YEARS were completed on the 12th February (1872) last since the arrival of our first Missionaries, Messrs. Bampton and Peggs, with their wives, at Cuttack, we shall on the present occasion depart from our usual course, and instead of giving lengthened particulars of the last year, shall review the way in which the Lord has led His servants in Orissa during the past half century.

And first we are reminded of the noble words of Milton, "A grateful recollection of the goodness of God is the first of human obligations, and extraordinary favours demand more solemn and devout acknowledgment." With such acknowledments we begin, as is most fitting, this memorial.

The Mission originated in the holy desires and earnest longings and prayers of the late Rev. J. G. PIKE, who watched over it with all a father's tenderness and affection from the time of its establishment till his death, and whose name is endeared to thousands as the author of "Persuasives to Early Piety," "Guide to Young Disciples," and other invaluable works. In the paper of Instructions given to the Missionaries by the Committee on leaving England, the following wise and weighty advice was given in reference to the selection of a station. "We beg you to consider it *a leading principle* in directing your decision, that it shall be one *where the field for usefulness appears wide, and as yet unoccupied by others.*

"We wish you if practicable, to convey the Gospel to some nation for whom as yet no man cares."

After recommending them to consult the Missionaries at Serampore on this point, the Committee added,

"Value their advice, and treat it with deference; yet you are to consider it as advice, and not as actual direction, but must endeavour to act as before God seems most advisable to your own minds."

Acting on this advice, they were convinced that it was the will of God that they should attempt the evangelization of Orissa; but in the days of which we are writing Missionaries could not settle any where in India without the permission of the Government; and therefore to obtain this permission was an object of early and prayerful anxiety. As soon as their decision was formed, a private interview was sought with the Marquis of Hastings, then Governor General of India. The reader will probably be surprised to learn that the Missionaries had been entrusted with a small parcel of Bible Reports to deliver to his Lordship. It had been sent by some friends of the Castle Donington Bible Association, who thought that the Marquis in his distant eastern home

would be pleased to hear of Donington and Donington Hall,* and they trusted too that he would be interested in the good work of spreading abroad the Word of God. Great care was taken on the voyage of this packet of Reports, and it was sent, as our annals show, to Government House the day after their arrival. At the private audience which the Marquis had with them, it is stated that "he acknowledged in respectful terms the receipt of the packet from the Castle Donington Bible Association." He received them, we are told, "in a very condescending, friendly manner;" he told them that "the Missionaries at Serampore were very judicious, good men;" he talked with them about "the Bible Society and Donington, also about the condition of the Hindoos, and the school which Lady Hastings had established." More important than all, the permission which they solicited was readily granted, and he assured them that "he should be ready to give them all the countenance he was able," well knowing that the only "countenance" they desired, or consistently with their principles could receive, was protection while peaceably propagating the Gospel. They returned thankful and glad to report the good tidings at the Mission House, Serampore; and it is especially mentioned that holy joy beamed in the countenance of the venerable Carey as he listened.

After remaining two months at Serampore and Calcutta, especially the former place, they proceeded on their journey to Orissa by way of Patamoondie; the journey occupied eighteen days! and, as already stated, they reached Cuttack Feb. 12th, 1822, "a day," as Mr. Peggs remarks, "ever to be remembered in the history of the Orissa Mission." At that time there were no ministers of Christ of any denomination in the province: the civil and military officers of the Government had no spiritual guide; no one cared for the souls of the East Indians; and no one pointed the alienated and estranged idolater to "the Lamb of God which taketh away the sin of the world."

Mr. Bampton, after remaining at Cuttack two years, removed to Pooree. He was emphatically a preaching Missionary, and itinerated much. To his honor be it spoken, he only lived and preached, spoke and wrote, for the conversion of the natives to Christ. His devotion to his beloved work was affectingly manifested when from failing strength he was unable to pursue it: he would go to the bazaar to preach when scarcely able to mount his horse or to stand. He died at Pooree Dec. 17th, 1830; and the inscription on his tomb fitly describes the theme of his ministry, "We preach Christ crucified." The reader as he contemplates the situation of this indefatigable man at the headquarters of the Eastern Moloch, and sees him day by day witnessing for Christ to "the grinning brahmuns of Pooree" as he aptly described them, may remember the approving words of our Lord to the angel of the church at Pergamos,

* Donington Hall is the seat of the Hastings family. We know the locality well, and those who are not familiar with it will find it often referred to in the "*Life of* Thomas Moore, Esq." Our early years were spent in a village a few miles distant, near which his Lordship had considerable property; and we have a lively remembrance of the general interest excited in our neighbourhood when "the old Marquis from the Indies," as he was called, returned to his ancestral property, and was welcomed by his tenantry. This was in 1823, probably in the month of September.

"I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast my name."

His colleague Mr. Peggs, after a residence in Orissa of three or four years, was obliged to leave for Europe, and was never able to return; but his interest in Orissa was unabated to the last, and his numerous pamphlets on the suttee, pilgrim-tax, and kindred topics, were useful in directing public opinion on subjects which at that time were very imperfectly understood. He died at Burton-on-Trent January 5th, 1850.

The Mission was strengthened in 1823 by the addition of Mr. Lacey, and in the following year by the arrival of Mr. Sutton. The writer may be permitted to add, that one of his most cherished early recollections relating to the Mission is of the ordination service of Mr. Sutton, which was held at Derby, June 23rd, 1824. The narrative given by the young Missionary of his conversion and call to the work of the Lord disclosed circumstances which showed how remarkably the grace of Christ had abounded towards him; the solemn prayers too that were offered on that memorable day, and the impressive address to the youthful evangelist from 2 Tim. iv. 5, are well remembered. Both these brethren laboured long and faithfully, though in different departments of the holy cause: both were greatly honoured of God in laying the foundations of the spiritual temple in Orissa; and both died in the work to which they had consecrated their youthful ardour.

We may here remark, that the pioneers of the work in Orissa came pledged to make the acquisition of the vernacular, and the preaching of the Gospel to the people in their own tongue, their first great work; and their successors are not less deeply impressed with the wisdom and scripturalness of this course. It was when every man heard in his own tongue the wonderful works of God that the Pentecostal baptism of fire was enjoyed. We cannot in this memorial describe in detail the long and painful night of toil which preceded the enjoyment of actual success: the story was told ten years ago in a review of the operations of the Mission for forty years, and is too long to be inserted here. We will however in passing thankfully acknowledge, that as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain," so grace was given to our brethren patiently to wait and fervently to pray for those showers of blessing which matured a far more precious crop.

Referring the reader to other sources of information* which he will do well to consult, we can only very briefly advert to the more notable occurrences relating to the Mission in different years.

Our first Mission Chapel at Cuttack was opened for the worship of God and the preaching of the Gospel on the 5th of Nov, 1826. It was built on the site of a filthy temple of Mahadabe, and was the first Protestant place of worship in Orissa. It has been twice enlarged, and will we hope be soon superseded by

* Peggs' History of the Orissa Mission; Sutton's Orissa and its Evangelization; Orissa Mission Report for 1861-62; and our Reports in general from 1846 to the present time.

one much larger, in reference to which our prayer is that the glory of the latter house may be greater than that of the former.

Our first Oriya convert—Gunga Dhor Sarangee—was baptized March 23rd, 1828. Erun was baptized at Berhampore by Mr. Bampton three months earlier, but he was a Telugoo; and no doubt Gunga was first converted to the christian faith, though circumstances delayed his baptism. Gunga's baptism was followed by that of Rama Chundra Jacheck, Krupasindhoo Sahu, Doitaree Naik, Bamadabe Sahu, and others; and we may add that they were for the most part men of character, standing, and maturity. The enemies of Missions have often said that none but a few poor ignorant persons of the lowest grades of Hindoo society would ever embrace the Gospel. Now we count it the glory of Christianity that it cares for the meanest and most down-trodden of our race, and that it especially directs its benign regard to the poor, and the needy, and the sorrowful; but this objection as applied to the first converts in Orissa had no force. They occupied a good position in society, and were much respected by their Hindoo neighbours: they long and anxiously considered the consequences of renouncing Hindooism before they took the final step; and their acquaintance with the facts and doctrines of Christianity far exceeded that of many in more favored lands. Knowing the tremendous sacrifices involved in openly confessing the christian faith, they struggled—in some cases for several years—against the convictions of their judgments; and it was only as constrained by the love of Christ that they confessed His name before men. Persecution in its most trying forms tested their sincerity, and they bore it with martyr-like constancy. As all our elder converts (with a very few exceptions) have finished their course, we may with propriety add, that the profession of discipleship deliberately and seriously made was faithfully and stedfastly maintained to their dying day. Among the disciples of the famous gooroo who were afterwards baptized, there were no doubt some whose characters were doubtful, and whose walk was inconsistent; but we could as soon doubt our own existence as question the true conversion of others who in life and death clung with the constancy of living faith to their Lord and Saviour.

The first native christian marriage in Orissa was solemnized Nov. 20th, 1832. The bridegroom was a widower of the age of thirty: the blooming bride was a little more than half his age. In one of the narratives of the interesting event published at the time, a hope was expressed not only that the day would be remembered by many, but that it would be "a prelude to many such days." So it has been. The number of native christian marriages solemnized at Cuttack and its sub-stations—Choga and Khundittur—has been 277, and in addition to these there have been forty-five marriages of Europeans or East Indians.

The next important event to be noticed is *the arrival of two brethren with their wives from the United States*, on the return of the late Dr. Sutton—the Rev. Eli Noyes and the Rev. Jeremiah Phillips. They reached Calcutta in February, 1836, and Orissa early in the following month. The former of these brethren, after a residence in Orissa of three or four years, was obliged through

the failure of health to return to America, where he died in 1854. The latter is still zealously engaged in the holy cause which enlisted his youthful ardour, and "bates not a jot of heart or hope" as to its ultimate and glorious success. They laboured for some time at Sumbulpore; but suffered severely from fever, and one of their number died: the vexatious interference too of the then Rajah was extremely annoying; and at length all were convinced that it was the will of God that they should cultivate another part of the field. It is gratifying to add, that a recent tour by the Rev. W. Bailey in the district of Sumbulpore has brought to light the pleasing fact that the precious seed sown thirty-five years ago by these brethren in this region has not been lost.

"Though seed be buried long in dust,
It shan't deceive our hope."

On their leaving Sumbulpore, the northern part of Orissa was by mutual consent committed to them; and they have now stations at Midnapore, where they have a Press; Jellasore; Santipore; and Balasore, with Mitrapore as a substation. The number in communion according to their last Report was 248. We rejoice unfeignedly and heartily in the success of the labours of these beloved brethren among the Oriyas, Santals, and Bengalees; and while thankful for the many tokens of the Divine goodness vouchsafed to them, would devoutly pray with the man of God in olden time, "The Lord God of their fathers make them a thousand times so many more as they are; and bless them as He hath promised them."

Another important event occurred in 1836. *Our first Orphanages were established at Cuttack on the 3rd of May this year, with six boys and three girls.* In justice however to the elder brethren it should be stated, that from the beginning they appreciated the importance of education. They began an English School at Cuttack in 1824, which was the first in Orissa; and they opened a considerable number of vernacular schools in different parts of the city as well as in the country; but when the native christian community began to increase, a change in their plans appeared desirable; the day-schools were broken up, and the time and attention of the Missionaries were devoted to the training of native christian children, and any orphans that might be entrusted to their care. The beginning was small; but three months after the orphanages were opened, the Goomsur insurrection disclosed to the "surprise and horror"—we quote official language—of the civilized world the offering of human sacrifices with most revolting rites in the mountain fastnesses of Orissa; and the first Meriahs rescued in the following year by Bengal Officers were placed in the Mission Orphanages, Cuttack; while the first victims rescued by Madras Officers were placed under Missionary care at Berhampore. The year too of which we are writing was a time of great scarcity, and some of the many destitute and friendless children every where to be seen were received by the Missionaries, and trained up in the good and the right way. Others whose parents had died on the Jagannath pilgrimage were received, and had a christian training.

The total number of Meriahs received into the schools at Cuttack, Berham-

pore, and Balasore was, so far as can be ascertained, 250, and of these 89 were received at Cuttack. All our friends know how largely the Orphanages were increased by the desolating famine; and our Reports for the last twenty-five years show that the special blessing of the God of all grace has rested on these efforts to guide the young to the knowledge of Christ.

The Mission Press

has done much to promote the enlightenment of Orissa since its establishment in 1838. The first edition of the Oriya Bible was translated by the venerable Dr. Carey, and printed at Serampore. A second edition of the New Testament was also printed there. In the first six years after the establishment of the Press, the second edition of the Old Testament in Oriya, and the third and fourth of the New Testament, were published by Dr. Sutton; and during the same time the Oriya Dictionary in three vols. was published under the same superintendency. In 1858 the New Testament from Matthew to Romans viii., revised by Rev. I. Stubbins, was published.

We will however give a more detailed account of the work done for the Mission during the last ten years.

In 1862, the fifth edition of the New Testament in Oriya was published—2000 copies.

In 1866, our first pocket edition in small type was published, and has been much prized by the younger members of our community. The number of copies was 1500.

In March 1872, the printing of the third edition of the Old Testament—2000 copies—was completed. It is in one volume of 682 pages, in small type: the previous editions have been in three or four vols. In addition to the above, 57,000 copies of separate portions of the Word of God have been printed during these ten years. Another edition of the New Testament is urgently required; and we are glad to report that the printing is already commenced.

In printing christian books we have not done all we wished; but some important additions have been made to our christian literature. A second and revised edition of the Pilgrim's Progress, Part I., has just been printed. Part II., which has never been printed in Oriya, is already translated, and the printing will follow as soon as practicable. It is gratifying to add, that the translation of both parts is by two competent native ministers. New editions of "Peep of Day," and "Bible History"—which are indispensable in teaching our orphan children—have been issued; and only a few months since another edition of "Phulmani and Kurana"—an invaluable book for native christian women—was published.

33,700 copies of school books of various kinds have been printed since 1862; and among them we have special satisfaction in refering to an "Oriya Dictionary with Synonymes" by Mr. Miller, and an "Introduction to the Study of Oriya," edited by Mr. Brooks; the latter issued from the press only a few weeks since, and is a revision of a very useful work published in

1844 by Dr. Sutton. To European students of Oriya its value cannot be overrated.

337,000 christian tracts have been printed at our press during the last ten years, all of which are designed to lead the reader to Christ. It is satisfactory to state, that during this time a larger number than usual of *new* tracts have been published, and still more pleasing to add, that most of the writers are *native ministers*, some of whom handle the pen of a ready writer; nor should the important circumstance be overlooked, that most of the new tracts are in poetry, for nothing takes with a Hindoo like what he can sing.

It is very pleasing to acknowledge the generous help received from various Societies in this part of our work. And first of all our acknowledgments are due to the Religious Tract Society—a truly catholic and noble society—which has regularly helped the Mission by grants of paper for printing tracts since 1826; and next, to the American Tract Society, which has generously aided by money grants for the same purpose since 1835. The British and Foreign Bible Society has, through its Calcutta Auxiliary, rendered most important help to the Mission by bearing the cost of two editions of the Old Testament, and also of several of its separate books, as Genesis, Psalms, Proverbs, &c. Not less acceptable has been the aid of the Bible Translation Society in printing the New Testament and separate Gospels.

We have a deep conviction of the importance and utility of making known the Gospel by tracts and scriptures, as well as by the living voice. Some of the cases of conversion recorded in our annals are very remarkable, and should encourage us to abound more and more in this part of our Lord and Master's work. We may add, that *the identical tract* which conveyed the first light to the mind of our first convert—Gunga Dhor—is now on our desk; and though much worn, is greatly prized as the first seed which brought forth fruit unto eternal life in this idolatrous province.

Native Preachers.

A tabular list of the Missionaries engaged in the work from the beginning will be found at the end of this Report; but a tribute of affectionate respect is due in this narrative to the memory of our Hindoo brethren who have finished their work and entered into rest. "Precious in the sight of the Lord is the death of His saints."

Lachman Das was one of the first converts from Khundittur. As an idolater he was a filthy, disgusting, almost naked byraggee: but he was washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. His own expressive language described the humble estimate he had formed of himself,—"Than Lachman Das there never was a greater sinner; but I pray to God for His pardoning mercy." He died in 1843.

Somnath, a promising young preacher, died at Pooree in 1847. While engaged in his Master's service at the car festival, the fatal cholera seized him, and in a few hours he died.

Bonamalee was a man of a sweet and lovely spirit, a bright specimen of Hindoo piety. He was a sterling character, humble, kind, always ready to labour, and never neglected to preach Christ.

Bamadabe was one of the early converts to Christ inChoga, Athgur. His mother was a suttee, and he lighted the funeral pyre that consumed her. Though a mere boy when this was done, he referred to it in after life with feelings of horror. As a preacher to the heathen, his addresses were marked by much feeling, and he was the author of several pleasing and experimental hymns, one of which sweetly expresses union to Christ. He died October 1st, 1850. His son, Shem Sahu, has been for twelve years engaged as a native minister.

Doitaree Naik was a man of respectable position and good understanding when he embraced the truth. He fell asleep in Jesus May 31st, 1852; but owing to the infirmities of age he had been laid aside for several years from active duty. His eldest son, Ghanu Shyam Naik, has been for twenty-three years engaged as a native preacher.

Deenabundhu Mahanty was the first convert to Christ at Ganjam. The narrative of his conversion to Christ given on his ordination day was very clear and satisfactory. As a preacher he was less effective than some, but occasionally his similies were striking, and his addresses very telling. He died September, 1857.

Sebo Sahu was one of the first Khunditttur converts, and his conversion was attended by circumstances of special interest. In his latter years, owing to increasing infirmities, he was less efficient than formerly; but he finished his course well. He died Dec. 25th, 1860.

The following have died during the last ten years.

Rama Chundra Jacheck. He was the second native preacher employed by the Mission, and was engaged in the good work for about thirty-three years. He was a man of considerable capacity, and a very diligent student of the Word of God. His attachment to the peculiar doctrines of the Gospel was very marked, and "wholesome words, even the words of our Lord Jesus Christ," abounded in his discourses. He died at Cuttack Oct. 20th, 1863; and a memoir of him will be found in our Report for 1863-64, p. 23-26.

Jagannath Mahanty. He was a faithful man, and feared God above many. As a preacher to the native christians he much excelled: his sermons were carefully prepared, and abounded with scriptural instruction practically applied. One of his last sermons was from the words,—"And so shall we ever be with the Lord;" and it was remarked by more than one at the time how fully he seemed to realize the joy and glory of heaven. He died at Berhampore in 1864. Vide Report for 1864-65, p. 7.

Gunga Dhor Sarangee was the first convert and first preacher of the Mission. His knowledge of Hindooism was considerable: he was eminently gifted as an orator; and it was not easy for any who had heard him when in his best mood ever to forget the scene. His noble and generous qualities, combined as they were with eminent endowments, endeared him to the members of the

Mission. He died November 4th, 1866; and a lengthened memoir of him is given in our Report for 1866-67, p. 8—15.

Donardun died of cholora at Balasore, November 14th, 1868. He was stationed at Khundittur, and left home with another preaching brother intending to proceed as far as Jellasore, preaching the word of the Lord; but on the way he was seized with cholera, and the scene soon closed. He had been employed as a preacher for seven years. A month before his death he visited his friends at Cuttack, and while here preached a sermon on the heavenly state considered as a city, from Hebrews xi. 16, latter part. The discourse was marked by much originality of thought, and was earnestly delivered, but none of us supposed it would be his last sermon in that pulpit.

— *Jagoo Roul* died at Cuttack June 18, 1870. The lengthened description given in our last Report of his natural endowments and preaching power, as well as of the holy consistency that marked his course, renders enlargement unnecessary here. He was engaged in the work of preaching twenty years. "The memory of the just is blessed."

The following table gives the names of the native preachers at present in the service of the Mission, with their length of service.

Name.	Length of Service.
Sebo Patra	31 years.
Damodar Mahanty	31 „
Pursooa Rout	28 „
Tama Patra	23 „
Ghanu Shyam Naik, ...	23 „
Kumbhoo Naik	23 „
Paul Singh	16 „
Thoma	14 „
Makunda Das	12 „
Shem Sahu	11 „
Haran Das	5 „
Makunda Sahu	5 „
George Das	1 „
Anunta Das. Received on probation at last Conference.	
And three Assistants,	
Rama Das	11 „
Bhobanee Mahanty	11 „
Rama Chundra	7 „

The Number of Christian Villages connected with the Mission may be briefly stated.

At Berhampore there is the village near the Mission premises, and Padripella.

At Cuttack there are Christianpore, Lacey-sae (Sootahat), Societypore (Cuttack-chundi), and Peyton-sae.

In Athgur, Choga and Araka-Tangura. And thirty-seven miles on the Calcutta road, Khunditttur on the Khursua.

Piplee. Connected with this station are two other villages, Bonamalipore and Bilapurda.

Statistics will be given at the end of the Report; but we trust that all our friends will note the wide difference between those who are communicants, and those who are only nominal christians. In ancient times there was a distinction of vital importance between "Israel after the flesh," and those who were "Israelites indeed in whom there was no guile," and it is not less important to make this distinction now. According to the usage of our churches, those who in a judgment of charity have experienced a gracious change are baptized and admitted to the Lord's-table; while those who are described as nominal christians have renounced caste, reside in the christian village, attend divine worship with more or less frequency, but do not personally profess to be united to Christ by living faith.

The divine goodness to this Mission in 1857—*the terrible mutiny year—and in* 1866—*the never to be forgotten year of famine—cannot be passed over in this review.* Who can forget the dark days of the mutiny, when a hundred thousand sepoys rose in rebellion against the Government?

As day after day the post brought terrible tidings of mutiny and massacre, now at this station, then at that, the question would recur, Shall we have to drink of the cup of which others have had to drink so deeply? Our thoughts often dwelt in those dark and troublous days on one of Doddridge's verses,

> "Should bonds or death obstruct our way,
> Unmoved their terrors we'll survey."

We rather hesitated however at the word "unmoved:" it was a word hard to use in such circumstances; but our hearts went wholly with the closing lines,

> "And the last hour improve for Thee,
> The last of life or liberty."

Thank God: Orissa was preserved, remarkably preserved, and we may add, preserved in a way that showed that it was the Lord's doing. The mercy of God should be the more devoutly acknowledged, because as to human means we were utterly defenceless, and because our preservation was due to circumstances over which we had no controul, and in which at the time we felt little interest. It was on this wise. Cuttack, as our readers know, has long been garrisoned by Madras troops, the only exception in about thirty years being that a Bengal Native Regiment was stationed here in 1855 and /56. It was removed a few months before the mutiny. This was a year earlier than usual, owing to quarrels between the sepoys and the bazaar people, leading to a serious difference of opinion between the civil and military authorities of the station, which was referred to Calcutta. The dispute was ended by peremptory orders being issued for the removal of the Regiment from Cuttack, and it was sent to Cawnpore. The Regiment in question was the 53rd B. N. I., and was one of the two Regiments which perpetrated at Cawnpore those deeds of blood

which will be remembered with horror as long as the world stands. Our heavenly Father saw the coming storm, and provided for our safety in a way that we looked not for.

The dire calamity that befell Orissa in 1866 can never be forgotten by many of us; but as we recall its heart-rending scenes—scenes we may add that were never painted in colours too dark, or described in language surpassing the terrible reality—we have to sing of mercy as well as of judgment. When Judea was desolated eighteen centuries ago, the disciples of Christ were preserved. When a fourth of the population of Orissa died of starvation, it is not known that a single christian perished from want. The words of the Psalmist had the most remarkable fulfilment that modern times have known, "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine."

The controversies originated by the famine are happily passing into oblivion; but one fact which, so far as we are aware, is not generally understood, may with propriety be mentioned here. The magnitude and extent of the relief operations excited the wonder and admiration of the people: they felt that their christian rulers did more for them than any other government would have done, and contrasted it with the reckless disregard of human life which their own zemindars showed. This sentiment was repeatedly expressed to us. Our readers know how largely the responsibilities of the Missionaries have been increased by the hundreds of famine orphans committed to them, and will, we trust, not forget to pray that the holy instruction communicated to them from the Word of God may bring forth fruit unto life eternal.

We pass on to advert to some of the gratifying changes of the last half century affecting missionary work. And first we may mention, that *the vexatious interference of the Government with Christian Missionaries has ceased, and that in every part of British India they are able without let or hindrance to make known the Gospel.* "The Word of the Lord" has in this important sense "free course;" and for this we are devoutly thankful. Our narrative has shown that when Bampton and Peggs reached India, it was an object of much prayerful interest to secure the permission of the then Governor General to their settlement at Cuttack, and of great thankfulness and joy when this permission was granted; nor can this excite surprise, for the predecessor of the Marquis of Hastings had distinguished himself by his hostility to Missions and Missionaries. As an illustration of the altered state of things at present existing, we may refer to two documents in the Mission Library. One is a letter from the Chief Secretary to Government to the "Reverend Mr. Charles Lacey," dated "Council Chamber, the 6th November, 1823," acknowledging the receipt of a letter from him dated the 5th instant, and informing him that "the Right Hon'ble the Governor General in Council has been pleased to comply with your application for permission to reside in the District of Cuttack until further orders;" adding, "The Magistrate of Cuttack will be informed of the present orders."

The other document is a license obtained at the India House for Mr. Sutton, and for which the Society had to pay £15 15s. It bears date July 7th, 1824, and though much too long to quote *in extenso*, is interesting as a relic of days long past.

"The United Company of Merchants trading to the East Indies by this Indenture do give and grant full and free License, power, and authority to the Reverend Amos Sutton to proceed to the principal settlement of Fort William in Bengal there to reside." The Missionary on his part did "covenant, promise, and agree to submit himself to the regulations of the Local Government,—not to trade contrary to law,—to make satisfaction to natives and foreigners for oppression, wrong, and offences,—and not to quit India without satisfying all debts to the Company, natives, and foreigners before departure." Any infraction of the covenant on the part of the Missionary rendered it "absolutely null and void, and of no force or effect whatsoever." Such licenses continued to be purchased for Missionaries till 1833; and by the Charter Act of that year the Company ceased to be a "Company of Merchants trading to the East Indies," and was restricted to the more important duties of Government. Since that day the Company has been superseded, and Victoria sways her benign sceptre over the millions of India. While rejoicing that the restraints of former days have passed away, and while thankful for the full liberty enjoyed to witness for Christ in every part of this great empire under British rule, we would not forget that with increased opportunities of preaching the Gospel we should be increasingly zealous in availing ourselves of them.

The freedom from civil disabilities enjoyed by native converts marks a gratifying improvement on former days. Forty years ago, an infant was taken from its christian mother by order of the Magistrate of Cuttack, though it was pleaded that it would soon die, as indeed it did. The principle acted upon in those days, and sometimes unblushingly avowed, was that converts to Christianity were outcasts and apostates, altogether destitute of civil rights. Happily this state of things has passed away. The glorious charter of religious liberty—Act xxi. of 1850—inaugurated a new era; and the case of Makunda Sahu, decided by the High Court six years ago on the principle of this Act, settled the law of the case. A Hindoo wife cannot be forced to live with her converted husband; but the custody of the children while minors, after the age of infancy is passed, belongs to the father. The delay was felt at the time to be very wearisome and painful, for it was two years and a half between Makunda's baptism and his obtaining his wife and family; but the appeal to the High Court, establishing as it did a precedent for all the inferior Courts, was, though we did not then think so, an important thing in the interests of Christianity. The case was decided May 4th, 1866,* by the present Lieutenant Governor of Bengal, then one of the Judges of the High Court, and the Hon'ble F. B. Kemp. The judgment of the former, which was concurred in by his learned colleague, was lucid, impartial, and satisfactory. The

* Vide records of the High Court, Civil Appellate Jurisdiction, May 4, 1866, Case 3067 of 1865.

energetic action of the then Lieutenant Governor of Bengal—Sir Cecil Beadon—in rebuking the unwarrantable leniency of the Deputy Magistrate towards the zemindar's party who had severely beaten the convert, and in suggesting that the zemindar's two nephews, and some of his retainers, should be bound over to keep the peace towards Makunda, had considerable influence on the final issue; and the crowning triumph of the christian cause was enjoyed when the wife joined her husband rather than be separated from her children, decided to walk in the same path, and said to him, "Thy people shall be my people and thy God my God." In Her Majesty's gracious Proclamation on assuming the sovereignty of India she declared her royal will and pleasure "that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances." These were wise and well-considered words, and apply to native christians as well as to Hindoos and Mussulmans. We are glad to say on behalf of those under our care that—to quote again from the Proclamation—they "enjoy the equal and impartial protection of the law." More we do not desire: with less we should never be satisfied.

The disseverance of the deplorable connection between the Government of India and the idolatrous institutions of the country cannot but be satisfactory to all enlightened christians. This connection was for many years the plague-spot of the Government; and it existed in Orissa in a peculiarly offensive form. The pilgrim-tax, identifying as it did the rulers of India with the most hideous form of superstition the world has ever known, was an outrage on our common Christianity; but, strange to say, most of the officers of Government approved of the alliance, and objected to any interference. It is melancholy to add, that the sympathies of the Honourable Court were on this point with their officers in India; but the discussion of the question scattered their arguments and objections to the winds, and the connection was doomed. We remember the lively interest felt at home in 1833 when Charles Grant, (afterwards Lord Glenelg,) then President of the Board of Controul, sent out his famous despatch directing the abolition of the tax. It was a masterly and noble state paper, honourable to the enlightened christian feeling that dictated it, and marked by the strictest justice and impartiality to the natives; for it assured them that the British Government, so far from abandoning the principles of a just toleration, resolved to apply them with more scrupulous accuracy than ever: but opposed as the despatch was to the wishes of the Court, and to those of the authorities in Calcutta and Orissa, it was for several years a dead letter. Still the matter was not allowed to sleep. Questions were asked in Parliament. Despatches were sent inquiring what had been done; and report says that on one occasion when the then Governor General—Lord Auckland—received some papers requiring immediate action, he angrily threw them on the floor, protesting that he would not part with so much revenue "to please the saints;" but, not to say that men in high position should be calm, dignified, and firm, the anger of the Governor was neither commendable nor wise. "The saints" were too strong for him; and at their bidding he had to abolish the tax; but the Act effecting this was extremely unsatisfactory, and had to be revised.

The final settlement of the question at the close of Lord Dalhousie's administration was on the whole as satisfactory as under the complicated circumstances of the case it could be; and in the Parliamentary Papers* announcing the settlement, his Lordship appears to considerable advantage as a christian Governor. The lesson which the agitation of the question teaches is, that there is a power in the earnest and enlightened expression of public opinion to which rulers and statesmen, however reluctant, must bow.

The burning of Hindoo widows, and the immolations under the wheels of Jaganath's car, were painfully common in the early years of the Mission, but have happily been long abolished; and it is believed that the number of pilgrims visiting the shrine is not half so great as it was fifty years ago. The *Churruck poojah*, or swinging on hooks, has been suppressed during the last decade. In referring ten years ago to sundry gratifying changes, regret was expressed that we could not congratulate our readers on the suppression of this cruel and offensive practice. We added that its abolition would be perfectly safe, was in every respect desirable, and would be received with satisfaction by intelligent Hindoos as well as ourselves. The result has proved that we were right.

The atrocious Meriah rite, which had been for unknown ages perpetrated in the mountain fastnesses of Orissa, was not known even to the Government half a century ago; but as soon as its existence was known, efforts were made to suppress it, and ultimately these efforts were crowned with the most gratifying success. The number of victims rescued from sacrifice from the commencement to the close of these benevolent operations was about 1500, and 250† were placed in different Mission Schools. With many of these we have at different times conversed. We have heard them describe the horrid rite which some of them had repeatedly witnessed. We have heard the song which usually preceded the sacrifice, for music, the song, and the dance added to the attractiveness which the bloody rite had for these savage mountaineers. One thing was always said to the victim,—"We have bought you with a price, and it is therefore no sin to offer you to the goddess." We saw one in the school at Berhampore who was snatched from destruction just two hours before dire superstition had doomed that she should be cut to pieces. She was a bright, amiable girl, but in a religious point of view disappointed our hopes. She had been sold by her own father to be sacrificed!‡ A goodly number of those who were rescued are now walking in the way to heaven. Others have died in Christ. One of the first batch of male victims has been for many years usefully employed as a native preacher; and one of the first girls rescued is an efficient teacher in one of our female schools.

* These papers were entitled "East India" (Missionaries), "East India" (Idolatry), and were published in February 1858.

† This number does not agree with that given in the Government Records, No V., p. 136, where 200 only is said to be sent to Missionary Schools; but the Government list is from 1846 to 1853. Our number includes those received from 1837.

‡ Vide Government Records, No. V., p. 131, and the deeply interesting "Personal Narrative" of Major General Campbell, p. 239.

The Educational progress of the half century is worthy of notice in this summary. As already stated, Missionary zeal established the first English school in Orissa in 1824, and to this we may add, that the first European students of Oriya were Missionaries: the first vernacular school-books were translated or prepared by Missionaries: the first efforts to promote female education were made by them, and in this important field little is now done in Orissa besides what is done by them.* We have always held fast to the principle, that the children of our native christians and the orphans committed to our care should be first of all well instructed in their own tongue, and that English should be reserved for those of brighter abilties, or who are able to pay for it, and to this we still adhere. We are anxious that all who grow up amongst us should be able to read the Bible in their own language, and have a Bible to read. We rejoice in the increased recognition of the principle (surely a just and righteous one) that public officers should understand the language of the people among whom they have to administer justice; and we need hardly say that we have always stoutly opposed proposals which have been occasionally made to substitute Bengali for Oriya in vernacular schools. We cannot believe that a procedure so unpractical as well as unjust to the bulk of the people will ever find favour with the Government.

The first Press in Orissa was that established by the Mission; and it is gratifying to add, that an exceedingly large proportion of its issues have always been in the vernacular.

The conversion of sinners to Christ, and the salvation of souls from death, is the great end of Missionary labours; and whatever else had been effected by the Mission, if it had failed here we should have pronounced the failure an entire and melancholy one; but thank God! we can point to a goodly number who once worshipped dumb idols, but now "serve the living and true God, and wait for his Son from heaven." These are the real trophies of Missionary success; and will in the day of the Lord Jesus be the glory and joy of those who led them into the way of life.

But it will be asked, What are the native christians doing to sustain the ordinances of religion among themselves, and to extend the knowledge of Christ among their own people? Our answer is, Not all that we desire, nor all we trust that they will do in the future, but more than they have done in the past. The movement at Cuttack a little more then five years ago, that led to the establishment of the Auxiliary Mission, had our warmest approval. It was *their own act:* it originated moreover—and this was a very gratifying circumstance—in the effect which the Word of God, expounded by one of their own brethren, had on their consciences, and their plans were formed before we knew of what they were doing. As usual in all such cases, the novelty of the thing attracted some, and when this wore away, their interest declined; but there are others whose zeal is sustained by considerations relating to the love of Christ, obedience to His holy will, compassion for souls, and the hope of the

* Sumbulpore in the Central Provinces is, we believe, the only exception to this remark.

final recompence, and to such it appears even more important than it did at first. Our conviction of the stability and extension of the effort depends under God on the working of these principles, which lie at the root of all successful christian labour.

In this memorial of the divine goodness, we cannot overlook *the ability and energy of our native ministers* as a very hopeful circumstance. Memoirs have been published during the last few years of Gunga Dhor and Rama Chandra; and only last year a lengthened account was given of Jagoo Roul. All impartial persons who have carefully read these narratives will agree with us that these men were truly called of God to preach His holy Gospel. We do not speak at length of the living; but some of them have been long engaged in the work: they are men of ability and energy, and are held in high esteem by us. It is particularly pleasing to notice their firm and unwavering attachment to the doctrine of Christ crucified. This was the truth that converted and saved them; and in this is their only hope for the salvation of others. The noble disinterestedness which at least some of them have evinced, in serving the Mission for a much smaller remuneration than might have been obtained in secular employ, merits honorable mention.

Our narrative has led us to speak of *what has been done* rather than of *what remains to be done*. On this latter point much might be said; and we hold it to be a sound principle to regard nothing as done while so much remains undone. Hundreds have found rest for their souls in Christ; but, alas! myriads are still far from God, and mad on their idols. While incited by the mercies of half a century to "be stedfast, unmoveable, always abounding in the work of the Lord," we desire to enter on a new period of time strong in faith, assured of the power of the Gospel, relying on the help of the Holy Ghost, and looking for the day when the idols of Orissa and all other lands shall be utterly abolished.

FIRST

ENGLISH REPORT

OF THE

Leipzig Evangelical Lutheran Mission

IN INDIA,

PUBLISHED ON THE OCCASION OF THE THIRD JUBILEE YEAR

OF THE

TRANQUEBAR MISSION.

MADRAS:

PRINTED BY D. P. L. C. CONNOR, AT THE CHRISTIAN KNOWLEDGE SOCIETY'S PRESS, CHURCH STREET, VEPERY.

1856.

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REPORT.

AN Annual English Report of our Society's Missionary operations in India has been a want long felt not only by ourselves, but also by friends in this and in other parts of the world, and the present season of our public Jubilee seems to call for such a publication with more than ordinary urgency. We therefore wish to make a beginning now, and to continue, D. V., to publish annually a short Report in English, similar to that brief German Report which the former Tranquebar Missionaries used to publish every year for distribution among their friends here and elsewhere. May the Lord vouchsafe His blessing to the undertaking!

In commemorating the third Jubilee year of the Tranquebar Mission we deem it right to give a brief sketch of its history from the beginning.

1. *The Tranquebar Mission before* 1840.

Whilst other nations strove hard for worldly superiority in India, it was to a German from Saxony, Ziegenbalg, with the Christian name of an Apostle (Bartholomew), that God gave grace to become the founder of the Protestant Mission in India. He and his colleague, H. Plutschau, both of the University of Halle, and selected by A. H. Francke, for the Mission Service, landed at Tranquebar on the 9th July 1706. Although sent out by

the Sovereign of this Colony, the pious King Frederic IV. of Denmark, they were not well received. They were left without a shelter for the first day until the evening, when a good Samaritan, a Mr. Attrup, procured a lodging for them. They say in their first Report, "We must confess that prayer has been our most effectual help in order to begin our high and important Ministry with confidence and in blessing, without shrinking from difficulties and dangers. For, as we had no man near, whom we could ask for advice how to begin this or that, we always went to our beloved Father in heaven and told him all in prayer, were also heard of him, and received counsel and actual help from him. But when we had recourse to other counsellors, we found, that our counsellors here in India had more to say to deter us from our purpose than those in Europe. They always spoke of the impossibility of our attaining our object. And we did indeed meet with many and great difficulties, the consideration of which could not give us the promise of a very hopeful entrance to the heathen. Yet we did not allow our courage to sink, but strengthened our faith by diligently reading the Acts of the Apostles, and therewith we used all the means which we thought necessary to begin our Ministry in blessing."

Their's was indeed a work of faith! Among Christians of all sorts, they found no effectual help, but much opposition. Even good men suspected them. Among the Natives they could hardly find a man to teach them the language. They had no Bible nor Hymn book, nor any other printed book in Tamil, no Printing Press, no Church, School or other building, their pecuniary resources, barely sufficient at any time, often entirely failed. But they had an Almighty Father, an ever present Lord and Bishop, and an infallible Comforter.

As opportunity offered they preached to Christians, though the preaching to the heathen was their main

object. Therefore their first endeavour was to learn their language. They began Tamil in the same way as Native Children do in Native Schools. They hired an old heathen Schoolmaster to keep his School in their lodgings, where they themselves sat down on the ground with the children. They acquired also a knowledge of the Portuguese language, because there existed then a large class speaking that language, who were partly of European descent, yet not so much as baptized. Portuguese catechising was commenced in the Missionaries' lodgings in November 1706, and Tamil catechising in the following January. A Portuguese New Testament &c. printed at Batavia was obtained. In Tamil, the Missionaries composed first the text of the five heads of Luther's Catechism and then the whole. Catechumens were instructed daily two hours. Ziegenbalg dedicated himself especially to the Tamil, and Plutschau to the Portuguese department. They then tried to translate prayers and hymns in both languages. Their first baptism in Portuguese was performed in Zion's Church on the 12th May 1707, but the first baptism in Tamil took place in their own little Chapel (built between the 14th June and 14th August) on the 5th September 1707. With the opening of that Chapel regular services began to be held in both languages, for which purpose the Lutheran Ritual was translated from the Danish. Before the close of the year 1707 two Mission Schools were established. In 1708, Ziegenbalg began a more aggressive system of Missionary labours by travelling about, conversing and corresponding with heathen. In the same year on the 17th October he began the translation of the Bible. But he ended the year in prison. This fact had, however, an effect very different from that which was intended. "It sounded," as Ziegenbalg says, "like a loud bell throughout India and Europe and engaged the sympathy of all good men

for the cause of the Missionaries." (In 1709 appear also the first signs of interest in England.) The twelve months from the middle of 1708 till the middle of 1709 was a season of great and manifold afflictions. But on the 20th June 1709 all distress changed into joy and thanksgivings by the arrival of the Rev. John Ernest Gründler, M. A. and two other Assistants with large supplies. The new Testament was completed on the 21st March 1711, when Ziegenbalg rejoiced that he could thus "give to India a treasure greater than all treasures ever taken from India." In August 1712 the printing press with English types, presented by the Christian Knowledge Society, arrived in Tranquebar. In the same year the first founding of Tamil types and the first Tamil printing (the Apostles' Creed) was effected at Halle. These types arrived in Tranquebar on the 30th June 1713. The Tamil books printed during the life-time of Ziegenbalg were 1st. An Epistle to the heathen (twice). 2nd. The text of the Catechism (several times). 3rd. The first part of the New Testament (the four Gospels and the Acts). 4th. A hymn book with 48 hymns. 5th. The second part of the New Testament. 6th. A work on Theology.* 7th. A tract on the way of salvation (twice). 8th. The larger Catechism.

Plutschau had returned to Europe in 1711. Ziegenbalg was also absent on a visit to Europe from the 31st October 1714, till the 31st August 1716, a visit which had the effect of removing many hinderances out of the way of the Missionaries. But perhaps the cross had not been so dangerous a temptation as the honours which were now bestowed on them. In his absence the Mission was conducted by Gründler and the ground upon which the present Mission Church is built was bought by him. On the 9th February 1717 the foun-

* This work is just now re-printed in Leipzig.

dation stone was laid by the Danish Commander (Governor). The building was finished in less than 20 months and was consecrated on the 11th and 12th October 1718. It was named "New Jerusalem." Ziegenbalg died* on 23rd February 1719 (only 35 years and 8 months old) and was buried in the new Church on the north side of the altar. That the Protestant Mission was not crushed in its very bud is owing to the zeal and firmness of this truly great man, whom God had raised to commence among the heathen the great evangelical work of the 18th and 19th century. Ziegenbalg's ablest fellow labourer, J. E. Gründler, did not survive him much above a year. Scarcely had he been able to introduce his successors (arrived in September 1719) into the work and to ordain one of them (B. Schulze) when he died (19th March 1720). His remains were interred south of the altar within the Church.

From the baptismal registers of this Church which comprise also those of the "Bethlehem Church," opened in 1746 (but not those of the "country congregations," although the Bethlehem Church was originally built for their accommodation at the festival seasons, when they used to assemble at Tranquebar) we gather the following numbers showing the growth of the Tamil Mission Congregation.

At the end of	1707	the increase in the number was, 22
	1708	48
	1709	66
	1710	95
	1715	153
	1720	256
	1725	304
	1730	826
	1740	1,873

* Not in Cuddalore, as Pearson says, but in Tranquebar.

At the end of	1750 the increase in the number was,	3,050
	1760	4,215
	1770	5,299
	1780	6,442
	1790	7,477
	1800	8,408
	1810	9,083
	1820	9,644
	1830	10,160
	1840	10,749

The number of registered baptisms of the Portuguese Congregation rose during the ministry of Ziegenbalg and Gründler to 207 (including a few baptisms at Cuddalore), in 1750 to 937, in 1800 to 1887 and in 1840 to 2,218.

It would be desirable to obtain similar statements about the progress of the branch Missions. At present we can only mention the period of their commencement. In 1726 the Rev. B. Schulze began the Mission in Madras from which again the Mission at Cuddalore branched off in 1733. In 1727 through the instrumentality of Rayanaickan Serweikaren converted (from Romanism) at Tranquebar, a great movement took place in Tanjore, the capital of which province was first visited by the Rev. C. F. Pressier of Tranquebar in July 1728. The scattered Congregation, which were formed on the territory of the Rajah, were called "Country Congregations" (as mentioned above), of whom the first Tamil Protestant Minister (Aaron), ordained in New Jerusalem, Tranquebar, on the 28th December 1733 had the pastoral charge. At the end of 1736 these Congregations numbered already 1,140 souls in six districts. With the conversion at Tranquebar in 1760 of Sothinaickan, a Trichinopoly Sepoy, began the Protestant Mission work at the latter station, which place was first visited by the Rev. P. Dame of Tranquebar in March 1761. In May 1762 the Rev. C. F. Schwarz of Tranquebar proceeded to Trichinopoly and, after remaining there until 1778, removed to Tanjore. From Trichinopoly the work extended southward as far as Palam-

cottah, which was first visited by the Rev. C. F. Schwarz in 1778; whilst in the far north, even in Calcutta, a beginning had already been made in 1758 by the Rev. J. Z. Kiernander, who until then had laboured at Cuddalore.

Thus the old Lutheran Missionaries had extended their work, and their Mission had exercised an incalculable influence, even before any other Protestant Church or Society began to take part in the conversion of India otherwise than by supporting them. The number of these Missionaries, by whom this effect was obtained, was comparatively small, (though three countries, Germany, Denmark and Sweden, contributed to their little band) as from 1706 till the arrival of the agents of the Baptist Mission (1792), not more than 44 had been sent out. Of these, eight or ten died before they could be useful. A few of them withdrew from the Mission. So the number of the truly effective Missionaries was not great. Still they were blessed by the great Head of the Church thus far to lay the Foundation of the Protestant Mission in India. Hence we may well hope, that all Protestant Missions in India will this year join with us in praising God for the good work begun 150 years ago.*

2. *The Tranquebar Mission after* 1840.

The aspect of the Protestant Mission work in India has much altered since the days of its first fathers. In their days there was but one Missionary body supported by Protestants of all countries and churches. Now almost every Protestant church and party has its separate Mission in India. We deplore the divided state of God's Church. But as we cannot acknowledge any other legitimate standard

* In 1806 the Jubilee was indeed celebrated in all out-stations then under the patronage of the Christian Knowledge Society.—"On the 9th July 1756, says Huie, (Hist. of Chr. Mission, 2d Ed. p. 93) the Missionaries celebrated a Jubilee that being the anniversary of the day when, 50 years before, the first Protestant labourers landed on the shores of India."

of Church union than the truth, we would fain hope that those who profess themselves Christians would refrain from making light of the dissensions about God's truth which unhappily do exist. We can only wish, that all, who endeavour to hold the truth in righteousness, would speak it in love; would serve the Lord Jesus faithfully. Whilst we ourselves thus endeavour to go forth under the same standard, under which the Protestant Mission was first established, we sincerely rejoice, that Christ is now preached by Missionaries of other churches too, and heartily do we wish God speed to all who labour for the Evangelization of India.

The Rev. A. F. Cæmmerer, the last of the Missionaries sent out before 1792 (the year in which the first English Missionaries arrived in India), was also the last of the old line of Missionaries in Tranquebar. He died on the 22d October 1837, having been left alone since 1826 in consequence of the decided disfavour, which the Mission then experienced not only in Tranquebar, but also in Denmark and Germany. The Missionaries in Madras, Tanjore, &c. &c., seeing no hope of being recruited from their own Church* but fearing the worst, had at last surrendered even the internal affairs of their Mission into the hands of their old patron, the Christian Knowledge Society, and this Society had transferred its Indian Missions to the Propagation Society (1825). In the same degree in which the Mission spirit seemed to have forsaken the Evangelical Lutheran Churches, it seemed to have waxed strong in the English Churches. New revivals of that

* Already Schwarz had said: "Our circumstances are very sorrowful; but God knows ways and means to send labourers into his harvest, though indeed faithful labourers are becoming very rare. The state of the Church in Germany is very sad. They have invented a Gospel, whereof Paul and the other Apostles knew nothing. The precious atoning sacrifice of Christ and the powerful working of the Spirit are rejected," &c.—*See also Huie's History of the Missions, 2d ed. p.* 107.

spirit had indeed taken place in our Churches at home, but in spheres unconnected with the old Mission establishments. At last in 1840 our Society, then at Dresden, was encouraged to send a Missionary to Tranquebar. He found a brotherly reception with the Danish Clergyman (H. Knudsen) then in charge of the Tranquebar Mission, and began his labours just about the time when a formal application for help was received in Dresden from the Bishop of Zealand (April 1841). In consequence of the return of the Rev. H. Knudsen in 1843, and of the cession of the Danish Indian Colonies in 1845 to the British, the charge of the Tranquebar Mission devolved more and more upon our Missionaries, until by letters of the Royal Danish Mission Board d. d. 7th March and 28th June 1847 our Society was formally entrusted with the management of that Board's affairs in India, in consequence of which its landed property was (until further orders) transferred to us on the 1st October 1849.

The Dresden Mission Society was established on the 16th August 1819. A preparatory School for Lutheran Mission Candidates had been already erected in 1832, but it was only in 1836 that the Society began its independent Mission work as a strictly Evangelical Lutheran Church Mission Society. In 1848 its central seat was removed from Dresden to Leipzig in order that the Mission Students might have the benefit of an University education. At the same time the Home Society received its present organization, according to which the Evangelical Lutheran Mission Board (Collegium) at Leipzig have the central direction, subject to the control of the Churches, whose representatives meet every year at Leipzig.

The Missionaries sent out by our Society are, according to the date of their arrival in India; (1.) H. Cordes (27th December 1840). (2.) C. Ochs (11th Decem-

ber 1842). (3.) J. M. N. Schwarz (25th December 1843). (4.) E. Appelt (6th September 1845). (5—8.) A. Mylius, K. Schmeisser, A. F. Wolff, C. F. Kremmer (5th March 1847). (9.) J. Glasell (9th March 1849). (10.) J. C. G. Speer (26th December 1852.) (11.) E. Baierlein (17th December 1853). (12.) J. F. Meischel (31st March 1854), to whom must be added (13 and 14.) C. A. Ouchterlony and G. E. Lundgren who were sent out by the Mission Society in Lund (Sweden) originally for China, then for Northern, and finally for Southern India. (They arrived at Madras to join us on the 9th December 1853.) Of these 14 Missionaries, one (K. Schmeisser) died in Madras, on the 3d June 1848, and four have returned to Europe (Mylius, Glasell, Speer and Lundgren) where one of them (Speer) died on the 22d April 1855. Of the remaining nine Missionaries, one (C. Ochs) is at present on a visit to Europe, and one (E. Baierlein) on sick leave to the Neilgherry Hills.

The progress in Tranquebar itself (including Porciar) has been by no means inconsiderable since we have been connected with this Mission. The number of baptisms which at the end of 1840, was, as above stated, 10,749, had at the end of 1855 increased to 12,765. This increase includes the first converts of two New Village Congregations (Tiroomenjanum and Poothanoor) gathered from among the heathen in the neighbourhood of Tranquebar chiefly during the short but effective Missionary career of the Rev. A. Mylius (1847—1849). Already in 1845 our Society had obtained the station at Mayaveram, the premises (formerly belonging to the Church Missionary Society) having been purchased for us by British friends: nor have the evangelical labours of our Missionary here been without success. In 1849 the American Missionaries of Madura transferred their station in the Tondiman's country (Poodoocottah) to us;

but the distance proved a great obstacle to our evangelical labours in that heathen district, until we had a Missionary located at Trichinopoly. But since 1848 we have been called—even by the people themselves—to re-establish Missions of our Church in Madras, Trichinopoly and Tanjore; and thus, since 1850 till the end of 1855, we have had six principal Missionary stations, three in and near Tranquebar itself, and three in more distant places: Mayaveram, Madras and Trichinopoly (including Poodoocottah and Tanjore). The number of heathens baptized in these districts were

In 1850	154
1851	189
1852	68
1853	107
1854	723
1855	115
which makes in 6 years,	1,356

At the end of the last year our Congregations numbred in all 4,166 souls. Forty-four Native Assistants in the ministry of the word among Christians and heathen (2 Candidates, 20 Catechists and 22 Readers) were in active employ. Thirty-eight Schools with forty-one Teachers and 1,031 Scholars were maintained by the Mission. Among these Schools are: the Combined Seminary and English Tamil School at Tranquebar; two Girls' Schools, one at Tranquebar and one at Porcier; three Orphan Schools at Mayaveram, Madras and Sadras; the English-Tamil School at Poodoocottah, &c. &c. Of course, all our Schools are conducted on Scripture principles, and all our Schoolmasters are Christians.

The Tranquebar Mission, we are happy to say, is now supported also by the Institution in Halle from which almost all its former Missionaries proceeded. That Institution bore a part of the expenses of our Director's visit to India. Its Missionary Reports, which have never ceased

to be published, are now edited with the co-operation of our Director. The successor of A. H. Francke has again caused Tamil types to be founded for the purpose of re-printing the books of our old Missionaries and of printing such new works as Dr. Graul's Bibliotheca Tamulica* Our own Missionary Institution at Leipzig, which has been put on an effective footing since the return of our Director, is now in a position to prepare Missionaries† who, on their arrival in India, will be able to enter at once upon Missionary work.

Much is doing also for the internal consolidation of our Missions in India. Our Society is very anxious to raise the standard of education in the Seminary (combined with the English-Tamil School) at Tranquebar, which has already supplied us with 18 Native Assistants, some of whom are Pariahs. To strengthen the interest of our Christians in their common affairs, an object evidently of great spiritual import, our Society has made it a general rule that all Christians in connection with it who are not absolutely poor, should contribute something to the maintenance of their ecclesiastical wants; and we are happy to find, that, on the whole, our Christians are willing to acknowledge and to fulfil this their duty which indeed will prove a privilege to them. Hand in hand with this proceeds the internal organization of our Churches, the Institution of Native Pastors, Deacons, &c. We are thankful for the hopeful commencement which has been made in this respect.

We have no earthly power to effect the great objects of our work. Our pecuniary means are small, and, in the sight of men, precarious. But, in fact, neither money nor power will avail in these things. The word of God's

* See Christian Instructor, February 1856, page 67, &c.

† Five are expected to come out next year, if not earlier.

grace and truth is the only weapon we trust; and well do we know that in the Mission there is no availing effort but that of faith, and no ruling power over souls but the love which serves them. And who is sufficient for these things? We commend ourselves to the prayers, the sympathy and the assistance of all who love the Lord's coming.

REPORT.

Brethren, pray for us, that the word of the Lord may have free course, and be glorified. 2 Thess. 3, 1.

It was in the year 1856, that a "First English Report of the Leipzig Evangelical Lutheran Mission in India" was published by us, and we then expressed the wish "to continue, D. V., to publish annually a short Report in English, similar to that brief German Report which the former Tranquebar Missionaries used to publish every ye[illegible] for distribution among their friends here and elsewhere." But circumstances not under our control prevented the publication in subsequent years. The Rev. W. Herre, whose connexion with us since 1865 received the consent of the Directors of his former Society at Basel, had published, even before he joined us, a private Report of his mission-work on the Shervaroy-hills, which he naturally continued when in connexion with us. He therewith supplied in a measure the want of a general Report on the operations of our Society. But in a Synod held at Tranquebar on the 28. Jan. 1869 a resolution was passed, according to which we have now to publish a more official Report on behalf of our Society.

This our Society is now more than 29 years on the Indian Mission-field. After the first 15 years we celebrated a Jubilee; for the Tranquebar Mission which we had inherited had then completed the 150. year of its existence. It was on that occasion that we published the first English Report just spoken of, giving first a brief sketch of the history of the Lutheran Mission in India *before* we were connected with it, and then a condensed statement of the progress made in *our* time. Now another 14 years have passed away and we are thankful to say, that the progress made in this last period of our labours has again been considerable. The Lord who has commanded his disciples once for all to go and disciple all nations baptizing them and teaching them to keep his word entire, is truly with them who do so, even unto the end of the world. Glory be unto Him!

We commence with a statistical review of the last 15 years, including, for comparison's sake, the year 1855 already spoken of in our first report. In the statistical returns of our Mission we find the following particulars:

At the end of 1855: 6 principal stations, 4166 Christians in 142 towns and villages, 9 Missionaries, 2 native Candidates for the Ministry, 42 Catechists and Readers, 38 schools with 41 Masters and 1031 Pupils.

At the end of 1856: 8 principal stations, 4602 Christians in 163 towns and villages, 9 Missionaries, 2 Candidates, 57 Catechists and Readers, 45 schools with 47 Masters and 1100 Pupils.

At the end of 1357 no complete statistical returns were procurable.

At the end of 1858: 11 stations and departments, 4661 Christians in 179 towns and villages, 13 Missionaries, 2 Candidates, 53 Catechists and Readers, 47 schools with 53 Masters and 1237 Pupils.

At the end of 1859 (when 4 Missionaries had left us): 12 stations and departments, 4604 Christians in 165 towns and villages, 8 Missionaries, 2 Candidates, 58 Catechists and Assistants, 46 schools with 50 Masters and 1026 Pupils.

At the end of 1860 (when an ordination of Tamil Lutheran Ministers, the first after 1817, had taken place): 9 principal stations, 4846 Christians in 178 towns and villages, 8 Missionaries, 1 Superintendent of the press

just reestablished, 2 Native Ministers, 59 Catechists, 42 schools with 52 Masters and 1047 Pupils.

At the end of 1861: 12 stations, 5196 Christians in 182 towns and villages, 12 European Mission-Agents, 2 Native Ministers, 58 Catechists, 49 schools with 66 Masters and 1127 Pupils.

At the end of 1862: 12 stations, 5488 Christians in 193 towns and villages, 15 European Mission-Agents, 2 Native Ministers, 2 Candidates for the Ministry, 60 Catechists, 55 schools with 66 Masters and 1296 Pupils.

At the end of 1863: 15 stations and departments, 6290 Christians in 252 towns and villages, 17 European Mission-Agents, 2 Native Ministers, 5 Candidates, 63 Catechists, 71 schools with 93 Masters and 1544 Pupils.

At the end of 1864: 16 stations and departments, 7100 Christians in 262 towns and villages, 17 European Mission-Agents, 2 Native Ministers, 4 Candidates, 66 Catechists, 75 schools with 94 Masters and 1687 Pupils.

At the end of 1865: 16 stations and departments, 7972 Christians in 320 towns and villages, 19 European Mission-Agents, 6 Native Ministers, 66 Catechists, 83 schools with 96 Masters and 1748 Pupils.

At the end of 1866: 17 stations and departments, 8303 Christians in 374 towns and villages, 17 European Mission-Agents, 6 Native Ministers, 71 Catechists, 80 schools with 104 Masters and 1648 Pupils.

At the end of 1867: 17 stations and departments, 8485 Christians in 360 towns and villages, 15 European Mission-Agents, 6 Native Ministers, 71 Catechists, 79 schools with 108 Masters and 1599 Pupils.

At the end of 1868: 17 stations and departments, 8517 Christians in 372 towns and villages, 15 European Mission-Agents, 6 Native Ministers, 69 Catechists, 85 schools with 98 Masters and 1698 Pupils.

At the end of 1869: 16 stations and departments, 8856 Christians in 381 towns and villages, 17 European Mission-Agents, 5 Native Ministers, 4 Candidates for the Ministry, 65 Catechists, 89 schools with 105 Masters and 1684 Pupils.

In our first Report we gave the names of the first 14 Missionaries of our Society, of whom then already 3 had left the Mission-service, and 2 had died. We now continue the list:

15, A. Blomstrand, A. M. } (date of arrival)
16, H. W. Wendlandt }
17, W. Stähling } 12. Jan. 1858
18, G. Ch. Kelber }
19, S. Rydén }
20, J. Döderlein }
21, E. F. Hobusch (Superint. of the press) } 27. Sept. 1860
22, A. Mayr 4. Oct. 1861
23, H. Schanz }
24, A. Nerling } 8. Oct. 1862
25, R. Handmann }
26, H. Wannske }
27, E. F. Ahner } 19. Dec. 1863
28, E. Schäffer 13. Oct 1864
29, W. Herre (came to India in connexion with the Basel Mission, joined us on the 1. Febr. 1865)
30, W. Germann, A. M. 18. Dec. 1865
31, O. Kahl 29. Nov. 1867
32. C. J. Sandegren 17. Nov. 1869

But 7 have since left the service of our Mission or have returned to Europe, viz. Oehs, Appelt, Meischel, Wendlandt, Stähling, Nerling and Germann; and 3 have died as Missionaries of our Society, viz. Kelber (in the "Cleveland" last seen near Mauritius on the 3. May 1860), Ahner (at Madras, 22. May 1864) and Rydén (in London, 1. June 1866). Of the 17 remaining, two (Döderlein and Mayr) are at present on a visit to Europe.

Of the 6 principal stations at the end of 1855, 3 were in and about Tranquebar, viz. Tranquebar itself, Poreyar and Tirumenjanam (with Manikramam.) The other 3 stations were Mayaveram, Madras and Trichinopoly, the latter comprising all our "western congregations" in Puducottah, Tanjore etc. One of our Madras Missionaries who had charge of congregations in Sadras and Tukanampakam near Cuddalore, resided at Sadras since 1854, but in 1856 his district was counted as a separate Station and his residence was transferred to Cuddalore. Also Combaconum was counted as a Station from 1856 till 1859, but not in the years following next, because we had no Missionary for it. Puducottah, however, which had a resident Missionary from Dec. 1856

till Aug. 1859, has ever since been counted as a separate Station, as we were always anxious to provide for the more permanent residence of a Missionary there. In 1858 two new departments were formed at Tranquebar by Missionaries specially sent out for the Seminary and the Literary Department. In 1859 even Manikramam was counted as a separate Station. But the small number of our Missionaries in 1860 obliged us to reduce the number of our Stations from 12 to 9. Instead of Combaconum Tanjore was then made a principal station and Combaconum was joined to it. The Literary Department and Manikramam were temporally united with Mayaveram, and Tirumenjanam with the Seminary in Tranquebar. In 1861 we were able to count again 12 Stations, Tirumenjanam and Manikramam reappearing in the list, and Coimbatore being made a separate Station. The Literary department was united with Poreyar from 1861 till 1863, when the Missionary of Poreyar returned from Europe. In the same year the Printing Press appeared in the list as a separate department, and Combaconum was again counted as a separate Station. In 1864 Negapatam was made a separate Station. Since 1866 Manikramam and Tirumenjanam are no more separately counted, the former being again joined to the Literary Department and the latter to the Central-school, a new department in Tranquebar branched off from the Seminary. Our youngest Station is Chidambaram (Chellumbram), established 1866. The workshop at Tranquebar, established in the same year, was given up in 1868.

We now give the number of our converts from heathenism whom we baptized during the last 14 year

			brought over		1063
in	1856	127	in	1863	596
,,	1857 (at least)	68	,,	1864	690
,,	1858	128	,,	1865	634
,,	1859	115	,,	1866	741
,,	1860	185	,,	1867	263
,,	1861	221	,,	1868	196
,,	1862	219	,,	1869	298
		1063			4481

This is encouraging, and would be still more so, if all had remained steadfast. But there are always "tares among the wheat" and plants which have "no root", but "wither away" in temptation, and plants which are "choked by thorns" (Matth. 13.) However, a goodly number has remained steadfast. In Mayaveram alone 107 baptisms from heathenism took place in the years 1856 till 1858, and 1694 in the years 1859 till 1869, and from the end of 1859 till to the end of 1869 the number of Christians in that Station rose from 290 to 1765. Our youngest Station Chidambaram numbers already 518 Christians, who, with the exception of a few Converts from Romanism, were all recently gathered from among the heathen.

The internal consolidation of our work has also been progressing. Amongst the principal results of that progress we reckon the acquisition of better native assistants, and the improvement of our school-system in general. The old Lutheran Missionaries had laboured in India more than 27 years when they ordained the first Native Minister (28. Dec. 1733), whereupon in the course of time 13 more were ordained by them, the last in Aug. 1817. They had a Seminary at Tranquebar (opened on the 23. Oct. 1716), and under men like Walther, Pressler and Zeglin the schools at Tranquebar were, no doubt, a great blessing to the congregation of this place. But the want of a proper internal organization of the whole Mission and other circumstances impaired the usefulness of those institutions in the time of our Fathers. Our Society began its labours in connexion with the Tranquebar Mission by establishing on its own cost the Seminary which still exists. Yet we also had laboured in India nearly 20 years when we were at last enabled to ordain the firstfruits of our Seminary, 2 Native Ministers (27. June 1860). This institution, originally opened in Porcyar, was then (since Jan 1850) united with the English-Tamil school in Tranquebar (established in the Danish time), and in Jan. 1856 the combined Seminary and Anglo-Vernacular School had been placed under Government inspection. In 1858 the Rev. W. Stähling had taken charge of the institution, and from that time especially its standard of education had begun to rise more perceptibly. In March 1863 a new theological Class had finished its course of studies, and after some actual service as Candidates to

the Ministry 4 other Native Ministers were ordained by us (19. Febr. 1865.) In the mean-while the Combined Seminary and English-Tamil School had become overcrowded. In fact it had become so comprehensive an institution, as to include every kind of pupils from those that learn the alphabet to those that study for the Ministry. This required a remedy. At first an assistant was sent out, a second Missionary for the Seminary (the Rev. E. F. Ahner.) He died about 5 months after his arrival and was replaced (Oct. 1864) by the Rev. E. Schäffer. Yet in May 1865 Mr. Stähli found it necessary to separate the elementary classes from the institution, and these classes were finally formed into a boarding-school for poor boys at Poreyar. One year later (July 1866) it was found advisable to discontinue the combination of the Seminary with the Anglo-Vernacular school. Then the Seminary became exclusively a training institution for Schoolmasters, Catechists and Native Ministers (under the Rev. J. Döderlein) and the Anglo Vernacular school became the Central-school of our Mission for secular education (under the Rev. E. Schäffer.) Of course, secular instruction is neither excluded from the Seminary, nor religious instruction from the Central-school. But whilst all our schools are conducted on Christian principles, every kind of school has its special sphere assigned by our present school-system, the general basis of which was given by the "Schulordnung" of our Home Society of the 1. July 1867, and the details of which were agreed upon in an extraordinary Synod at Tranquebar (30 Aug. till 6 Sept. 1868), in which the Director of our Home Society, the Rev. J. Hardeland presided.—According to this system we have now 2 kinds of elementary or common vernacular schools which may be distinguished as "village-schools" and "town-schools," the 3 boarding schools for poor boys in Poreyar, Madras and Cuddalore being constituted as town-schools for the benefit of poor village-school-boys who, when they have passed the course of their village-school at an early age, may be received into the highest class of a town-school, which is equal to the highest preparatory-class of an anglo-vernacular school. The proper classes of our anglo-vernacular schools are, as it were, the grammar-schools of our Mission. In them and in the Teachers' Seminary the religious lessons run up parallel with each other.

Both kinds of institutions have a lower and an upper division. Boys able to learn English with benefit should finish the 3 classes of one of our lower anglo-vernacular schools before their confirmation. Boys less talented for learning languages or less favorably situated for a vigorous prosecution of study from their infancy, but otherwise bearing a good character, may, after their confirmation, pass from a town-school into the lower Seminary to be trained as village-schoolmasters. When a boy has finished the 3 classes of a lower anglo-vernacular school and still promises to do well in the prosecution of secular studies, (languages, mathematics etc.), he may be received into the upper classes of the anglo-vernacular Central-school. Otherwise he may, if his character be good, be received into the upper Seminary to be trained as a teacher for town-schools etc. Also Village schoolmasters who were trained in the lower Seminary, may, if they promise further improvement, be recommended for reception into the upper Seminary, or if they distinguish themselves in congregational matters, they may, after an examination before the Church-Council, be appointed Assistant-Catechists. In a similar manner Catechists are selected from among the teachers educated in the upper Seminary. Finally Students for the theological Seminary are selected from among approved Catechists and from among the young men, who finished the upper division of the Central-school. — This is a short Summary of our school-system. And we need not add, that we are far from wishing that all our pupils should become teachers or mission-servants. Our schools are intended to fit them for any honorable employment. And as the majority of men seem to be qualified by nature for manual labour, we have repeatedly tried to establish working classes for our boys, but have not yet succeeded, except in our printing and book-binding establishment.—Our girl-schools are still in want of improvement. Hitherto our Native Christians do but little understand how desirable it is that their girls too should be properly educated and learn to read, write etc. Many parents would wish to have their daughters fed and clothed in boarding-schools; but for the present we cannot reckon upon much assistance from our congregations, and therefore boarding-schools are very expensive to the Mission and require a European Mistress. We have, how-

ever, a large boarding-school for orphan-girls at Mayaveram, for the success of which we are much indebted to the Missionary of that place and to his wife,—as, in fact, every one of our girl-schools does enjoy, as far as possible, the fostering care of the resident Missionary's wife. The girl-school at Tranquebar is placed under Government inspection.

Another great step for the internal consolidation of our work is the commencement of *regular* contributions to the congregational funds by every churchmember not absolutely poor. Self-supporting, independent congregations are the avowed aim of the Leipzig Mission according to the words of its very constitution. But the difficulties we met with in the prosecution of this aim, were great. Our people are, for the most part, very poor and accustomed of old not to give but rather to receive. However we were assisted by the good custom of our Church according to which the collection of alms for the poor of the congregation is a part of every full divine service. And when congregations like that of Madras petitioned for being received back into the Evangelical-Lutheran Church to which they formerly belonged, we (not contented with professions only, but testing their sincerity by moral and practical conditions) required among other things, that the congregation should "provide for its own poor," and "contribute for the support of their church, church-servants and schools." In 1849 the congregations of the old Danish Mission in Tranquebar made a hopeful beginning unto self-exertion in the same direction, and if all the money which our congregations have contributed in our time for the support of their poor and for other congregational purposes were counted together, it would make a pretty large sum. Yet a common plan and rule of action was required to regulate and support the exertion of single congregations and individuals, and this we obtained in 1863, when Director Hardeland was amongst us. We are happy to say that the rules which were then proposed, discussed and agreed upon, have recommended themselves to our people as appropriate and beneficial. Accordingly the contributions of last year have been regular, and larger than before; viz.

1, *for the church-fund*

					RS.	A.	P.
the	congregation	of	Tranquebar	contributed	163	9	9
,,	,,	,,	Poreyar	,,	110	5	7
,,	,,	,,	Tirumenjanam	,,	5	13	8
,,	,,	,,	Manikramam	,,	10	10	9
,,	,,	,,	Mayaveram	,,	26	12	7
,,	,,	,,	Negapatam	,,	325	7	9
,,	,,	,,	Tanjore	,,	68	0	10
,,	,,	,,	Trichinopoly	,,	162	11	4
,,	,,	,,	Puducotta	,,	16	2	4
,,	,,	,,	Coimbatore	,,	315	4	6
,,	,,	,,	Madras	,,	422	9	8
,,	,,	,,	Chidambaram	,,	39	15	0
					Rs. 1666	14	9

2, *for the poor-fund*

					RS.	A.	P.
the	congregation	of	Tranquebar	collected	188	7	7
,,	,,	,,	Poreyar	,,	109	2	0
,,	,,	,,	Tirumenjanam	,,	84	6	5
,,	,,	,,	Manikramam	,,	8	3	6
,,	,,	,,	Mayaveram	,,	403	0	7
,,	,,	,,	Combaconum	,,	26	14	3
,,	,,	,,	Negapatam	,,	79	8	6
,,	,,	,,	Tanjore	,,	255	2	5
,,	,,	,,	Trichinopoly	,,	52	10	9
,,	,,	,,	Puducotta	,,	18	14	0
,,	,,	,,	Madras	,,	71	5	5
,,	,,	,,	Cuddalore	,,	154	11	0
,,	,,	,,	Chidambaram	,,	31	14	1
					Rs. 1484	14	6

Thus the contributions of last year amounted to Rs. 3151. 13. 3, besides "other receipts," and in almost all cases the gifts of friends, not church-members, are counted among the latter. Considering the state of our congregations this result is encouraging. Yet the new rules require to be carried out more thoroughly, and we have still to contend with a good deal of "passive resistance" which frustrates many a good work, especially in India. Sincere and intelligent members of our congregations had, however, occasion to see how beneficial it is, that every independent member, every head of a family, should have

a personal interest and should take an active part in the common concerns of the congregation. In fact, our congregational meetings have received a fresh impulse by this introduction of regular contributions and by the formation of a church-fund and a poor-fund for every congregation. And in those meetings many an interesting question has been discussed, things that threatened the peace of the congregation have been removed, and things that promoted the good of the congregation have been agreed upon and carried into effect. Well may then the admonition of St. John be applied here, saying: "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."

We shall now report separately of our several stations, which we unfortunately omitted to do in our first report. This will give occasion to supply the principal historical facts relating to the establishment etc. of these Stations. We begin with

Tranquebar.

This station is in charge of our senior Missionary, the Rev. H. Cordes, since May 1843, when the last Danish Clergyman returned to Europe. It is our Central Station, and Mr. Cordes had to conduct the general business of our Mission from his first arrival in India (1840) until now, with but few interruptions. A Conference of all Missionaries assembling every month for consultation, had been established in 1846, but as the sphere of our labour widened and the number of our Missionaries increased, the want of a standing Committee authorized by the Home Society was felt more and more, and in 1858 the Conference was superseded by the Missionary-Church-Council with the Senior as its president; and the plenary meeting of the Conference once a year was formed into an annual Synod for hearing the report of the administration, and for discussing questions raised thereby, rules proposed etc. Since 1864 a Tamil Conference with our Native Ministers precedes the Synod, with the prospect of wholly occupying the place of the Synod when the Tamil Church shall be able to stand on its own feet.—As a Mission-field Tranquebar has of late been rather barren. Since the place was sold to the English the old Mission of

the Portuguese Catholics has been almost swallowed up by their French Coreligionists, who raised a very conspicuous church-building in the suburb of Tranquebar, established conventual schools etc. A fourth Mission was established by the S. P. G. in connexion with Zion-Church said to be the *bona fide* property of the "Danish Lutheran Congregation," now in possession of Government. But we have not heard of any remarkable progress and success of any of these Missions among the heathen. In our Mission preaching to the heathen has been carried on specially by the Director of our Seminary with his assistants and pupils. But the 79 baptisms of converts from heathenism which took place in New-Jerusalem-Church during the last 14 years were rather the fruit of the influence of the congregation than of any direct preaching. The entire number of church-members has increased during the last 14 years from 696 to 777, although the number of European and East-Indian members, included therein, has decreased from 96 to 66. In the pastoral care of the Tamil congregation Mr. Cordes is assisted since 1865 by the Rev. A. M. Samuel, in preaching also by the other resident Missionaries; for there are, on an average throughout the year, at least 5 services every week (besides daily prayers) in New Jerusalem Church(*) alone, of which only one in a fortnight is either in English or in German, all the rest are in Tamil. In the villages there are 3 school-houses built in the Danish time, and 2 chapels built by us (that in Peria Manikkapangu was opened on the 22. Dec. 1852, and that in Sandrapadi on the 13. Dec. 1865.) In both Chapels a Tamil service is held almost every Sunday, whilst on festival occasions and when the Sacrament is administered the villagers come into town. Also schools are kept in these chapels whereby one of the old school-houses is at present closed, whilst the 2 school-houses in Velipalcam are used, the one as a Catechist's dwelling-house, and the other as a school-and prayer-house.—Our second sphere of labour is

(*) This Church as every other immoveable property of the old Danish Mission in Tranquebar and Porevar is still the *bona fide* property of that Mission, but transferred to our Society with the only condition, that the property is to be returned to the owner in the case of our ceasing to carry on the work. The extraordinary claim on this property raised last year by a correspondent of the Madras Mail has induced the Rev. J. M. N. Schwarz to publish a reply which contains much valuable information on the pecuniary affairs of the old Mission.

The Seminary in Tranquebar.

This institution was opened by Mr. *Cordes at Porevar* on the 12 Sept. 1812. Its removal *into town, its* temporary combination with the Anglo-Vernacular *school* (1850—1866), its remarkable progress since 1858, *its* present designation etc. have been told. The Rev. J. Döderlein its present Director, was compelled, after more than 9 years labour in India, to ask for leave, and is now on a visit to Germany. When he left (14. Febr. 1870), the Seminary, having at present no theological class, was taken charge of partly by the Rev. A. Blomstrand and partly by the Rev. E. Schäffer. At the end of 1855 (see first Report) 18 Native Assistants educated in the Seminary were employed in our Mission. Since then the number of Mission-Servants supplied by this institution has much increased. Now we number at least 100 of our assistants that have passed a regular course of instruction in one of our own institutions. The second of these institutions is

The Central-School in Tranquebar.

An English Tamil School was maintained by the Missionaries in Tranquebar ever since the days of the Rev. C. S. John. But generally the instruction given was rather elementary till after 1850, when it was combined with the Seminary. The high standard which it has now attained is chiefly owing to exertions of the Rev. W. Stählin and of the present Principal. In 1867 the Rev. E. Schäffer could send up Candidates for Matriculation the first time directly from this school. Two passed the examination then, and two others in 1869. We have at present 8 matriculated teachers in our Mission, 7 of whom were educated at the cost of the Mission. Three of the eight have also passed the first examination in arts, and one of them now studies for the B. A. examination. Several others have passed examinations for the 4th and 5th degree. We regret that 6 years of regular school-work have begun to tell on Mr. Schäffer's health. On his request a successor is appointed and expected to come out from Germany before the end of 1870.—Whenever time and strength permit, Mr. Schäffer visits his village-congregation in *Tiruvenjanam*, near Tirukadeijur, which consists entirely of converts from heathenism gathered since 1847. The Chapel ("Bethany") was opened on the 21 Oct. 1849.

Mr. Schäffer desires in future to dedicate himself entirely to pastoral and evangelistic labours in this or any other district. — Our fourth sphere of labour is

The Literary Department.

The importance of literary labours for Mission-purposes seems to have been understood by the first of the old Missionaries, B. Ziegenbalg, better than by any of his successors. He began to translate the Holy Scriptures, wrote tracts for the heathen, translated hymns, prayers etc. for the congregation, catechisms for catechumens, a handbook of theology for Native Ministers and Catechists, and even for Missionaries he compiled, as the fruit of much research and correspondence, a "Genealogy of the Malabarian gods" which only recently received something of the acknowledgment which it deserves. B. Schultze translated 2 of the excellent devotional books of Johann Arnd (ஞானக்கண்ணூ and ஞான மகிழ்ச்சி செலவுப் புஸ்தகமனம்), C. F. Walther wrote a Church-History, C. F. Schwartz a "dialogue" on christian doctrines for intelligent heathens.(†) But among all the successors of Ziegenbalg it was J. P. Fabricius that bequeathed the most valuable books to the Tamil church, viz. a faithful translation of the whole Bible (remodelled by many, but hitherto surpassed by none), and a hymnbook which will ever remain the standard-book of Tamil Christian hymnology. — In our own Society literary activity began already before the establishment of the Literary Department, e. g. the small catechism was revised, the Tamil of Ziegenbalg's handbook of theology was carefully corrected, and the Augsburg Confession was translated, chiefly by Mr. Cordes. But it was our late Director, Dr. Graul, who gave a new impulse to literary activity in our Mission. The first Volume of his classical "Bibliotheca Tamulica" appeared the year after his return from a lengthened visit in India (27. April 1853), the fourth a year after his death (10. Nov. 1864.) Under his Directorium the Literary Department was established in 1858, when the Rev. A. Blomstrand, M. A.,

(†) Daniel Pillay, a Native Christian in the Danish service, must also be mentioned as translator of Heinrich Muller's hours of spiritual refreshment and of Johann Friedrich Starke's Passion-History, and of other religious books, though these still require to be published in an authentic form.

formerly a teacher in the University of Lund, arrived in India with this special charge. Though, besides this, he was always more or less charged with congregational, scholastic and other duties, this special charge of his was never forgotten. He revised Ziegenbalg's larger Catechism, Fabricius' hymnbook, and Schultze's translation of Arnd's prayerbook. He translated Zahn's scriptural history 2 Vols., Kurtz' sacred history, and Graul's "Unterscheidungslehren." He compiled a book of prayers (after Löhe) and a Church-history in 2 Vols. (after Kurtz), and is since July 1863 the editor of a periodical Mission-Paper called "அருள்விளம்பரம்" which appears in monthly numbers. Much of his work remains still unpublished, whilst some of it, being Committee-work, was never intended for publication. Several others of our Missionaries have also made valuable contributions to our increasing stock of books. Mr. Schwarz republished some useful tracts and wrote several practical books for Church and school. Mr. Döderlein also published some instructive little books. Mr. Schanz published 2 books of Sermons on the Epistles and Gospels, a book of spiritual songs with notes, a harmony of the gospels etc. Mr. Germann republished the "Apocrypha" of the old Testament and compiled from manuscripts etc. a book of Sermons (of Fabricius) and a book of prayers of some of the old Missionaries and others. Various other publications we must leave unmentioned, also all books not directly connected with Tamil literature, and conclude this subject by recording the contributions of our Native Ministers, one of whom, the Rev. A. M. Samuel, translated Johann Gerhard's sacred meditations, and wrote a useful tract about the remnants of heathenish superstitions which are found among Christians, whilst another of them, the Rev. M. Pakiam, collected 2 little Volumes of instructive tales, and wrote a refutation of a Romish tract published at Pondichery, which pretends to be an antidote against "the poison of the black serpent" (Lutheranism.) ——Since 1866 Mr. Blomstand is in charge of the congregation in and about *Manikrenam* or *Karrayyapatnam*, for whilst our first temporary prayer-house was in the former village, our present Chapel ("Zion" opened on the 27. March 1862) is in the latter village. This congregation has in the last 10 years increased from 106 to 316 souls, almost exclusively by conversions from hea-

theism; and the conduct of the people has been in the whole satisfactory.—Naturally connected with the Literary Department is

The Printing Press in Tranquebar.

The old Tranquebar Mission had a Printing Press for more than 100 years. The first Press arrived from England in August 1712, and the first Tamil types from Germany on the 30. June 1713. The last Superintendent ("Factor") of the old Press, Mr. Becker, died on the 12. May 1817. Before our arrival in India every vestige of the Press had disappeared. On the 27. Sept. 1860 Mr. E. F. Hobusch arrived. But the Press which he brought with him went by mistake to Calcutta, and it was not before the 30. March 1861 that the first proof-sheet issued from the new Press. It was the proof-sheet of a new edition (the 13) of Luther's smaller Catechism in Tamil. The number of tracts and books since that time printed in this office are

in	1861	4	*brought over*		38
„	1862	8	in	1866	8
„	1863	9	„	1867	7
„	1864	9	„	1868	12
„	1865	8	„	1869	15
		38			80

only 11 of which are not in Tamil. Besides this a great number of Circulars and Forms of every kind were printed for the Mission. The Press was also employed by others, by English and French officials as well as by private men, and may now be considered as almost self-supporting. A *book-binding* establishment was connected with the press from the beginning, for some years also a work-school for taylors and carpenters. A locality for these establishments was bought on the 20. Nov. 1860 and Mr. Hobusch himself lived there from the 11. Febr. 1861 till he removed to his present dwelling-house, in May 1866. In Nov. 1865 we had occasion to engage a European, Mr. Nielsen of Odensee in Denmark, to superintend the work-school of carpenters. But when we had to employ him as architect in out-stations, the number of the boys decreased, and when his connexion with us ceased (30. June 1868) the work-school ceased also.

A former trial with a weaving establishment failed, and the work-school for tailors almost failed, so it is now only in the Press and in the book-binding establishment that boys are taught to work; and a few of them that learned in the former are already able to earn their bread in other establishments of the kind. Mr. Hobusch has also a limited depot of books and stationery for sale, and is in charge of the Mission-treasury, of the general accounts, of the Mission-farm (economy) etc.—Our ninth sphere of labour is

Poreyar.

This may be said to be the principal native place on the old Danish territory. Already in 1709 the Mission bought a garden at this place, in which Mr. Gründler lived from February till April 1710. The school with difficulty established by him and soon discontinued, was afterwards re-established. In 1716 the Missionaries commenced a Paper-Mill at Poreyar, but failed. On the 1. June 1746 the Bethlehem-Church was opened for the "country-congregations," which were ordinarily visited and ministered to by "country-priests" (Native Ministers) and which all assembled together on special occasions, such as Christmas, Easter etc. at Poreyar, where they stayed for about a week in buildings erected for them or where they otherwise encamped round about the Church. They were then taught and examined by the Missionaries. The daily services preparatory for the Sacrament and the festive services wherewith these solemn meetings ended, were seasons of spiritual refreshment to the otherwise isolated country-christians. But these interesting meetings ceased when (in 1820) the more distant country-congregations were given up to the English Society; for the remaining villages were all within a few miles from the Church.—When we became connected with this Mission there was but one Clergyman for all the Protestant Churches and congregations on the Danish territory. The Tamil services were generally conducted by Catechists. For the double purpose of opening a Seminary and of carrying out the old plan of having a resident Missionary at Poreyar, our Society bought its first Mission-house (Dec. 1841). On the 22. Nov. 1846 when the Rev. M. Schwarz took formally charge of the Bethlehem-Congregation, Poreyar became at last a separate

Station, which since Febr. 1865 is in charge of the Rev. H. Schanz. In the last 14 years the number of Church-members has been fluctuating a good deal. Many were added to the Church, but this increase was counterbalanced by many removals and relapses, so that the number, which at the end of 1855 was 837, is now, according to the last returns, 903. In our first report we mentioned two new village-congregations gathered from among the heathen in the time of the Rev. A. Mylius. Of the first, Tirumenjanam, we have spoken already. The second, Poothanor (Pudenur), is in charge of the Missionary of Poreyar. It numbers at present 92 souls, so that the whole number of Mr. Schanz' church-members amounts to 995. The Chapel opened at Poothanoor on the 22. July 1849 was built of mud. It is now to be rebuilt with stone-walls. Here divine service is regularly held every Sun- and Feast-day. To Poreyar itself belong 22 villages. Three of these villages and two pieces of Enamlands are the property of the Danish Mission. One of the latter adjoins the Church and the old Paper-Mill, the other is called the Mission-Garden. This whole property is the Mission-farm (economy) mentioned above.—3 school-houses built of stone and the prayer-house in Itschiladi and Simeonchary stand on grounds belonging to the Danish Mission. Our Mission built 2 substantial school- and prayer-houses at Poreyar and Mötuchary, and a number of temporary mud-houses for the same purpose in other villages. —As a Mission we consider it our duty to provide first-of-all for the needful religious and secular instruction of the whole of our christian youths. Yet even Heathens are freely admitted in our schools if they submit to our rules. And as far as we can, we gladly avail ourselves of the help of Government, whose duty it certainly is to provide for a suitable national education. But the establishment of Mission-schools specially designed for heathens etc. is, for the present at least, beyond our means. A school of this kind was established at Poreyar a few years ago by the S. P. G. — Our next sphere of labour is

Mayaveram.

In 1814 the Church-Missionary-Society tried a connexion with the Tranquebar Mission. But the trial ended in the establishment of a new Mission at Mayaveram

(1823). And as the C. M. S. found more and more to do in Tinnevelly and Travancore, its Station at Mayaveram remained an isolated one, and was finally given up 1844. The Mission-premises were offered for sale, and it seems, that no purchaser was forthcoming, except heathens. This state of things grieved the native Christians, and one of them applied to his christian patron, Mr. Stokes, then Collector of Guntoor, with whom two of our Missionaries were in friendly intercourse. To them Mr. Stokes, according to the request of his native friend, offered to procure the purchase-money, if our Society would engage to carry on the work at Mayaveram. Thus about the same time, when the Tranquebar Mission fell definitely into our hands, Mayaveram also was given to us. The Rev. C. Ochs, one of the Missionaries just spoken of, took charge of Mayaveram on the 2. Febr. 1815. And the Rev. J. M. N. Schwarz, the other of the two, has been in charge of it since the 29. Aug. 1859, with but few interruptions. We mentioned already that the number of Church-members in this station rose within the last 10 years from 290 to 1765. The new Church, commenced by Mr. Ochs, became more and more necessary. It was at last finished and consecrated on the 18. May 1864, receiving the name "Immanuel's Church." This fine Church is now, what the Bethlehem-Church in Poreyar formerly was (and in a measure still is), the Metropolitan Church of the country-congregations, which now again are ordinarily visited by a Native Minister, the Rev. M. Pakiam. Mr. Schwarz, being a member of our Church-Council with special duties and therefore often absent, is much in want of a standing European Assistant. At present there is, besides the native Minister chiefly occupied with the village-congregations, also a native Candidate for the Ministry assisting Mr. Schwarz in Mayaveram itself. — The orphan-school, established by Mr. Ochs, but much reduced by his separation from us, has long since risen again to a very thriving institution, maintaining, according to the last returns, 112 orphan-children.—Besides the district of Mayaveram proper, which numbers 1001 christians in 75 villages, (*) there belongs to this station the district of Shcally which numbers 761 christians in 46

(*) Throughout our report we count only those villages in which christians (church-members) reside.

villages. Sheally is intended to become the seat of a Native Pastor, for which purpose we bought suitable premises in April 1868. According to the last returns both districts have together 19 schools with 357 children. Grounds are bought and temporary school- and prayer-houses are erected in many villages, the largest at Veitisuren-koil and the best-built at Mannipallam. But in this respect much remains to be done for this important station.—Our eighth sphere of labour is

Combaconum.

As the Church-Missionary-Society gave up Mayaveram in 1844, so (nearly 8 years later) did the London Missionary-Society give up its isolated station at Combaconum. As we knew that the people wished to join us, we offered to buy the Mission-premises, but were refused. 71 of the people given up by the London Society were received by Mr. Ochs in March 1852. When Combaconum was first raised to a separate Station (1. March 1856) the number of church-members was 87. In March 1860 we bought other premises for a Missionary. But it is only since Nov. 1867, that we have a resident Missionary at Combaconum, viz. the Rev. H. Wannske, in charge of the Station since Febr. of that year. According to the last returns the Station numbers 359 christians in 24 towns and villages.—Our next sphere of labour is

Trichinopoly.

Trichinopoly being a large town and military station is occupied by 2 Roman Catholic Missions and by 3 Protestant Missions, Anglican, Wesleyan and Lutheran. The present Anglican Mission (S. P. G.) being established from Tranquebar and receiving its Missionaries from Halle, was Lutheran for more than 60 years (1760—1824) in all its orders, doctrines and practices. C. F. Schwartz was its first resident Missionary (1762—1778.) The law concerning foreigners etc. as it then stood, induced him to do as his Brethren in Madras and Cuddalore had done, viz. to connect himself with the Christian Knowledge Society, which was not an incorporated Missionary-Society like the S. P. G. but a "Voluntary Society" aiding various christian efforts, and having corresponding members in foreign churches and countries. Our old Missio-

naries thus connected with the C. K. S. received a regular salary from it, but were left perfectly free to labour as Lutheran Missionaries. This state of things changed(†) when 1824 these Missionaries with their stations were transferred to the S. P. G., a Society which according to the terms of its charter had declined in 1709 to patronize the Lutheran Mission in India as its private Sister-Society then undertook to do. The Missionaries who acquiesced in that transfer were from that time, in effect, servants of the Church of England. The present Lutheran Mission in Trichinopoly dates from the 27. Sept. 1850, when 14 applicants for churchmembership were received by our Senior in the presence of our late Director, Dr. Graul. From 1851 till 1859 Trichinopoly was one of the "western Congregations" in charge of Mr. Schwarz, who took his residence there in 1854. The formation and confirmation of the Western Congregations is chiefly owing to his long and hard labours among them. At the end of 1859 the number of our Christians in the district of Trichinopoly had risen to 590. It was then made a separate Station which since the 8. June 1866 is in charge of the Rev. R. Handmann. His field is divided in 2 districts, the northern and the southern, the Coleroon being the boundary between them. The northern district numbers, according to the last returns, 557 Christians in 12 villages. Its centre is Mötupatti, where we have a resident Native Pastor since 1863, and where our first country-parsonage was opened on the 26. Nov. 1866. The Native Minister in charge since April 1865 is the Rev. S. Swamithasen. He has to superintend 10 Assistants, Catechists and Schoolmasters, and to visit every village of his district at least 4 times in the year. The prayer- and school-houses at Mötupatti and in 7 other villages stand on grounds bought by the Mission, but they are more or less temporary buildings.—The southern district numbers, according to the last returns, 362 Christians in 18 towns and villages, including Trichinopoly itself. For nearly 20 years we have had no proper establishment at Trichinopoly. Our Missionary is still living in a rented house. And instead of a Church we had a common native house in rent, until another native house was mort-

(†) In 1817 the Missionaries at Trichinopoly could still ordain some of their Native Assistants. Not ten years later a Missionary of Trichinopoly ordained at Tranquebar had to be reordained by the Anglican Bishop.

gaged (1855) and finally sold to us (1865) with an upper room, in which our services are still held. But we are thankful to say, that by the kind assistance of the Collector we at last obtained an excellent site for a Church in the neighbourhood of the new Market. May we be enabled to erect a Church thereon, which being itself an ornament to the town, may never want the true glory of a Christian Church, i. e. the right and faithful use of God's holy Word and Sacrament.—Among the village-congregations of the southern district there is but one that numbers above 50 souls (Koteikarenpötei, formerly a Roman Catholic village). Yet these small congregations tax heavily the strength of our Missionary, for they are scattered over a very extensive territory, even beyond Madura. Congregations at such a distance from the station are certainly expensive to the Mission and troublesome to the Missionary in charge. And it is not difficult to see, that an unprincipled, easy reception of such congregations would be simply suicidal to any Mission professing to be judged by the law and testimony of holy Writ. Wherever a Mission is free to choose its field of labour, it should choose a field within reach and not occupied by others. Even Missions of different persuasion in matters of faith should respect each others' boundaries as much as possible. Yet let Protestant Evangelical Missions beware of carrying the principle of territorial division too far. Can we demand any native brother of different persuasion from us to submit to our teaching and discipline merely because he happens to live within the limits of the field of our choice? Shall Missionaries impose new territorial restrictions on religious liberty and thus build again what the Churches of Christendom have destroyed? Should not peace be maintained between the different Churches and Missions without any restriction on the liberty of conscience or any sacrifice of principle? It is, we think, high time, that the old canon-law which denies the lawful existence of any Church save one, should cease to be imitated by Protestants in any form whatever, but that Churches should acknowledge each other on the ground of their creeds and constitutions and should accordingly regulate their conduct towards each other by regular agreements, just as civilized nations regulate their conduct towards each other by international laws. We regret that certain systems of modern

"Catholicism," even among Protestants laying undue stress on the *external* unity of Christians, fall back into those ways of ancient "Catholicism," wherein the charity of the Church of Rom became what it has been for centuries, and most likely shall be till to the end of the world, a charity sweet and unctious in words, but unable in deed to do the most common justice to any dissenting brother.—Such are our conscientious views on this much important subject. But if Brethren of any other Mission should think, that our endeavours to act accordingly be sinful and injurious, let them come forward not with mere accusations and protests,(†) but with the needful evidence, the actual correspondence etc. For the publishing of accusations and protests, without candidly enabling the public to hear what both parties had to say on the subject, can hardly redound to the honor of our common calling as Missionaries.—Also for the southern district Mr. Handmann has, since the 1. Jan. 1869, the assistance of a Native Minister, the Rev. Christian, with 2 Catechists and 5 Assistant-Catechists, 2 Anglo-Vernacular and 6 Vernacular Schoolmasters.—Our tenth sphere of labour is

Poodoocottah.

Poodoocottah is the Capital of an Indian Rajah, whose Grandfather already distinguished himself by his faithful attachment to the English. Hence the "Indian Mission" a Society formed at Madras for Missionary-work in Native States, found (1836) an open door on the territory of the friendly Rajah, who granted the tax-free enjoyment of 2 acres of land (2000 குழி) in each of the larger villages where the Mission shall maintain a school. But the work of the "Indian Mission" being carried on by native agents only, did not succeed satisfactorily, and the Society itself ceased to exist in 1845. Then Poodoocottah was given over to the American Missionaries of Madura, who again (only 4 years later) offered the Station to us. During the 21 years of our connexion with this field we also met with many discouragements, chiefly owing to the want of a dwelling-house for a resident Missionary. The Rev. C. A. Ouchterlony put up for nearly 3 years in a small mud-house with a thatched roof, till sickness forced him to give it up. This was the

(†) See the 53d. Report of the American Madura Mission page 3.

time when the Mission, which till then had caused us much anxiety, began to improve again; when enemies were gained over, and new congregations were gathered in the western suburb of Poodoocottah and in Muttunadu. But since Mr. Ouchterlony's departure the Station has been sinking down again. According to the last returns, it numbers only 119 christians in 7 towns and villages. In 1862 a Brahmin of Kaverypatam, formerly of high repute among Collectors and Missionaries, undertook to build for us a Mission-house in Poodoocottah. But he sadly disappointed and deceived us.—Since Oct. 1869 the Station is in charge of the Rev. O. Kahl who is busily employed at present in building a house for himself, in order that the old obstacle in the way of his work may at last be removed.—We acknowledge with pleasure and gratitude that his Excellency the Rajah of Poodoocottah has been always kind to our Missionaries.—Our eleventh sphere of labour is

Negapatam.

Negapatam owes its present importance to the Great Southern of India Railway, which began its labours at Negapatam in May 1859. Its line was opened to the Public till Trivalore on the 15. July, till Tanjore on the 2 Dec. 1861, till Trichinopoly on the 11 March 1862 and till Erode on the 1. Jan. 1868. Our establishment at Negapatam, which dates from 1862 is owing to the same cause, for the Railway drew many of our Christians to Negapatam and some to the intermediate Railway-Stations, so that we now have congregations almost the whole line along. A house near the Railway Station in Negapatam was offered for sale by Dutch descendants and bought by us in 1863 (the bill of sale is of the 1. Aug. 1863.)—On the 15 May 1864, when the Rev. J. Döderlein came to Negapatam and took charge of our work there, the Station, first joined to Tranquebar and then to Tanjore, became a separate one. At the end of that year it numbered already 197 Christians in 5 towns and villages. Since the 1. July 1866 the Rev. A. Mayr is in charge of the Station, the Rev. O. Kahl being his vicar during his present absence for Europe.—According to the last returns Negapatam now numbers 222 Christians in 7 towns and villages, and we are happy to say, that some of them being comparatively in

good circumstances distinguish themselves by the lively interest they take in their congregational affairs and in the Mission generally. Only the state of the schools of this Station is rather low.—Mr. Kahl being chiefly occupied in Poodoocottah has to his assistance in Negapatam, Trivalore and Manargoody a Candidate to the Ministry, and 4 Catechists and teachers. But Manargoody is for the present practically joined to Tanjore according to the request of the present Tasildar, a faithful member of our Church and Mission, who is not allowed to visit Negapatam without special permission, whilst his duty calls him from time to time to Tanjore. (He and his good wife being of the family of Aaron the first Native Lutheran Minister ordained 1733, have erected a Choultry at Poreyar "for the glory of the Lord Jesus Christ, and for the special benefit of the poor Christians of our Evangelical Lutheran Mission and for the occasional exercise of charity to travellers in general," which institution, called "Arpuda-Dorkal - Choultry," was solemnly opened by us on the 2. Sept. 1868.)—A fine site for a Church or Chapel was recently purchased by us in Negapatam.—Our twelfth sphere of labour is

Tanjore.

In 1728 the Native Sub-Officer Rayanaiken of Tanjore joined the Evangelical Church at Tranquebar (see "Fenger's history of the Tranq. Mission," p. 179.) This was the beginning of the Protestant Mission of Tanjore. At first the Tranquebar Missionaries had to visit Tanjore at the risk of their lives, and for 50 years the Court of the Rajah knew to hinder their staying at Tanjore for any length of time, till in 1778, after the severe humiliation of Tolossi Rajah, C. F. Schwartz was enabled to make Tanjore his head-quarters.—"Father Schwartz" and his fellow - labourers need not be defended by us. But is it not sad, that Missionaries, even a few of that very Society which now enjoys the most of the inheritage left by those Missionary - Fathers, (†) can ever join with those who censure the work of the old Missionaries as "eminently wordly" etc. because they did not refuse to re-

(†) We are happy to see, that the 2 Missionaries of the S. P. G. who swelled their reports of 1868 with accusations not only against us, but also against their Lutheran predecessors, have ceased to do so in their reports of 1869.

ceive the poor and the sinner, and burdened themselves with converts who could not be maintained nor kept in order except by the most untiring charity and patience? We can understand, that public men looking upon Missionary-work from a utilitarian point of view, find fault with all Missionaries whose sole object is the eternal salvation of souls, and who hold that the souls of the poor and of the foolish are as precious in the sight of God as the souls of the rich and of the wise of this world. But this they would censure rather as being not worldly enough. We certainly think, that this want of worldliness is essential to the true Missionary-spirit. Yet as the spirituality of the Missionary-work does not exclude a proper care for the education and instruction, even the secular instruction of the youth of the congregation, so does it neither exclude a proper care for the poor of the congregation. On the title-page of the Tranquebar Church-Register of 1707 we read the following words in Latin: "Tria sunt regiminis ecclesiastici praecipua objecta, sine quibus ecclesia sua non potest constare integritas, videlicet: Ministerium Verbi et Sacamentorum, disciplinae ecclestiasticae administratio seu morum censura, et pauperum accurata cura. Haec officia nituntur disertis Scripturarum N. T. testimoniis(†) Act. 6, v. 3 etc. 1 Tim. 5, 17. 1 Cor. 6, 1. 2. 3. etc." This is a conception of Church-Government which, though perhaps not orthodox according to human canons, is nevertheless christian according to the canon of holy writ. And the old Missionaries did endeavour to act according to their principles and professions. At all events men like Ziegenbalg and Schwartz knew to combine kindness with energy, and church-discipline with christian charity and when the old Missionaries generally erred rather on the side of charity and kindness, they did scarcely so much harm thereby as the rashness of some of their successors has done. Ere we had any thing to do with Tanjore, whole village-congregations gathered by the old Missionaries were considered as quite hopeless and were left without the means of grace.—Our Society's work at Tan-

(†) "A Church-Government has chiefly to do with 3 things without which the Church cannot maintain its integrity, viz. the Ministry of the Word and of the Sacraments, the Supervision of morals or the Exercise of church-discipline, and the careful Ministration to the necessities of the poor. These 3 offices rest on plain testimonies of the Scriptures of the N. T. etc."

jore dates from May 1851 (see "Ev. Luth. Missionaries' Defence of their position, their proceedings and their doctrine," Madras 1853 p 13 etc.) For 8 years Tanjore belonged to the "Western Congregations" in charge of the Rev. J. M. N. Schwarz. Our first resident Missionary at Tanjore was the Rev. S. Rydén (Dec. 1858 till Aug. 1859.) He lived in the small old house on the Premises which we bought and took possesion of on the 1. Nov. 1858. After the building of a new house had commenced, he removed to Trichinopoly. In the beginning of 1860 Tanjore, then numbering 476 christians in 14 towns and villages, was made a separate Station and the Rev. C. A. Ouchterlony is in charge of it ever since, with but one exception, his visit to Europe (Dec. 1864 till Oct. 1867.) Our present Chapel, properly only a school-house, was opened on the 30. Aug. 1860. In Pudupatti, one of the villages given up as hopeless by the S. P. G. we were kindly allowed (Oct. 1861) to purchase from the Society the Church built by Mr. Holtzberg etc., also (May 1862) the little Chapel at Paliagraram. Moreover grounds were purchased and temporary prayer- and school-houses were erected at Manitalappu, Aneikadu, Kudikadu, Vishnupatti, Tirubandurutti, Triviar and Pattukotta. At Tanjore itself more schoolrooms had to be built for boys and a school-house for girls (1863); and on the 20. June 1864 we commenced the building of a substantial Church, which we hope to open in 1871. We record with gratitude the kind assistance received from Christian friends for the completion of this Church, and the large grant made by the Municipal Commissionaries for the building of a wall around our burial-place, and last, though not least, the valuable help afforded by the legal authorities of Tanjore against an open defiance of Sect. 56 of "the Indian Marriage-Act, 1865." The importance of this case for the whole Mission in India makes it desirable, that the proceedings should be published for general information. The statement of reasons for the decree of the Civil and Session Court at Tanjore is in our hands and will, if confirmed by the High Court, prove a useful reference to Missionaries and a wholesome warning to transgressors. — According to the last returns the Station numbers now 953 christians in 33 towns and villages. The assistants of Mr. Ouchterlony are 1 Native Minister, the Rev. M. R. Njanendi-

ram now in Aneikadu, 1 Candidate to the Ministry in Tanjore, 4 Catechists, 3 Assistant Catechists, 3 English and 8 Tamil Schoolmasters.—Our thirteenth sphere of labour is

Madras.

The commencement of the Mission of Madras by B. Schultze is well known (see Fenger's history of the Tranq. Mission p. 139 etc.) Schultze went to Madras in 1726, but could do no more than establish a school under the patronage of the Governor and of the Chaplain,—until his connexion with the S. C. K. had in a manner naturalized him on British territory. He was then allowed to act as a Missionary and "made such rapid progress, that from 1728—30 he had collected a congregation of above 200 persons."—Here J. P. Fabricius (called by Natives சுவார்ட்ஸ் ஐயர், as C. F. Schwartz is called by them இரண்டு ஐயர்†) lived almost the whole of his long Missionary-life full of patient labour and severe trials (1740—1791) — Madras was the first Station in which a Tamil congregation with Anglican Church-forms was established by the side of the old congregation with Lutheran Church-forms (1813—1819). Madras was also the first Station in which a secession took place which ended in the re-establishment of a Lutheran congregation (see Defence of the Ev. Luth. Miss. p. 6 & 7.)—Our work at Madras dates from Nov. 1848, when the Rev. C. F. Kremmer took charge of the congregation then already for years unconnected with any Mission. He was in charge of the Station till towards the end of 1858, and is again in charge of it since March 1865. At first Mr. Kremmer lived in a small Native house, which served also as a Church. By degrees the state of things improved. Better dwelling-houses were rented. On the 6. Dec. 1856 a substantial Church was opened and received the name of அடைக்கலராஜ தேவாலயம் ("the Church of the Lord of Refuge.") A school-room built on the same premises was opened on the 31. Oct. 1858. In 1860 and 1861 2 Native houses were bought at the Mount, one of which is used as a prayer and school-house. On the 19. Sept. 1863 very eligible Premises for a Missionary's residence

† Both remained unmarried. Fabricius' life written in German by the Rev. W. Germann is well worth reading.

were purchased.—According to the last returns the Station numbers now 1035 Christians in 20 localities in and about Madras, to which must be added 72 christians in and about Sadras and 35 christians in Bangalore and its district, so that the whole number of church-members under Mr. Kremmer's pastoral care is 1114. The work at *Sadras* was commenced by Rev. Messrs. Mylius and Glasell in 1850. The Rev. E. R. Baierlein resided there from 1854 till 1856, and built a Chapel which was opened on the 29. July 1855. Sadras was connected with Cuddalore for 1856—1860, when it was again connected with Madras. In Bangalore we have but a few families most of them strangers from various Stations of ours.—Since Dec. 1869 we have again a second Missionary at Madras, the Rev. C. J. Sandegren who has special charge of the Anglo-Vernacular school which numbers (according to the last returns) 134 pupils in 6 classes. The Native Assistants are: 1 Candidate to the Ministry, 2 (now 3) English and 6 Tamil Schoolmasters, and 3 Catechists of both grades.—Our fourteenth sphere of labour is

Cuddalore.

The baptism of an old man from Tukanampakam, near Cuddalore, which took place at Madras on the 27. April 1851, was the beginning of our work in this district. More heathens from the same village followed, and then some Christians, most of whom were only temporarily residing in Pondicherry, Cuddalore etc. wished to join or rejoin our Mission. In the returns of 1856 Sadras-Cuddalore appears first as a separate Station, numbering 170 Christians in 8 towns and villages. Since May 1858 the Rev. E. R. Baierlein resides at Cuddalore. In 1859 he obtained the necessary lands for Mission-Premises and began at once to erect the necessary buildings, a temporary dwelling-house, a school-house and a small, but substantial Church, which was opened on the 25. Dec. of that year, but thoroughly completed 1867 by the addition of a handsome steeple. From June 1860 till Sept. 1862 Mr. Baierlein was absent on sick-leave for Europe. When returning, he found his temporary house no more inhabitable and had to build a new substantial house (1863). About this time a great movement had begun in the south of the district (Chitambaram),

so that at the end of 1865 Cuddalore numbered 610 christians in 31 towns and villages. Mr. Baierlein wanted help to draw the full nets, but as we had only an elder brother to spare (Mr. Wolff), the southern district was formed into a separate Station. Thus reduced in 1866 to 220 Christians in 4 towns and villages, Mr. Baierlein began to work north and west of Cuddalore, and succeeded. According to the last returns, his station numbers now 310 christians in 6 towns and villages, 2 Catechists, 1 Assistant-Catechist and 4 schoolmasters assisting Mr. Baierlein. He has a boarding-school for poor boys, but the orphan-school for girls was given up in 1869. In the same year Tukanampakam, the village in which the work of this station first began, obtained a substantial prayer-house.—Our next sphere of labour is

Chitambaram.

This place, a grand seat of heathenism, was long closed to every Mission-work, although the old Missionaries already often preached the gospel in this district, and not always without success. Yet even the Roman Catholics had no establishment at Chitambaram, till of late they also seem to have been more successful. Chitambaram when branched off from Cuddalore numbered (Dec. 1866) 490 Christians in 38 towns and villages. Now, according to the last returns (Dec. 1869), it numbers 518 Christians in 41 towns and villages. The Rev. A. F. Wolff, in charge of the Station, had to live for years in a small choultry, till in Oct. 1869 he finished the building of a substantial dwelling-house standing within a fine large Compound chiefly formed of an old burning place closed by Government. The little Chapel erected in 1866, still suffices for the small congregation in Chitambaram itself. In the district there are 3 other central places, viz. Temmur, Ilangambur and Manaargudi with temporary prayer- and school-houses. Mr. Wolff is assisted by 1 Catechist 2 Assistant Catechists and 6 School-masters.—Our sixteenth sphere of labour is

Coimbatore.

Our work at this place dates from 1856. Though Mr. Schwarz reported already in Nov. of that year, that 130 souls had joined our Church, and that more than

50 heathens were preparing for baptism, Coimbatore remained an outstation of Trichinopoly till to the year 1860 when a Native Minister was entrusted with the special charge of it. The Rev. H. Schanz was our first resident Missionary of Coimbatore (March—Dec. 1863). Since June 1866 the Station is in charge of the Rev. W. Herre, who together with his congregation at Yercaud (Shervaroy-hills) had joined us in the beginning of 1865. According to the last returns his whole district numbered 364 Christians in 19 towns and villages. Already in 1863, a ground for Mission-Premises was bought, on which first (in 1867) a school-house, used also as a Chapel, and then (in 1868) a dwelling-house, were erected, both of which though not very large, are nicely and substantially built. At Suntacoimbatore, a village not far from Coimbatore itself, a fine Chapel was opened on the 17. May 1869. All the other village-congregations round about Coimbatore (Wöllaloor, Pulatshi, Virutaleipatti etc.) have but temporary prayer- and school-houses. So also the congregation at Anubapaleam, recently gathered from among the heathen. Mr. Herre has to visit scattered members of our Church in the Collectorate of Salem, on the Nilagiri-mountains and on the Shervaroy-mountains. Here at Yercaud our Mission has a Sanatarium since 1862, a Chapel since 1867, and a third ground only partly used as a burial-place.—The Anglo-Vernacular school at Coimbatore is improving, having received in 1869 a matriculated Master etc., but the elementary schools of the district are, according to last returns, rather deficient. Mr. Herre is assisted by 2 Catechists, 5 Assistant-Catechists, 1 (now 2) English and 3 Schoolmasters. — We trust, that he will continue to enjoy the sympathy and help of his former friends and supporters to whom he will not fail to render special account of the work carried on by means of their friendly contributions.

We now conclude this our condensed Report. May it meet with a friendly reception! It may be said, that Christian Missions, like Christian individuals, should speak rather by their actions and by facts, than by many words. Moreover the Public will kindly remember, that the Eng-

lish language is not our mother-tongue. Yet we hitherto failed rather by too much silence. For we desire, a far as lieth in us, to be made manifest in the conscience of all men, especially in the conscience of all christian men. And though we do not hold the "union of all Christians" to the disparagement of any revealed truth, and though we hold, that God's Word and Sacrament is intended not only to unite but also to separate,—we rejoice that there is but one Judge able to search the reins and the heart, and that He "knoweth them that are His". Yet, even this persuasion, which unites us with all true believers is expressed in holy Scripture side by side with the command to separate or "depart from iniquity" whether it be against the purity of faith or against moral purity (2 Tim. 2, 19.). God's Word alone should rule the Church and the Mission.

O Lord, our confidence is, that thy word is never bound, even though thy servants be fettered. Let thy kingdom come, and establish thou the work of our hands upon us: Yea, the work of our hands establish thou it. Amen.

A REPLY

TO

"FIAT JUSTITIA"

In a letter to a Brother Missionary.

My dear Brother,

When the Correspondent of the "Madras Mail, who signed himself "Fiat Justitia," told the public last year, among several other things equally unproved, that according to some printed reports, the Mission Churches at Tranquebar, viz: New Jerusalem (no more existing) and the present Jerusalem and Bethlehem Churches had been built on the expense of the Christian Knowledge Society in England, and consequently were by right that Society's property, you with some other brethren enquired of me, whether there was any semblance of truth in this. And upon hearing, that this bold assertion was altogether groundless, you requested me to show the falsity of "Fiat Justitia's" statements on the point referred to from original documents in my possession, as other assertions of his would receive due consideration and a proper reply from some other brother. Though I regard anonymous assertions, such as that put forward by "Fiat Justitia," of very little value and scarcely worth the trouble of making one search the old documents in order to disprove them, yet considering that many well disposed persons among our own people being without the means of knowing how matters really stand, may feel puzzled, I thought it my duty not to decline your request, which feeling was strengthened by the boldness which characterized "Fiat Justitia's" letters. It took, however, some time before I was able to go through all those documents, as other duties

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were pressing on me which could not be neglected. I now give you a faithful extract from reliable documents by which you will see, that the pretensions of "Fiat Justitia" in regard to the Mission Churches at Tranquebar are utterly false, inasmuch as the Christian Knowledge Society has contributed nothing to the erection of those buildings. I have taken the trouble of mentioning everywhere the sources, from which the extracts are taken, and where they may be found. I have preferred quoting printed Reports, whenever the documents are inserted in them, and only in cases, where they are not printed at all or not in full, I refer to the originals, of which I give the date and other necessary circumstances, so that any one wishing to inspect them may without let or hindrance, see them at my bungalow.

It was on the 9th July 1706 that the two first messengers of the pure gospel to the Tamilians arrived at Tranquebar, viz. Bartholomæus Ziegenbalg and Heinrich Plütschau, who were sent out by His Majesty, King Friedrich IV. of Denmark. They were not received in a friendly spirit by the local authorities, and had to endure many troubles and to experience many hindrances during their first years in India. I shall not enter into all those things and their causes, as they are already ably related from original documents by the masterly hand of the Revd Dr. W. Germann in his book "Ziegenbalg and Plütschau" (†), a book, which every one should diligently peruse, who takes an interest in the Mission work. My present business is not with the higher concerns of the Mission, but with money matters only.

The first Missionaries received each an annual salary of 200 Thaler (á 1½ Rs.), which was paid to them by the Government at Tranquebar in quarterly instalments according to an order from the King of Denmark. As the Lord was blessing their work, they soon began to feel the want of some place of worship for their congregation, and finding no assistance from the local authorities and inhabitants, they devoted their savings from their small salaries to the erection of a church, the foundation of which was laid on the 14th June 1707, and which was consecrated on the 14th August the same year, and was

and Plütschau. Von W. Germann. Erlangen. Verlag
I shall quote it as Germ. Z. & Pl.

named "New Jerusalem." It was built of burnt bricks and the whole expense for it amounted to 250 Perdous (á 1¼ Rs.). When the work was nearly completed, a trifle was also contributed to it by the Government and several inhabitants of Tranquebar (†). One might ask, how was it possible, that the two Missionaries could spare so much from their small salaries, and how could the building have been finished within the space of two months? When these questions were put to the Missionaries, they gave the following reply: "To faith nothing is impossible. We have not brought one single pie with us to this country, and have never thought on collecting earthly treasures here. From the very beginning of our work we have given whatever we could spare from our salaries to the benefit of the Mission, thus when at a time we had to get about 200 Thaler at once, we resolved to give a part of it, viz. 18 Thaler, towards the erection of a schoolhouse. Afterwards however we thought it better to erect a larger building outside the Fort, near the market place. For this purpose we added 50 Thaler more. But the Commandant objecting to the erection of such a building there, pointed out a place within the town amongst the heathen, which we gladly accepted. When we began to build, many were mocking us, thinking we should never be able to finish it; others fancied, we had got money from the Dutch at Nagapatam. And though we ourselves did not know, how we should finish the building with the 200 Thaler we had, yet we trusted in our God with the sure hope, that he would not allow us to become ashamed in our good intention. When the work was nearly completed some of the inhabitants of this place contributed a little to it. The whole building was constructed by burnt bricks, which are rather cheap here, as we get 1000 of them for 12 Groschen (á 1 Anna), and the other materials, wood excepted, are likewise very cheap. The workmen too, of whom more than 30 were employed every day, received very small wages." (††)

Thus much with reference to the first Mission Church

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†) H. R. (Reports of Halle) vol. I, p. 7. 66. 111 etc. — Germ. Z. & c. 71. 72. part II. p. 24.

††) H. R. vol. I. p. 111. 231. — Fenger (History of the Tranquebar ion by J. F. Fenger. Tranquebar 1863.) p. 36.

at Tranquebar, which was built, as we have seen, by the Missionaries from their private means, and at a time, when scarcely any person in England was yet aware of the existence of a Mission at Tranquebar, and before the Missionaries had got any supply of money from Europe. Now what have we to think of "Fiat Justitia's" knowledge of this Mission, or of his credibility, who on the ground of a Report printed in this century wishes to make us believe that the very first Mission Church in Tranquebar, built 1707, be the rightful property of, and erected by an English Society!! We shall now see, whether his claim to the other two Churches is resting on a better foundation.

The first special supply of money for the Mission was sent out from Denmark on board a vessel, which arrived in the roads of Tranquebar on the 1st August 1708; but the whole sum, amounting to above 850 Thaler was lost in the sea, as the boat which was to bring it on shore, capsized and the money-box went down.(†)

In the following year 1709 on July 20th arrived the new Missionaries Gründler and Böving, and the stud. theol. Jordan at Tranquebar. With them the Missionaries received the first sum of money from Europe, viz: 2027 Thaler from Denmark, and 1117 Thaler from Germany.(††) By this help they were enabled to clear their debts and to purchase a suitable dwelling for themselves and their scholars. The account which they then gave of their housekeeping (‡‡) I shall pass over here as it is embodied in a later one, to which I shall refer afterwards.

It was in the year 1709 that the Mission work carried on at Tranquebar became first known in England through the Revd. A. W. Böhme, who was German chaplain to Prince George of Denmark, the Consort of Queen Anna (o). Mr. Boehme had translated the reports of the Missionaries into English and dedicated them to the Society for Propagating the Gospel (S. P. G.) with a view of inducing them, to render help to the Mission. But the Society's Patent having assigned the West Indies as

(†) H. R. vol. I. 214. Germ. Z. & Pl. p. 96 sc. part II. p. 30 sc. Fenger p. 37.
(††) H. R. vol. I. 249—Fenger. p. 43. 44.
(‡‡) H. R. vol. I. 262.
(o) H. R. vol. I. p. 107. Cont. (Continuation of the same Reports) 6 preface a 3. —Pearson, life of Swartz. I. p. 17.— Fenger p. 85. — Germ. Z. & Pl. p. 191. sc.— Germ. Fabr. (J. Ph. Fabricius von W. Germann. Erlangen 1865 Bei Deichert) p. 81.

their field of labour, they did not feel at liberty to extend their operations to the East Indies, though several members (the Archbishop of Canterbury included) felt inclined to carry out the wishes of Mr. Böhme. Hereupon the Mission was recommended to the Christian Knowledge Society, whose chief aim was the education of the poorer classes by establishing charity-schools, and by distributing religious tracts. This Society took up the work at once by issuing an appeal for contributions in order to print the New Testament in Portuguese for the benefit of the Tranquebar Mission, and to assist the charity-schools too. This appeal was most liberally responded to, for till August 1713 nearly £1200 had been received in answer to it. It was then resolved upon to send a printing press to India in order to enable the Missionaries to print their Portuguese books themselves. In a second appeal, made in the year 1711, we read: "Several persons having contributed to this good undertaking mentioned in the former appeal (which contributions shall be used for what they were appointed, viz: for a new edition of the Portug. N. Testament, and for better arrangements in the charity-schools at Tranquebar) it has been thought proper to use any further donations for propagating the gospel in the English factories too by means of charity-schools as well as by assisting the beginning made at Tranquebar."(†) The printing press with a supply of Latin types, a box of money, containing about £80 and 250 copies of the Gospel of St Matthew in the Portuguese language left England in April 1711, but the vessel was captured and plundered by the French at Rio Janeiro. The printing Press which had been quite down in the ship's hold, was ransomed with a few other articles for £150, and was then sent to Tranquebar. In the opinion of Mr. Newman, the Secretary of the Society, the money paid as a ransom exceeded by far the actual value of the articles redeemed (††). In the same year the Society sent out by an other vessel the New Testaments in Portuguese, which had passed through the Press in London, and added the sum of £100 for printing purposes (o).

(†) H. R. Cont. 6. pref. a. 2 sq.—Germ. Z. a Pl. p. 135 sq.

(††) H. R. vol I. 288. — Germ. Z. a Pl. p. 500. — Letter of Mr. Newman to Messrs Lewis and Jenning's at Madras, d. d. 31 December 1712.

(o) H. R. vol I. cont. 6 Preface C. 1.—Germ. Z. a Pl. p. 136.

In the annual "Account of the Society for Promoting Christian Knowledge" we read year by year the following statement: "It was about the latter end of the year 1698, when a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical knowledge of true religion, by such methods as appeared to them, from time to time, to be most conducive to that end, till towards the conclusion of the year 1701, when, at their instance, a Charter was obtained from King William III whereby all the then subscribing members of this Society, with other persons of distinction in Church and State, were Incorporated, for the better carrying on that branch of their designs, which related to the Plantations, Colonies, and Factories beyond the Seas, belonging to the kingdom of England."

"But their Charter being limited to Foreign Parts, and the business of that Corporation being hitherto confined to the British Plantations in America, most of the original members of our Voluntary Society still continued to carry on, in that Capacity, their more extensive designs for advancing the honor of God, and the good of mankind, by promoting Christian Knowledge, both at home and in other parts of the world, by the best methods, that should offer. They are therefore a Society distinct from that Corporation, and are known by the name of The Society for Promoting Christian Knowledge."

"Their principal methods were the same as they had been before. The *first* was to procure and encourage the erecting of Charity-schools in all parts of the kingdom. The *other* method was, to disperse, both at home and abroad, bibles, prayer-books, and divers sorts of religious tracts . . . These are the general designs of this Society. Beside these general designs, the Society undertook, in the year 1710, the management of such charities as were or should be put into their hands, for the support and enlargement of the Protestant Mission, then maintained by the King of Denmark at Tranquebar in the East Indies for the conversion of the heathen in those parts. Accordingly they, from time to time, assisted the Missionaries there, with Money, a Printing Press, Paper and other necessaries, till the year 1728, when upon a proposal made by the Revd. Mr. Schultze, one of the Danish Missionaries to remove to Fort St. George, and there

begin a new Mission for the conversion of the heathens of Madras, the Society, trusting in the goodness and blessing of Almighty God, engaged for the support of the same, though at an expence that did then far exceed their ability; which expence has since greatly increased by an addition of Missionaries .... However, the Society cheerfully rely upon the same wise and gracious Providence, which has hitherto wonderfully blessed this and all their other undertakings, to raise up such a true Christian spirit, as will abundantly supply all their wants; such a spirit, as showed itself in the late Revd. Mr. Ziegenhagen, German chaplain to his Majesty, and the late Prosessor Francke of Halle in Saxony, and still animates his worthy successor, Professor Freylinghausen, *whose remittances towards carrying on so pious and glorious a design continue large and constant.*" (†)

As a connection with England had thus been formed, and as Danish vessels (specially on account of the war with Sweden) seldom ventured to sail for the East Indies, *the money supplies for the Mission from Denmark and Germany were now commonly forwarded to India through the Secretary of the Christian Knowledge Society.*

I shall now specify what remittances were made for several years, as thereby it will appear whether the Christian Knowledge Society has contributed any thing for the building of the (present) Jerusalem Church at Tranquebar.

In their report to the king of Denmark, d. d. 28. December 1713, and in a letter to Professor Francke, d. d. 3rd January 1714, the Missionaries write: "As every expence for this work from the 9th July 1706 till the 16th November 1707 has been made from our own property, we have not kept strict accounts. Jerusalem Church too has been built at our own expences,— with the exception of a trifle contributed at Tranquebar— wherefore the cost of the building does not appear in our abstract. But afterwards when contributions were sent to us, we kept careful accounts of our receipts and expences. Our total receipts from the 16th November 1707 till the 5th October 1713 were 7095 Thaler 5 fanam 79 kas, against an expenditure of 6875 Thaler 9 fanam 79 kas. The said receipts consisted of the following sums:

(†) Society's Account of 1780.

	Th.	fan.	kas ;
From Denmark came	2642	1	4
,, Germany ,,	2436	3	67
,, England ,,	245	6	60
,, contributions in India	971	5	72

800 Thaler we were obliged to borrow on interest two years ago (†), and have put them down as receipts. The sum of 858 Thaler, which had been sent from Denmark, has fallen into the sea, and a box with money sent out from England for our work, was lost on board a vessel in Brazil.—We have farther received from England 175 reams of paper, a printing press with a complete apparatus appertaining to it, tools for book-binding, 6 cwt. of printing types, 263 Portug. New Testaments and many other books, a striking clock and various mathematical instruments.—The dwellings purchased and built are included in the above expenditure." (††)

In the beginning of the year 1713 the Ch. K. Society presented again 75 reams of paper to the Mission. Mr. Newman writes about this on the 31st December 1712 st. v. the following: (‡) "The excellent Mr. Professor Francke at Halle in Germany who has from the beginning had a great share in promoting the Protestant Mission to Tranquebar continues to have the same very much at heart, and has recommended in Mr. Berlin a schoolmaster, and Mr. Adler a printer with a youth, his brother, to the Society, to procure a passage for them in this fleet . . . They carry with them a font of Malabarick Types, which they brought from Germany, and the Society have presented them with 75 reams of paper for fear the former cargo may be damaged or should not be sufficient to answer their occasions.

P. S. January 16: 1712-13.

The *King William* being filled up before we could get aboard, the Company were pleased to order the paper and Malabarick types &c. on board the *Frederick*, and the passengers with their necessaries on board the *King William*. There goes with the Company's treasure on board the *Frederick* 537 ounces 7dr. in species of 8|

(†) H. R. vol I, p. 286.

(††) H. R. vol I, p. 218. 249. 611. cf Contin XIII. Diary C. 4.—Germ. Z. & Pl. p. 182.

(‡) This letter is addressed to Messrs. Lewis and Jennings at Madras, and speaks [illegible] first part of the printing Press and of the money that was to be paid to Mr. Collet for its ransom.

sealed up in two baggs marked B. Z. 1. & 2. being the produce of money remitted from Professor Francke for the Danish Missionaries." (†)

At the beginning of 1714 Mr. Newman sent to the Missionaries 262 ounces in silver, at the value of £ 70, which amount it appears was granted by the Ch. K. Society for the charity-schools and the printing establishment. Mr. Böhme did not mention this sum in his letters.—But in the draught of a letter from the Missionaries, addressed to Mr. Neubauer at Halle, dated 5th October 1714 the following remark is contained: "In money we have this year received £ 100 from Halle, and afterwards we received also an order on £ 50 more from Halle via London, which have not been paid yet, as we had to send the order to Vizagapatam, whither the Gentleman has gone, whose name it bears."

In the next letter from Mr. Newman to the Missionaries, dated London, 14. December 1714 st. v., we read in a P. S. (††) "By this occasion you will receive 1031 ounces 10 dr. in silver money, partly Spanish, partly French money. (‡‡) Of these 920 oz, which make in English money £ 250 were sent by the Revd. Mr. Böhme, who will give further information about it (o) The remaining 111 oz 10 dr, making £ 30., are contributed to your work by the Society de propaganda Christi cognitione." (oo)

The vessels which left England for India early in 1716 brought no money for the Missionaries. As Mr. Ziegenbalg was himself in Europe at that time, most of the collections made for the Mission were handed to him. A remittance from Denmark was sent via Holland and realized 4020 Thaler 8 fanam 30 kas in India. A portion of this sum was used by Mr. Gründer to purchase a suitable piece of ground, on which the new Church was to be erected and to procure some materials for the intended building.

In the following year, 1717, a good sum of money was sent out by the English vessels, about which the

(†) cf. Letter of Mr. Neubauer at Halle to Mr. Böhme, d. d. 27. December 1712. st. n.—Germ. Z. & Pl. p. 210 etc.

(††) N. B. Most of Mr. Newman's letters to the Missionaries are written in Latin.

(‡‡) The exportation of English money was prohibited.

(o) Compare letter of Mr. Neubauer of December 31st 1714 and of Professor Ch. B. Michaelis of the 6. August 1715.

(oo) see letter of Mr. Gründler to the king of Denmark, 16th August 1715.

"Invoice" runs thus: "Shipt on board the *Duke of Cambridge* containing for the Missionaries B Z Nr. 10.

874 oz.	12½ dr.	at 5|4 per oz.	£	233	5	4.
463 „	2 „	„ 5|4 „	„	123	10	0.
245 „	11½ „	„ 5|1½ „	„	66	0	0.
1583 oz.	6½ dr.		£	422	15	4.

In a bagg, marked W. J. / W. S. for Messrs. Jennings and Stevenson at Fort St. George 187 oz 10 dr. at 5\|4=£ 50."

As those £ 422. 15. 4. arrived in India just at the time when the building of the new Church at Tranquebar was going on, it is of importance to know from whence they came. This question is clearly and definitely answered by the Revd. Mr. Böhme in a letter of the 14th January 1717 to the Missionaries, which was sent along with the above mentioned "Invoice". In that letter he writes: "The sum, which with God's blessing has been collected *in Germany* last year amounts to £ 356 15. 4. Of this amount the Court-chaplain Urlsperger in Württemberg has sent me soon after Mr. Ziegenbalg's departure 550 Thaler, which have realized £ 120. 2. 7. A few days ago, when £ 233. 5. 4. had already been handed over to the East India House, I again received a letter from the Revd. Mr. Urlsperger with an order for 380 Speciesthaler . . . On the same day on which the report from Württemberg came to hand, Mr. Neubauer at Halle asked me, to add about £ 40 to the amounts in hands which he would pay out of the Zangiano legato. To this I added £ 3. 10. 0. which I owed for books in Halle and so made up the sum of £ 123. 10. 0." In a P. S. he adds "When the above two sums were already delivered over to the East Indian House, Mr. Neubauer sent me £ 64. 19. 0. more, which I have made up to the amount of £ 66. The money is made up in three bags; namely a, £ 233. 5. 4; b, £ 123. 10. 0; and c, £ 66. 0. 0."

Those £ 50 mentioned in the said invoice and addressed to Messrs. Jennings and Stevenson, were given by the Ch. K. Society for charity-schools at Madras and Cuddalore. The Revd. Mr. Böhme remarked therefore in the letter referred to above: "It will at all events be necessary that one of the Missionaries should stay at Madras for some weeks in order to organize the

proposed charity-school. The Society has despatched some money for the payment of one or two teachers. Mr. Stevenson is requested to superintend the school until the Society can send a Missionary, who after learning the language shall work also among the adult Malabarians." —Having received this letter Mr. Gründler went without delay to Cuddalore and Madras, to establish two schools (†); they did, however, not succeed. (††)

The money sent out at the beginning of 1718 with English vessels, amounted to £ 109. 3. 5., which sum according to a letter of the Revd. Mr. Böhme of January 3rd 1718 had come from Germany. (o)

As during the year 1718 no money was sent from Germany to Mr. Böhme for the Mission (oo), and as an order for £ 200 from Copenhagen was refused in London on account of an error in the form, Mr. Böhme felt rather uneasy and urgently asked the Ch. K. Society for a small support of the Mission. A rich merchant having contributed £ 30, the Society added an equal sum, and thus £ 60 were sent to the Missionaries in the beginning of 1719. (ooo)

The next year (1720) a sum of 3000 oz. 6 dr. was sent by the English vessels, of which 19 oz 11 dr. were a present to Messrs. Berlin and Adler from the Society, and 252 oz 13dr. "for founding a Malabarian or Gentue school at Fort St. David, which money is to be delivered to Governor Jennings for that purpose." (‡) The remaining 2728 oz 2 dr. consisted, according to a letter from the Revd. Mr. Böhme, d. d. 13. January 1720 of £ 700 from the Mission Collegium at Copenhagen, and of £ 26. 1. 0. from a collection for the Mission made in the German Lutheran Chapels in London.

All these items, taken from original reports and documents, *show clearly, that nothing has been contributed* to the erection of the present Jerusalem Church at Tranquebar by the Christian Knowledge Society. In fact, contributions

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(†) H. R. Cont. XIII, Diary 9th. September 1717.

(††) H. R. Cont, XIV, p. 161.

(o) Invoice from Mr. Newman, d. d. 3rd. January 1718.—Letter of the Missionaries to Professor Michaelis, 12th August 1718.

(oo) Three new Missionaries were sent out from Halle who took some money along with them.

(ooo) Mr. Newman's letter of the 22nd March 1719.

(‡) Mr. Newman's letter of invoice, 12 January 1720.

for the erection of Churches could then not be expected from this Society, in as much as work of this kind did not belong to its designs, and which during the last century did scarcely anything for the building of Churches in its own stations.

Whence then, you may ask, did the money come for erecting the present Jerusalem Church? We shall see.— One of the motives which induced Ziegenbalg to go home, was "to procure means for building a spacious Church." (†) In Denmark and Germany he collected for that purpose not less than 10,000 Thaler. The Duke Eberhard Ludwig of Württemberg permitted a general Church-collection to be made in his country, which produced about 6000 florins. This sum was partly handed to Ziegenbalg, partly sent to India direct. (††) The whole cost of the new Church amounted to 6000 Thaler. From the remaining money the Paper-Mill at Porcyar was erected, which cost nearly 3000 Thaler. The amount of the contributions made in India for building the Church is specified in H. R. vol. II, p. 282. etc.

As Ziegenbalg on his return to India was staying some time in London, where he preached in several of the Evang. Luth. Churches, and where he, as Praepositus of the Mission, did ordain the Revd. Mr. Strauss at the Savoy Church, one might be inclined to think, that he would not have left England without having obtained from the Society material help for the building of the intended new Church. But we know from Ziegenbalg's own report that such was not the case (o).— The Society received him with a flattering speech in Latin, to which he replied in Tamil, which reply he handed over to the Secretary in Latin. Hereupon one of the members delivered to him 20 Guineas in the name of the Society (oo).

When the Revd. Mr. Schultze removed to Madras and established the Mission there, the Ch. K. Society undertook to procure the salaries of the Missionaries of that town, and became therefore less able for assisting the Mission work at Tranquebar with grants of money. On

(†) Letter of Ziegenbalg to Prof. Francke, 17th. January 1715.—H. 836. 859.-Taylor, Madras Mission, introd. XXI.
(††) H. R. vol. I. 826.-Germ. Z. & Pl. p. 251. 333. part. II. p. 170.
(o) H. R. vol. I. 816 etc.
(oo) H. R. vol. I. 824.

the whole, the means which the Society had at their disposal for Mission purposes were but scanty during the whole century as will be seen from the following statements.

Schultze having settled at Madras made his proposals to the Society in regard to some internal arrangements in the Mission, and to the expenditure which he thought necessary. He wanted all in all annually £ 120. To this proposal, Mr. Newman replied on the 31st January 1728 in the name of the Society: "... From this short and true account of their affairs, good Sir, you will see and judge, how little able the Gentlemen of this Society are to defray the whole expences of your proposal ... However, at present, Revd. Sir, the Gentlemen of the Society recommend me to assure you, that they can neither do nor promise more with certainty, than a constant remittance of 30 £ every year ... And with this view they desire you to return a special and speedy answer to the following queries:

1. What sum of money will be necessary every year for the support of a Missionary and his assistants at Madras and Cudulur, besides what they will receive from the King of Denmark"? etc.

The annual salary of the Missionaries was raised afterwards to £ 50, and that was the whole sum of money they got from the Society, until about the end of the century an annual grant of £ 50 for each was added. For the building of Churches and Mission-houses and to the salaries of the Mission servants the Society *contributed nothing*. These expences *had all to be* defrayed by remittances from Halle and from the Evang. Lutheran Congregations in London, or by contributions from friends in India. (†) As a rule £ 100 were sent every year from Halle for Madras, and an almost equal amount came from the German Luth. Congregations in London for the stations of the Ch. K. Society. So for instance in the year 1731 were sent by the said congregations £ 116; in 1732 £ 126; in 1733 £ 200; in 1739 £ 160 for Cuddalore, and so on. Besides the regular remittances there were sent from Halle also from time to time contributions for special purposes to the Mission-stations of the Society. When Schultze expressed

(†) Germ. Fabricius p. 203. Allg. Evang. Luth. Kirchenzeitung 1869. p. 719. Compare Taylor, Madras Mission. p. 115.

his wish to build a church at Madras, Prof. Francke forthwith remitted to him £ 100 for that purpose (†), and when in consequence of the war on account of the Austrian succession the receipts of the Society in London sank lower still (††), Prof. Francke had to assist again by special contributions. So he sent in the year 1742 "towards the support of the Missions at Madras and Cuddalore" £ 250; in the following year again £ 300 for the same purpose; and two years later again £ 200. (o) Now during these troublesome times, when the Ch. K. Society was not able to provide sufficiently for its own stations, the Bethlehem Church at Poreyar was built. Its foundation was laid on the 14th October 1743 and the consecration of it took place on the 1st June 1746. The total cost of it amounted to 1220 Thaler 7 fanam 68 kas. A friend at Tranquebar granted 53,875 good bricks and 1200 large stones for it; likewise the Dutch Governor of Ceylon, Mr. Julius Valentyn Stein van Gollenesse gave 300 large rafters and 4000 reepers, and Mr. Johann Christoph Kleybert, Collector of Customs at Jaffna, paid the freight for that timber to India. Not a single trace can be found anywhere of any help having been rendered by the English for the erection of this Church. As it had not been strongly built, a thorough repair of it and new building up of the eastern wing became necessary in the year 1792 at the expense of more than 1000 Thaler, for which the late Mrs. Maderup left a legacy of 1141 Thalers. And when in 1820 a large repair of the Jerusalem Church became a necessity, Profess. Dr. Knapp at Halle remitted 2500 Thaler for it. (‡)

The reports and letters from different quarters, to which I have referred again and again, show clearly, that the statement made by "Fiat Justitia" in the Madras Mail regarding the Mission Churches at Tranquebar is not only incorrect, but utterly unfounded. It is moreover equally clear from those documents, that at least a considerable portion of the property held in possession by the stations of the Ch. K. Society, (now in the hand of the S. P. G.) on the Coromandel Coast, and obtain-

(†) Germ. Fabricius, p. 121.
(††) Mr. Newman's letter of the 8. March 1743.
(o) Pearson, life of Swartz, I. p. 11.
(‡) N. H. R. vol. VI, 818.

ed during the last Century, has been procured by contributions of German Lutherans. A few more extracts will confirm this.

Dr. Germann has inserted in his "J. Ph. Fabricius"† a detailed account of the expenses on the Madras station for 1765, which he took from the Mission-archives at Halle. The whole expense of the station during that year amounted to 989 Pagodas 23 fanam 8 kas, in which sum were included 289 Pagodas 8 fanam 48 kas, being the salaries of the two Missionaries Fabricius and Breithaupt, paid by the Society. The other expenses, amounting to 700 Pagodas, more than 2400 Rs., were to be defrayed principally from the remittances sent from Halle and from the German Luth. Congregations in London. And that the year 1765 was not an exceptional one, can easily be shown. A few extracts from the "Annual Reports" of the Ch. K. Society will serve for elucidation. And to make this more prominent, I shall take my examples from later years, in which the zeal for the Mission work was already on the decline in Germany.

In the annual "Account of the Society for Promoting Christian Knowledge" for 1774 we read, pag. 103, under "Expenditures:"

"Salaries, Presents, and Remittances to the English "and Danish Protestant Missionaries in the East Indies; "Books, Stationary, Materials for Printing, and Necessa- "ries; Packing, Shipping, Insurance, and other acciden- "tal Charges relating to that Mission £ 879. 14. 1."

Out of this sum 7 Missionaries received each £ 50, and Mr. Bento at Calcutta £ 20, which makes a total of £ 370 for salaries paid by the Society. Now in the above £ 879. 14. 1. were included the following sums, collected by the Revd. Mr. Ziegenhagen among the Lutheran Congregations in London: (l. c. p. 112).

"For Tranquebar, to replace the sum advanced by them last year to the Missions of Madras and Cuddalore	£	150
"For the Mission of Madras	„	80
" „ „ Tirutschinapally	„	20
" „ „ Tranquebar	„	50

At the same time Profess. Dr. Freylinghausen remitted through a different channel

(†) Germ. Fabricius p. 204. 257.

To the Mission of	Madras	£ 125
,,	Cuddalore	,, 100
,,	Calcutta	,, 27
,,	Tirutschinapolly	,, 20
		£ 272

In the Report for 1780 we read under "expenditure:" "Salaries, Presents (etc. as above) £ 730. 17. 1.

Of this sum the German Lutheran Congregations in London had contributed £ 134. 10. 0. The salaries of 8 Missionaries (Fabricius, Breithaupt, Hüttemann, Gericke, Schwarz, Pohle, Kiernander, Diemer) and of Mr. Bento amounted to £ 420. Profess. Freylinghausen had remitted for the Missions at Madras and Cuddalore £ 200. (Report for 1780 p. 117.)

I could add many more extracts of this kind, but I think those given will suffice. With such facts before us, we cannot but arrive at the conclusion that from 1728 till 1800 there have been contributed from Halle and from the German Lutheran congregations in London above 200,000 Rupees to the Mission-stations of the Ch. K. Society. I don't think, that "Fiat Justitia" will gainsay this by any trustworthy documents, but as he reminds us of the often repeated boasting, that Bishop Middleton has saved the Tranquebar Mission in 1816 from ruin, you must allow me to examine this statement a little more by the light of Documents in my possession. We shall gladly acknowledge what Bishop Middleton did to our Mission in a time of need: but we do not shrink from looking into the face of facts before us, though we may cause some painful feeling by it here and there.

In consequence of the wars following the French revolution of 1789, Tranquebar was twice occupied by the English: the first time in 1801 for a shorter, and the second time in 1808 for a longer period. On the former occupation the Missionaries had funds in hand and therefore declined the offer of the English Government, to pay to the Mission monthly a certain sum in accordance with the articles of capitulation.

When on the peace of Tilsit in 1807 the town of Halle was annexed to the new kingdom of Westphalia, the communication between the Mission in India and Halle was interrupted for a longer time. And as it became more and more difficult during the war, to remit

money from Copenhagen to India, the Mission Collegium permitted the Missionaries "to raise money on interest, which was done until Tranquebar came under British authority in the year 1808, when the debt had augmented to 4165 Star Pagodas." (†) Thus the Mission was in debt when Tranquebar was occupied for the second time by the English. Common prudence should now have taught the Missionaries to regulate their general expenditure according to their financial circumstances, and to make a fair reduction by closing some of their (heathen) Schools. But those schools were Dr. John's hobby-horse and he could not make up his mind to discontinue them. It produces a rather melancholy impression to read a letter of Dr. John addressed to Sir Thomas Strange of the 17 December 1809, in which he "in his old age and half blind, at least unable for reading and writing" enlarges with peculiar warmth upon the merits of the Mission with reference to education, literature, science, morality etc., in order to induce the English Government to grant a larger sum to the Mission for the continuance of the schools. When Tranquebar was occupied by the English in 1808, the Missionaries informed the English Government, that the Mission, as a Royal institution, was entitled annually to 2416 star Pagodas; namely, to 4600 Rixdollars from legacies in Copenhagen, and to 1200 Rixdollars, being interests from several legacies at Halle. Upon this 300 Pagodas p. m. were granted them (††) from the revenues of the colony. Now when we take into consideration, that at that time each of the Missionaries received but 18 Pagodas, and each of the 18 Catechist employed only $1\frac{1}{2}$ Pagodas monthly, it will be manifest, that the sum granted to them was quite sufficient for carrying on the work and for paying the interests of the debt previously contracted.

On Tranquebar being restored to the Danes, the Danish Government reduced the 300 Pagodas to 120 per mensem, which was the amount the Royal donations yielded. Over the legacies at Halle the Danish Government had no control. Besides this sum, the Missionaries received a monthly grant of 20 Pagodas from

(†) Letter of the Missionaries to the Bishop of Calcutta, 16. February 1816.
(††) N. H. R. (Reports of Halle, New Series) vol. VI, p. 632.

H. H. the king of Tanjore(†). Thus they were enabled to keep up some of their educational establishments, some others however they had to close, and the interests on the borrowed capital could not be paid any longer.— About this time, in the beginning of the year 1816, Bishop Middleton paid a visit to Tranquebar. The Missionaries petitioned him for a monthly grant of 40 Pagodas till February 1817, "to pay the interest of the debt and recall all the poor children whom we were obliged to dismiss from the charity schools;" and added, "should we until February next not be relieved or should the Mission funds at Copenhagen be entirely failing" (N. B. the proceeds of the said funds were regularly paid to them, as shown above) "we humbly offer our poor services, the whole Mission and its property according to the enclosed Nr. B. to our generous benefactors the Honorable Society for Promoting Christian knowledge, who since a century has kindly granted us so many valuable presents and stores." The Bishop replied on the same day, (16 February 1816). He granted their request in order to enable them to pay the interests of their debt, and to recall those children, whom they had been obliged to send away, and then continues: "I understand you to propose, in the event of the complete failure of your resources from Europe and with the consent" (N. B. their letter says nothing about such a consent) "of the Royal Mission Collegium at Copenhagen, to offer your services to the Society for Promoting Christian Knowledge together with all the Mission property as described in enclosure B. upon condition of the Society's discharging the debt of Star Pagodas 4165 and paying the annual expenses of the Mission as stated in enclosure A."

In the month of March of the same year 1816 the Missionaries were drawing from the house of Arbuthnot & Co. at Madras 4000 Star Pagodas on account of the Mission Collegium, which *sum was duly paid* in Copenhagen, and by which the above mentioned debt was discharged. (††) Nevertheless owing to further reductions made at Tranquebar after the demise of Governeur, Admiral Bille (November 1816), the Missionaries continued asking assistance from the Bishop of Calcutta.

(†) N. H. R. vol. VI. p. 633.
(††) Fenger, p. 303.—N. R. H. vol. VI. p. 838. 855.

At the end of July 1817 the Government at Tranquebar called upon the Missionaries to answer 17 questions, put to them on the express order of the Chancery at Copenhagen. They were asked for instance, What property does the Mission possess? How much money has been borrowed on interest? Was the property mortgaged? Is the Mission standing in any connection with foreign, specially English Societies? Of what nature are those connections? etc. (†) Upon this the Missionaries forwarded to the Government a copy of their letter to Bishop Middleton of the 16 February 1816, which was sent to Copenhagen. The consequence was, that the Mission at Tranquebar was placed under the control of the local Government, and that the Missionaries handed over in May 1820 to the Ch. K. Society those congregations (1300 Christians), Churches (11 chapels), and landed property, which were beyond the limits of the Danish territory (o). I shall not investigate whether the Missionaries can be justified in acting thus: I simply relate the facts. The Rajah of Tanjore was paying a monthly donation of 20 Pagodas for the support of those congregations (††), and Profess. Dr. Knapp at Halle used his best endeavours to relieve the Missionaries from their embarrassements: but they had no patience for waiting a little longer.

Now although the Society Ch. K. had thus got back undoubtedly with liberal interests what it had contributed to the Mission through Bishop Middleton, its own Missionaries nevertheless continued to share in the sums which were subsequently sent from Halle. So on the 9th March 1825 the Revd. Dr. Caemmerer informed the Mission Collegium at Copenhagen, that "about the close of last year two orders arrived from Halle amounting to 16,000 Rupees. *According to our former custom* half of it belonged to Tranquebar, *and the other half was to be divided among the English stations*, namely, Vepery, Tanjore, Trichinopoly and Cuddalore. The order sent to the English stations was duly accepted and paid, whereas

(†) "17. Staaer den kongl. Mission i nogen Forbindelse med fremmede, især engelske Selskaber som have den christelige Religions Udbredelse til Formaal, og, af hvilken Natur er, i so fald, denne Forbindelse. (30th July 1817.)

(o) N. H. R. vol. VI, p. 1501 062.

(††) The monthly expenses for that congregations amounted to 50 Thaler. N. H. R. vol. VI, 632. cf. 1062.

Tranquebar was disappointed, because the Honorable Mr. Harris, in whose name the order was written, had died when the order was presented." If we now look into Mr. Taylor's book on the Madras Mission, we find there p. 318, the following receipt mentioned for building the Mission bungalow at Tanjore by the Revd. M. Sperschneider: "Share for the Tanjore Mission of a remittance from Germany Rs. 973. 10. 10." As "Fiat Justitia" refers us to Mr. Taylor's book, I thought it right to mention this case, and I would moreover advise "Fiat Justitia" first to read Mr. Taylor's book before he refers others to it, and specially to consider the words, pag. 297. "The plan, as I have observed it in universal operation, was to get possession quietly, and *any how*, first; and to find arguments afterwards to justify the retaining a possession."

I conclude, trusting that by plain facts, as history records them, I have exposed and refuted "*Fiat Justitia's*" statements in regard to money affairs in our old Mission. There is no necessity to say more, for we never turned our eyes to what the English Mission possesses on this eastern coast, nor do we grudge them their possessions. "Judgement shall return unto righteousness, and all the upright in heart shall follow it."

I remain

Your's in our LORD and SAVIOUR

J. M. N. Schwarz.

Mayaveram, *May* 1870.

Printed by E. F. Hobusch at the Evang. Luth. Mission Press, Tranquebar 1870.

REPORT

OF THE

BAPTIST MISSION AT SIMLA,

FOR THE YEAR

1875.

CALCUTTA:

PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.

1876.

Subscriptions and Donations, however small, will be thankfully received—
At Calcutta, by the Revs. C. B. Lewis and G. H. Rouse, and G. Sykes, Esq.
At Simla, by the Rev. GOOLZAR SHAH.

REPORT*

OF THE

BAPTIST MISSION AT SIMLA,

FOR THE YEAR 1875.

All praise to God our Heavenly Father, who has graciously brought us through another year's labour in connection with the Simla Baptist Mission. This year also we had, like other years, our joys and sorrows and our encouragements and discouragements.

We commenced the operations of the year with renewed vigour and bright prospects before us. We felt ourselves strong in the Lord. In our Mission Staff we had three paid and three voluntary Agents, in addition to which we secured the services of Mr. E. C. Johnson, (that veteran soldier of the cross, well known to many of the Lord's people) who worked with us zealously and faithfully for some months. Up to the month of June everything went on smoothly with us, and by the blessing of Him, who is the source and fountain of all good, we enjoyed peace and prosperity.

But during the rest of the Simla season we had troubles and sorrows—sickness among the Mission staff—death by cholera of a promising youth, the only son of a hill woman lately admitted into our Church by the rite of baptism (Appendix A); damages inflicted upon the Mission House by the heavy rains of the season—unjust lawsuits brought against us by some hill people to put an impediment to our work (Appendix B); inconsistent walk of some of our brethren who came from Calcutta (see under the head "Church and Congregation)" and of two Native Christian Teachers who left us. All these were to us sources of trials, sorrows and disappointments. But thanks be to God, He has graciously brought us safely through them all, and many of the Lord's people helped us in our difficulties, especially the Rev. J. Fordyce, Pastor of the Simla Union

* An abstract of this report was read and adopted at the Annual Meeting of the Mission held in the Simla Union Church on the 20th October 1875, presided

Church and Mr. W. H. Carey, to whom we beg to tender our best thanks.

Mr. Johnson was obliged to leave us in August last, owing to family reasons, but before he left the station, he recommended Mr. B. Simmonds, an active young European Christian, who is now working with us. His imperfect knowledge of the Hindi language is a great disadvantage to him. We hope and trust that he will overcome this difficulty within a short time, and prove himself to be a worthy labourer in the Lord's vineyard.

This year we have missed very much our respected and beloved brother and fellow-labourer Mr. S. C. Banerjea, who has been unable to come up to Simla. We are thankful, however, to say that the Lord has graciously raised up another zealous brother, Mr. L. C. Mookerjea, to supply Mr. Banerjea's place to some extent, in addition to the valuable help we have obtained from our beloved brother Mr. Paran Chunder Bose.

Our work, as usual, has been divided into five departments:

I.—Preaching to the heathen.
II—Church and Congregation.
III.—Distribution of Scriptures and Tracts.
IV.—Schools.
V.—Funds.

I.—Preaching to the Heathen.

We feel thankful to our Heavenly Father that we have been enabled to preach the glad tidings of salvation to the people of Simla another season. Though preaching is considered by some to be mere foolishness, yet by a simple reliance upon Him who has said "Preach the Gospel to every creature," and in dependence on His unfailing promise that our labour shall not be in vain in the Lord, we have diligently and to the best of our power executed this part of our Christian duty, leaving the results in His hands.

Though Simla is thinly populated, yet it requires more labourers than we have at present at our disposal. We experienced difficulties in supplying the spiritual wants of the people to the extent needed, yet we made our best endeavours to bring home the gospel to as many as we could conveniently reach.

We have preached to the hill people as well as to those who have come up from the plains. Though our sphere of labour has been chiefly confined to the common people, yet we have occasionally visited men of higher classes, including the educat-

also been made this season by the worthy Pastor and several members of the *Union Church*, as well as by some of the Missionaries of the Church Missionary Society and of other denominations. Our preaching may be divided into bazar or street preaching, village preaching, preaching to the Jhampanees, itinerant preaching, preaching from house, to house and preaching in the melas.

1.—Bazar or Street preaching.

This was conducted in the following places :—

1. Boileaugunge.
2. Near the Medical Hall.
3. Lawrencegunge.
4. Edwardgunge.
5. Chota Simla.
6. Khoosomtee Bazar, and occasionally at Lucker Bazar and Sunjolee.

The heavy rains of this season hindered our carrying out street preaching regularly, but as often as we conveniently could preach, we did so, and met with several interesting cases. For detailed accounts, see Appendix C.

Village preaching.

This season we have often visited the villages of Dhar and Bhogoge, as we did in former years.

When the unreasonableness of the system of faith in which the villagers believe was explained to them, when they were told that the idols they worship were made of stocks and stones, and when the plan of salvation inculcated in the Holy Scriptures was expounded to them, some of them candidly acknowledged the error of their ways; others argued that the religion which they believed was the religion of their forefathers and must be true. But this reasoning will, we hope, soon vanish away. One family at Bhogoge and two families at the village Dhar, are most attentive hearers.

PREACHING TO THE JHAMPANEES.

This work has been carried on for some months every Sabbath afternoon at the time of the service of the Union Church. While their masters were engaged in worshipping God in the Church, the Jhampanees heard the Word of God preached to them below the Church. Some of these men listened attentively and attended regularly, but many others, influenced by some ill-disposed persons, grew indifferent and latterly ceased

ITINERANT PREACHING.

This year we have not been able to make any tour to the distant interior. But we have been able to visit, on two occasions, villages which are within a day's journey from this station. They are situated between the waterfalls and the Kooshomtee Bazar beyond Chota Simla. Their names are as follow:

(1.) Behar.	(3.) Nebará.	(5.) Chourá,
(2.) Khrorá.	(4.) Dhawel.	(6.) Hurryáná.

The inhabitants of some of these villages were hospitable to us and listened to our message with attention. Very few copies of tracts were distributed on these occasions, as most of the villagers are illiterate.

The following is from Mr. Johnson's diary of his visit to these villages:

June 21*st*, 1875.—In company with Jewna I started for a distant village; going through Dhar, we climbed up the opposite side, of the hill of Lalpani, where we found the village of Behar, which is divided into two parts, to both of which are attached idol temples. In the first division, we found a woman who had heard the truth from Mr. Goolzar Shah some seven years ago when he was living at Boileaugunge. The priests here accepted of tracts. We then visited the second division where we found only priests. Here sitting down under a verandah opposite the temple, I pointed to the sculptured form of the snake therein, and told them I had something to read to them about that snake, and proceeded with Jewna to read to them the story of Eve's temptation. They appeared interested; we then prayed and sang the Hindustani hymn "Emmanuel ké Lahúse," "There is a fountain, &c." They accepted also tracts, some of which were very suitable, such as an Exposition of Paul's discourse at Athens, &c. We then passed over the khud and came down upon the large village of Hurryáná. In a line with this village and all down the valley lay other villages, and the valley seems to offer an open field for labour. At first we had some difficulty in getting people in this village, but eventually going to the farther end, a man came out to us, and shortly afterwards several of the women; this formed our congregation, so we began and conducted our service. A sick woman was brought down to us for whom we prescribed, and after leaving some tracts with them, we left them, they apparently being well pleased with our visit.

PREACHING FROM HOUSE TO HOUSE.

Owing to the paucity of preachers, we were unable to supply

their servants should hear the Gospel. We could only provide for the servants of three gentlemen. Brother Lal Chand Mookerjea undertook to preach regularly to the servants of one of these gentlemen.

PREACHING IN THE MELAS.

As usual we had the privilege of visiting the two melás which take place every year near Simla, namely (1) Mahasoo Mela, and (2) Taroka Devi's Mela.

1.—Mahasoo or Sippi Mela'.

The large melá of Sippi was visited. It lies at a distance of 7 miles from Simla; in some parts the road runs along a precipice, and then by means of a tunnel excavated in the rock finds its way through a huge mountain, and then emerging on to a still more precipitous height, goes through much wood-land, and finally conducts the traveller into the deep valley of Sippi. Here are to be seen a vast collection of Punjabees, Hindustanees, hill people and others, all engaged in tom-toming, dancing and singing. We remained here from 12 to 5 P. M. preaching in different parts of the Melá and getting congregations of attentive hearers. Amongst these latter were numbers from a distance who, unlike the inhabitants of Simla, do not come for mere amusement, but to pay their annual visit to the presiding deity. Amongst such the word of God is more likely to obtain an entrance than in the hearts of those who come merely for pleasure. Mixed up with our audiences were several women, who through this melá had an opportunity offered them of hearing the word. Some who could not themselves read, were prevailed upon to accept of tracts in order that they might have them read by some of their friends and relations more fortunately possessed of that capacity, for it was observed to them, When you receive a letter from a far country from some dear friend, and you are not able to read it yourself, you immediately take it to some one who can, and you then eagerly listen to the news written therein; in like manner these tracts and portions of the Scriptures are a message to you from your God, who declares to you the way of salvation through Jesus Christ. During the intervals between the preaching, we distributed ourselves among the crowd and sold several books, the amount of which came in all to As. 13/6. We also had an opportunity of visiting the rajah of Koti who was there present with all his court, and persuaded him to accept a few suitable tracts.

At 5-30 P. M., we concluded our work and then made the best of our way home.

2.—Taroka Devi's Mela'.

This melá was held on the 6th of October. It was rather thinly attended this year, in consequence of unfavourable weather. Yet about 2000 people congregated on the occasion. We as usual delivered our message at the top of our voice. Many heard us with marked attention, especially a hill family of an interior village, consisting of seven souls of both sexes. The head of the family can read, and he bought a few tracts and portions of the Scriptures, and promised to come and see us in Simla.

Four of the *Jogecs* were present when we were preaching. They applied to us for tracts, but on our asking for the price, they said they were unable to pay. As they can read Hindee well, we gave them some tracts and portions of Scriptures.

The rajah of *Jonga* who supports this melá passed by us twice, not riding on an elephant as in former years, but on foot. He seemed to us to walk a little slowly in order to hear our message. We took the opportunity of speaking loudly, so that he might hear the precious words of our Saviour to Nicodemus, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

This year we could not sell a large number of tracts. Only a few worth about 4 annas were sold. But as we had a good supply with us, we thought it proper to distribute them gratis to such men as would make good use of them.

We distributed about 50 tracts and returned home, praying to our Heavenly Father for His blessing on the labour of the day.

II.—Church and Congregation.

"Where two or three are gathered together in my name, there I am in the midst of them." Depending on this promise of our risen Saviour, those of us who have come to Simla, and others who are residents of this place, have met together from Sabbath to Sabbath for the purpose of worshipping our Heavenly Father, and invoking His blessing.

Two services have been held on every Lord's day, in Bengali and Hindi. The former commenced at 8 A. M., the latter at 11 A. M. We are happy to state that throughout the season the attendance has been very encouraging. The former has

been held for the benefit of our Bengali brethren. The average attendance at this service has been from 12 to 20 persons.

The latter has been held for the resident members of the Church, who do not understand Bengali—for the pupils of the Schools connected with the Mission, and for the non-Christian hill men who are enquiring after the truths of our blessed faith. We are also happy to say, with reference to this service, that the attendance has been respectable, numbering from 25 to 40 individuals of both sexes.

The Sacrament of the Lord's Supper has been administered once every month. On this occasion both the Bengali and the resident members met together, and the services have been conducted partly in Bengali and partly in Hindi. At one of these services we had with us Dr. Broadhead of Allahabad, who kindly gave us an appropriate address on the occasion. Our respected friend, Konwar Hurnam Singh of Kupoorthulla, was also present with us on that occasion.

We are thankful to report that there has been an accession of four members to our little Church this year, (see Appendix D) ; of these, two are hill women who used to attend our services occasionally for some years, and listened to the Word of God with attention.

The third is a Punjabi who was enquiring after the truths of our blessed religion for some time ; and has at last received the Lord Jesus as his Saviour.

The fourth is the daughter of a nominal Christian, who has been awakened to feel the need of a Saviour and has accepted Jesus as her Redeemer.

Throughout the season, there have been regularly four week-day meetings for the benefit of the brethren. We had meetings for Bible-reading on Tuesdays and Thursdays at Boileaugunge and at Simla Bazar, and for special prayer and religious conversation or fellowship meetings on Wednesdays and Saturdays.

The afternoon service, which in 1873 used to be held in the house of Mr. Goodall for the benefit of our Bengali brethren and for those of the non-Christian Baboos who live near the Simla Bazar, has this year been held in the Masonic Hall, where the greater portion of the Hindoo employees of the Press connected with the Government Secretariat, reside. The Baboos of the Press living in this Hall gave us permission to hold service there. Some of them were glad to listen to our addresses, and to join us in singing Bengali hymns. They now and then asked usquestions connected with the subject of the address. A few of them appeared to us to be as enquirers after

truth. But since they were required to attend to their work on Sundays, they could not come to the service. The sickness which raged in this station prevented us latterly from holding the service regularly at the Hall; and the principal reason of this meeting being discontinued was the inconsistent walk of some of our brethren connected with the Press, whose influence over the Baboos had much effect.

As the church is the temple of the living God and on its character depends, to a great extent, the advancement of our Saviour's Kingdom upon earth, every effort has been made to ensure spirituality among our little congregation, to enable them to lead a consistent life, to depend upon God who is the giver of all good, and to make them strong in grace. The result of our humble efforts has been, on the whole, very encouraging.

The Word of God has been profitably received by the majority of the congregation. Some of them who in former years were regardless about their spiritual welfare, have this year received special blessings, are stedfast in the faith and rejoicing in the Lord. For this good work in our midst, we are exceedingly thankful to our Heavenly Father, whose presence we realized at all our services, and whose blessing we have abundantly enjoyed.

Two of the brethren (L. C. Mookerjea and Paran Chunder Bose) helped us in preaching to the hill-men both in the streets and villages, and in visiting from house to house; and two other brethren, (B. Mundle and G. C. Nath) helped us in our work connected with the church, for which we are thankful to them.

We are exceedingly sorry to record that in order to enforce discipline in our little church, we had the painful duty of excommunicating the members, allusion to whose inconsistent lives has already been made. But before this was done, we tried our best to bring them to a sense of their guilt. They were exhorted to reform and to return to the Lord, but they would not listen to our advice. This step was taken in accordance with the Word of God, and with the object of showing to our non-Christian countrymen who closely watch the conduct of native Christians, that we do not make any compromise with sin, but that we abhor it with the greatest abhorrence.

Though we are known as the Baptist Church of Simla, in consequence of its having been originated by the Baptists, and the majority of its members belong to that denomination, yet it is proper to mention that our congregation here, during the stay of the Government of India, consists of the members of various denominations. This season we had 16 Baptists, 5

Independents, 5 Presbyterians, 2 Episcopalians and 1 Methodist in our Church. Altogether 29 members, of whom 5 are resident members, and 24 for the season. Consequently we have been properly speaking the native Union Church of Simla.

Since the commencement of our church, there have been 16 baptisms, including 4 this year. These individuals are reckoned as its resident members. But it may be asked, What has become of the other 11? Three of them have been taken away by their relatives. The case of one who has been lately taken away by her husband, is well known to the members of the Simla Union Church. Although they are surrounded by temptations, we hope and trust that the seed sown in them, will not altogether be lost. Of the rest, 4 are at Dehra, 1 at Jhelum, 1 at Calcutta, 1 at Saharanpore, and 1 has fallen asleep in Jesus.

III.—Distribution of Scriptures and Tracts.

The following statement shows the number of Tracts, books, and portions of Scripture which have been sold or given away during this year.

Names of places.	Number Sold.	Amount received. Rs.	Number given away.	Total.
Sippi and Taroka Devi's Melas, ..	80	1 1 6	60	140
Simla Bazar, Chota Simla, Boileauguuge, Jutog, ...	819	17 6 3	50	869
Sold to Mrs. Chapman, about ..	300	4 4 0	..	300
School-books sold, ...	..	6 0 0	..	..
Total, ..	1,199	28 11 9	110	1,309

This is the largest number ever sold and distributed by us in any one year.

We have to tender our best thanks to Major-General Sir Henry Norman for his kindly paying Rs. 51-4 for a large supply of Tracts which we have obtained from Loodiana and Allahabad.

Our thanks are also due to the Rev. C. B. Lewis of the Baptist Mission Press for a supply of Bengali and Hindi Scriptures, also to the Rev. W. Wherry of Loodiana for allowing us 50 per cent. discount on Tracts we have purchased from him.

IV.—Schools.

Our school in the Mission House was ably conducted by Mr. Johnson, during the time he was with us. Though the number of pupils did not exceed 25, yet we have reason to be thankful that Mr. Johnson's instructions have been blessed to the pupils.

The breaking out of cholera at the station, and the death thereby of a promising youth in the Mission House, compelled us to close this school for one month. After this the school was re-opened by Mr. Simmonds; but several of our pupils have left the school, and the attendance has not exceeded 16, in consequence of the heavy rainy season and subsequent breaking of the camp in October.

Our girls' school in the Mission House was reopened this year and continued for three months only. The number of girls on the roll was 12, average attendance 7. They were taught the Hindi First Book, sewing and needle-work, and catechism and hymns. But in consequence of Mrs. Shah's serious illness we were obliged to close this school in July.

In May last, we opened a Branch School for boys at Chota Simla, and placed it in charge of one of our former pupils. We are averse to place non-Christian teachers in charge of our schools, but as the pupil alluded to was still desirous of learning more of the way of salvation, and as no Christian teacher was available at the time, we thought it best to entrust the Chota Simla School to that young man's hand. The number of boys on the roll of this school was 25; average attendance, 18. Mr. Johnson regularly inspected this school once a week, and since his departure, Mr. Simmonds has done the same.

The boys have been taught to read and write in English, Hindi and Urdu, and arithmetic; in addition to the religious instruction given in catechisms and hymns to all, and Scripture lessons to the advanced pupils.

Every Lord's-day the boys of both schools and the girls attended the Sabbath School and the service held in the chapel.

We had no public examination this year of our schools, but there were private examinations of the pupils—and notwithstanding all impediments the work has prospered, and we thank God and take courage.

V.—Funds.

"The gold is mine and the silver is mine," saith the Lord. In the prosecution of the Lord's work at Simla during the last eleven years, we have never been in great anxiety for funds necessary for our purpose, and we desire with adoring grati-

tude to set to our seal that God is love, and true to all His promises, which are yea and amen in Christ Jesus our Lord. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." "Ask, and ye shall receive, that your joy may be full."

This year our necessities were greater than in any previous year, but blessed be the name of the Lord, He has graciously supplied all our wants out of His fulness in glory by Christ Jesus our Lord. He has inclined the hearts of His dear people to send us all the money required, and we now record our cordial thanks to all who have assisted us with donations, and whose names appear in the list appended to this report; especially to those who thought over our wants, and when we were in need sent us second donations, and also to the following:

The Baptist Missionary Society, for their donation of £40 in 1875.

The Juvenile Society at Leeds, for their donation of £20 in 1875.

The Simla Union Church, for their donation of Rs. 110, received through their Pastor the Rev. J. Fordyce, to whom our best thanks are due for his kind exertions on behalf of the Simla Mission.

We have also to acknowledge with thanks a few fancy articles kindly sent to us by Miss Hobson, a christian lady in England, through Mr. W. H. Carey, the proceeds of which, Rs. 13-8-0, have been placed to the credit of the Fund. We hope that lady will continue to send us her gifts for the mission, and that many other kind Christian ladies will follow her example.

LIST OF SUBSCRIBERS.

	Rs.	As.	P.
The Juvenile Society of Leeds,.....	200	0	0
A Friend, ...	100	0	0
Ditto second donation, ...	50	0	0
Major General the Hon'ble Sir H. W. Norman,...	100	0	0
Ditto for Tracts, ...	51	4	0
The Hon'ble Sir William Muir, ...	100	0	0
Ditto 2nd donation,.....	50	0	0
R. B. Chapman Esq.,.....	50	0	0
Colonel C. H. Dickens, R. A.	50	0	0
Colonel A. W. Crommelin, R. E.....	50	0	0
Colonel and Mrs. Hutchinson, ...	50	0	0
Colonel Crofton,.....	50	0	0
C. U. Aitchison Esq.,.....	50	0	0
Mrs. D. Brandis, ...	25	0	0
Ditto 2nd donation,.....	20	0	0
Colonel Rattray,.....	20	0	0
Lieut.-Col. E. C. S. Williams, R. E.	20	0	0
W. Coldstream Esq., ...	20	0	0
Mr. and Mrs. G. A. Andrews, ...	20	0	0
Colonel Gordon,.....	20	0	0
Dr. J. M. Cummingham, ...	20	0	0
A. B. Sampson Esq.,.....	16	0	0
Captain Stenhouse,.....	16	0	0
H. S. C. D.,.....	10	0	0
Konwar Hurnam Singh, ...	10	0	0
C. Kellner Esq.,.....	10	0	0
Captain Skipwith, ...	5	0	0
Mr. P. C. Bose, ...	5	0	0
G. O. Beeby Esq., ...	3	0	0
	1,191	4	0
Grant of the Baptist Missionary Society,.....	400	0	0
Total Rs....	1,591	4	0

Abstract Cash Account of the Simla Baptist Mission for the year 1875.

Receipts.	Rs.	As.	P.
Balance in hand on 31st December, 1874, ...	232	1	8
By Subscriptions, as per list of subscribers,.....	1,591	4	0
„ Collection at the Simla Union Church, through the Rev. J. Fordyce, ...	110	0	0
„ Do. at the Native Church, ...	37	14	4
„ Rent of quarters occupied by the Pastor, ...	200	0	0
„ Proceeds of some fancy articles sent by Miss Hobson from England, through W. H. Carey Esq., ...	13	8	0
„ Do. of Books and Tracts sold, ...	28	11	9
Total Rs.....	2,213	7	9

Expenditure.	Rs.	As.	P.
Paid salary and passage expenses of Mr. Johnson,	366	7	0
„ Do. Do. of Mr. Simmonds,.....	290	0	0
Salaries of Teachers,.....	161	0	0
Allowances to Monitors, ...	22	0	0
Salary of Colporteur, ...	93	0	0
for Expenses on account of the Girls' school,..	31	7	0
for School Books from Allahabad, ...	32	14	3
„ for Tracts &c, from Loodiana and Allahabad,	51	4	0
„ for freight for ditto, ...	30	0	0
„ for Expenses connected with preaching in the Melás,.....	15	0	0
„ Rent for the School house at Chota Simla, ..	57	0	0
„ Chowkidar's salary, ...	72	0	0
„ Contingent expenses, ...	56	15	0
„ Law expenses, ...	45	0	0
„ for repairs and additions to the Mission buildings, as follow:—			
Fittoo Bania for planks &c., ...	278	0	0
Dhurma Contractor for building walls,	187	5	0
Tikhoo and Gokool Banias for nails, &c.,	62	11	3
Beams &c., purchased in the bazar,....	78	5	9
Carpenters, Extra Masons and Coolies,	194	14	3
Balance in hand on 31st December 1875, ...	88	4	3
Total Rs.....	2,213	7	9

APPENDIX.

A.

Death of the pupil Dhunda.

Friday, 23rd July, 1875.—To-day at 12 o'clock one of our school boys, named Dhundá, aged 12 years, was seized with cholera; and, notwithstanding all our efforts for his recovery, died at 6 P. M.

This boy was the leader of the singing in our services among the boys, and although he had often heard of the love of Jesus, and had been frequently appealed to most earnestly to believe in Jesus for the salvation of his soul, yet to all outward appearance his heart remained unchanged. But blessed be God; He works in secret: and we rejoice to know that the boy, ere he died, prayed to Jesus for mercy. We spoke to the boy of Jesus, reminding him of the hymns he had learned, and which he had sung so often, especially the one so sweet to all believers, "There is a fountain filled with blood;" &c., and when Mr. Shah asked him if he remembered Jesus, being unable to speak, he nodded assent.

A short time after, raising himself with a great effort, the power of speech returned, and he cried with an earnestness which went to the hearts of all present, and especially to those of his mother and sister, "Hé Prabhú Yasú, mujh par dayá kar" (O Lord Jesus, have mercy on me) and then quietly breathed his last.

Therefore we have hope, and believe that he is now with those who have washed their robes, and made them white in the blood of the Lamb, and that his voice, which so earnestly joined in the praises of his Redeemer on earth, is now raised in singing the song of the redeemed, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto our God and His Father, be glory and dominion for ever and ever. Amen."

In connection with the death of this boy, there is a circumstance which is worthy of note, and which we cannot overlook if we desire to do our duty to believers in general, but especially to those who preach the Word of God, inasmuch as it proves to us that the preaching of God's Word in faith is not without effect on the minds even of some who have not professed faith in Christ Jesus. It is as follows: The boy lived with his mother and sister at the Mission House. The mother was baptized some short time ago, but the daughter was not, as she did not profess to believe in Jesus. In the first paroxysm of grief at the death of her son, the poor mother, although a Christian, commenced the Hindoo custom of wailing, and beating her breast, &c. The daughter, above alluded to, immediately took her mother's hands within her own, and said, "Hé Má, mat ro, aur aisa mat karo,

Prabhú se prarthana karo." This had the desired effect, and the afflicted parent became calm and said to the daughter, "Tum prarthana karo," and immediately commenced calling upon God.

When we told them that Jesus had taken the boy to Himself out of this evil world, to the place where there is no more sickness or pain, they appeared comforted, and did not mourn as the Hindoos generally do.

Saturday, 24th July, 1875.—This evening the remains of Dhundá were interred in the Simla Cemetery, by the kind permission of the Rev. T. Moore, Chaplain of Simla, to whom we desire to tender our best thanks.

We can now observe that the words spoken to the mother and sister of the departed have had the effect of assuaging their grief, and making them resigned to the will of our all-wise and merciful Father.

Oh that He would bless this death to the salvation of the souls of those who attend the school and His services, and that it may stir us up to be more diligent, more faithful, more earnest and more loving in the great work of preaching His word and training the young for Him, for Jesus' sake. Amen.

(Signed) B. SIMMONDS.

B.

Lawsuits.

Unprecedented in the history of our Mission at Simla, an event took place in connection with our operations, to which we always laid our account as one of the possible occurrences in our work, as one of difficulty and anxiety—we mean the ability of our enemies to put an impediment to our work by means of lawsuits. This actually occurred in the case of Tulsi, the daughter of Churnoo, a Hill woman, who was baptized by us on the 13th June, 1875. Early in July following legal proceedings were instituted in the Court of the Assistant Commissioner of Simla by Tulsi's husband; one summons was issued against Tulsi, and another against us; the alleged cause of complaint was, that Tulsi had been detained against her will at our house, and that the husband had every right to take her away under his own control. In obedience to the summons, we appeared in the Assistant Commissioner's Court, and there it was proved that Tulsi with her mother had been baptized of their own accord, and that Tulsi was not detained by us. The Assistant Commissioner issued an order declaring that Tulsi was free to go where she liked. When she came out of the Court, however, her husband caught hold of her, and took her away to his village, about five miles from Simla. There she is used as an outcast, and is suffering reproach for the sake of Christ. Her husband does not now accord to her the privileges of a wife, but treats her as a servant to whose labour he has every right in conse-

that Tulsi, as a child of God and a believer in the merits and righteousness of our precious Emmanuel, our law-fulfilling surety, will be able to hold fast the profession of her faith stedfast unto the end even in the midst of persecution, and commend the gospel to the villagers by her holy and consistent life and by the Christian hymns which she learnt to sing so well. As the little Israelitish maid who waited upon Naaman's wife was the means of communicating the knowledge of the true God to her master and mistress, and of sending her master Naaman to the prophet Elisha for the cleansing of his leprosy, so may Tulsi be the means of bringing many to the feet of Jesus.

The next lawsuit in which we had the misfortune to be involved was in connection with Dakhnoo, aged fourteen years, the third daughter of Churnoo, widow. Dakhnoo, when a child, owing to the poverty of her mother, was allowed to live for a long time in the house of Moorlia, her eldest sister's husband, but when she grew up, her mother brought her to her own house. Moorlia at the time expressed a desire to marry her (it being the custom of the Hill people to marry as many sisters as they like), but the mother refused the offer, and the marriage never took place.

About two years ago, when Churnoo was living at Chota Simla with her son and two daughters, *Toolsee* and *Dakhnoo*, Moorlia one day stole Dakhnoo away and took her to his own village. Churnoo reported this to the Police stationed at Chota Simla, but she being a poor widow, the Police Inspector took no notice of her complaint. Dakhnoo was kept actually in chains for upwards of one year, and when Moorlia thought that there was no fear of her running away, she was let loose. Dakhnoo finding an opportunity came to Simla in June last, and joined her mother, and is now learning to read and to know the principles of the Christian religion. She has also expressed a desire to be baptized.

At the end of the season her persecuting brother-in-law, Moorlia, being instigated by Tulsi's husband, who was elated by the success with which he carried away his wife from his mother-in-law, brought a false lawsuit against Dakhnoo.

In this second case also two summons were issued, one against us and the other against Dakhnoo, and we appeared in the Court. Our opponent was asked by the Assistant Commissioner, what cause of complaint he had against us; the man having failed to bring forward any charge against us was fined Rs. 20 by the presiding Magistrate. Thus has our blessed Lord confounded our enemies, and brought the counsel of the heathen to nought. The summons against Dakhnoo was also proved to be founded on malice, and the Assistant Commissioner declared it to be so, and imposed a second fine of 30 Rupees upon Moorlia. Dakhnoo's mother was obliged to petition the Assistant Commissioner to enter into the merits of the case and to issue a declaratory decree that her daughter was never married, also to deliver her from the hands of the wicked man who unjustly claimed her [illegible] Assistant Commissioner was pleased, after

an elaborate investigation into the case, to grant the prayer contained in the petition which was filed in his Court, and in the last case also the man was fined Rs. 40.

In connection with these lawsuits, we have to record our cordial thanks to the Rev. J. Fordyce, Pastor of the Simla Union Church, for his counsel during the time the above lawsuits were pending in Court, and for his personal attendance at Court in order to encourage us with his presence, and for securing the services of Mr. Kellner, a Barrister of the High Court, to conduct our suit. We have to acknowledge our deep obligations to Messrs. Kellner and Arratoon for having pleaded our cause without fee or reward. May the Lord reward them all for their labour of love.

Dakhnoo has since been married to one of our Christian brethren, with the full consent of her mother, and has expressed a desire to join the church in full Christian fellowship; we hope ere long to comply with her request, and meanwhile commend her to the tender sympathy and guidance of our blessed Lord and of all His believing people.

C.

Further particulars regarding Bazar or Street preaching.

Boileaugunge.

Here we preached the Word of Life twice every week, and we visited several shops in this place. Three persons have paid special attention to our addresses, one is in the service of Cotton and Morris as storekeeper, the second is a basket-maker, and the third is a baniah. But although these have listened attentively to our words and received us joyfully, yet we must record that in their case too is verified the truth of God's Holy Word, "that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be, for it is spiritually discerned." The Holy Spirit alone can render the preached word efficacious. "Not by might, nor by power, but by my Spirit, saith the Lord."

Near the Medical Hall.

We were never at a loss for a congregation here; usually from 25 to 30 people heard us at this place, and occasionally our hearers have numbered from 60 to 80. This year the Cashmerian Mahomedans did not disturb us with their cavil as in previous years. We have always held ourselves in readiness to meet every honest enquiry and objection, but the Mahomedans as a rule only came to cavil at the divinity of our blessed Lord. Under such circumstances we have only taken comfort in the words of our blessed Lord, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes;

On two occasions we met with an up-country Hindoo who listened most attentively to our preaching and followed us to our house for earnest conversation, after the preaching was over. We gave him tracts which we have no doubt will be well used. This was near the end of the Simla season. May the Lord follow him with the shafts of conviction wherever he may be, and may he find peace in Jesus our hope, who has promised to give us "His peace."

Kooshoomtee Bazar.

We visited this bazar regularly once a week, and often twice. A portion of the Chamar family, of whom mention was made in previous reports, lived here in the season 1875; they have been visited often and we have instructed them in the way of salvation, but it is a matter of very great regret that the fetters of caste still bind them fast, and that they are entangled with the cares of this world, which are choking the good seed sown in their hearts. They are going backwards instead of following on to know the Lord fully.

Sunjolee.

Some members of the Chamar family mentioned above have again opened their shops at Sunjolee, where we first met them in 1873. The woman whose interesting case was reported in that year still believes in the efficacy of prayer; she was healed of her malady in answer to prayer, and she knows that the same Jesus who heard our prayers then, and delivered her from her disease in answer to our prayers, will still do great things for her. "The Lord has done great things for us, whereof we are glad," and the same Lord will graciously hear our prayers for the conversion of immortal souls.

In 1873 we used to visit Sunjolee every Lord's-day on our way from and to *Dokanee*, where we had precious opportunities of preaching Christ and Him crucified among the Sepoys of the 32nd Regt. But the Sepoys having been removed from that station, we had no special call to go to that particular locality, consequently our visits to Sunjolee have not been so frequent as in previous years; yet the Gospel has been preached to almost all the shop-keepers and residents, chiefly milk-vendors of this place.

D.

A Baptismal Scene in the Himalayas.

On Sunday the 13th June, 1875, at 12 noon, an interesting scene took place in the baptism of four converts, who came forward to make an open profession of faith in their Lord and Saviour. Europeans and others who had previously received intimation, flocked in from all quarters, so that, towards 1 P. M., the little chapel was so crowded, that many were obliged to stand outside. Amongst the congregation were Sir William and Lady Muir; Hon'ble Sir H. W. Norman;

R. B. Chapman, Esq., C. S.; Colonel J. Crofton; Lieut.-Col. E. C. S. Williams; and several other believing members of the aristocracy. The service commenced at 12 noon, with prayer and singing a Bengali hymn for the benefit of the Bengali brethren. This was followed by a Hindi hymn, and an address in Hindustani, from Mr. E. C. Johnson; then followed a prayer and address, by Mr. G. Shah, delivered chiefly to the candidates.

At 1 o'clock, the Rev. J. Fordyce, with several members of his congregation, entered the chapel, when the English revival hymn "O bliss of the purified! bliss of the free" &c. was sung, and a short address given, in which Mr. Fordyce endeavoured to show the European Christians there present, that they have not done justice to the hill people. He then proceeded to enter into a few details concerning this Mission, and also that of the Church; after which, an address in English was given by Mr. G. Shah, pointing out that the Gospel success was principally found to be amongst the poor and despised of this world, and then proceeded to illustrate his discourse, by giving the following brief account of the persons about to be baptized.

1. *Churnoo*—an elderly woman, of about forty-eight years, was born at Sukket, and, at the age of seven years, she was united in marriage to a resident of Koolhoo, who came and resided with her at Dhami for about eight years. At the expiration of the period, her husband died, and ten years ago she arrived at Simla, and commenced earning a livelihood by selling milk and firewood, and daily labouring with the masons. She thus continued to support herself and three children. When our chapel was in course of erection in the year 1868, she worked as a day-labourer in assisting the builders and others; and, with them, attended the chapel service every Sunday. Her son was also in the habit of attending the Mission School. She would occasionally visit us, and hear from our lips the Word of Life, but generally seemed indifferent to its saving truths, till the month of January last, when she was ill, and our colporteur was singing one of the Hindi hymns; then she became much affected, and expressed a desire to become a Christian. Whilst continuing to support herself as before, she applied to us for shelter, in order that she might have more opportunities to learn the ways of the Lord. Since our arrival here, she has regularly attended our family worship, which is always conducted in Hindi; and we have further instructed her in the Christian religion. She finally expressed a desire to be baptized, and, having given satisfactory evidence, in her walk and conduct, that she has renounced all false hopes, and fled for refuge to lay hold on the hope set before her in the Gospel, we see no hindrance to receiving her into church-fellowship by the holy rite of baptism.

2. The next candidate is her second daughter, Tulsi, aged about 22. Her husband, a Hindu, resides in a village near Moshabra. She was married at about eleven years of age, but her husband taking another wife, treated her badly, and turned her out of doors.

of being supported as his lawful wife; but he always rejected her with harshness. In consequence of this, her mother took her under her protection and support. Since that time she has followed in the footsteps of her mother in learning the way of salvation, and now comes forward, with the rest, this day, to obey her Saviour's command, by being baptized.

3. The next candidate is the wife of our faithful colporteur, Jewna. She was married about three years ago, but taken away by her mother only two days after her marriage, who would not allow her to rejoin her husband. In October last, we were informed by our friends at Umballa that it was in contemplation by the mother to turn Mahomedan, and bestow her in marriage to a man of that creed. We at once took measures to restore her to her lawful husband. Her mother, however, still opposing her return, our friends at Umballa were about to take legal proceedings; but we are thankful to say that, through their kind intervention, we were spared this painful necessity, and the mother eventually restored her to her husband at Simla. Both husband and wife have been living happily together since their re-union. She has been instructed in the ways of the Lord, and, since the month of December last, has made up her mind to be a member of the same Church as her husband. She accordingly feels the necessity of ignoring her infant-baptism, which she does not remember, and is desirous of following out the Lord's command, with a personal consciousness that she is obeying, consequent on a profession of her faith in Jesus. We, therefore, feel it our duty to receive her into our communion by the holy rite of baptism. Her convictions have been awakened by hearing the account of the Samaritan woman read and explained to her by her husband a short time ago. From that time forward she began to pray, and since our arrival here both she and her husband have regularly attended our family worship; and we believe, by her serious deportment and general behaviour, that she has been converted by the grace of God.

4. The fourth is *Collian*, a Nanakshai Sikh, who has heard the truth from our colporteur and school-teacher; though possessing little knowledge of Bible truth, yet we believe his faith in Christ to be sincere. He now renounces his former belief in Guru Nanak; and, to use his own words, finds no *pukka bharosá* (sound hope) anywhere but in Christ. His age is about 26, and he is at present employed as a cook in Parker's Hotel. We, therefore, believe, that he has been sent us by the Lord as a substitute for those who have forsaken us, and thankfully accept him as a true convert, and receive him into church-fellowship.

All the above four have begun their heavenly journey, and are liable to be exposed to many and great temptations. We feel the great responsibility our Lord has put upon us, and ask the prayers of all the Lord's people on their behalf.

After the address the whole congregation—European, Bengali, and Hindustani—left the chapel and proceeded to the baptistry. Here, through the kindness of Lady Muir, a large tent had been provided.

which afforded ample shelter for the multitude from the rays of the sun, which were then very hot. The scene was exceedingly interesting. High above the rocks overhanging the baptistry, and also crowding the slanting roofs of the mission-house, were the jhampan-bearers, hill people, and others to the number of about 200, assembled to witness the ceremony; whilst on all sides of the baptistry, and sheltered underneath the large canopy, were the Europeans, to the number of upwards of 100, of all classes and creeds. Mr. G. Shah then, stepping forward, addressed the native converts about to be baptized, questioning them as to the reasons of their faith, &c. He then addressed the hill people, explaining to them that it is not by eating and drinking men become Christians: and then explaining to them the symbols of baptism, invited them to accept the Gospel. Satisfactory answers having been given by the converts as to the reasons of their faith, Mr. G. Shah descended into the water, and baptized them in succession. On the occasion of the last subject coming up from the water, the school-boys, to the number of about twenty, and the girls to the number of about fifteen, who had been arranged in single line round and about the baptistry, broke out into singing the Hindi hymn, 'Emmanuel ke lahu se' ('There is a fountain filled with blood'). At the conclusion, the benediction was pronounced by the Rev. J. Fordyce, and the large company dispersed to their respective homes.

SECOND REPORT

OF THE

GA'RO DEPARTMENT

OF THE

AMERICAN BAPTIST MISSION TO ASSAM,

Up to October 1st, 1872.

Annual and occasional accounts of the Gáro Mission are published in the periodicals of the Home Society. For the information and encouragement of friends in India, who have generously aided in this good work, we have the pleasure of presenting the following brief statement extending over the past five years.

The Gáro Hills are in the south-west corner of Assam. The valleys of Assam and Mymensing bounding them on the north-west and south, the Kassia Hills lying east, with the Brahmaputra on the north and west.

They build large and substantial houses on piles. The bamboo floor is from four to ten feet from the ground. The houses are from fifteen to twenty-five feet wide, and from fifty to one hundred and fifty feet long. These are covered with grass, and enclosed with a firm bamboo wall. In one corner, a small room is enclosed as a bedroom for the parents and girls. The remaining portion of the house is one long hall. Here they cook and eat, and store their year's supply of rice and fish. Here we find their farming utensils, their spears and swords, and everything that is valuable to them. Every village has its "Bachelor's Hall,"—a building sufficiently large to lodge all the unmarried men and boys of the place. Only the daughters stop at home, at night, with their parents.

As compared with the people of the plains, the Gáros have a high sense of honour. They do not lie, they do not steal. They leave their houses open and unprotected all day, while they are far away on the hills at work. They expect to find

everything on their return as they left it. They are not often mistaken. Adultery is punished with death. The unmarried, guilty of immoralities, must marry, or be held as outcasts from village and friends.

At the proper age, the young people fall in love, court and marry very much like sensible civilised folks. The young man in love can propose direct or through his father. The young woman in love has also the privilege of making known her feelings through the medium of a near relative. In the case where the proposal comes from the young woman the young man is not at liberty to refuse! The bride always brings her husband to her father's house. The favourite daughter, she may or may not be the eldest, inherits the estate personal and real, and takes care of her parents in their old age. The other married daughters with their husbands usually live at home for a time, all sharing the common labours and profits. Finally they must strike out and shift for themselves. In no case is a son allowed to bring home a wife and live with his parents.

In the event of the death of a husband or wife, the surviving party cannot make a second choice. His or her friends must choose the second companion. This is not always easily done. Those of the proper age and lineage cannot be found. Hence in this second marriage, we frequently meet with the widower of fifty years with his young wife of ten years, and the widow of forty with her young husband of eight years! In these domestic arrangements, the Gáro customs seem as unalterable as the laws of the Medes and Persians.

The Gáros burn their dead. A few ashes are saved as a memento. They sometimes mourn long for the departed, especially for the wife. I know the headman of a village who mourned three years the death of his wife. He could not work. He feasted his friends and neighbours for consolation. Thus he continued, till his property was expended. Nearly all the village turn out and assist at funerals. The young men cut and bring wood for the pile. This is built near the house, and the dead placed upon it at sun down. The elder men and women collect the native-made rum from the village and make more if necessary. Early in the afternoon all begin to drink. The bereaved are brought under the influence of liqour as soon as possible, to drown their sorrows. At dusk the fire is kindled. *Now men, women, and children drink until all are drunken!*

This people are emphatically without hope and without God in the world. They have no knowledge of the Maker of all things—not even a name for God. They have no temples, or images, or forms of religious worship—unless sacrificing to

demons be regarded in this light. They say, they worship nothing—that there is no future after death—that they desire simply to be let alone. The demons are evil and disturbing spirits. They believe in these—believe them to be numberless—to live under trees, rocks, and to fill the mountains—to be the cause of famine and pestilence, all diseases of mind and body—in short, the cause of whatever disturbs the happiness of man, and of death itself. Of these they live in perpetual dread!

Hence, to induce these demons to depart from their country, the Gáros sacrifice under every green tree, near rocks, at the base of hills, and in every street leading to their villages. This is done by individuals, families, or the entire village as circumstances seem to indicate. They sacrifice fowls, pigs, goats, bullocks and young dogs. The latter, because of superior sagacity, are supposed to be most acceptable to the demons. As no time, place, or individual is exempt from trouble and sorrow, so the Gáros, in their fear, are most incessant in shedding of blood. The wealthy become poor, and the poor remain thus by these fruitless and endless attempts to drive away these imaginary demons.

They say, there is no hereafter—that when a man dies, that is the end of him. Still, every Gáro confesses himself to be a sinner, and to be worthy of punishment. They firmly believe, that notoriously bad persons will live again, and perhaps for ages, in the bodies of tigers, snakes, or other vile forms, as a punishment for evil deeds in the present life. Among the most ignorant, then, is there not a faint shadow of a future of rewards and punishments?

Ignorance and superstition go hand in hand. The Gáros are led by these blind guides. Two Christian Gáros were on a preaching tour. Soon after they had spent a night in a certain village, the headman was very ill for several days. In due time, these men returned that way and called for lodgings as before. It was late. The next village was at a distance and the road dangerous. But they were driven from the place. The demons, said they, are not pleased with Christians, or those who give them shelter, therefore, "no person of this new faith can ever lodge in our village again!"

Some Gáro Christians cut a few bamboos supposed to be the dwelling-place of demons. About this time there was a great drought. Crops were suffering. The heathen Gáros divined that the demons had been offended, and armed themselves with knives and spears to cut up the Christians who had given the offence. Meantime Providence sent rain, and the bloody raid was abandoned.

I was called to visit a sick child. She belonged to a heathen family. Her friends had gone the round of sacrificing, but she grew worse. All hope having departed, her father brought her into the house of a Christian Gáro, the only one in the village. Here I found her, very ill indeed. The father told me there was no hope, the demons would not depart; but to test this new religion, he had brought his child into the house of this Christian. The child lived, and in a few days was running about the village. The next Sabbath a score or more from this village met with us at Damra to worship God. Said they, "We have cast off the demons, never more to sacrifice to them. We will worship and serve the Lord. Teach us his words." Many of these have since been baptized. Their conduct for more than two years testifies to the sincerity of a radical change.

A people thus ignorant and superstitious are liable to move suddenly and to great extremes. Filled with fear and dread uncertainty, they descend upon the nearest village and cut off a dozen heads of inoffensive men, women, and children. They hastily drive Christians from their village, or as quickly turn from demon-sacrificing to the worship of the Christians' God. But this is no new thing. Paul and Barnabas met the same in their travels. Many in Lystra and Derbe believed in Christ, notwithstanding the fearful superstition of the people. Many Gáros have believed in Jesus, and many more will, despite the darkness of ages that hangs over them. "If the Son shall make you free, ye shall be free indeed." He is the Gáros' only hope and sufficiency.

In customs, language, and religion, (if they have any) this people are quite different from those of the plains. They are entirely free from caste influences. They are a most hopeful and promising people for missionary labour.

On the 1st of October, 1867, we had three village schools with about 70 pupils. A native Church of 40 baptized adults. Now, October 1st, 1872, we have 14 village schools. About 220 pupils. One Normal School of 22 students, and 286 baptized adult Gáros.

VILLAGE SCHOOLS.

These are not large. Few, as yet, see the advantages of an education. But the desire for schools is increasing. The demand for teachers is greater than our ability to supply. In every case, the people build or provide their own school house. Several of these have been built in advance, and some yet

remain unoccupied for want of pundits. But the Normal School, as we shall see, is making every effort to meet this demand.

Our aim is, in all these schools, to teach the Gáros their own language: to reach, as fast as possible, the masses with a knowledge of letters, reading, writing and a little arithmetic. We also encourage, and aid somewhat, simple and useful trades among the pupils. They need to learn something besides books, so as to be useful at home, in their own villages and country.

An elementary book for Gáro schools was prepared by Mr. Bronson in 1867. There are now ready and in press, three primary school books in the Gáro language. These include the former work, illustrated, revised, and much enlarged. Other books are in course of preparation, and will be ready in due time. The Gáros are not friendly to the study of their own language. We say, Gáros should study Gáro. To this end we have laboured hard and assiduously the past five years. It has been slow work. And hence the preparation of school books has been much retarded. But at present the Gáro is studied in all the schools and by all the pupils.

Bengali is also taught in all the schools. At the base of the Gáro hills, on three sides, there are some twenty-five weekly markets. Some of these are visited by hundreds, others by thousands of Gáros for purposes of trade. Many thousands of Gáros are thus in daily intercourse with the Bengalis of the plains. And there are many thousands of Bengali-speaking Gáros. Every Gáro who attends school must be taught the Bengali. So far as they have any desire for an education, it is to learn the Bengali. Should we exclude this study, not ten of the present 240 pupils would remain in the schools. Every school would be broken up. There is no alternate at present. We think much has been gained now that all consent to study Gáro if they can have the Bengali also. At no distant day pure Gáro schools can be opened in the interior.

GIRLS' SCHOOLS.

In several village schools, a few girls study with the boys. At Ragasimola there is a large flourishing girls' school. Two benevolent ladies generously provide for its supports. There have been 34 different pupils in this school. Most of these are from Christian families. Twenty-five have been baptized. Ten have been married to Christian men, most of

whom are pundits. Present number twenty-two. The Gáros do not object to the education of their girls and women. Several married women, wives of preachers and teachers, have learned to read. Gáro women are held in respect, and have a voice in all domestic matters, and they are not ignored, even in the village counsels. There is hope for such a people.

NORMAL SCHOOL.

Since the opening of this school five years ago, there have been forty-two young men connected with it. Forty of these have been baptized. Twenty-two are now in the school. Of the remaining twenty, sixteen now serve the Mission as pundits, catechists, or preachers. Four of these are employed by Government a part of each year, as vaccinators among their own people. Thus, it will be seen, that a very large proportion of the graduates of this school are making themselves at once useful among their countrymen. This is the training school for teachers for the Gáros. The pupils are aided in part, that they may continue their studies to this end.

The Government aid these schools by a monthly grant of 102 rupees. The balance of their support, which amounts to nearly an equal sum per mensem, is paid from the funds of the Mission Society.

The first Gáros, Omed and Ramkhe, were baptized in 1863, at Gowhati, by the Rev. Dr. Bronson of Nowgong. In 1864 these men, by their own request, were discharged from Government service to go to their native hills to preach the good news. In 1867, the Gáros were first visited by Christian Missionaries, and a church of forty baptized believers orgainsed.

During the first four years, from 1863 to 1867, this new interest was under the sole supervision of Mr. Bronson. At that time there was no other Missionary nearer the Gáro hills than Nowgong. The "First Report" of this department was published by Mr. Bronson soon after my arrival at Gowalpara. To this the reader is referred. It contains a brief but interesting account of this people, and of the the first introduction of gospel among them. God was evidently in the work from the beginning. He has ever since been the cloud by day and the pillar of fire by night leading on to victory. His name be praised.

We have met a few hindrances by the way. The people are ignorant and superstitious. The interior of the country is held by unfriendly and savage clans. Our labours have been confined to the frontier along the base of the hills, where the

climate seems filled with a deadly malaria. Every Missionary has been prostrated with fever at every visit, unless, indeed, it was a very short tour of only one or two nights in any one place. Mrs. Stoddard was compelled to leave early in 1869 by repeated attacks. My own health has suffered yearly with these malarious fevers, till it is quite broken. I am about to take the advice of my physician and friends, and seek health by a change. These are sad hindrances to our work.

But, notwithstanding these, the prospect is brightening. Under the wise counsels and pacific administration of Col. Haughton, Commissioner, and Captain Williamson, Deputy Commissioner, the Gáro Hills will soon be opened to commerce and Christianity, and friendly relations established with all the different clans. The climate in the hills is believed to be more healthy than at the base in the plains. The Mission work will go on. The Rev Mr. and Mrs. Keith arrived at Gowalpara in January last. They will give their undivided time and strength to the work of evangelization among the Gáros. They have entered upon their work in health, with cheerful hearts, and commendable zeal.

Then as we look at the people we find encouragement to labour. They have a mind to hear. They are willing to be taught. Everywhere we find multitudes who listen eagerly. From Tura to the Kassia boundary on the northern frontier, the gospel has been preached by Mr. Bronson, Mr. Comfort, myself, and native assistants. Thousands have listened with profound interest to the simple yet wondrous story of the Cross. Hundreds, along this line of some two hundred miles, believe in Jesus and have eternal life.

Over 280 adult Gáros have been baptized. 165 men and 121 women. These Christians live in some twenty different villages along this northern frontier. There are seven preachers. Three have been ordained. By them the gospel has been preached on every side of their hills. Many short tours have been made into the hills. But the unfriendly and savage attitude of several clans has rendered it unsafe hitherto to visit the interior. Two of these men crossed the hills last year between Tura and Nibari. As they entered the territory of the independent Gáros, they were brought before the headmen, threatened with punishment if they did not leave at once, and with death if they were caught there again. But when it was known that they could vaccinate, and thus check the ravages of small-pox, they were kindly treated, and set to work. Thus they were detained many days. They vaccinated by day, and preached at night. The savages listened with apparent inter-

est in large crowds night after night. They heard for the first time the glad message, "peace on earth, good will to men."

All of our teachers of village schools are Christians. By them the first catechism is taught in the schools—and recited to the people of the villages. By them, the gospel is preached, and some twenty Christian hymns in Gáro are sung and chanted to the people. The Gáros have an ear for music, and the young readily catch a tune and pick up a hymn, after hearing them sung a few times. The heathen gather in multitudes to hear these Christian melodies and hymns.

Thus, in various ways, the light is spreading The glorious gospel of the blessed God is published to the benighted Gáros. Hundreds have already cast off the heavy yoke of heathen superstition, and become heirs to eternal life. Scores of others have put away heathen rites, and are asking after God and salvation. Yearly, scores are added to the Church by baptism on profession of their faith in Christ. Others in many places are asking for baptism, and will be received as soon as they give evidence of saving faith.

The commission reads, "Go into all the world, and preach the good news to every creature. He that believes and is baptized shall be saved." "He that believes on the Son has everlasting life." "Whosoever calleth upon the name of the Lord shall be saved." We hear the partially enlightened Gáro call upon the name of the Lord. We see him forsake heathen rites and abominations for the worship of the living God. He says he believes, and his daily life gives evidence of the sincerity of his faith." "By their fruits ye shall know them." There is nothing impossible with God. He said, "Let there be light, and there was light." He gives life from the dead. He can as easily give saving faith to the ignorant and superstitious Gáro, as to the most learned and refined of Christian lands. "*Whosoever* believeth shall be saved." We may not limit the grace of God. The gospel of the blessed Jesus is free. It is the power of God unto salvation to every one that believeth. It is perfectly adapted to the wants of every lost soul. To-day the Gáro may listen for the first time to the terms of reconciliation with God—faith in the Lord Jesus Christ—and to-day believe unto salvation. Blessed be God.

The language of Christian experience is somewhat varied, but essentially the same in spirit wherever found. The Gáro Christians have their weekly meetings for prayer and conference. The freedom with which men and women engage in these exercises, is truly wonderful: they speak and pray as if taught by the Spirit. They call upon God the Father, and thank Him for Christ and salvation, and confess their sins and unworthiness, as those who have been instructed in Christianity from their youth. We feel, while they pray and talk, that the Spirit which giveth life, is with them.

In 1869, I made a march into the hills to visit a Gáro Christian who was living alone with his family. He took me and my party to a neat little building, quite unlike the other houses, in the centre of what used to be a village. When we were seated, he gave an account of himself briefly, as follows: "I have always lived in the hills, and I sacrificed to demons. I cannot read. One year ago, I heard of God and of salvation for sinners through Christ His Son. I knew I was a sinner. I believed in this Christ at once and began to pray to Him. I went to Omed's village and was baptised. I wished to go down there and live with my family; but my wife would not go. I then built this worship house for Christ. Here I pray to Him daily. Sundays, I called all the village people to hear me talk to Jesus, and to tell them all His love that was in my heart. Many came out to hear me. Soon there was sickness among the people, and then all abused me because I had left the customs of the country, and built this house to God. All the troubles of the village were laid upon me. They threatened me in every way, that I might again join them in sacrificing to demons. When I could not be turned from my new mind, they fled from the village, and are now taking down and removing these empty houses. My wife was frightened and would not live with me. But daily I came here to pray, and Sundays I spend all day in talking with God. Now my wife has returned to me, and says she will be a Christian. I have much trouble, living alone in the jungles. But I pray to Christ always and have joy in my soul."

This man has since learned to read, and is now a faithful preacher, travelling from village to village, where others fear to go. His wife and family, friends, and others who were so bitter towards him at first, have believed and been baptised.

During the present year I baptised an old woman from this village. She was bowed down with years and infirmities, but had performed a most difficult journey, on foot, to cast in her lot with God's people. Before a large congregation of Christians, I

heard her speak thus: "I am an ignorant old woman full of diseases and sins. I know nothing. What can I say to all this people? I know one word—this I will speak. I love Jesus; I love His children; I love that young man," pointing to him, "who first told me of Jesus two years ago. But I would not hear. I joined with all in the village to abuse him, because he had forsaken our old customs, and built a house for God. I hated him and all his words. But I could not get away from them. He spoke them daily before us, and I heard them when he was not present. Now all is changed. I feel young again. I cannot tell why. Christ is good. Help me to obey Him."

Another woman, whose son-in-law is a teacher and preacher, was for years most violent in her opposition. The teacher frequently petitioned for work elsewhere, because he could not endure the abuse of her tongue, and all because he and his wife had chosen to follow Christ. Human nature is the same the world over. The enmity of the natural heart to God and holiness, as displayed so frequently in Christian lands, was only repeating itself in the conduct of this Gáro woman. Now her voice is heard in the prayer and conference circles. With strong emotions and tears she confesses her sins, and, to her, the great sin of resisting salvation after God in mercy had brought it to her so late in life. Since her tongue has been turned from cursing to praising, nearly all the village have turned to Christ.

In company with Mr. Ward, in 1867, I spent my first night in a Gáro village. We stopped in the house of a pensioned Government sepoy. He called together his friends to hear the gospel. I shall never forget the eagerness with which that crowd listened to the truth till long after midnight, and then dispersed with great reluctance. There was little sleep in that house that night. Long before day, the old sepoy and his wife were up and talking over the events of this wonderful night. In the darkness of the morning hours, we heard them profess to each other their faith in Christ. We then heard their voices in prayer to God, confessing their sins and asking pardon in the name of Jesus.

In a few weeks after this, the entire household—husband, wife, son and uncle—with many others of the village were baptised. In less than three years, this family of four, had died, each rejoicing in Christ, the sinner's Friend. The mother and son especially were lovely Christians. She died exhorting her friends not to weep for her, but to believe in Christ, who could make them smile at death, and eternally happy. She took the silver ornaments from her neck and wrists, and giving

them to her husband, said—"Let not these be buried with me according to heathen rites, but sold, and the money given to those who preach Christ to the Gáros, that all may know how to die happy."

The son lived with me two years after the death of his mother. He was most faithful and trusty in all his work, and a devoted and growing Christian. During his last illness, he was at his own village. His heathen neighbours who seemed to think much of him, because of his pleasant ways, desired to sacrifice in his behalf. But he would not allow it. He said he had no fear of death. Christ was his hope. Near his end he fell into a sleep or trance. His friends again bestirred themselves to do something; and when he awoke, they were on the point of making a sacrifice, notwithstanding the interference of many Christian Gáros who were present. He begged them to do nothing of the kind, but to listen to a few more words he had for them. Said he, "I have just been to heaven. I saw my mother, and a vast multitude, all happy and beautiful. I saw Jesus our Friend. Oh, how lovely! Come to Him, believe in Him. I shall soon go to Him." And with these words upon his lips, he died. This account of Rudram's last hours and words, I have from one of our most worthy Gáro preachers, who was present.

Without multiplying incidents in the experience, life, and death of Gáro Christians, we find abundant encouragement to labour for their salvation.

"Look unto me and be ye saved, *all the ends of the earth*: for I am God, and there is none else."

The following receipts from Government and friends in India in aid of the Gáro Mission and schools for the five years ending 30th September, 1872, are most thankfully acknowledged.

The Government Grant for Gáro Schools, 5 years to 30th September, 1872, at Rs. 102 per mensem, ... Rs.	6,120	0	0
A special Grant made to the Rev. Mr. Bronson in 1868 for preparing and printing Gáro School-books, ...	300	0	0

MONTHLY SUBSCRIPTIONS, *viz.*:—

Colonel J. C. Haughton, Commissioner of Cooch Behar, 5 years 1 month, to 30th September, 1872, at Rs. 25, ...	1,525	0	0
Major B. W. D. Morton, Deputy Commissioner of Darjeeling, 5 years and 3 months, to 30th September, 1872, at Rs. 20, ...	1,260	0	0
Colonel A. K. Comber, Deputy Commissioner of Gowalpara, 9 months to 30th September, 1868, at Rs. 10, ...	90	0	0
A. Parker, Esq., 5 months to 31st January, 1868, at Rs 4, ...	20	0	0
Mrs. L. P. Bruce, Mungledye, 16 months to 31st March, 1871, at Rs. 10, ...	160	0	0
Two ladies, for Gáro Girls' School, to 30th September, 1872, ...	800	0	0

DONATIONS, *viz.*

Mr. and Mrs C. A. Bruce, Tezpore, ...	61	0	0
Dr. C. D. Allnutt, Calcutta, ...	10	0	0
R. B. Chapman, Esq., Calcutta, ...	20	0	0
E. G. Glazier, Esq. C. S, Calcutta, ...	200	0	0
H. A. L. E. by R. B. Chapman, Esq., ...	50	0	0
H. Richardson, Esq., C. S.	50	0	0
F. F. Lowis, Esq.	10	0	0
E. E Lowis, Esq., C. S.	100	0	0
"A Friend," Tezpore, Assam, ...	10	0	0
"Little Jennie," Mungledye, Assam, ...	8	0	0
Colonel A. K. Comber, ...	40	0	0
Mr. Linkie, ...	10	0	0

The dying gift of a Gáro Christian woman, ...	17	0	0
The dying gift of her son, Rudram,.....	15	0	0
The Gáro Christians at Damra, ...	52	0	0
Ramkhe, a Gáro preacher, ...	10	0	0
Rungkhu, ditto, ditto, ...	1	0	0
Dr. Purvis, Gowhati, Assam, ...	16	0	0
H. N. Bainbridge, Esq., Gowhati, ...	40	0	0
J. S. S. Driberg, Esq., ditto.,.....	10	0	0
Captain D. A. Peat, Tura, Garo Hills, ...	10	0	0
Captain E. N. De La Touche, Tura, ditto., ...	50	0	0
Colonel J. C. Haughton, a prize donation, ...	10	0	0
The Residents of Gowalpara, per Rev. G. Lovely,	28	8	0

These moneys have been faithfully expended in support of the objects for which they were given. The disbursements in excess have been met by the Home Society, Every part of the Gáro hills will soon be opened for the Missionary and native assistants. Schools and other Mission labour will be greatly increased, thus calling for continual and increased contributions.

The thanks of the Mission and Home Society are due, and are hereby tendered to Government, and to Christian friends in India, for their most generous aid, as seen by the above statement. We beg for a continuance of this liberality, that the work so favourably commenced may not be hindered.

Contributions can be sent to the Rev. T. J. Keith, Gowalpara, Assam, or to Messrs. Sykes and Co. 1, Old Court House Lane, Calcutta.

Our statistics at this date are as follows—Village Schools 14—190 boys and 30 girls = 220, Normal or Training School, 1—number of students, 22. Ordained Preachers, 3—Unordained, 4. Baptized adults, 286.

I. J. STODDARD, *Missionary.*

GOWALPARA, *October* 1*st*, 1872.

MISSIONARIES

OF THE

AMERICAN BAPTIST MISSIONARY UNION TO ASSAM.

SIBSAGOR.

Rev. W. Ward, D. D. and wife.
Rev. E. W. Clark and wife.

NOWGONG.

Rev. M. Bronson, D. D. and wife.
Rev. R. E. Neighbor and wife.
Miss Maria Bronson Cotes.

GOWHATI.

Rev. M. B. Comfort and wife.
Mrs. Ann Kay Scott, and
Miss Rankin.

GOWALPARA.

Rev. I. J. Stoddard and wife.
Rev. T. J. Keith and wife.

THIRD REPORT

(BI-ANNUAL)

OF THE

GARO DEPARTMENT

OF THE

AMERICAN BAPTIST MISSION TO ASSAM,

FROM

September 30th, 1872

TO

October 1st, 1874.

For the information and encouragement of the donors and other friends of the Garo Mission, this brief bi-annual Report is written. The last Report prepared by the Rev. Mr. Stoddard brought the history of the work up to 1st October, 1872, the date of his relinquishing it into the hands of the writer. During the two years that have intervened since that time, the work has gone forward, bearing numerous evidences of the continuance of the Divine favour.

These indications have been manifested in nearly all departments of the Mission, and especially in those of facilities for spreading the truth, additions to the churches, and the department of instruction.

1. By facilities for spreading the truth, is meant the opening of the country, with the consequent possibility of carrying the Gospel throughout Garo land. The importance of this will be appreciated when we recall the fact that up to the date of the last Report, the independence and hostility of the tribes of the interior had limited the work of the Missionary to the outer edges of the country, chiefly to the people along the northern frontier. At that time even a native Garo preacher could go a day's journey up into the hills only at the risk of losing his head. But at the date of that Report, the expedition of the Government for the reduction of the hostile tribes of the interior was being pre-

pared, and in the ensuing cold season entered the Hills, with what result is well known to all. Chiefly under the direction of the Deputy Commissioner, Capt. Williamson, all manifestations of hostility were suppressed, friendly relations established with the principal chiefs, and the entire country made safe for the advent of Government official, Scientific explorer, or Missionary.

This event, occurring at such a stage in the history of the Mission, may be justly claimed by the Missionary and the Church as a part of the out-working of the Divine plan for giving the Gospel to the world.

It is not the first time in the history of the Missionary enterprise that the forerunner of the Messenger of Peace has been the Herald of the Law; not the first time that the "highway of our God" has been prepared by means of the sword and bayonet.

Since the consummation of the above event, our native brethren have made frequent and extended preaching tours among the villages of the interior. And in January of the present year, it was the writer's privilege in company with native assistants to traverse the Hills from the south side to the northern frontier, visiting many large villages of the interior where no Missionary had ever before been. But we cannot say that the people of any of these newly opened places did more than merely tolerate us. They evidently cherished a too vivid recollection of the energetic measures taken a twelvemonth before by the representatives of Her Majesty's Crown to teach them loyalty, to care to make many confidences with foreigners. Indeed they seemed to regard it a questionable matter as to whether they had any solid title to their own lives or not. Every question as to whether they would like to have teachers and schools, their children taught to read and write or not, was with dutiful submission referred to the "Great King at Tura," meaning the Deputy Commissioner,—"if he ordered them to have schools," &c. they "would have them," otherwise not. One chief of a large village, whom we desired to accept a small copy of the New Testament, as a memento of our visit and by way of planting the seed of the Kingdom, was thrown into great terror, lest it should be found in his possession by the "*Raja*," and should occasion his displeasure. Such is their present state of mind. They have a very low opinion of the humanity of white foreigners and submit to their intrusion only because they must. But all this will by degrees, and by a course of conciliation, pass away. And then what a fine class of people upon which to expend effort for the enlightenment of Christianity!

In travels and observations that have extended to all the different classes and nationalities found in America, including the Indian, the Negro, and Spanish Mexican, as well as to many of those in this country and along the route hither, I can truly say that I have never seen finer looking specimens of the physical man than I saw in the interior of the Garo Hills. They have not the receding forehead, high cheek bones and other facial angles indicative of the low brutal savage. In fact, barring their filth and numerous skin-diseases, they are in physical development and symmetry of shape, as a class, well nigh perfect.

In their domestic life, they show an amount of physical energy and enterprise too, doubtless not surpassed in India. Their dwelling houses, for example, while exhibiting not a particle of architectural taste, yet in their size and the material of which they are constructed, indicate no little enterprise. The produce of their fields also, chiefly cotton, grown and gathered upon the sides and summits of hills often many hundred feet high, and carried in huge baskets on their backs over the mountains four and five days' journey to market, requires a remarkable degree of energy and power of endurance. In one instance also real skill and ingenuity as well as enterprise is shown. That is in their manner of bridging the mountain-rivers on the banks of which their villages are usually built, and which often separate them from their fields. Two large trees growing on opposite banks throw their branches well forward toward each other over the stream. To these over-hanging branches they make fast strong vines or creepers. Then to the lower end of these original cables strong bamboos are fastened and drawn out horizontally over the bed of the river. The foundation being thus *raised* high up in the air, as much extension and floor-laying and side-fastening as is thought necessary, is done. And thus we have in these primeval hills veritable "suspension" bridges thirty, forty or sixty yards long.

And these are the people only just now made accessible to the gospel. They are ignorant. They had no more conception of what a God is, or what a book is like, or what reading and writing mean, than a blind man has of colour. When some of the simple facts of revelation were made known to them, such as the creation of man, the birth, death and resurrection of Christ, they received them with outbursts of uproarious laughter, evidently regarding them as the richest jokes they had ever heard. Yes, they are as ignorant of all these things as were the sturdy Highlanders of Scotland three centuries ago, *but perhaps*

Like causes produce like effects. The power of the gospel is *one*, because its living principle is one unchangeable Spirit,—one Mind. May we not therefore expect that here in these hills will yet be seen effects glorious like those that have followed the introduction of the gospel into the mountains of Switzerland or the Highlands of Scotland, or any other place, in fact, where it has been faithfully preached?

2. Additions to the Church.

The voluntary profession of faith in Christ and consequent additions to the church, have gone on in about the same ratio as from the beginning of the work in this field.

There has been no over-mastering influence, bringing people by hundreds to the baptismal waters. The work has been rather steady and continuous. The conversions have nearly all occurred in villages where our best preachers and teachers are located, thus illustrating a principle that must come to be held of more importance by Missionaries and Missionary Societies: it is that, with the short memories and light impulses of the masses of the heathen, *permanency* of occupation and instruction is rather to be relied upon than *itinerancy*. Our experience of the latter method induces the belief that in ninety-nine cases out of a hundred, the "birds" of forgetfulness and indifference carry off all the seed of the Kingdom. Except to visit the scattered members of the flock, to inspect the schools or to prepare the way for contemplated permanent occupancy, I would never send men tramping about the country on itinerating tours. *And in my opinion, any policy of missionary operation based upon a supposed necessity of an increase of itinerating work, aims wide of the mark and proceeds upon an utter misconception of what is necessary to success in establishing Christianity among the heathen.* At the date of the last Report there had been baptized into the church of Christ among the Garos 286 adult believers. Since then additions to the number have been made as follows:

Baptized from Oct. 1st, 1872 to Sept. 30th, 1873.

By the Rev. Mr. Comfort of Gowhatty, in the eastern part of the Hills,	31
By the writer and his assistants,	41
From Oct. 1st, 1873 to Sept. 30th, 1874.	
By the Rev. Mr. Comfort, as above	27
By the writer as above,	61
Total additions in two years,	[illegible]
Total Garos baptized, since 1867,	[illegible]

Owing to imperfect statistics, we are not able to give the number of deaths, and apostacies that have occurred among the converts. The former have been numerous and the latter few, and none of them are in jail, and that's a consolation.

3. INSTRUCTION. Work in this department has gone forward as well as the indifference and unappreciativeness of the people, and the lack of an adequate superintending force, would admit of. Any real desire for education is confined as yet almost entirely to the people of the borders who come more or less in contact with the educated portion of the people of the plains and who thus gradually come to understand its advantages. But even among these, the desire is not sufficiently strong to induce parents to give up their boys from work in the fields for purposes of study, except in comparatively few instances and for a very brief period during the day. Schools in the villages can seldom be held for more than two or three hours a day. Attendance is irregular also, and with these drawbacks, progress is slow. The desire for education has, however, taken a strong hold upon the minds of the Garo youth, and but for the opposition of the parents,—in many cases no doubt reasonable and necessary,—all the schools would be full. Indeed the desire to "go to school" on the part of some of the lads breaks out in ways sometimes more emphatic than approvable. Not long since, it became necessary to withdraw a teacher from a certain village on account of the opposition of the adult residents. A young lad who had been attending the school, and had got some idea of the value of education, found out the family hoard, abstracted a hundred and twenty rupees and followed the teacher, saying that he had taken the money to pay his way at school at Gowalpara or Gowhatty. The teacher on ascertaining what he had done very properly sent him back home and saw that he returned the money to his parents. But the lad is to be commiserated.

THE NORMAL SCHOOL.

This has been continued regularly with the exception of brief holidays,—during the past five months at Gowalpara under the immediate supervision of the Missionary. The course of instruction has been, as usual, not very extended, but such as is thought necessary to fit the Garo youth for usefulness among his own people.

At the date of the last Report there were 22 pupils in this school. At this date the number is but 21, although the total number connected with the school, during the two years has

been 42. Twenty-one have left the school; ten to become teachers, five on account of the stress of famine, two to become vaccinators, three from various reasons, and one has died.

GIRLS' BOARDING SCHOOL.

This school has been organized to meet a necessity sure to arise, that of finding companions suitable for the young men who pass though the course of instruction in the Normal School. The school was opened on the 1st of January last, and with the exception of one month, has been in operation since. It started with twelve girls in attendance, but the number soon fell to ten, at which it has since remained. Instruction has been given in their own vernacular and in the Bengali language. It has consisted of reading, writing, the first four rules of arithmetic and the catechism of Christian doctrine. Sewing has also been taught as an important and evidently highly appreciated branch of their instruction.

In all these different branches, the pupils have made very satisfactory progress indeed, demonstrating the fact that with time for study and careful superintendence these "hill women," almost the lowest of all creation, may be raised to the dignity of educated and intelligent people.

We term this school a "Boarding School," but it would be more proper, perhaps, to call it a "Benevolent" Institution, as the entire cost of the establishment is borne by benevolent individuals or Societies. We consider it a piece of good fortune when we can induce parents to give up their girls to attend the school, even when by so doing, they are themselves relieved from the burden of their support. Even during the present season when famine has pressed very pinchingly upon many families and when I have been appealed to for aid, any proposal to take their girls into our school has been met with flat refusal, and they would go away in want rather than give them up. They have no prejudice against their daughters learning to read and write. "*Cui bono*" would probably express the general mind on this subject.

The objection usually urged is, that their daughters are too dear to them to admit of their giving them up to be absent from their sight for so long a time. This reason is very strong with them, and so we are very glad when any beginning is made, as has been done in some cases, to educate their daughters in the village school. But a proper sentiment on this subject will be of very slow growth.

VILLAGE SCHOOLS.

At the date of the last Report there were of these 14 with an aggregate of 220 pupils. At the present time there are 16 schools with 212 pupils on the rolls. The call for village instruction has always kept in advance of our ability to meet it. But we must qualify this remark with another, that the *call* does not always represent real desire.

The history of many schools may be written thus: the villagers get a sudden impulse in favour of having a school established. They call for a teacher to be sent them. When he comes, they fill up the school with a good number of pupils. Things go prosperously for two or three months. Then a busy season comes. The parents find the labour of the boys of more importance than their education. Then it comes to pass that if they do not vote the teacher and his school a nuisance, they leave him alone to get pupils the best way he can. The teacher becomes dismayed at the prospect of no monthly attendance to report and gives up the school. Thus we find it very difficult to keep up a sustained interest in the schools and very difficult to find teachers with the requisite amount of grit and ingenuity to carry a school through these discouragements. Some have done so, however, and maintain in every way excellent village schools.

These discouragements are not peculiar to the fields of Eastern heathenism, however. The writer remembers most vividly the days of his own youth when the necessities of the harvest field compelled him to forego his dearly loved books, and when the master or mistress was left in solitary grandeur among empty benches.

BIBLICAL INSTRUCTION.

Religious instruction in the principles of the Holy Book of God we firmly believe to be the only effectual conservator of morals, whether private or public. Given educated intellect without the safeguard of a religiously instructed conscience, and you have a full powered ship at sea without rudder or helm; such must always be dangerous to other interests and sure only of its own destruction. And the educated portion of the natives of this country is a standing illustration of this principle. Believing this firmly, we are specially anxious that all the instruction we impart to the people shall be "mixed with faith," that of Christianitv.—of the Bible.

Hence in all our village schools, a brief catechism in which the Commandments and other extracts from the Scriptures have been translated into the Garo vernacular is regularly taught. So that in many a Garo village and hut, those same commands of God which have for so many hundred years been the *magna charta* of human morals, are conned and repeated by the rising generation from Sabbath to Sabbath and from day to day. And too, with their simple minds and unquestioning faith these commands come to them as they came to the children of Israel of old, as the voice of the Lord.

In the Normal School and Girls' Schools, in which instruction is for the most part given through the medium of the Bengali language, the Scriptures are daily read, using a Bengali version, and the pupils are exercised in giving the meaning in the Garo vernacular. In this way, the closest attention to the sense of what is being read is secured, as what is required of the pupil is really an extempore translation, or at least a close paraphrase.

On the Sabbath also, the schools are regularly instructed in the holy word. In addition to this, it was the writer's privilege during four months of the last rains to have a class of from eight to ten of the best of the preachers for instruction exclusively in Bible study. During the session, the life of Paul including the history of the founding of the early Church was carefully gone over; the Life of Christ, studied from the harmony of the Gospels, was also pursued as far as to the Second Passover, and the Epistle to the Galatians was studied, with some attempt at the exegetical method. In all these efforts our hope is that "*His* word will not return to Him void, but accomplish that whereunto He hath sent it" into the world.

4. Literary Department. The Garos in common with the other hill people of India have previously had no written language of their own. As above remarked, those who have thus far received instruction, have received it mainly through the Bengali. And there are those who, reasoning on the principle of the "survival of the fittest" we presume, prophesy that in time the Bengali must entirely supersede the Garo vernacular, and hence argue that it would be best to give all instruction through that language. While we admit that such an event as the accepting of the Bengali language by the Garos may be in the future, yet we feel that it lies at such a distant point, that in the work of educating and christianizing the people, much valuable time may be saved by preparing books, tedious as that method is, in their own vernacular. Hence since our arrival on the field, we have laboured steadily to this end. Some progress has been made. Three Primary

Reading Books, the manuscript of which was prepared under the supervision of Mr. Stoddard have been printed. A Dictionary or Vocabulary, of near four thousand words in common use among the people, has been compiled, the Garo words being defined in both the Bengali and English languages. The expense of printing this book was, for the most part, borne by the Government under the kind sanction of His Honor Sir Geo. Campbell.

A translation of the Gospel of Matthew has also been undertaken and with the efficient assistance of two or three of the native brethren has been carried forward to the twentieth chapter. The printing of this Gospel is being done at the Baptist Mission Press in Calcutta at the expense of the English Baptist Bible Translation Society. For this assistance, most kindly proffered through the Society's Missionary in Calcutta, the Rev. Mr. Rouse, our earnest thanks are due and tendered.

For the aid of those whose interest or duty it may be to learn the Garo vernacular, a small outline Grammar has been prepared and is now in course of printing at the Baptist Mission Press in Seebsaugor.

RECEIPTS.

Since October 1st, 1872, Grants, Subscriptions and Donations to the following amount have been received.

Grants.

Government grant for purposes of education among the Garos, viz.

To Normal School, ...	Rs.	1,050	0	0		
„ Village Schools, ...		1,742	0	0		
					2,792	0 0

Monthly Subscriptions.

Col. J. C. Haughton, 4 mos., ...	Rs.	100	0	0
Col. A. K. Comber, 24 mos., ...		240	0	0
Maj. B. W. D. Morton, 8 mos., ...		230	0	0

Donations.

Mrs. C. B. Lewis, for Garo Girls' School, ... Rs.	400	0	0
Messrs. Sykes, Bros., Calcutta, ...	75	0	0
Ditto ditto Mission Box collection,.....	3	11	6
Srimoti Rajiswari, Native Christian School Mistress at Lukipur Zemindari,.....	7	0	0
Damra Native Church, collection, ...	32	0	0
Raja Simla ditto ditto ditto,.....	7	9	2
A. J. Wise, Esq., Freeport, Ill., U. S. A.,.....	$200	0	0
Rev. J. N. Carman, Norwalk, Ohio, ditto,.....	65	0	0
Mrs. S. Hopkins, Oskosh, Wis., ditto, ...	10	0	0
Fox River Association, Ill., collection, ...	17	2	0
Woman's B. M. Soc., Circle at Hastings, Minn., for Garo Girls' School,.....	9	0	0
Ditto ditto Circle at Waukesha Wis. for ditto,...	11	0	0
Sunday School at Ripon, Wis., ...	200	0	0
„ „ Elgin, Ill., ...	140	0	0
„ „ Mendota, Ill., ...	125	0	0
„ „ Ottawa, Ill.,.....	50	0	0
„ „ Belleville, Ill.,.....	40	0	0
„ „ Iowa City, Iowa,.....	54	0	0
„ „ Angora, Philadelphia, Penn., ...	100	0	0
„ „ Bush Creek, New York,.....	40	0	0

To all those who have thus aided us, I desire personally and on behalf of the Native Christians, as well as of the Society I represent, to express my warmest thanks, and to respectfully and earnestly ask that contributions may not cease, but that they may abound yet more and more to the furtherance of God's good work among the Garos.

Contributions may be sent to F. A. Smith, Esq., Missionary Rooms, Trement Temple, Boston, Mass., to Messrs. Sykes, at No. 1, Old Court House Lane, Calcutta, or to myself at Gowalpara, Assam.

T. J. KEITH,
Missionary in Charge.

Gowalpara, Assam,
Oct. 1*st*, 1874.

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