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THE
"LONE STAR"
JUBILEE.

PAPERS AND DISCUSSIONS

OF THE
CONFERENCE

HELD IN NELLORE, FEBRUARY 5—10, 1886.

TO CELEBRATE THE
FIFTIETH ANNIVERSARY
OF

AMERICAN BAPTIST TELUGU MISSION.

PRINTED BY ADDISON AND CO., MOUNT ROAD, MADRAS.—1886.

PREFACE.

THE accession of 25,000 converts from heathenism, during the last ten years, has given the Telugu Mission of the American Baptist Missionary Union a peculiar prominence in the hopes of the Christian world. The genuineness and permanence of the results reported by this mission are matters of importance, not merely to one coterie of missionaries, but to the whole church of Christ. In point of numbers, the Telugu people rank next to the Bengalis, and outnumber the Mahrattas or the Tamils. They are thus first in the Dravidian family and third among the races of India. The largest mission to the Telugus is that of the American Baptist Missionary Union. Besides this mission, there are two missions of the Canadian Baptists, and ten of other Protestant Christians, laboring for the conversion of the Telugus. But, as one-third of the missionaries to the Telugus, and two-thirds of the Telugu converts, are connected with Baptist missions, no small interest attaches to the Jubilee Conference of Baptist Missionaries held in Nalôre from February 1886. To any be needed, for the publication must be sought in the facts st

“The Lone Star Jubilee” may not be a name of significance to those who are unfamiliar with the early disappointments of the missionaries in Nellore. An explanation will be found in the poem by Dr. S. F. Smith on the preceding page, referred to in the Historical Sketch, pp. 28, 29. The name “Lone Star,” caught up by Dr. Smith in days of comparative weakness and defeat, and perpetuated in his graceful and prophetic verse, has become even better known through the Lone Star Tract of Dr. McKenzie. And, in these later days of Jubilee and of hope, the former name may serve to remind us of the weakness of all unaided human endeavor, and of that Divine wisdom which, from obscure beginnings, leads on to the most glorious manifestations of grace and power.

Nellore long since ceased to be a Lone Star. Nearly every year new mission stations are being opened among the Telugus—fresh spheres of light in the darkness of heathenism and of sin. Though marked signs of a speedy dawn cannot yet be discerned through the gloom of error’s night, yet new stars of mission endeavor hasten to add their brightness to the midnight
 “until the day dawn and the day-star
 vea, until “the Sun of Righteousness

the 10th of February 1886. T
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JUBILEE CONFERENCE
OF THE
BAPTIST TELUGU MISSIONARIES.



FIRST DAY—MORNING SESSION.

Friday, February 5, 1886.

A DEVOTIONAL service conducted by Rev. E. Chute of Palmur opened the meetings of the Conference. After the singing of "Blest be the tie that binds" and the reading of the 46th Psalm followed by prayer, Mr. Chute addressed the Conference from the words, "Wherewith shall I come before the Lord and bow myself before the high God?" (Micah vi. 6). We must come before Him with sincerity, with reverence, humility, and with confidence. After the singing of "Nearer my God to thee" the Conference joined in prayer with Rev. F. F. Johnson. The singing of "What a Friend" ended the devotional exercises.

THE ADDRESS OF

By Rev. D. DOWNIE

DEAR BRETHREN,

We have met together in the
Christ to celebrate his triumphs:

during the past fifty years and it is my very delightful privilege to bid you welcome to this glad festival. May peace be within these walls and may the Holy Spirit brood over us and control all our words and acts to the glory of his ever blessed name !

As we look around this compound to-day and see this chapel dedicated to the service of God ; these schools for the education of our Christian youth and the Bucknell Memorial for the training of efficient helpers and the inculcation of the principles and practice of self-help ; when we think of the High School at Ongole, the Seminaries at Ramapatam and Samalcotta, of our stations from Madras to Bobbili on the east, and Kurnool to Hanamakonda on the west, and of the thirty thousand Telugus rescued from heathenism ; and as we contrast all this with the unpromising beginning of the Mission surely we shall see just cause for thanksgiving and rejoicing.

We have reached a point in our history where we may fittingly pause to review the past, examine our present position and consult together as to the future. By the mercy of God we are spared from considering the question so often raised as to whether the Mission shall be continued or abandoned. That question is settled beyond all peradventure. We have not met to consider reverses and devise means and methods of retrieving them but rather to rejoice over unprecedented victories and gird ourselves for still greater conquests. And yet there are questions before us of vital importance to the future of the Mission and for the consideration of these questions we shall ask and receive, the special blessing of the Spirit.

On which we are about to enter it may not be absolute agreement.

differences of opinion both as to the policy of the Mission. Let us not be afraid that all we have done will meet with the criticism of the best and wisest of us sometimes. Let us remember that the wisest who are the first

to discover them. It is said that if a man wants to write a book on India he had better do it the first or second year of his service for he is much more likely to feel competent to do it then than after he has acquired more knowledge by a few years of experience. New men are apt to see radical defects in almost all methods of mission work and even those best qualified to pass judgment may see errors in our work. There may be and probably will be differences of opinion. Let us, however, be careful to express our differences in the spirit of Christian charity. On the other hand if there should seem to be anything like criticism of ourselves or our work let us not fly into a passion and resent it as an impertinence and an affront. It is true that to some extent we are independent—much more so in some respects than I think we ought to be—yet it is also true that we each have a common interest in the whole Mission and the failures as well as the successes of each are shared to some extent by all. Let us remember that freedom of thought and speech is one of the fundamental principles of the body to which we belong.

There is one point on which I would suggest the need of special caution and that is the temptation—perhaps I might say the tendency—to disparage lines of work in which we are not ourselves personally engaged. There was a time when such a caution would have been uncalled for and that not very long ago either. Then there was but one line of work and that was the direct evangelization of the heathen. But as a Mission grows and spreads out new branches become a necessity. Thus we have to-day some who are evangelists; some are educationalists; others are both combined; and still others devote much of their time to the general and secular interests of the Mission. So too in regard to methods of work. We cannot all work in the same groove and while each one may regard his method the best let us not forget that every one else has the same right to think his method the best for him. My thumb is a most important member of my hand and I could ill afford to lose it, but if it should

because it is the thumb the fingers were of little account I should object. If my forefinger does not hold the first place it at least does the second and even my little finger I should be slow to part with ; for if it is good for nothing else it at all events adds symmetry to the hand. The little finger would make a poor job of it if it tried to do the work of the thumb but not more so than the thumb if it tried to do the work of the little finger. If any man thinks he is the thumb of this Mission let him think so but let him not despise the other members for they are as important in their place as he is in his.

But I must not detain you longer. I will only add that it gives me great pleasure to welcome you. Welcome to Nellore and to these glad festivities and may our coming together result in a great and lasting blessing to the Telugu people, in the glory of God and in the extension of Christ's Kingdom ! And to God the Father, God the Son and God the Holy Ghost be all the praise and glory ! Amen.

At the close of this address Mr. Downie pointed to the vacant seat of the chairman adorned with garlands of flowers but without a living presence and spoke of the regret of Dr. Jewett in being compelled to leave India but a few weeks before the celebration of this Jubilee. As a token of our regret and of our regard for Dr. Jewett who was to have presided on this first day of the Conference he announced that the chair would be left vacant for the whole of the day. After reading cable messages from Rev. J. N. Murdock, D.D., Corresponding Secretary of the American Baptist Missionary Union, from Wm. Bucknell, Esq., of Philadelphia, and from the Missionaries of Moulmein, Burma, he proceeded to the reading of the

REMINISCENCES OF REV. S. S. DAY.

BY MISS M. M. DAY, Madras.

As I am persuaded that you will be more interested in the words of the founder of this mission himself than in any words of mine the "Reminiscences" of my father that I shall give you will consist entirely in extracts from his letters written between 1849 and 1871. It is a matter of deep regret to me that I have been unable to procure the letters written during his first term of service in India. The first letter, therefore, that I shall read is one written upon his arrival in Nellore in March 1849 to my mother in America :—

NELLORE, WEDNESDAY, *March 14, 1849.*

"By the unchanging grace and continued blessing of our God my feet once more press this soil. These eyes look upon the distant hills, the fruitful vales, the river, the tank, the gardens, the streets thronged with a busy multitude, and the idols and idol temples of Nellore. This heart is again affected by that which I see and hear among this deluded people whose gods are idols—whose prospects are death that never dies. I have seen our once happy home and walked through the empty desolate rooms, the naked arched garden and the forsaken chapel. It *was* to me once *home*—yes happy and blest was I in it once. Here once were wife and children dear; here a little band of orderly disciples beloved in the Lord; here the presence of God cheered our hearts, and His blessing was our joy, our sun and our shield. Now how changed! Outwardly the hedges are broken down, the beasts of the field have wasted it; the drought has devoured the fruit of the garden; our habitation has been defiled by strangers who feared not God but wrought abominations therein. The sanctuary of the Lord where the name of our God and Saviour was proclaimed and where prayer was wont to be made has for a long time been forsaken and closed. The heathen passers-by might tauntingly say, 'Where is thy God?' The assistants have turned

following the Lord with a perfect heart and by their wickedness the name of our God is continually every day blasphemed among the heathen of Nellore. Thus we find things. But could we have expected better? Was it right for the mission to be neglected *thus long* by the churches in America? Had a man been sent even *one year earlier*, all this evil, according to human judgment, would have been prevented. Who were these *little children* that they should be able to stand *alone for so long a time*? I am disappointed but not astonished; I grieve over it but do not wonder. I feel that all this is as a rod from the Lord, a chastisement upon me for my own sins of former years. But it is from *my Father* and I will bear but not repine. I look for great things from God for this mission. O help me with your fervent prayers."

Again ten days later he writes :—

"I could have felt angry with the Devil for the mischief done to the souls of the assistants. I could have felt an overwhelming desolation of spirit that would have sought relief in tears nay that would have *found none*, and consequently would have depressed or rather crushed my spirits and broken my health and probably soon hastened me out of the field by disease or death. I could have sat down, like Job's friends, astonished and silent seven days, except as I might lift up my voice in weeping. Prayer has been my resort. God has heard. *He is with me*. He sustains my spirit, so that thus far I am able to say, 'None of these things move me.' I am resolved by God's grace to *deny myself* and do His will who has chosen me to this trial, and to this work of the gospel ministry among the heathen. Were *you* with me we could sit down and weep together. We could together pour out our complaints before God. We could sympathize with each other's sorrows and comfort and encourage each other's. But so it cannot be. So I would not have it now, in my power. Our God has ordered otherwise and things well. I hope it will not palsy but nerve to the work of personally preaching Christ to

this people. I would lie low at the feet of my Master. O may He alone be exalted."

In the same letter he writes:—

"Boys from 12 to 20 years old came in companies of three and five, speaking very tolerable English and earnestly asking us to resume our English school, saying that more than 40 youths will come. They are quite free to confess the folly of idolatry, the excellence of Christianity and even their own obligation to believe and obey the Gospel. And even while I talked with them some seemed tender even to tears."

A week later he continues:—

"I preached yesterday in the dear little chapel. About 20 persons sat down and as many more stood at the doors. Text 1 Cor. 2: 2: 'For I determined not to know anything among you save Jesus Christ and Him crucified.' Had much tenderness of soul, nearly as much freedom of speech as formerly, and I thought I could discover some serious impressions upon the hearers. Brother and sister Jewett were present and I trust prayed for God's blessing on the word spoken; for Bro. Jewett prayed very fervently for the same at our evening English worship when we three met to worship God in our own tongue. I can say it was a good Sabbath to me; and thus I can say of almost every Sabbath since I parted with its most precious privileges as enjoyed in our native land."

Seven months later he again writes:—

"We have just made arrangements to commence a *nucleus* of a boarding school. We have a little orphan boy brought by Dr. Jackson. His mother lately died in the Hospital and the Dr. obtained a writing by which the mother before she died gave the dear little son to us to bring up. This Mahometan child four years old came day before yesterday. The present arrangement is for Amah to be the matron and live in the boarding-school house. Her little daughter Nursama and her little brother Moothoo were before given to our charge together with the larger boy Mooragadu. These two with the

little orphan boy above named will be the nucleus or nest around which to gather others. Two other little girls are already at hand, and several others have been offered."

In a letter of Aug. 21, 1850, he speaks thus of an evening spent with the Collector of Guntoor, and the Judge of Nellore, Messrs. Stokes and Walker:—

"I scarcely need say to you who know how seldom the missionary here has the privilege of an hour's spiritual intercourse with spiritually minded and intelligent Christians that this has been a rare treat and a great refreshing. O that all our judges and collectors were such men in true piety as the Judge and Collector I have met this evening. And O that all other Government officers here were like them and all the ladies like these two ladies who both are, I firmly trust, real children of God."

In a continuation of the same letter he gives a suggestion made by Mr. Stokes which might even yet be profitably carried out: "As an illustration of the interest he feels in missions among the Telugus I mention one thing which clearly originated in a heart that knows both *love* and *prayer*. He suggests a *monster meeting* of all the *missionaries* in the Telugu country and as many other lay Christians as will come for the purpose of special united prayer and mutual exhortation and exchange of sentiments—for consultation and deliberation on the great subjects common to all in connection with our work. He would propose it to be held at Guntoor for some three or four weeks (!) and he would feel himself honored and happy if the assembly might be in his compound and at his expense. Does not this speak new and precious things for Telingana? It seems like a new pencil of light piercing the deep dense darkness of this long neglected nation. My heart is at times troubled and cast down because of the fewness of missionary laborers here, and the little success in the way of conversions attending the labors of that few; but my *faith* has not failed a moment since my return

here. Great things will ere long appear, and many will turn to the Lord among the Telugus ere many years pass. Nay, I even expect to live and see and hear glorious things—many turning from idols to serve the living God. I know your prayers are often to this end."

This prophetic faith reminds me of the words of a previous letter regarding the discipline of the assistants and the consequent injury to the mission: "It is indeed a heavy disappointment to me and may prove the extinction of the mission—so Bro. Jewett thinks, but so *I do not* think. I am willing to pursue these labors alone as I began them if such be the will of God. My purpose is to go on working, preaching, teaching and hoping in faith. Darkness is now thick, but the darkness may soon dawn."

The following passage will be especially interesting from its reference to the policy of the Missionary Union advocated so often by the opponents of mission schools: "Yesterday, September 30, 1850, we dismissed nine schoolmasters and 270 children, all of whom were daily occupied as the chief part of their duty in reading and committing to memory the precious Word of God in their own tongue, in reading other suitable elementary school books prepared on Christian principles, and in committing whole catechisms, poems and hymns about Christ and salvation. Thus by one sweep of the pen in the name of the Executive Committee notifying us that *in the appropriation for the Telugu Mission* for the year commencing October 1, 1850, there was nothing allowed for the support of day and English schools, for the reason that the Committee did not approve of such schools. Whether best or not best as to the *policy* of this procedure, no alternative was left us but to dismiss at once all the schools or undertake their support on our own responsibility, and that directly in opposition to the declared judgment and instructions of the Executive Committee."

A letter written December 5, 1850, has many interesting items regarding the development of the boarding school in Nellore. Among the first pupils were a boy stolen from

his parents in Madras and carried to Guntoor, the parents meanwhile moving away to some other city, and a girl who had been sold by her mother to a life of shame. Both these children were handed over by the Magistrate to be trained in the mission school in Nellore. Perhaps the most interesting passage in this letter is the reference to the portion of the present mission compound which was long used as the periodical resort of devil worshippers. Referring to the purchase of this land he says: "The time was when we would gladly have sacrificed a hundred rupees to secure just for our family comfort the peaceful possession of that spot to the exclusion of those horrible devil-dances—those hell-born exhibitions of the dancing blasphemy and heaven-provoking wickedness of that old sorcerer attended with the frightful jargon of drums, trumpets, cymbals and many other harsh sounding instruments, shouts, singing, screams, shrieking and the unearthly laugh and muttering of those possessed of the so-called gods or goddesses. It would not be easy for you and Sister Van Husen to forget the unwelcome return of Saturday nights—the night so heartily welcomed by all Christians in the land of our fathers because it is a peaceful prelude to the rest and religious privileges of the holy sabbath. Here, how many times, just as our families had sunk sweetly into sleep, about eleven o'clock all would be startled by the sudden outbreak of drums, trumpets, &c. Children half awake running crying to father or mother; and perhaps for hours the little ones were kept waking and the parents utterly deprived of sleep until near five in the morning. O how many times I have lost entirely my Saturday night's sleep by the doings in that sink of abomination. How many times I have gone over in the middle of the night and preached to as many of those deluded beings as could be induced to give any attention. Not a few times when you even supposed me in my room I was among those poor wretches trying to persuade them to turn from such wickedness and obey that gospel of salvation I declared to their dull ears. O how many times my very

soul sickened at the sight of that old deceiver assuming to be God, and upon his sacred seat receiving the worship as God, of the hundreds of deluded beings, come, many of them, twenty or fifty miles for the express purpose of being there on this night."

Perhaps I cannot give a better idea of my father's preaching than to quote a passage from a letter written, December 29, 1850, in which he says: "God has heard prayers for my recovery and has so far restored strength that I have again stood in the name of my Lord and Master to hold forth this most precious gospel to the congregation usually assembling in the chapel and some others who passing turned in to listen. My text was what would be considered a pretty long one, viz., 2 Cor. 5: 18-21—to my own soul a rich one—and which filled my mouth with enough to say for three-quarters of an hour with much earnestness. You know the manner we have to treat Scripture topics in preaching to this people—all must be simple, plain, easy to be understood, set home by figures and illustrations—sometimes in the style of familiar conversation—now a close question asked but so plainly suggesting its answer that its meaning and force cannot but be felt by even the unlearned and ignorant—now an impassioned appeal direct to the hearts of those present—then a dash at idols, heathen customs and heathen hopes of the future:—O why more of this which you have known so well and long to realize again? God in Christ working out a world's reconciliation, (v. 19); the medium Christ, (v. 18); the means employed Christ made a sin-offering, (v. 21); and the exercise of mercy, not imputing their trespasses, (v. 19); and the present instrumentality for the reconciliation of individual sinners, for the continuous working out, *in* the world; the reconciliation in its application, God's ambassadors sent for Christ to every creature to persuade men to be reconciled to God; and lastly the grounds of reconciliation and the main argument for persuasion together with the object of the whole, (v. 21). Setting forth these things to-day I had much tenderness

of soul and I trust the presence of Him whom I endeavoured to make known as the one God and only Saviour of the world."

Passing over a dozen of the intervening years I will give one brief extract from a letter written to Dr. Jewett, Sept. 29, 1863: "I often think of our people in India and long still to be there. Sometimes I think God will so order in His Providence that I may go there and labor a while and die in the land of promise among that people given to our Lord for His inheritance."

March 13, 1871, he again writes to Dr. Jewett: "O how many times within a few years when reading missionary news from our Telugu mission I have almost staggered under the weight of the good news and like the disciples on one occasion after the resurrection of their Lord, 'believed not for joy and wondered.' But I do now believe the Lord is with you and your fellow laborers and gloriously manifesting His grace and power to save among the Telugu people. My whole being exclaims, 'Bless the Lord, O my soul!' 'My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.' And as in days long ago the language of my heart was, 'In the desert let me labor,' so now in the revived feelings I should again say, 'Let me hasten far in heathen lands to dwell,' but for the infirmity of the flesh which at present suggests as more appropriate, 'Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.'"

This letter was interrupted here and resumed three months later after a severe illness. The latter part of the letter was written June 17, 1871, and just three months later the writer fell asleep. In this he says: "The news coming from our Telugu missions for the past two or three years is almost too good and grand for my small faith to accept. And yet did I not years ago pray, labor, and believe for just as great and glorious things as those now coming to pass? Don't you remember once you and I were riding our ponies going the way

between Doovoor and Sangam, how we talked over just such things and by a forecast of faith we saw the almost numberless villages all become Christian, having good Christian brethren and sisters everywhere to open their houses and welcome to their hospitality the missionary or itinerant minister. We exulted in the prospect and joyously pursued our weary weary way—by severe toil sowing the seed of the kingdom or breaking up the fallow ground for others to reap or sow. Well, now your eyes—the eyes of Bro. Clough and others—begin to see in reality what we then could see only by faith. God be praised for all the great things now going on in the Telugu Mission.”

MEMORIAL SKETCH.

*Deceased Missionaries of the American Baptist and
Canadian Baptist Telugu Missions.*

1836—1836.

BY REV. W. B. BOGGS of Cumbum.

A commemorative celebration is held from time to time by the survivors of Balaklava and Inkerman, Cawnpore and Lucknow to recall those thrilling scenes, and to keep alive memories of their comrades, the brave dead who laid down their lives in the weary siege, or on the bloodstained field.

Is it not meet also for the soldiers of Christ, who still survive to recall the memory of their sainted comrades, to remember, on such an occasion as this, their lives, and labors, and faithfulness and love, yea even their faces and their voices, not to canonize them, but to keep fresh in our hearts the Christian love which once bound us together in the service of our Heavenly Master. It seems right to place on permanent record the leading facts of their history and the prominent features of their characters, albeit they are already on permanent record on “the tablets of enduring memory.”

“Come let us join our friends above
Who have obtained the prize,
And on the eagle wings of love
To joys celestial rise.”

" One family we dwell in Him,
 One church above, beneath,
 Though now divided by the stream
 The narrow stream of death."

" One army of the living God,
 To His command we bow,
 Part of the host has crossed the flood
 And part is crossing now."

They once were with us here ; had a part in this ministry and apostleship ; prayed and toiled and rejoiced with us, and mingled with us in the familiar scenes of this mother station. But they are now at rest in the Lord, while we a little longer remain on the stormy shore.

From the landing of Rev. S. S. Day in India in the year 1836 to the present time, out of an aggregate of about *eighty* missionaries connected with the two missions here represented *twelve* have fallen asleep in Jesus. Of these, *six* died in active service in India, and *six* after their return to America.

Rev. S. S. Day.—This number includes the founder of the Mission Rev. S. S. Day. He was born in Ontario, Canada, in 1808 ; received his education at Hamilton Literary and Theological Institution ; was appointed a missionary to the Telugus in 1835, and arrived at Calcutta *en route* to Vizagapatam, February 5th, 1836, *fifty years ago to-day*. He was located temporarily at Vizagapatam, Chiacole, and Madras, and made earnest evangelistic efforts at each place, but in 1840 he established the mission permanently at Nellore. In those early days progress was slow, for prejudice against Christianity was strong.

Those were the trying times of clearing the ground, breaking up the hard soil, and sowing the seed, the times that test faith and patience. But through all discouragements and obstacles he faithfully persevered in his work as a messenger of Christ to these idolatrous myriads. He visited America in 1846, and on his return to this country in 1848 was accompanied by Mr. and Mrs. Jewett. On account of feeble health he went again to America in 1853, and was never again able to resume his loved work in India.

Then followed long years of waiting and suffering, his enforced absence from the Mission field being very painful to him, but in the beautiful words of Milton, on his own blindness;—

“ They also serve who only stand and wait.”

He was, however, engaged as an agent of the Missionary Union for two or three years in Canada, and doubtless the interest of Canadian Baptists in mission work among the Telugus may be traced principally to his efforts. He also served in the pastorate and in the occasional supply of several churches in New York state, as far as his health permitted. After years of great physical suffering he, at last, peacefully entered into rest on Sabbath, September 17th, 1871, at Homer, N. Y.

Shall not many of the sheaves since gathered in with rejoicing be reckoned to him, the faithful sower, who went “ forth weeping bearing precious seed”? Should not the greatness of the superstructure enhance the praise of those who, far back, and deep down, laid the foundation ?

Mrs. Day.—Miss Roenna Clarke, who became the wife of Rev. S. S. Day, was born at Stoddard, New Hampshire, Oct. 12th, 1809. She was a true partner of her husband's missionary labors and trials at Vizagapatam, Chicacole, Madras, and Nellore, and of his subsequent ministerial work in America. Josiah Burder, who became a faithful and successful minister of Christ in the Canadian Mission, ascribed his conversion to the efforts of Mrs. Day when he was a pupil in her school at Chicacole. In all the years that followed her return to America she always continued earnest in promoting the cause to which her earlier years had been given in India. She was also a prominent worker in the Woman's Christian Temperance Union. She survived her husband 9 years, and died at Homer, N. Y., May 19th, 1880. It was her privilege to be helpful in founding a mission which has since become known throughout the Christian world, encouraging her husband in days of despondency, comforting him in sorrow, watching over his

health, and sharing with him in the patience of hope and the labor of love ; and with him, the founder of the mission, she shares the high honor, and the everlasting joy.

Rev. Stephen Van Husen.—Mr. Van Husen was born at Catskill, N. Y., Dec. 5th, 1812 ; was educated at Hamilton Literary and Theological Institution ; sailed for India in 1839 ; and arrived at Nellore, March 21st, 1840. His missionary service extended to five years only, failing health leading him to return to America in 1845. The data necessary for a more detailed sketch of his life are not available. He was associated with Mr. Day here at Nellore, and was a faithful devoted man. His death took place, December 13th, 1854, at Brattleboro Vt.

Mrs. Van Husen.—Of Mrs. Van Husen's history we have been able to gather a few facts only. She was born at Lima, N. Y., March 10th, 1811. We have it on the testimony of one who knows, that she was a most excellent woman and devoted missionary, and that she regarded her leaving the mission work as the greatest trial of her life. She died, we believe, at Niagara Falls, N. Y., but the date is uncertain.

Mrs. Williams.—The next name on the roll of these sainted ones brings us down to quite a recent date in the history. It is that of Mrs. V. R. Williams, a name of precious memory. For the facts we are indebted chiefly to the beautiful tribute prepared by Mrs. Clough at the time of Mrs. Williams' decease.

Miss Vina Ruth Clough was born in Winnebago, Co. Illinois, in the year 1845, but in her childhood removed with her parents to the state of Iowa, where her youth was spent. Being brought to the knowledge of Christ's love she became a living, active Christian, and at the time of her brother's dedication to the missionary service in 1864, she felt the stirrings of the missionary spirit in her heart ; and from that time was desirous to be engaged in efforts for the salvation of souls. She earnestly sought for mental improvement, and attained her purpose in a very encouraging degree.

In 1873 she was married to Rev. R. R. Williams then under appointment to the Telugu Mission, as Principal of the Theological Seminary at Ramapatam. They arrived in this country in December 1873. Being very energetic and earnest she entered with her whole heart into the work which lay before her. She was not content to be simply the wife of a missionary, but was a missionary herself, the strong current of her sympathies going out towards all around her, and her zeal manifesting itself in devoted labors. She assisted much in the instruction of the students.

But in three years her brief course was ended. On the 3rd of June 1876, she died in Madras, her sudden removal filling many hearts with sorrow, and leaving a mournful blank at Ramapatam. Her body was brought back to Ramapatam and laid to rest near the scene of her devoted efforts.

Mrs. Newhall.—The next year, 1877, took another from our ranks in the prime of life and usefulness and hope,—Mrs. Newhall of Ramapatam. Miss Mary A. Wood was born at Bridgewater, England, in July 1845. She went as a child to America with her parents, and lived at Belvidere, Illinois. It was there that she professed faith in Christ. In 1867 she graduated at the Rockford Female Seminary. At that time she was longing to be engaged in mission work, and was considering the question of coming to India, but her health did not then seem to warrant it. But after spending several years in teaching, she offered herself for foreign mission service, and was accepted by the Woman's Society of the West. She sailed from New York, September 19th, 1874, and reached Nellore, January 2nd, 1875. In March of the same year she went to Ramapatam, and was there associated with Miss Peabody in the work of female education.

On the 19th of July 1876 she was married to Rev. A. A. Newhall, and with him shared in the mission work and in the special toils and trials which the terrible famine of 1877 brought. She was seriously ill on several occasions, each

of which left her in a more precarious state. At length she was brought to Nellore for medical treatment, and for a time encouraging hopes were entertained regarding her. But a change came, and although all was done that love and skill could do, on the 9th of October 1877 she passed away to the better land. Her remains were interred in the Nellore Cemetery. Judged by the standard of months and years her service was short, but reckoned by her heart's love for perishing souls, and her sincere consecration to the work of bringing them to Christ, it was long.

Rev. S. W. Nichols.—He was born in Vermont, and at his conversion became a member of the church in Burlington. He studied at Madison University, and was ordained at Brookfield, N. Y., September 26th, 1877. After spending a year in the pastorate, he offered himself for foreign missionary service, and in pursuance of his appointment, reached India in company with Mrs. Nichols, in December 1878. He was stationed at Madras, to labor in cooperation with his father-in-law Dr. Jewett. He entered on the work of preparation with earnest purpose, but most of the time he was struggling to bear up under increasing disease. The last few months of his life were spent amid much depression and suffering. On December 8th, 1880, having been only two years in India, he died at Madras, aged about 34 years.

Mrs. Nichols.—Miss Hattie Jewett, wife of Rev. S. W. Nichols, and daughter of Dr. and Mrs. Jewett, was born at Nellore in 1854. She went to America with her parents when she was nearly seven years old, where she remained until her return to this country as Mrs. Nichols. She graduated from the High School at Grand Rapids, Michigan, and the Normal School at Oswego, N. Y.

Having spent her earlier years in this country the Telugu language came to her more readily on her return, and she was able to enter upon Zenana teaching and other branches of mission work comparatively soon. Her energy and ability gave promise of much usefulness, but in 1881,

her health began to decline, and she gradually sank, until on the 17th day of December 1881, a year after the death of her husband, she passed beyond the veil, at the age of 27. Her resting-place is by that of her husband in the Pursewankum Cemetery at Madras.

Mrs. Craig.—Miss Martha M. Perry, wife of Rev. John Craig of the Canadian Mission, was born at Port Hope, Ontario, Canada, February 13th, 1853. Her conversion and baptism took place at Port Hope when she was 14 years of age. At 16 she removed to Rochester, N. Y., which place continued to be her home until her marriage with Mr. Craig. They arrived in India, January 1st, 1878, and lived at Cocanada most of the time until the opening of their own station, Akidu, where they took up their abode, November 6th, 1880. Her disposition being peculiarly sweet and gentle she was much beloved by all. After a few weeks' illness she died at Akidu, April 2nd, 1881, leaving a little girl seven weeks old. She was buried at Narsapoor in the Godavery District.

Rev. D. K. Rayl.—A feeling of peculiar sadness is awakened by the recollection of this dear brother; his earnest purposes and plans ended in such early disappointment. With him the sun went down while it was high noon. He was in India only about one year and a half, and the latter part of that period was spent in straggling with an incurable malady.

Bro. Rayl was born at Fredericksburg, Ohio, January 8th, 1849. Soon after his conversion he felt drawn towards the work of the Christian ministry. Desiring mental culture, he succeeded in taking a course of study at Denison University, Granville, Ohio, and subsequently at the Theological Seminary at Morgan Park. Responding to the earnest call for more laborers in the Telugu mission, he received an appointment, was ordained, August 16th, 1882, and with Mrs. Rayl, landed in India in November 1882. He was located at Ongole, and besides studying the Telugu language, assisted in the work of the mission as he was able, especially after Dr. Clough's departure for

America in October 1883. He was also active in the maintenance of English religious services.

He was a truly pious and faithful man, but physically unfit for this service. Early in 1884 the disease, (consumption) which had long been undermining his strength, became violent, and quite prostrated him. Being compelled to give up all hope of usefulness, and even life, in India, he with his wife and their little child, set out for America, hoping if possible, to reach the dear old home before the end should come. And he did live to reach home, though in extreme prostration. But a few days afterwards he fell asleep in Jesus. His death took place at Millbrook, Ohio, September 10th, 1884, twenty-four days after they landed at New York.

Mrs. Rayl.—Her maiden name was Miss Lily Johnson. Most of the items of her missionary career have been already given in the sketch of Mr. Rayl's life. But we may add that she was born in Illinois, April 1st, 1859. Early in life she wished to fit herself for usefulness, and so followed a course of study at Granville Ladies' Seminary. Afterwards she spent some time as a mission teacher among the freedmen in the city of Richmond, Va. She was a bright-spirited active person, and delighted in the service of Christ. As the wife of Bro. Rayl she came to India, a true help-meet, sharing his purposes, his efforts, his trials, and disappointments. She also went as an invalid when they returned to America, and survived her husband only 20 days. She died at her mother's home at Sunbury, Ohio, September 30th, 1884, leaving a babe only a few months old.

It was in their hearts to serve God in India, but such service was not long permitted them. And it is the heart that God takes special cognizance of.

Rev. A. V. Timpany.—We now come to the last one during these 50 years, Rev. A. V. Timpany. He was a burning and a shining light in both these missions, and his name will long remain sacredly enshrined in the memories of his co-laborers both in India and America, and also in the hearts of multitudes of Telugu Christians.

He was born at Vienna, Ontario, Canada, December 21st, 1840; was educated at the Woodstock Institute; ordained at Brantford, October 14th, 1867; and being called of God to the foreign missionary service came to India under appointment of the American Baptist Missionary Union. He and his wife landed at Madras in April 1868. After spending the period of preparation at Nellore, he removed in February 1870 to Ramapatam, where he opened a new station, and cultivated the field with great devotion and marked success. The name of A. V. Timpany seems inseparably connected with Ramapatam. When the Theological Seminary was commenced in April 1872, Brother Timpany was put in charge of it as temporary Principal until Rev. R. R. Williams was sent out specially for that work. Being an assiduous student of the Telugu language, and deeply interested in Bible work and all measures designed to uplift and bless the people, he was chosen as one of the Telugu Revision Committee of the Madras Auxiliary Bible Society. He devoted to literary efforts the time that could be spared from his active evangelistic work, and prepared and published a "Compendium of Theology" in Telugu.

In 1876 he and his family went to America on furlough, and while at home his transfer from the American to the Canadian Mission was effected most amicably. After rendering very efficient service to the Mission during his stay in Canada, he returned under the auspices of the Board of Ontario and Quebec. He arrived in India the second time in December 1878, and was stationed at Cocanada, Mr. McLaurin removing to Samulkota to take charge of the newly established Seminary. Re-entering upon the Mission work with his accustomed zeal and vigor, he continued to sow the seed, and reap the harvest, to pray and rejoice and hope, until called to rest. To him the call came very suddenly. On the 19th of February 1885, at his home at Cocanada, in a few hours he passed from his usual state of health to the grave. In the morning he was seized with cholera, and in the evening was buried.

A noble-spirited man ; a zealous, faithful, wise, successful Missionary ; a warm-hearted true friend !—the tidings of his sudden departure sent a peculiarly sharp pang of grief through all our hearts, throughout all the borders of the Telugu Mission. But to whom, if not to him, shall the Master's approval be spoken, "Well done, thou good and faithful servant" !

Thus these loved ones lived and died, but they are *in Him* who is "alive for evermore." To us there is sadness, but to them the eternal song. We are still in the land of the dying, while they have reached the land of the living. To us there is still the cross, to them the fadeless crown. All glory to God, in whom they believed, and through whom their lives were beautiful and useful, who called them to His service and to eternal salvation !

"With us their names shall live
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

"Therefore are they before the throne of God, and serve Him day and night in his temple ; and He that sitteth on the throne shall dwell among them ; they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat ; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

When the next 50 years shall have passed how many names will the Memorial roll contain ? Probably many more than the present. And whose names ? Probably those of all now present. Let us redouble our earnestness ! Let us fill up our allotted day with faithful effective work !

At the close of this paper all joined in singing, "Come let us join our friends above" after which Mr. Archibald

led in prayer. Messrs. Downie, McLaurin and Craig and Dr. Clough then gave most interesting reminiscences of some of the brethren mentioned in the obituary paper.

Mr. Downie said: "I feel like thanking Brother Boggs for this beautiful and just tribute to our departed friends. During the preparation of this programme the question has often come to my mind, How many of us will live to see this Jubilee Meeting? How the beloved Timpany would have enjoyed being here and who shall say he is not? He was a true missionary and a loving and faithful friend. I miss him sadly."

Mr. McLaurin said: "I have frequently been impressed with the chain of circumstances which links us with the past. A few years ago when I was at home after addressing a meeting a lady came up to me and warmly shook my hand and said, 'I was born in the same village with Mr. Day and I have been so interested in what you have said of him.' My pastor was a class-mate of Mr. Van Husen and his frequent references to him I doubt not impressed me with the missionary spirit."

Mr. Craig said: "When I was a small boy Mr. Day came to my father's house. I had a lisp in my speech and Mr. Day set to work to cure me and succeeded. I do not know but his object and prayer was that I might use my corrected speech in preaching to the Telugus. Be that as it may here I am."

Dr. Clough said: "I have no doubt whatever that Brother Day prayed that Brother Craig might become a missionary to the Telugus. It was just like him. I was in the closest relations with Brother Timpany for seven years and I can say we never had a single word to mar the friendship. He was a noble missionary and I loved him as an own brother."

AFTERNOON SESSION.

The services were in Telugu and were of a most interesting character. After the singing of the hymn, "Come let us join our cheerful songs" the Rev. N. Canakiah, the first ordained preacher of the Mission, read the 6th chapter of Amos and led in prayer. He then said that conducting deliberative meetings was a new thing to them but that the Telugu brethren had prepared a short programme for this meeting. The first business before them being the election of a Chairman and of a Secretary he called for

nominations. The Rev. N. Canakiah was chosen chairman of the meeting and T. Daniel Garu, Clerk. Brethren David, Veerasawmy, Rungiah and Peter were chosen a Committee of arrangements for future meetings.

The Rev. N. Canakiah then gave an opening address reviewing the work of the mission for fifty years. He said : " When the missionaries first came here the whole land was filled with idolatry and darkness. But God's over-ruling Providence has sent so many missionaries here and through them the knowledge of repentance and of the remission of sins has become known to many. I wish to express to the missionaries the deep gratitude of the Telugu Christians for their work. The benefits of Christianity have not only come to those who first believed but have become a permanent blessing to their children and to their children's children to the remotest generations. I thank the missionaries therefore on behalf of my people for their work."

He then gave reminiscences of the past forty years. " Mr. Day's first helpers were men from Bangalore who had been received there under Rhenius. They were troublesome and deceitful. Quarrels and scandals were frequent. At this time I was a pupil in the day-school. Afterwards though the missionary was absent, Judge Walker became a shepherd to the people and a patron to the schools. The new missionaries who returned with Mr. Day learned the language of common speech and began to talk brokenly. In those days there were no carts and when we were touring the tents were packed upon bullocks. Poliappa, Gungama and Christian Nursu were among the first mission helpers. The latter especially was a very faithful man. He would take a " kavadi " upon his shoulder and go from village to village with a load of books. I began to help in mission work in the time of Mr. Douglas. At this time we toured from Nellore to Guntoor and beyond. Obulu was also one of our party."

The next speaker was old Lydia or as Dr. S. F. Smith called her " Anna the Prophetess." Being in feeble health Mr. Downie assisted her to the front of the pulpit. Her

eye is dim and her voice had a slight tremor in it but it was still quite clear and distinct. She spoke of her conversion forty-four years ago and of her connection with the Mission for thirty-three years.

Julia of Nellore was then called for and with beaming face and tearful eye she came forward and told her history from the time when as a little girl she was taken up by Mr. Day and cared for as an own child. She spoke of the sore trial in leaving her mother to enter Mrs. Jewett's school. Her address was brim full of interesting reminiscences of the missionaries from Mr. Day till the present.

Preacher Peter of A idu gave an account of the origin of that mission. This closed the afternoon session of two hours which was in every respect a most delightful and profitable service.

RESOLUTIONS.

The following resolutions were presented and adopted by the conference during the first day of the Jubilee meetings :

(1), That we express our great pleasure in having with us Miss M. M. Day, a daughter of Rev. S. S. Day, the honored founder of the American Baptist Telugu Mission ;

(2), That we send to Dr. Jewett, at Malta, a cable message of greeting from this Jubilee ;

(3), That we also send to Dr. and Mrs. Jewett letters containing a fuller expression of our appreciation and love ;

(4), That a similar letter be sent to Mrs. Timpany reminding her of our high estimate of the work of her husband for the Telugus and assuring her of our deep sympathy with her in her great affliction ;

(5), That letters be sent to Rev. J. N. Murdock, D.D., and to Hon. William Bucknell, thanking them for their cable messages of congratulation and of cheer.

EVENING SESSION.

Friday, February 5, 1886.

The devotional service was conducted by Rev. G. F. Currie of Tuni. Following this in the programme as the first paper of the evening was the

HISTORICAL SKETCH OF THE AMERICAN BAPTIST TELUGU MISSION.

BY REV. D. DOWNIE, Nellore.

The Country and People.—In the days of the Telugu Kings "Telingana," as it was then called, was said to be between the three celebrated lingams of Calhastry in the South, Sree Salem in the West and Dracharaman in the North. But a better known boundary and quite as correct would be Pulicat 25 miles North of Madras in the South, Chicacole in the North and Udghirri in the Nizam's Dominions in the West. If we draw lines connecting these three points we shall have a triangle of nearly equal sides of 384 miles each, a territory nearly equal to the States of New York and Pennsylvania with a population about twice as great.

The Telugus number a little over sixteen millions (16,239,394). Physically they compare favorably with other races of South India. As tradesmen they rank first, but in education, literature and arts the Tamils are in advance of them. With reference to the Telugu language a distinguished Tamil scholar, Dr. Caldwell, says: "In respect of antiquity of culture and of copiousness Telugu ranks at least second, Tamil being first of the Dravidian languages, while in point of euphonic sweetness Telugu justly claims the first place." From this latter quality Telugu has been called the Italian of India. Agriculture

is the chief occupation of the Telugus. Rice is extensively cultivated especially along the coast and on the deltas of rivers and wherever by natural or artificial means a water supply can be obtained. On the higher lands wheat, ragi (a small food grain), jonna, (a grain resembling Indian corn but much smaller), indigo, oil-seeds, tobacco, &c., are among the staple crops.

The religion of the Telugus is Hinduism, a corrupt form of Vedic Brahmanism. They tenaciously adhere to caste. Among the four great castes the number of sub-castes is almost innumerable. Even the Brahmins are divided into ten sub-classes. Among the outcastes there are two principal divisions, the Malas and Madigas. These are also called castes and the distinctions are as rigidly observed as among the higher castes. It is from these two classes chiefly that our Christians have come but several of the higher castes are also represented in our mission.

Origin of the Mission.—The Rev. S. S. Day and E. L. Abbott were appointed missionaries to the Telugus by the Missionary Union, September 20th, 1835. They arrived in Calcutta, February 5th, 1836. While in Calcutta it was decided that Mr. Abbott should not go to the Telugus but to the Karens of Burma. Mr. Day therefore has the undivided honor of being the founder of the Telugu Mission.

Mr. Day proceeded first to Vizagapatam. Here he found a mission which had been established in 1805 by the London Mission and which had two missionaries, English and Telugu services and a Sabbath school of 150 pupils. He did not think it wise therefore to remain and soon removed to Chicacole where he began preaching in English. Two schools were gathered and a beginning made in Telugu work. In less than a year Mr. Day thinking Madras would be a better place for his work, removed to that city in 1837. Here he spent three years in preaching both in English and Telugu. He organized an English Baptist Church in 1838 of which he became the acting pastor. Three schools were organized with an aggregate of ninety pupils.

Mr. Day having made several tours into the Telugu country finally fixed upon Nellore as the place best suited for a Telugu mission. To this place therefore he removed in 1840. He at first rented a small bungalow near the present compound but afterwards obtained from Government the present site and erected a chapel and bungalow. On September 27th, 1841, Mr. Day baptized his first convert Venkapah and in the same year he welcomed to his aid the Rev. S. Van Husen and wife. The Nellore church was organized, October 12th, 1844, composed of eight members, *viz.*, Rev. S. S. Day, Mrs. Day, Rev. S. Van Husen, Mrs. Van Husen, Elizabeth Jackson, Christian Nursu, James Cay and Elisha. The confession of faith adopted was that known as the "Danville confession." In April 1845 Mr. Van Husen's health having failed he and Mrs. Van Husen left Nellore *en route* for America and at the close of the same year Mr. Day also on account of failing health was obliged to return home.

Struggles for Life.—When Mr. Day reached home he found the Executive Committee discussing the propriety of abandoning the mission. Although he had little to encourage him either at home or in the mission itself, yet he entered a most emphatic and determined protest to the abandonment of the Telugu field. This led the committee to hesitate, and they finally decided to wait further indication of Providence. In 1848 Mr. Day's health was in a measure restored, and at the annual meeting of the Union a new man, the Rev. Lyman Jewett, offered himself as a missionary to the Telugus. It was decided to return Mr. Day, and on the 10th October 1848 he with Mr. and Mrs. Jewett sailed for Madras *en route* for Nellore. For five years these two brethren labored on amid discouragement and with scarcely a ray of hope that their labors were likely to be crowned with success. A second deputation visited the Mission in 1853. On their return to America they were unable to report anything very definite in favor of continuing the mission, and yet hesitated to recommend its discontinuance. At the annual meeting at Albany after a special committee

had reported recommending the reinforcement of the mission, several earnest appeals were made and eloquent addresses delivered. A brother in the course of his address, pointed on the mission map to Nellore, the only station in the mission, and designated it, "The Lone Star." The Rev. S. F. Smith, D.D., author of the American National Hymn, caught up the words and put the thought into verse before he slept. On or about the very day that these discussions took place in Albany the missionaries were reorganizing (May 20th, 1853) the church at Nellore. On that day "Julia" and "Ruth" and Mrs. Gilmore were added to the church. In June, however, Mr. Day's health again failed and he was obliged to return home.

Prayer Meeting Hill.—Towards the close of this year (1853) a notable event occurred which some have regarded as the turning point in the history of the mission. Mr. and Mrs. Jewett, Christian Nursu, Julia and Ruth made a tour to the North, reaching Ongole about the end of December. On the 1st of January 1854, before the sun was up, this little band ascended the hill which overlooks Ongole to get a view of the surrounding country. As they looked down upon the large and populous town with its Hindu temples and Mahomedan mosques and counted some fifty villages within easy range—knowing that all this dense population were ignorant of the true God, like Paul on Mars Hill, their hearts were stirred within them. There and then they knelt down and each in turn prayed to the God of Missions to send a Missionary to Ongole. They came down from that sacred spot with lighter hearts for they had a peculiar assurance that God had heard them. The answer was long delayed, but it came in God's own time.* In 1855 the Rev. F. A. Douglas and wife joined the mission and remained till 1865 when they returned to the United States. Mr. Jewett remained till 1862 when his health broke down and he was obliged to return home.

* The story which has been widely circulated that after preaching all day in the streets of Ongole and after having been stoned, &c., is sensational and has no foundation in fact.

Faith Rewarded.—It was very disheartening to find on his arrival, that the question of abandoning the "Lone Star" Mission was again before the board and the churches. At the anniversary of the society, held in Providence, in 1862, a resolution was offered, and its passage urgently demanded that the Telugu field be abandoned. The corresponding secretary, Rev. Dr. Warren, pleaded with them to wait at least until Mr. Jewett, then on the voyage home, should return. "Let us wait" said he "and hear what Brother Jewett has to say on this question." This proposition was reluctantly agreed to. Mr. Jewett had no doubtful report to make of the "Lone Star." When asked concerning surrendering the mission, he replied with an emphatic No. He declared before the board that if encouragement and aid were not given him by the Union, he would return alone and unaided except by God's promise and Spirit and spend his remaining days among the Telugu people. The Board resolved to return Mr. Jewett, if health was restored, and a helper with him.

Mr. Jewett accompanied by the Rev. J. E. Clough and wife sailed from Boston, November 30th, 1864, and reached Madras, March 26th, and Nellore, April 22nd, 1865. Mrs. Jewett remained at home on account of her children till December 5th, 1865, when she sailed from Boston and joined her husband, April 26th, 1866. After getting settled in their new home Mr. and Mrs. Clough commenced the study of Telugu and early began to make use of the few words they had learned in speaking to the people about the great Salvation. Their zeal and success in Nellore were indicative of their greater work and more abundant success in the field God was preparing for them. The year 1867 was one of great blessing to the Telugu mission. Labor faithfully performed had its reward. The Spirit from on high was given in large measure and these two agencies, faithful labor and God's Spirit, brought the blessing and souls were saved. The first Sunday in November was what was called "A High Day at Nellore." Ten converts were received into the church. There was a large

congregation and a precious season at Communion. At the close of the meeting the remark went round, "This is the greatest day we ever witnessed in Nellore." In December eight more were baptized.

In 1868 the Rev. A. V. Timpany and wife joined the mission, reaching Nellore in May. Here they remained studying the language and assisting Mr. Jewett till February 1870, when they removed to Ramapatam entering their new home on the 5th of that month. On the 11th of the same month the Rev. John McLaurin and wife arrived in Madras and proceeded at once to Ramapatam. The Rev. E. Bullard also joined the mission that year reaching Nellore in November. By the end of 1869 the Nellore church numbered 126 and a training school of 45 pupils. In 1870 the number of church members was 183, of scholars in the training school 50 and in seven out-station schools 100.

The Rev. D. Downie and wife were designated to the Telugu Mission, February 25th, 1873, and arrived in Nellore, December 10th of that year. Mr. Downie relieved Dr. Jewett of his station, January 1st, 1874, and of the treasury in March. It was no easy task for the young missionaries to take up the work of a veteran missionary before they had been in the country two months. The policy of giving new missionaries at least the first year free from all responsibility but that of study is a wise one and should be adhered to, except in very extraordinary cases.

Flood, Pestilence and Famine.—In October 1874 Nellore was visited by the greatest and most damaging flood that had ever up to that time been known. For three days the mission compound was submerged; every native house was washed away, the Girls' School was left in a dangerous condition and had to be torn down and the chapel was considerably undermined. The bungalow alone stood the test and remained unharmed. These were dark days for the new missionaries but darker ones came by and by and brighter ones too. The cholera broke out in 1875 and for

some months the mortality was fearful. In the town alone about one hundred died every week during July and August. In 1876 both cholera and small-pox made sad havoc among the people. None of the compound people were attacked till January 1st, 1877, when one of the school girls died of cholera in the bungalow.

In October 1878, Miss M. M. Day removed from Ongole to Nellore where she continued the study of Telugu and assisted in the Girls' School. Towards the end of 1879 the school was given into her care. In this position she did good service till September 1884, when she removed to Madras.

Visit of Dr. S. F. Smith.—This portion of our history would not be complete without a reference to the memorable visit of the Rev. S. F. Smith, D.D., and wife. The profound interest Dr. Smith has had in the mission almost from its origin made this visit one of peculiar pleasure. Our dear friends seemed to be charmed with all they saw and heard, and no one who knows Dr. and Mrs. Smith need be told that to be in their company even for a single day is to enjoy a pleasure not likely to be forgotten. Their visit to Nellore was like a cool refreshing breeze from the shores of our beloved home the memory of which has been like a sweet fragrance which will continue for many years to come. Our friends also visited Alloor, Ramapatam and Ongole. At Ongole Dr. Smith baptized 95 converts.

The Rev. J. F. Burditt and wife were transferred from Ongole to Nellore in April 1882, and carried on the work very successfully till Mr. Downie's return on October 13th, 1884, when they removed to Udayaghiri.

Bucknell Memorial.—While at home Mr. Downie received from the Hon. William Bucknell of Philadelphia \$3,500 for the erection of a Girls' Seminary. This memorial is now completed. The Seminary has a three-fold character, (1), It is a Bible School for the education of Bible Women, (2), A Normal School for the training of teachers and (3), An Industrial School for instruction in useful occupations. The school receives no appropriations

from the society. The students earn their own board and clothes.

Miss Jennie E. Wayte joined the mission, October 13th, 1884. She was designated to Bible and Zenana Work but like every good missionary she is ready to do with her might what her hands find to do.

Ongole.—Crossing the Pennar river at Nellore and following the great Northern Trunk Road 73 miles we come to Ongole. It is the second largest town in the Nellore District and is the head-quarters of the Sub-Collector. The population in 1881 was 9,200. To this large and important field Mr. Clough moved in September 1866. Pioneer work in the Western States, a sound constitution, great enthusiasm and an indomitable spirit by nature, and love for Christ and the souls of men by grace, admirably fitted him for the work God had arranged for him at Ongole. These traits of character led him to predict with almost prophetic assurance large accessions to the church. Even while in Nellore after baptizing four converts he writes: "God is sending us his elect, a great multitude of whom we expect here among the Telugus ere many years." Three native preachers accompanied Mr. Clough from Nellore. Of the beginning of their work Mr. Clough writes in the Magazine of August 1867: "As soon as I and my assistants were under shelter we commenced work. Every morning at 7 o'clock and every evening at 4 o'clock we meet for prayer."

The First Revival.—In a subsequent letter Mr. Clough gives an account of what has been called "a new page in the history of the Telugu Mission." He says: "nearly a year ago when Brother Jewett and myself came to visit Ongole, two persons, a man and his wife, were baptized who lived about forty miles from this place, in a village called Tallacondapand. In May last our colporteurs visited that place and remained several days. Since removing here my preachers have labored there and in the neighbouring villages." After spending the week of prayer in Ongole the missionary and his assistants paid a visit to this village.

They pitched their tent in a tamarind grove and sent out word to the people to come and see the missionary. Soon some thirty or forty men and women appeared bringing with them provisions for four or five days and an extra change of clothing to put on after they were baptized. They said they had come to learn more about Jesus but they believed already and wanted to be baptized. "Then," says Mr. Clough, "commenced a series of meetings I can never forget. At the end of the fifth day, Sunday, January 20th, twenty-eight were baptized on profession of their faith in the Lord Jesus Christ. I have seen many a revival at home but never such a scene as that. It was a Pentecostal feast to us." This was the first great revival on the Ongole field.

Under date of February 9th, 1867, Dr. Jewett wrote: "Are you not now glad we toiled so hard to get a footing at Ongole? Has not God put honor on native agency? A missionary had never been to Tullacondapand till Brother Clough went and baptized twenty-eight converts in one day. I regard Pariah the first convert baptized at Ongole as a representative man and this harvest as a new sign in the "Lone Star Mission."

The Caste Question.—It has been a wonder to many why it is that the Christians have come almost exclusively from the lower classes of Telugu society. It need not have been so at Ongole. In January 1867 a number of caste people came to Mr. Clough and professing to have believed, asked to be received into the church. Just then the Tullacondapand baptisms took place. The caste people protested against low caste people being baptized. Mr. Clough said they were forty miles away and need not affect them. This pacified them for the time. But in April twelve people came to Ongole from Tullacondapand asking for baptism. They were subjected to a rigid examination. The missionaries hoped perhaps that they would fail, because they were anxious to secure the caste people. But they did not fail; they gave ample proof of conversion and begged to be baptized. Then followed a struggle. Could these disci-

ples be rejected to please a heathen prejudice ? In their dilemma the missionaries sought God in prayer and went to God's Word for direction. Mr. Clough turned to 1 Cor. i. 18—31. In a separate room Mrs. Clough read the same Scripture at the same time not knowing that her husband was reading the very same words. Coming from their closets each related what had transpired. They had no longer any doubt God's will must be done. The converts were baptized much to the disgust of the caste people who said, "If these are received we cannot enter your church."

By the end of 1871 the Ongole Church numbered 1,658. Seven years of unremitting labor had brought its reward in almost unprecedented success. But it was purchased at the sacrifice of the missionaries' health. Writing from Nellore, under date of February 6th, 1872, Mr. Clough said: "I am now on my way to America, having left Ongole on the 24th ultimo, but shall (D.V.), return to India in about eighteen months. This furlough is rendered necessary on account of the health of Mrs. Clough and myself and the interests of the Telugu mission. Mr. McLaurin, a brother beloved is in charge of the station during my absence." It is an indication of Mr. McLaurin's fidelity and zeal and at the same time a proof that the Ongole work was of God and not dependent on any one man that Mr. McLaurin during his two years service at Ongole baptized on profession of faith 1,081 converts. Mr. McLaurin handed over charge to Mr. Clough, February 2nd, 1874, and proceeded at once to Cocanada to organize the new Telugu Mission of the Canadian Baptists.

The Rev. W. W. Campbell and wife arrived in Ongole with Mr. and Mrs. Clough and remained till June 1875 when they proceeded to Secunderabad to open a new station.

The great in-gathering.—We purposely pass over much of the work of 1877-1878 because so intimately connected, we might almost say so exclusively confined, to famine relief. Whatever connection there may have been between

the two, we cannot say that the famine was the exclusive, or even chief, cause of the great spiritual harvest. "The spiritual outlook, January 1st, 1878" writes Mr. Clough was very different from what it had ever been before. The great doctrines of Christianity were well understood by the mass of the people. The Gospel had been faithfully preached in every village of the Ongole field for fifteen years. Bibles, tracts and Scriptures had been sold at a mere nominal price. In fact the general opinion was that Jesus Christ was the God of the English and Americans and as such should be worshipped along with the 330,000,000 of other deities. "Thus it was that a great multitude tired of the idol worship were turning to Christ." By the beginning of 1878, 2,000 had asked for baptism. "We are poor" they said "our huts are tumbled down and we have not much to eat. But we do not ask for your money we believe in Jesus and as he commanded we want to be baptized. We can die if it be God's will but we want to be baptized first." "For fifteen months" continues Mr. Clough "we had not baptized a single person." He seems to have done everything in his power consistent with his calling to prevent the converts from coming to Ongole where small-pox was prevailing. But in spite of all his efforts the people importuned him till at length it seemed to him God's time had come and baptize he must. Accordingly in June 1,168 were baptized, in July 7,613 and by December 31st the total number baptized was 9,606, an accession unprecedented in the history of any mission. This brought the membership up to 12,804.

In 1879 Mrs. Clough's health was such as to demand her return to the United States. Accordingly Mr. and Mrs. Clough and their children sailed from Madras, May 13th. Mr. Clough went only as far as England and having seen his family off for America returned to India reaching Ongole, August 15th.

Schools.—Up to this time almost nothing had been done in the mission in the line of Higher Education. At a

meeting of the mission held at Nellore, March 12th, 1875, it was "Resolved that in our judgment the time has come when a Christian College for the education of Christian young men connected with the American Baptist Telugu Mission should be founded." Messrs. Clough, Downie and Drake were appointed to select the site and petition the Missionary Union for the money. The college was sanctioned and Ongole was chosen as the location, and ground secured for the compound.

The Rev. A. Loughridge was designated to take charge of the college, and he with Mrs. Loughridge arrived in Ongole, December 1875. The buildings for this "Anglo-Vernacular School" as it was now called were erected under Mr. Loughridge's supervision. In his report of 1878, Mr. Loughridge says: "When the last report was issued the erection of the buildings for the school was still in progress. By September 1st, 1877, work had so far progressed on the bungalow as to admit of occupation, but it was impossible to complete the school building till April 1878. In accordance with the plan which was agreed upon at the annual meeting of the missionaries, September 13th, 1877, pupils were admitted from all the stations having pupils to send, beginning with the most advanced in the mission and going down till as many were received as our funds would support. The number thus admitted was (48) forty-eight. Some time after the school was opened, the Executive Committee of the Missionary Union expressed its unwillingness to support a school for higher education for so small a number of advanced pupils as were in attendance. In accordance with this view and after consulting with several members of the mission the school was closed, October 15th, 1878. Mr. Loughridge then proceeded to Hanamakonda to open a new station.

While evangelistic work has ever held the first place in the policy of the mission, and we trust will continue to do so, education undoubtedly deserves the second. Following the great revival a demand sprang up for

schools. To meet this demand a large number of village schools were established. In 1877 the number of village schools was 42. This was increased to 83 in 1878 and to-day there are 176 with 2,100 pupils on the Ongole field. The training school in Ongole was largely increased and made more efficient and steps were taken towards reorganizing the Anglo-Vernacular or High School.

The High School.—The Ongole High School was opened in May 1880, under the care of Mr. Edward A. Kelly as Head-Master. The Rev. W. R. Manley who had been laboring among the Telugus of Rangoon for some six months was transferred to Ongole, arriving there in August. In 1881 Mr. Manley was appointed to the principalship of the High School in which position he has faithfully and successfully labored ever since. The school has two departments, a Middle and High School. In the latter the students are fitted for matriculation to the Madras University. It is under the Government grant-in-aid rules and hence follows the Government curriculum and is under Government inspection. The staff consists of the principal and ten assistant teachers. The Bible is taught in all but the two lower classes. No caste distinctions are allowed. Mr. Manley in his report of 1884 says: "We have Christian boys now in all but the two highest classes. The total receipts from Government were Rs. 1,825-5-8. Total fees Rs. 1,612-3-6 but as this includes the fees which the mission has to pay for the Christian boys it cannot all be counted as income." The number on the rolls in October 1885 was 274 of whom 206 are Hindus, 22 Mahomedans, 44 Christians. The Inspector of Schools in his report of the School in February 1884 said: "The order, discipline, and the tone of the School struck me as on the whole satisfactory and as giving proof of being under very conscientious management." When Dr. Clough was in America he received from the Honorable William Bucknell \$5,000 and from J. Rockefeller, Esq., \$5,000 for an addition and remodelling of the High School building. This will give much

better accommodations and add much to the efficiency of the school.

Division of Ongole Field.—At the close of 1882 the number of Church members reported as belonging to Ongole was 20,863. Although these were divided among 27 Churches yet the management of the entire field was with the missionaries at Ongole and it was too large a body of Christians, and scattered over too large a territory, to be managed to the best advantage from a single station. A division of the field had long been contemplated and was happily consummated previous to Dr. Clough's return to America for a much needed rest. The new stations are Bapatla, Cumbum, Nursurraopett, and Vinnuconda. These stations will be referred to more at length further on.

During Dr. Clough's absence the station was in charge of the Rev. D. K. Rayl, who arrived in Ongole, August 16th, 1882, and remained till May 30th, 1884, when he was obliged to leave the country in broken health. He lived to get home but died soon after and his wife survived him but a few months—both dying of consumption. The state of Mr. Rayl's health naturally hastened Dr. Clough's return to Ongole which place he reached, October 18th, 1884, being absent only eleven months.

Miss E. Rauschenbusch, an appointee of the Women's Missionary Society of the West, arrived in Madras, November 30th, 1882. She removed to Ongole, July 15th, 1883, and took charge of the Boys' School. In this position she has continued to labor till now, and we trust will remain for many years to come. We might dwell much longer at Ongole and give more in detail all the wonderful work there accomplished and still in progress, but we trust enough has been said to give a fairly adequate view of the field so rich in divine blessing.

Ramapatam.—Ramapatam is a small village on the shore of the Bay of Bengal, 45 miles north of Nellore. It was up to the time of occupation by our Mission the Sub-Collectorate of the Nellore District. In January 1870 the Sub-Collector's head-quarters were removed to Ongole.

This left unoccupied a fine large compound of 100 acres and a bungalow, just at the time when such a compound and bungalow were needed by the mission. For a comparatively small sum this beautiful and spacious property was purchased and into it the Rev. A. V. Timpany and wife removed, February 5th, 1870, and immediately began work. On the 26th of March a church was organized composed of members from the Nellore and Ongole churches numbering 35. By the close of the year the number had increased to 115. In looking over the reports of this station we find a gradual growth from year to year as the result of steady, faithful and persevering work. By the end of the fifth year seven out-stations had been established, two station schools and a number of village schools and two active churches with a total membership of 769.

In February 1876, Mr. and Mrs. Timpany returned to America to find a much needed rest. The Rev. A. A. Newhall joined the Mission in December 1875, and succeeded Mr. Timpany at Ramapatam, where he continued to labor till September 1879 when his health completely broke down, and he was compelled to quit the country at once.

Girls' Boarding School.—Miss L. A. Peabody—the first single lady sent to this Mission—arrived in Ramapatam in 1872 and began the study of Telugu. After two years of prospecting as to where and how she should enter active work for the women and girls for whom she had come to labor she decided that a Girls' Boarding School presented the best field. Accordingly a building was prepared and a school began with six girls. In 1875 the number of girls had increased to 45. In 1877 Miss Peabody became the wife of the Rev. George Pearce of Ootacamund, and soon afterwards Mrs. Newhall died, thus the Girls' School was left without the management of a lady missionary. Mr. Newhall continued it as well as he could till his own health failed, when the school was closed.

Brownson Theological Seminary.—The first mention of a Theological Seminary we find is in the minutes of the Conference of 1870. It is as follows:—"Is a Theological

Seminary desirable, and if so, where shall it be located, and what steps shall be taken to secure it?" The first question seems to have been decided in the affirmative and Ramapatam selected as its location. In the report of 1871 Mr. Clough says: "The building and endowing of a Theological Seminary has been undertaken by the Home Committee and grants made for the first building." From the first report of the Seminary given by Rev. A. V. Timpany, we learn that the Seminary was opened in April 1872 by Mr. Timpany with two Native assistants and fifteen students. The course of study was to embrace three years of two terms each in the preparatory department and a three years course of theology making the entire course six years.

Rev. R. R. Williams who was specially designated to this work arrived at Ramapatam, January 10th, 1874, and immediately took charge of the Seminary from Mr. Timpany. In his first report Mr. Williams says: "It will be seen that our course of study so far is wholly preparatory. Our aim is to lay a good foundation for theological training. Brother Timpany has labored hard to train these young men and has not labored in vain. I believe that our students will be quite as familiar with Bible History as young men are generally on entering our theological seminaries at home." At the close of the Seminary's third year the number of students was 53, including 7 women—wives of students. In the following year Mr. Williams reported sixteen in the theological course. Just what the course in theology should be was not then fully determined but "we shall try" says Mr. Williams "to adapt our course to the wants of the students as nearly as we can determine. We would say this however that the Bible will be our principal text-book."

Through the efforts of Mr. Clough when at home in 1873 an endowment of \$50,000 was raised for the Seminary. Marcus Brownson, Esq., of Titusville, Pa., having given the largest amount of \$10,000 his name was given to the Seminary. The interest only of this fund is used. From it teachers get their salaries and the students receive Rs. 3

per month or if married Rs. 6 with two suits of clothes each year. In February 1881 Mr. Williams returned to the United States. In his absence the Seminary was in charge of the Rev. W. B. Boggs who carried on the work successfully till Dr. Williams' return in December 1882 when Mr. Boggs removed to open a new station at Cumbam. During Dr. Williams' sojourn in America he secured \$15,000 for a Seminary building. This building was completed and occupied in 1885. It is a spacious and substantial building furnishing ample accommodation for all the Seminary needs.

Seminary Church.—During the great revival of 1878 which swept over the northern portion of our Mission, Ramapatam shared to some extent the gracious outpouring of the Spirit and in-gathering of precious harvest. For some years the students had been in the habit of going out two and two to the surrounding villages to preach on Saturdays and Sundays. A field was set apart to the Seminary taking in all the villages within a radius of ten miles. At first any converts that the students made were baptized into the Station Church. But as these converts multiplied and especially when several hundred came in at once it was thought expedient to organize a Seminary Church which was done in 1873. In 1879 the membership was 418. In 1882, 515 and in 1885, 631.

Alloor.—Alloor is a large village situated about 11 miles north of Nellore on what was once the trunk road. Some years ago, however, the main road was changed leaving Alloor about five miles to the east. It is five miles from the sea and is regarded as a healthy location. To this field the Rev. E. Bullard was appointed in 1873. Through the united efforts of Messrs. Jewett, Clough and Timpany a fine large compound of eight acres had been secured. The old travellers' bungalow stood on the property and the intention was to remodel it and occupy it as a temporary mission house. Mr. Bullard, however, thought it better to erect a chapel using the materials of the old bungalow as far as they could be. The chapel is 45 × 25 built of brick

and lime. When the building was completed, Mr. Bullard removed into it—occupying part of it as a bungalow and part of it as chapel and school house. A church of 66 members was gathered the first year, a majority of whom had been connected with the Nellore church. The following year the church had increased to 70. A daily Bible class was taught by the missionary and a day school was sustained with an average attendance of 35.

Alloor Abandoned.—At the beginning of 1876, the Church had increased to 97, thus showing a creditable progress. An out-station had been established at Atmakur, 50 miles west, and altogether the new station seems to have had a fair measure of prosperity. It was nevertheless deemed best to abandon Alloor as a mission station and to make it an out-station of Nellore. The proposition was to confine the Nellore field to the Nellore Taluq, *i.e.*, a territory having a radius of about 20 miles with Nellore in the centre. Mr. Bullard proposed to take all the rest of the field yet retaining Nellore as his head-quarters. Since Mr. Bullard left it Alloor has been cared for, in a way, by the missionary at Nellore. The aim has been to visit it every month holding Communion service on the 2nd Sabbath of the month, but this has not always been possible. Hence there has been no steady progress in the Alloor field of late years. Baptisms there have been, and spasmodic advancements, but no steady growth.

Disappointed Hopes.—Dr. Jewett while on a visit to Alloor was impressed with the importance of reoccupying that important field. On reaching Nellore he found the Missionary there had been pleading for some one to take Alloor, and before leaving Nellore Dr. Jewett determined that if a new man could be placed at Royapuram and if the Executive Committee would sanction it he would remove to Alloor. The new man was provided and sanction for Dr. Jewett's removal to Alloor obtained, but before his purpose could be carried out Mrs. Jewett was taken seriously ill and was ordered out of India immediately as the only hope of saving her life. It was a great

disappointment both to Dr. Jewett and the Mission. Dr. and Mrs. Jewett sailed from Madras, December 16th, *en route* for America.

Secunderabad.—The north-west portion of the Telugu country is embraced in the Nizam's Dominions. Hyderabad is the capital. Secunderabad is five miles distant from Hyderabad. It is a British Cantonment having one of the largest forces of British troops to be found in India. Towards the end of June 1875 Mr. and Mrs. Campbell who had been appointed to this field set out for their new home and arrived at Secunderabad on the 3rd of July. The 4th being Sunday they began their Sabbath services which have been continued ever since. Their first meeting was in the travellers' bungalow. It consisted of four Natives and themselves. On the second day thirteen were present. A Sunday School was organized consisting of 16 ragged dirty children whom Mrs. Campbell had fished out from the "palems." The next Sunday they had 23. Mrs. Campbell also opened a day school and subsequently a boarding school. When the day school had increased to 47 a fear that they were to be forcibly baptized caused a panic and the number was reduced to 14. But by the persistent efforts of Mrs. Campbell, the stampede was arrested and confidence restored, so that by November the number had increased to 70.

Church Organized.—By November success was so far assured as to warrant the organizing of a church. This was done, November 14th, 1875. The constituent members consisted of a few native helpers from Ongole, a few Christians of Secunderabad and a few English and Eurasian residents of Secunderabad, altogether 14. In 1878 Mr. Campbell secured a Mission House in a most favorable locality. In 1881 an adjoining building was remodelled into a Chapel and School House. Six years of unremitting toil, much of the time in feeble health, brought Mrs. Campbell down to the very gates of death. A return home was the only possible hope of saving her life and even that was extremely doubtful. They left Secundera-

bad, May 20th, 1881, and sailed from Bombay. Mrs. Campbell had to be carried on board on a cot. She revived on the voyage and reached her home in somewhat improved health but she has never been well enough to return to India. Mr. Campbell, however, returned to his work in November 1882.

Kurnool.—Kurnool is on the Tungabudra river about 128 miles west of Ongole and about the same distance south of Hyderabad. It has a population of 20,329. Rev. D. H. Drake arrived at Ramapatam in January 1875, where he spent one year in study. In December he made a tour with Mr. Clough and went to Kurnool with a view to opening a station there. On the way he was taken sick and continued ill for two months after his return to Ramapatam. In August 1876 he removed to Kurnool and began his work. Soon after that the great famine began; yet several tours were made resulting in the baptism of 22 converts. In January 1877 a Church was organized at Atmakur and 30 baptized. At the close of the year Mr. Drake reported 300 candidates for baptism, but owing to the famine they were deferred. In 1879 Mr. Drake's health broke down and he sailed for home, March 25th. Mr. Newhall undertook the Kurnool work but as we have seen, he too broke down and left India in September of that year.

In December 1879 Rev. F. E. Morgan and wife arrived in Nellore and soon after removed to Kurnool. In his report of 1880 Mr. Morgan: "The missionaries at the close of their first year of labor recognize the goodness of God in giving a good measure of health and have reason to feel encouraged at the number of accessions to the Church." 47 converts had been baptized, thus increasing the membership to 299. The station seems to have suffered for want of a chapel. A church at home is not likely to flourish long while compelled to worship in a private house and the same is true here. It is to be hoped, therefore, that Kurnool will have a chapel at no distant day.

Madras.—Madras is the third city of India in point of size and political importance. Its inhabitants number 405,848. It is a Tamil city but contains nearly 100,000 Telugus. When Dr. Jewett returned to India in 1878 it was the wish of the Executive Committee that he should locate in Madras, but Dr. Jewett had a decided preference to return to his old field in Nellore. He accordingly went to Nellore and remained several months. In September, however, he was induced to reconsider his decision and removed to Madras to open the new station. On the first Sabbath of October he held his first service in a small chapel in the compound of a house he had rented in Royapuram. The number present at this first service was 30. Their plan was to conduct Sunday School and service in the chapel in the morning and to preach in the bazaars and surrounding pettas in the evening. Preaching was also continued in the afternoon of week days, and a prayer meeting held in the chapel every Friday evening. A day school was commenced in the mission compound with 10 pupils; also one in Kondetope from which the first convert came. Zenana work was attended with some difficulty because a new departure in that part of the city. Still during the first year six houses were regularly visited and 14 pupils taught. Both the school and zenana work were under the superintendence of Mrs. Jewett.

The Rev. S. W. Nichols and wife joined the Mission, December 5th, 1878. Mrs. Nichols (daughter of Dr. and Mrs. Jewett), being a native of Nellore had not quite forgotten all her Telugu, or at all events it came to her very rapidly, and hence she became a most valuable addition at a very early period of her missionary career.

The first Telugu Baptist Church was organized, 8th December 1878, with 4 members who had brought letters from Nellore and Ongole. A number of additions were made by baptism and letter so that at the end of 1880 the membership was 27 and the pupils in school 103. Miss M. Menke joined the mission, December 13th, 1880,

and continued to labour chiefly in school work till 1884 when she became the wife of Rev. A. A. Newhall and removed to Hanamakonda.

In June 1881 the Rev. N. M. Waterbury was appointed a missionary to the Telugus and designated to Madras where he arrived, November 7th, 1881. Sometime previous to this the station had been removed from Royapuram to Vepery. But when in August 1882 Mr. Waterbury took over the work from Dr. Jewett the latter returned to Royapuram. All these years and until 1885 the Madras work suffered for want of a fixed dwelling place—the missionaries having to live in hired houses and hence subject to frequent changes. By the efforts of Dr. Clough, while at home, the money for two houses was secured. The Madras work was thus divided into two sections according to the location of the houses.

Perambore.—From August 1882 Mr. Waterbury continued the work at Vepery and also acted as Mission Treasurer during Mr. Downie's absence in America. A second church was organized, October 6th, 1884, with a membership of 18 who were dismissed by letter from the Royapuram Church. The present number is 124. It is expected that during the present year (1886) a Chapel costing Rs. 6,000 will be erected.

Royapuram.—The name of Dr. Jewett will always be associated with Royapuram. Here he began his work in Madras and here he finished it.

The Rev. E. E. Silliman joined the Mission in November 1884. He lived at Vepery till October 1885 when he removed to the new house at Royapuram.

Caste Girls' School.—We have already noted the fact that Miss M. M. Day removed to Madras in September 1884. Her principal work is the management of a Caste Girls' School which according to her last report seems to be in a very flourishing condition. Miss Day is also engaged in Zenana teaching in which she has met with much encouragement.

Hanamakonda.—Hanamakonda is a town of the Nizam's Dominions, situated between the rivers Godavary and Kistna, eighty-six miles north of Secunderabad. It is four and a half miles from Worungal, the capital of the ancient Telugu kings, and is built within the walls that surrounded that once famous city. The population of Hanamakonda is about 8,000. In December 1878 Messrs. Campbell and Loughridge paid a visit to Hanamakonda and were so favorably impressed that Mr. Loughridge applied to the Executive Committee for permission to open a station there. This was granted and Mr. and Mrs. Loughridge arrived and began Mission work at Hanamakonda, January 11th, 1879.

The Hanamakonda Church was organised, January 4th, 1880, and on the same day the first convert was baptized and shortly afterwards four more were baptized. Two schools were maintained during that year, also the regular Sunday services, Sabbath school and prayer meeting. In March 1881, Mrs. Loughridge's health having failed, she was obliged to return home. Mr. Loughridge went with her as far as England and on his return, Mr. Campbell having gone home, Mr. Loughridge took charge of the work at Secunderabad as well as his own.

The Rev. A. A. Newhall, after several years absence in America, returned and joined in labour with Mr. Loughridge at Hanamakonda, January 26th, 1883. His labour this year was chiefly touring in the villages, as Mr. Loughridge was much of his time in the station looking after building and other work. During the year a mission house was completed and in 1884 a chapel was erected. Mr. Loughridge returned to America in 1884 leaving Mr. Newhall in charge of the station. By the close of 1884 the membership was 86.

Cumbum.—Cumbum is the Sub-Collectorate of Kurnool and is situated on the Gundlakana river, 60 miles due west from Ongole. It contains 7,170 inhabitants. Being near the base of the Eastern Ghauts a very bad type of fever usually prevails in the town. The mission compound, however, is in a fairly healthy location.

On the return of Dr. Williams to Ramapatam in December 1882 Mr. Boggs proceeded to Cumbum to select a site for the new station. With reference to his new field Mr. Boggs writes: "Things had been in a very unsatisfactory state in some parts of this field hitherto, it being so far from Ongole and consequently so difficult to supervise properly. But by the blessing of God there is marked improvement in many places and I hope to see such a reform as shall gladden all hearts. We cannot wonder at declension and sin among the disciples when we remember how low and weak and ignorant they were when they became Christians—and how strong and constant are the influences against them."

In 1883 considerable touring had been done and besides encouraging the Christians and strengthening the things that remain, seven hundred and thirty-one new converts were baptized.

Vinukonda.—Vinukonda or "hill of hearing" is said to be the spot where Rama first heard of the carrying away of his wife Sita. It is in the Kistna District about 45 miles north-west of Ongole and about the same distance north-east of Cumbum. The population is about five thousand. There are few Christians in the town but in the surrounding country there are several thousand.

The Rev. G. N. Thomssen arrived in Madras, April 4th, 1882. His first year was spent partly at Ongole and partly at Ramapatam. During this time he made two extensive tours with Mr. Clough. August 3rd, 1883 he went to Vinukonda. A very desirable compound was secured at the entrance of the town near the Government Cutcherry. A good bungalow has been erected and a school house which also serves for chapel. Mr. Thomssen in his first report says: "The work in these new fields demands much travelling. Dr. Clough has done a grand evangelistic work but the great pressing need at present is pastoral work." In another he says, "There is no trouble about new converts—they are coming by hundreds. What is needed is not so much new accessions as the establishing, training

and building up of those we already have. This done the church will become both independent and progressive." The number of Church members reported for 1884 is 2,653.

Bapatla.—Bapatla is a town in the Kistna District, 40 miles north-east of Ongole. The Rev. E. Bullard on his return to India went to Ongole and labored through 1883 chiefly in the Bapatla district living a part of the time at Guntur as no house was available at Ongole. At Bapatla ten acres of land was secured and a temporary chapel erected. The permanent chapel has since been built and answers the double purpose of chapel and bungalow. By May or June 1886 the bungalow and a school house will be completed. The membership in 1884 was 650.

Nursarapetta.—Nursarapett is in the Kistna District about 20 miles west of Guntur. The Rev. R. Maplesden who had been a pastor for some years in Madras joined the mission at Ongole, January 22nd, 1882. He visited Nursarapetta first in March 1883. A compound site was purchased in July and he began to build in August 1883. He removed with his family to Nursarapett in March 1884. In April 1885 Mr. Maplesden's health being poor he went with his family to Bangalore but received no permanent benefit. He is now on his way to England. The station is for the present in the care of Mr. Thomssen till a new man is found to take it.

Udayaghirri.—Udayaghirri is about 60 miles north-west of Nellore and the same distance south-west of Ramapatam. As a mission station Udayaghirri is regarded as a most important point. First, because from it the western parts of Nellore and Ramapatam fields can be worked to much better advantage than from these stations. Secondly, because a vast and important valley lies to the west of Udayaghirri never occupied by any mission.

To this field the Rev. J. F. Burditt was appointed in 1883. A piece of land had been secured for a compound, and, on being relieved at Nellore, October 1884, Mr. Burditt at once proceeded to Udayaghirri to begin the erection

of a bungalow. This was attended with great difficulties and many aggravating delays, owing to absence of experienced workmen and suitable materials, and not a little to insufficient appropriation. Still, by dint of persevering efforts, the bungalow has been completed and occupied and a promising beginning made.

Palmoor.—The Rev. E. Chute joined the Mission at Secunderabad in November 1882 with a view to opening a new station somewhere between Secunderabad and Kurnool. During the time Mr. Chute resided at Secunderabad he travelled extensively over the field he expected in time to occupy. In one of these trips he baptized fourteen converts and everywhere he appears to have been well received and large number of Scriptures and tracts were sold. To this the youngest of our new stations, making the number thirteen, Mr. Chute and his family removed in June 1885.

NOTE.—The sketch of the mission prepared for the Jubilee was found to be much too long for insertion in this volume. The above abridgment of it will doubtless appear defective in many respects especially as the entire section on the great famine of 1876-78 had to be cut out to bring it within the required limits. A fuller history however is in course of preparation, which, it is hoped, will ere long be published.

HISTORICAL SKETCH OF CANADIAN BAPTIST MISSIONS.

By Rev. JOHN CRAIG of Akidu.

Introduction.—Two Canadian Baptist missionary societies are working among the Telugus. One of these is known as the Foreign Missionary Board of the Baptist Convention of the Maritime Provinces. Its headquarters are found at St. John, New Brunswick. The other is known as the Baptist Foreign Missionary Society of Ontario and Quebec. Its executive committee meets at Toronto, Ontario. In addition to these general

societies, there are four women's societies working as auxiliaries. The total amount received last year from all sources was about 22,000 dollars or 57,000 Rupees.

The Baptists of the Maritime Provinces supported for many years missionaries who went forth to work in Burma under the direction of the Missionary Union. In 1873 they began an independent work by sending a number of missionaries to evangelize the Karens of Siam. These Karens being found to number only about twenty thousand, it was thought better to occupy some more populous country, and the northern part of the Telugu country was chosen. The Baptists of Ontario and Quebec organized an auxiliary to the Missionary Union in 1866 and sent out Mr. and Mrs. Timpany in 1867. Mr. and Mrs. McLaurin followed two years later. After a few years at Ramapatam and Ongole they went to Cocanada, and opened the first station occupied by Canadian Baptists in the Telugu country. The work now extends over parts of the Kistna, Godavari, Vizagapatam and Ganjam Districts.

Cocanada.—Cocanada is a seaport, lying a few miles north-east of the Godavari River. It is said to be the busiest port between Madras and Calcutta. The population numbers 30,000. The Eurasian community is large, and hence there is an English Baptist church connected with the mission. Work among the Telugu population in the town was begun by a native brother, Thomas Gabriel, who had been converted through the efforts of the Lutheran missionary at Rajahmundry. Some were converted through his preaching and baptized by him after his ordination at Madras. In response to an appeal sent by him to the Baptists of Ontario and Quebec in Canada, Mr. McLaurin was directed to go to Cocanada, which he did after Mr. Clough's return to Ongole in 1874. Mr. McLaurin and family reached Cocanada on the 12th March of that year. There were about seventy-five members in the Cocanada church, most of whom lived near Colair Lake, from eighty to one hundred miles southwest of Cocanada. Gabriel's relatives lived in that region

On the first day of 1875, this faithful preacher was called to his reward. Soon afterwards another preacher, Josiah Burder, was secured, and after some time was ordained.

In 1875, Messrs. Churchill and Boggs with their wives arrived at Cocanada in July, and were followed by Mr. and Mrs. Sanford, and a little later by Mr. and Mrs. Armstrong. Mr. Sanford moved to Bimlipatam in November, and Mr. Churchill went also early in the next year. Mr. and Mrs. Boggs left for Canada; and Mr. Armstrong removed to Kimedi. He had resided at Samulcotta for some months. Early in 1876, mission premises were purchased. These consisted of twelve acres of land with a good house and out-buildings. Mr. and Mrs. Currie arrived on the 12th February, Mr. Currie coming from Canada and Mrs. Currie from Burma where she had labored for two years, as Miss Armstrong. On the 4th January 1878, the mission was further reinforced by the arrival of Mr. and Mrs. John Craig from Canada. Soon afterwards Mr. and Mrs. Currie went to Tuni to open a station there. Mr. McLaurin, who had suffered much from malarial fever during 1877 and 1878, left on the 13th February 1879 for Canada, after having been relieved of the care of the mission by Mr. Timpany. Mr. and Mrs. Timpany were formerly connected with the American Baptist mission, and resided about a year and nine months at Nellore, and six years at Ramapatam, which they were the first to occupy. After a furlough of two years in Canada, they joined the mission at Cocanada. Mr. Timpany's first year at Cocanada was occupied with the erection of necessary buildings, chiefly a chapel and dormitories for the Girls' Boarding School. A new boat was constructed, and some weeks were spent at Bangalore with the Revision Committee working on the Telugu Bible.

On the 1st January 1880, the western part of the Cocanada field was set apart as a new field with Akidu as its station. Most of the converts were living on this part of the Cocanada field and hence the number left to Cocanada was quite small, being only about sixty. In October of this

year an English church was organized. At the end of the year the Telugu church reported a membership of sixty-seven. In September 1881, Josiah Burder, the pastor, was called home to his reward very suddenly. His son Jonathan took up his work, and in the next year the church assumed part of the salary. In December a church was organized at Samulcotta in connection with the Seminary. In 1883, the work spread into ten new villages and one hundred and twenty-three converts were baptized. Miss Frith who arrived from Canada on the 13th November 1882, began zenana work in October with the help of a Bible woman. During 1884, Mr. Timpany continued to tour extensively as in previous years. On some occasions he took with him a few of the elder girls in the boarding school, and found that through them many women heard the gospel. One hundred and four were baptized.

On the 19th February 1885, Mr. Timpany was cut off very suddenly by cholera, to the great grief of all connected with the mission, and thousands of others both in this land and America. For a little over six years he had been in charge of the work at Cocanada, and by his untiring energy and great earnestness of purpose had caused, with God's blessing, the wilderness to blossom as the rose. Mrs. Timpany returned to Canada with her youngest child, and Mr. McLaurin took charge of the work. Mr. Currie had charge of it for a few months, and in October Mr. Craig assumed part of the burden, the northern part of the field still remaining under Mr. Currie's care. Mr. and Mrs. Craig arrived from Canada on the 1st October, and a week later a new missionary, Mr. Stillwell, arrived with his wife. Another new man, Mr. Anvache, was appointed in October, and is expected shortly at Cocanada. At the end of 1885 there were 402 members on the Cocanada field. Ten preachers, one colporteur, and seven teachers are now at work. Two students are expected to graduate from the Seminary in April next, and these will be added to the force of workers. From the beginning of the mission about 495 have been baptized.

The school work prosecuted at Cocanada includes a boarding school for girls and a general day school in the compound, and two day schools in different parts of the town. The girls' boarding school was begun in 1876. Many girls have been educated in it and are now working in the mission. For some years there was a boarding school for boys also, in which some of our best helpers were once students. Miss Frith has two Eurasian ladies and two Bible women assisting her in her work of carrying the Gospel to the women of Cocanada. They have met with much to encourage them in the work.

The English church which was organized in October 1880, has been much blessed since then. There were twenty-one members at that time, eleven of whom had been baptized during the year. In April 1881, a building was purchased for meeting-room and other purposes, and cost with repairs Rs. 2,700. The debt on this was cleared off in 1883. A day school was begun and called the Cocanada English Free School. Sixteen converts were baptized, and one of the deacons died. Miss Folsom, the teacher of the school, has been a power for good in the church. She has some workers under her care, who are seeking to carry the gospel to the women of the part of the town in which the school is situated. Mr. Timpany was planning to build a new house for a boarding department in connection with the school. After his death it was decided to make an effort to raise the money required and name the building after him who had planned it,—the Timpany Memorial Hall. Though but a small part of the money has been received as yet, the friends hope to see the building erected. Since the beginning of the work 47 Europeans and Eurasians have been baptized, and at present there is a membership of 46, of whom about one-third are non-resident. The regular services of the church are Sunday School at 8 A.M., and preaching service at 6 P.M. on Sunday; and prayer-meeting on Wednesday evening. A Total Abstinence Society, organized in 1876, has proved a means of blessing to many.

Bimlipatam.—Bimlipatam is a seaport town, 120 miles north-east of Cocanada. It contains a population of about 9,000 people. A station was opened here on the 4th Nov. 1875 by Mr. Sanford, one of the missionaries sent by the Board of the Convention of the Maritime Provinces. These brethren joined Mr. McLaurin at Cocanada in 1875 and with his help selected towns for stations in the northern part of the Telugu country. Bimlipatam was one of the places chosen. A Baptist Church had been organized previously at Vizianagram, sixteen miles north-east of Bimlipatam. Telugu services were begun in the mission house on the 9th January 1876, and a church was organized on the 12th March. The premises occupied by Mr. Sanford not being the property of the mission suitable buildings were erected during 1878 and the two following years. For several years Mrs. Sanford had a number of girls in her boarding school. Some of these are now working in the mission. Mr. Sanford had charge of a large heathen school for a time, his aim being to influence the boys for good, but after a year or two he gave it up. A school in the mission compound was kept up and has been well attended. Four boys and young men have attended the Seminary at Samulcotta.

In 1882 Mr. Sanford accompanied his wife and children to Liverpool on the way to Canada. From there he returned to India, and remained at his station till February 1885, when he left for Canada and was succeeded by Mr. and Mrs. Archibald. The latter was called Miss Hammond when she came to Bimlipatam first in December 1878. For more than a year she helped in the work at Bimlipatam and then went to Chicacole, where she had charge for a year and a half, after which she was relieved by the arrival of Mr. and Mrs. Hutchinson. For a year longer she made Chicacole her home and then returned to Bimlipatam at the beginning of January 1883. In October following she became the wife of Mr. Archibald, who had arrived from Canada early in the year. Before Mr. Sanford's departure he erected a dormitory for the girls' boarding

school and also laid the foundations of a building to be used for both church and school purposes. In January 1885, Miss Wright and Miss Gray arrived from Canada, and have already begun to work among the women of Bimlipatam.

Although considerable touring has been done on the Bimlipatam field, the work has not as yet taken root in any of the villages. Some Telugus, who were converted at Vizianagram, afterwards removed to Chicacole and other places. At present there are five Europeans and eight Eurasians connected with the church there. Of these only five are resident members. In the church at Bimlipatam there are fourteen Eurasians, one European and twenty Telugus. Of these only eighteen are resident members. The missionaries have tried to teach the duty of giving, and the rule is that every member should give a tenth of his income. A collection box is kept in every house. When Mr. Sanford called for subscriptions to meet the expense of building the chapel school house, every one responded well and a large sum was obtained.

Mr. and Mrs. Churchill resided at Bimlipatam for two or three years before going to Bobbili and took part in the work in various ways. A faithful man at Kotapad, in Jeypur, was employed as a preacher by Mr. Sanford in 1877, and some were converted through his efforts. On the 11th July 1879 he died, and in December another man was appointed as a worker there. In April 1884, the work at Kotapad was transferred to the care of the missionary at Bobbili. Since the beginning of the work thirty-four have been baptized on the Bimlipatam field. At present five preachers, one colporteur and two Bible women are at work. Two of these preachers have lately been stationed at Raiga, 18 miles from Bimlipatam, on the road to Chicacole.

Chicacole.—The work now carried on at Chicacole was begun first at Parla Kimedi, forty miles further north. Mr. Armstrong moved with his family to this place on the 28th June 1876, and built a temporary bungalow. There were

a few Christians at Akalatampara, about nine miles distant. These had been baptized by Rev. Dass Anthravadi, pastor of the church, in the 41st Native Infantry Regiment. During 1877 Mr. Armstrong and his family suffered much from fever. Mr. Armstrong finally became so ill that the place had to be abandoned, and Chicacole was chosen instead. This place is a large town four miles from the sea and forty-two miles north-east of Bimlipatam. The population numbers sixteen thousand. Chicacole is one of the oldest names in the history of American and Canadian Baptist work among the Telugus. Here it was that Mr. and Mrs. Day labored during six months of their first year in India, and at this time a boy attended Mrs. Day's school, who afterwards became Mr. McLaurin's helper at Cocanada. I mean Preacher Josiah Burder, whose son Jonathan is now pastor of the church there. The London Missionary Society occupied Chicacole for some years, but not much progress was made, and now the Canadian Baptist Mission of the Lower Provinces is the only mission at work there.

A house was purchased by Mr. Armstrong early in 1878. Work was carried on with vigor both in the town and also in the villages on the field until May 1880, when Mr. Armstrong and family left for Canada. The work at Akalatampara suffered from the loss of the head preacher early in 1879. After Mr. Armstrong's departure Miss Hammond took charge of the work. A good work began at Tekkali, north-east of Chicacole, where a man of high caste who had become a Christian years before suffered the loss of almost everything he had. This man continued faithful till his death on the 10th July 1884. His name was Gurahati. In January 1881 Bagavan Bayrah, preacher at Akalatampara, was ordained at Bimlipatam. Since then he has ministered to the church at that place. On the 28th December Mr. and Mrs. Hutchinson and child arrived at Chicacole. In 1882, two young men, belonging to a hill-tribe called Savaras, were baptized. One of these has since attended the Samulcotta Seminary for a year, and is now at work among his own people. In 1885, three

more of these people were baptized. In 1884, the London Missionary Society's chapel at Chicacole was bought by Mr. Hutchinson and repaired. A house suitable for a native preacher was bought at Parla Kimedi, and a preacher was sent there to live. The Christians at Akalatampara built a chapel with the aid of the missionary. Two plots of land had been given by Gurahati to the church at Tekkali. The possession of one was secured. The other was taken by the ranee of the place under a decree of the Civil Court, but the church received Rs. 100 as compensation. In addition to the deaths already mentioned, Shantamma, widow of the first preacher at Akalatampara, died in 1885. She worked as a Bible woman for some years. A young man called Lakshmayya, who had been sent to the Seminary at Samulcotta, died in the hospital at Cocanada.

Day schools and boarding schools have been sustained from the commencement of the work at Chicacole. The work of Colportage has also been prosecuted with vigor, and much Christian literature has thus been scattered over the field. The native workers now laboring on the Chicacole field are three preachers, one colporteur, two Bible women, and four teachers. There are fifty-seven members, found chiefly at Chicacole, Tekkali and Akalatampara. Of these five are Savaras, about twenty are Oriyas, and the rest are Telugus. Since the opening of the station sixty-four have been baptized on this field.

Tuni.—Tuni is a village of about 3,000 inhabitants, and lies forty-four miles north-east of Cocanada, and six miles from the sea. It was occupied as a station by Mr. and Mrs. Currie on the 26th January 1878. In the following year a church was organized on the 2nd March with six members from Cocanada. A temporary mission house was finished in April. In 1880 the first convert from heathenism was received. In 1881 the work spread into four other villages. A Bible woman was engaged and worked under Mrs. Currie's direction in Tuni and also at her own village twenty-four miles to the north. The year 1882 was a bright one in the history of Tuni. Seventeen

were received by baptism, almost doubling the membership of the previous year. This greatly encouraged the missionaries. In 1883 the work continued to grow and two villages were occupied as out-stations by preachers. Eighteen persons were baptized. A new building intended to be the permanent mission house was partly erected. In February 1884 Mr. Currie and family left for Canada, and Mr. McLaurin had charge of the field till July 1885, when Mr. Currie returned. The school at Tuni was closed and the teacher was engaged for the Samulcotta Seminary. In November 1884 Mr. McLaurin with this teacher and fourteen students spent ten days preaching in villages to the north of Tuni.

A day school begun in 1880 made good progress until it was closed after Mr. Currie's departure for Canada. Mrs. Currie had a few girls as boarders. These were sent to the Cocanada boarding school after Mrs. Currie left. One of her former pupils is now engaged as a Bible woman at Cocanada. Since Mr. Currie's return he has seen most of the field, but the school work has not been begun again. Three boys, members of the Tuni church, are attending the Theological Seminary. The present membership of the church is fifty-two. Since the opening of the station fifty-seven have been baptized. Four preachers and four Bible women are at work on this field.

Bobbili.—Bobbili is a town of 14,000 inhabitants, situated fifty-three miles north of Bimlipatam, and about forty miles north-west of Chicacole. A rajah of the same name resides here. Land having been secured, and a temporary dwelling-house erected, Mr. Churchill moved with his family to Bobbili on the 3rd April 1879. In the following year a house was bought in the town for use as a school-room and chapel. This has proved a good investment, as many, who would not go to the mission compound, are drawn in to hear the gospel. In 1881, a comfortable mission house was completed.

The Bobbili field is densely populated, but spiritual darkness reigns over almost the entire region. Since the

opening of the station considerable touring has been done by Mr. Churchill and Mr. Archibald, as well as by native workers, and in this way the light of the gospel has begun to penetrate into the gross darkness. An effort has been made to reach also some of the Gadabas, a hill people, living in the region west of Bobbili.

For some time Mr. and Mrs. Churchill had no Christian helpers, but in 1881, they secured the services of Narsia and Siamma who were educated at Ramapatam and Nellore. A brother of Siamma's, Kotiah by name, was baptized and employed as a colporteur. He is now stationed at a village ten miles east of Bobbili. Other helpers have been secured more recently, so that there are now at work on this field two preachers, one colporteur and four Bible women. In the town of Bobbili Mrs. Churchill carried on a school for caste girls, and also visited some of the women in their homes. Early in 1884, Mr. Churchill and family left for Canada, and Mr. and Mrs. Archibald took charge.

The work at Kotapad, in Jeypur, formerly connected with the Bimlipatam field, was transferred to the Bobbili field in April 1884. Kotapad is 106 miles from Bobbili. The membership there is five: at Bobbili twelve. During the first year at Bobbili Mrs. Churchill was dangerously ill for a time, but God graciously spared her to her family and the work. In September 1881, their boy Willie was taken after a few days illness.

Akidu—Akidu is a village of about 2,000 inhabitants, lying a few miles east of Colair Lake, fifteen miles inland from the sea and about half-way between the two great rivers of that region, the Godavari and the Krishna. Canals connect it with Cocanada and Samulcotta, the distance being about seventy-six miles, but the Godavari is sometimes an impassable barrier when in flood. A station was opened at this place in November 1880, when Mr. and Mrs. Craig took up their abode there. The field was formerly cared for from Cocanada, but was constituted a separate field on the 1st January 1880. During this year one hundred and fifty were baptized. Early in the next year

the first death among our missionaries took place, when Mrs. Craig passed away at Akidu on the 2nd April. Karré Peter, preacher at Gunnanapudi, twenty miles south-west of Akidu, was ordained at the station on the 26th January. A good mission house was built this year and in 1882 a neat chapel was completed and dedicated on the 4th June. A substantial mission boat also was built during this year, and in 1883 a house for the girls in the boarding school was erected and called the Memorial House, as it was intended to be a memorial of Mrs. Craig. Meantime the work on the field had been growing. In February 1884 some Madigas, in a village near the Kistna were received, and since then many have believed and been baptized in other villages near that river. Many more are said by the preachers to be waiting for baptism now. In March 1884 Mr. Craig left for Canada and returned in October 1885. Mr. Timpany had charge of the work till his death in February 1885, and Mr. McLaurin after that till Mr. Craig's return.

A few girls attended as boarders for a year or two, and then went to the school at Cocanada, in which there are at present twelve from the Akidu field. Many of the members on this field are found at Gunnanapudi and the neighbouring villages, where there are over six hundred within a radius of four miles from Gunnanapudi. This large membership is due under God chiefly to Pastor Karré Peter and his brothers, who are not in mission employ. Since the beginning of the work about 1,550 persons have been baptized on the Akidu field. At present there are about 1,250 members. The working force consists of one ordained and twelve unordained preachers, one colporteur, one Bible woman, and sixteen teachers. On the 1st October 1885 one of the most promising preachers on the Akidu field passed away. He was a young man who had studied in the boarding school at Cocanada, and had afterwards assisted Pastor Karré Peter at Gunnanapudi. He was about 26 years of age. His memory is a rich legacy. His name was Jangam Isaac.

Samulcotta Theological Seminary.—Our Theological Seminary is situated at Samulcotta, a large town nine miles north-west of Cocanada. It was opened by Mr. McLaurin on the 2nd October 1882 with seventeen men and two women in the regular classes. Teachers and taught were all new to the work. A curriculum was arranged covering three years of secular and two years of theological study. In 1883 the number of students rose to forty-four and the next year to forty-eight. A preparatory year was added to the course, and a new teacher engaged for the extra work entailed. In October 1885 the Seminary re-opened with sixty-two on the roll.

The rules of the Seminary prohibit the use of liquor and tobacco, and enjoin the wearing of the national dress. All the male students are required to perform one hour's manual labor every working day. The only females allowed to attend the school are the wives of male students. Mrs. McLaurin taught English for a time, but after this was made part of the regular course, a teacher was engaged to take up the work. Mrs. McLaurin now helps by taking part of the Bible classes. The Bible is studied systematically during the three years of the secular course. Indla Philip, a preacher from the Ongole field, was a teacher in the Seminary from October 1882 till April 1884, after which K. Charles, who had been in charge of a school at Tuni, was engaged. The other teachers are heathen.

Considerable evangelistic work is done by the students, especially on Sunday afternoons. Fruits of their labors have appeared already. Some who attended for a year or two were sent home because of incapacity to benefit by a full course. These are working in various places now. Others were taken away because their services were sorely needed on the fields from which they had come. But this year of Jubilee is to see the first graduating class, if the Lord will. It may be mentioned here that students attend from all the Canadian Baptist fields. In 1885 death carried off Nellie, the wife of Subbarayudu, of Bobbili, and later in the year Lakshmayya, from Chicacole.

Review.—This brief sketch would be incomplete without the addition of a few general remarks. Sunday school work has been scarcely alluded to in the notices of the several fields. At all the stations this kind of work has been prosecuted with the greatest success. All the missionaries have felt that both Christians and heathens have been blessed by it. The question of self-support has not been forgotten. Steady and rapid growth in the grace of giving has been manifest in some of the churches, and on all sides the Christians are learning to bear their own burdens.

In January 1877 all the Canadian Baptist missionaries met at Bimlipatam and organized a conference, which has met every year since then. These annual gatherings have been well attended, and have afforded opportunities for consultation on various questions connected with the work. The union of all the Canadian missionaries in one conference in India probably foreshadows the union of all Canadian Baptists in one Foreign Missionary Society in Canada. A year or two more will, it is hoped, see this union consummated.

As churches began to be organized on the various fields, the union of these churches in associations was considered a wise step. Accordingly the Godavari Association was organized at Akidu in January 1882. Since then it has met at Cocanada, Gannanapudi and Samulcotta. This year it is to meet at Akidu again. It embraces five churches on the Akidu field, two on the Cocanada field, and one on the Tuni field. In January 1883, an association was organized at Bobbili. It embraces two churches on the Chicacole field, two on the Bimlipatam field, and one on the Bobbili field including Jeypur. Considerable literary work in Telugu has been done by the Canadian Baptist missionaries. In 1876 Mr. McLaurin prepared and published a small work on Baptism. In 1879 Mr. Timpany published his *Compendium of Theology* which he had prepared during his first term in India. Mr. Currie translated a *Church Hand-Book* in 1881 and a work on *Moral Philosophy* in

1883. The latter has not yet been printed. Mrs. Archibald has prepared a catechism and Mr. Hutchinson has translated a Bible Geography. Both of these are still unprinted, but will probably be published soon.

While thanking God for what has been accomplished in the Canadian Baptist fields, let us remember as an additional cause for gratitude, that almost all this work has been done within the past twelve years. Twelve years ago to-day the first missionary had not occupied his post at Cocanada. There were but seventy-five members in all. A few native workers were struggling on in spite of great difficulties. There were no mission houses or chapels or other buildings necessary for the work. To-day there are six stations more or less fully supplied with necessary buildings, and at Samulcotta the Seminary has one large house which serves a double purpose temporarily. At Cocanada the English church has a meeting house of its own. Many chapels and school houses have been built in the villages. In a word the mission property at the various stations is worth about 28,000 dollars or 73,000 rupees. Then when we turn to consider the workers, there are on the field to-day five men with their wives, one man whose family is in Canada, and three unmarried women, not counting Miss Folsom, teacher of the English school at Cocanada. A new man is expected in a week or two with his wife. In Canada two men with their wives and one wife whose husband is in India, are found resting for a little time, making in all a force of twenty-one workers.

The laborers raised up in this land are still more numerous, there being at work to-day forty-two preachers and colporteurs, ten Bible women, four zenana workers and thirty teachers,—in all eighty-six laborers. Since the beginning of the work about two thousand two hundred converts have been baptized, and the membership in all the churches numbers to-day one thousand eight hundred and seventy. Perhaps the hope of the mission lies, under God, in the fact that more than fifty boys and young men are being thoroughly trained at the Samulcotta Seminary

for the work of the gospel ministry among their fellow-countrymen.

For God's abundant blessing in the past we render our heartfelt thanks and go forward in our work with joy, knowing that

He who hath led will lead
All through this wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard our cry
Will never close His ear
Until His kingdom comes.

POEM.—FIFTY YEARS.

BY MISS E. RAUSCHENBUSCH of Ongole.

"They that sow in tears, shall reap in joy." Psalm 126. 5.

In the land of Southern India,
In the tropic clime,
Where the palm-tree rises stately,
And unchanged by time;
Where the Southern Cross in silence
From it's starry height,
Gazes on pagoda turrets
Wrapped in shades of night;
Where the Telugus in millions
Heathen rites obey,
Sailed a vessel into harbor,
Bringing *Samuel Day*.
In the name of God Jehovah
Gospel seed to sow,
Landed he in Southern India
Fifty years ago.

India's dusky sons and daughters
Bowed to idols dumb;
When they heard of Christ, the Saviour,
Did they gladly come?

Did they free themselves from bondage?
 Turn from wood and stone?
 No, they scorned to listen, taunted
 Him who stood alone.
 Patiently the seed was sowing,
 Seed that could not die,
 And that bore abundant harvest
 After years rolled by.

Day, Van Husen, Douglass, Jewett,
 Oft and sorely tried,
 Held *Nellore*, the mission-station;
 Sheaves were still denied.
 But when little drops of blessing
 Fell, their hopes grew bright;
 Surely God would hear their prayers,
 Bare His arm with might.
 Twenty-five years thus they waited!
 Such long years were they!
 Wondrous is the faith God granteth,
 When His children pray!

Twice the Board at home determined,
 That a field so dry
 It were wisest to abandon.
 Yet they dared not. Why?
 'Twas of God, this LONE STAR MISSION.
 Yet 'twas asked again:
 "Why keep on? No fruit to cheer us,
 Work is there in vain."
 "Wait," said one, "ere we abandon;
Jewett soon will land."
Jewett came; though worn with toiling
 Bold he took his stand.
 "What, abandon? No, I cannot!
 Though the field be dry,
 I go back, and if God wills it,
 On that field I'll die!"

Said the Secretary smiling :
 " Then our duty's plain ;
 If you must go, Brother *Jewett*,
 We'll provide a man
 There to give you Christian burial."—
 And though dim it's light
 Once again the LONE STAR rescued
 Beamed through India's night !

Twelve years ere before the council
Jewett took his stand,
 Near *Ongole*, on rocky hill-top
 Knelt a little band.
 It was sunrise. Fifty hamlets
 Now appeared to view,
 Where the idol still was reigning
 None the Saviour knew.
 There the *Jewetts* and three Christians
 Plead with God in prayer
 For a man to preach the Gospel,
 For these lost to care.
 Twelve years passed, and then with *Jewett*
Clough went forth with zeal,
 Raised the standard, preached the Gospel
 Round PRAYER-MEETING-HILL.

Now the years of dearth were ended,
 Gentle showers descend ;
 At *Nellore* a flock of converts
 Humble knees did bend.
 Schools were founded, children gathered,—
 Trim the sapling well,
 By-and-by the massive trunk will
 Of thy labor tell.
 At *Ongole* the Brahmins even
 Now were drawing nigh.
 Would they come ? What gain for Jesus !
 Hopes were rising high.

Ah, the Madigas' salvation
 Brahmins will not share ;
 If the Lord Christ they would follow,
 Christ's cross they must bear.
 But the low-caste come rejoicing,
 From their idols free ;
 To the poor the Gospel comes, here
 As in Galilee.

Ramapatnam, noble station

By the rolling sea,
 Saw the years of faithful labor
 Done by *Timpány*.
Bullard in *Allur* was working,
 Progress marked those days,
 And what once was but the LONE STAR,
 Shone in brighter rays.

In those days the native preachers,
 Tried and faithful band,
 Went and told the Gospel story
 Over all the land.
 Poor they were, and all unlettered,
 But their hearts were warm ;
 E'en a dull sword cuts, when wielded
 By a willing arm.
 But more preachers and more training
 Was the great demand.
Clough embarked to get endowment
 In our native land.
 And America responded
 To his urgent call ;
 Prond now stands our Seminary,
Williams o'er it all.

On Canadian soil *McLaurin*
 Saw the light of day ;
 Grown a man, he came to India.
 Not long did he stay

At *Ongole*; they're independent,
 These Canadians are.
 Wise men saw the whitening harvest
 Stretching northward far,
 And while long Canadian Baptists
 Joined a helping hand
 With the Missionary Union,
 Now *McLaurin* planned,
 To take hold at *Cocanada*,
 Wrote a strong appeal
 To his loved Canadian brethren,
 Who with heightened zeal,
 Formed an independent mission,
 Made this field their care,
 For God guided them to centre
 Here their work and prayer.

And they found their field so hopeful,
 That a call they sent
 To Siam to men, whose labors
 Here were better spent.
 And they came; and *Sanford* making
Bimlipatam his field,
Churchill later on determined
Bobbili to build.
Currie thought his place was *Tuni*,
 Where to work and win.
Craig decided for *Akidu*,
 There to war with sin.
Boggs and *Armstrong*, ready workers,
 Too were hither sent.
Timpany his tried experience
 To this mission lent.
 And God blessed Canadian Baptists,
 And their chosen field
 Soon began by earnest labor
 Precious fruit to yield.

Far beyond the Kistna River
 Lies *Secunderabad* ;
Campbell there took up his station,
 Preached the tidings glad.
Loughridge first ; and *Newhall* later
Hanamaconda took ;
 In *Kurnul* taught *Drake* and *Morgan*
 From the Holy Book ;
Downie held *Nellore* and *Jewetts*
 In *Madras* took hold,
 There to preach the " old, old story,"
 They've so often told.

But the days were not all brightness ;
 There were years, when God
 Seemed to veil His face in anger,
 Rule with iron rod.
 Proud the sun rode through th' unchanging
 Blue and lurid sky ;
 Fierce it's rays beat down, till all the
 Earth was parched and dry.
 Thrice no rain ! and thrice the harvest
 Failed ; then hand in hand
 Famine and disease, twin-sisters
 Stalked across the land.
 Stout hearts quailed, and weak hearts yielded
 Helpless to despair ;
 At their shrines the natives prostrate
 Poured their ceaseless prayer :
 " Oh *Malakshmi*, deign to help us,
 For our harvests fail !
Poleramma, pity, pity !
 Hear our dying wail !"
 Thus they cried, and cried in vain, for
 Wood and stone hear not ;
 Ah, when men are dying, then they
 Need a LIVING GOD.

Then in many a heart the wondrous
 Words from sleep awoke,
 That some simple Christian preacher
 By the wayside spoke ;
 Spoke of God, the Lord of all things,
 With an arm of power ;
 Spoke of Christ, who e'er is near us,
 Helping every hour.
 Very grievous seemed the chastening,
 Yet bore fruits of joy ;
 If the field shall bear, the plough-share
 Must not pass it by.

Thousands flocked to Razupallem,
 Famished, sick and sad ;
 But their weary eyes grew brighter
 And their hearts grew glad.
 At the camp the Christian Dora*
 Gave them work and food ;
 " Surely, true is this religion,
 For it's fruits are good."
 Thus they said and to his preachers,
 Willing heed they paid,
 To the tale of Him, who loved so,
 That His blood He shed.
 Thus they worked, and thus they listened,
 Thus they learned to love ;
 Love grew faith, and faith obedience
 To the God above.

When the days of famine ended
 Thousands came to *Clough* :
 " We believe on Christ the Saviour ;
 Then baptize us now !"
 " Wait," said he, " till of the preachers
 Well you've learned the way."—
 But when months had passed, no longer

* Gentleman.

Could he say them Nay,
 For they pressed, they brought their idols;
 Persecution tried
 Was endured by men whose longing
 Hearts were^hsatisfied.

By the Gundlacumma River,
 On it's shallow side,
 Stood a multitude, who gathered
 Here from far and wide.
 In the name of God the Father,
 Son and Holy Ghost,
 And methinks 'mid the rejoicing
 Of the Heavenly host,—
 Were believing men and women,
 Than three thousand more
 Here baptized, as in the days of
 Pentecost of yore.
 From the Gundlacumma, praising,
 Home they take their way,
 Full three thousand; 'twas indeed a
 "Nation in a day."

These eventful days were followed
 By a gathering in
 Of a host of India's children,
 Saved from death and sin.
 In they came, a mighty army
 Ere three years were gone,
 Twice ten thousand had enlisted
 At *Ongole* alone.
 Scattered far in many a village,
 Strong would be the arm,
 That could hold and guide such numbers,
 Keep them safe from harm.
 So the great field's right division
 Prudently was planned:
Boggs took *Cumbum*, *Vinukonda*
 Was by *Thomssen* manned;

Maplesden took *Nursarapetta* ;
Bullard as his share
 Took *Baputla* ; *Rayl* tried burdens
 At *Ongole* to bear.
 In *Secunderabad* and southward
Chute his work began.
 To *Madras* came *Waterbury*,
Nichols, *Silliman*.
Udaygherri was by *Burditt*
 Taken as his charge.
 The Canadian working forces
 Greatly to enlarge
Archibald came out, and *Stillwell*,
 And to *Chicacole*
Hutchinson. Who thinks their number
 Now has reached it's goal ?
 They too boast a Seminary,
 By *McLaurin* planned ;
Samulcotta sends its pupils
 Over all the land.
 Station-schools along the whole line
 Into life have sprung ;
 Like a chain they're stretching, binding
 To our God the young.
 And the High School seeks enlightened
 Learning far to spread,
 Teaching Christian youth and heathen,
Manley at the head.

But the women—was the burden
 Untouched by their hand ?
 Did the men in this great battle
 Single-handed stand ?
 Ah, their deeds may ne'er be written,
 But our Father knows,
 How the fervent prayers of women
 To His throne arose.
 In these fifty years of labor

How they trusted Him !
 Oft their faith waxed stronger, when their
 Husbands' faith grew dim.
 Much they suffered, still undaunted
 Took their part of cares ;
 Surely then of this great harvest
 Some part must be theirs.
 To the wives who did so nobly,
 Let me add a few,
 Whom the need of Telugu women
 To this country drew.
 Miss *Peabody* was the first one,
 Followed by Miss *Wood*.
 In *Nellore Day's* worthy daughter
 In his footprints stood.
 Misses *Menke*, *Wayte*, one other,
 Later reached this land.
 In the north Canadian daughters
 Formed a second band.
 Where Miss *Hammond* held her station
 Misses *Frith*, *Wright*, *Gray*,
 Strive to teach our native women
 Christ the only way.

Fifty years have passed, since landed
Day on India's strand ;
 Fifty years ! And now the workers
 Stand ——— a goodly band !
 Fifty years ago no converts
 Trusted Jesus' name ;
 Now we count them thirty thousand
 Who salvation claim.
 Then the years were long with waiting,
 Faith was sorely tried ;
 Now our hands move fast ; the hungry
 Press on every side.
 God hath wrought it ! His the honor !
 His for evermore !

For He blessed those tearful sowers
 And the seed they bore.
 Grand will swell the chant of praises
 On that glorious day,
 When their sheaves his servants carry
 At his feet to lay.

Some were called to cease from labor ;
 They have entered rest,
 Left our ranks, joined in triumphant
 Anthems of the blest.
 Year by year now slowly gathers
 On the other shore
 Telugus redeemed, an army,
 Who have gone before.
 Thousands tarry ; they will follow,
 We shall see them there,
 Count the precious fruit of fifty
 Years of work and prayer.

But the end is not. Look onward !
 Much must yet be done.
 Millions yet, still unbelieving,
 Must be sought and won !
 Christians must in faith be nurtured,
 Children must be trained,
 Preachers be sustained, and victory
 Upon victory gained.
 Disappointments will be waiting ;
 Satan does his best ;
 Yet all obstacles MUST vanish
 At our God's behest.
 Courage then, and faith undaunted !
 Christian zeal ne'er knew
 Aught more worthy of endeavor
 Than our end in view.
 And our God this mission's mighty
 Fortress e'er shall be !
 Unto Him we'll give the glory
 Through eternity !

COLLECTOR'S ADDRESS.

BY J. GROSE, ESQ., M.A., M.C.S.

I must begin by giving expression to the general feeling of regret that Doctor Jewett is not here to take the chair this evening as was intended when the programme was first drawn out. It was a great disappointment when the news came that he had had to leave India finally on account of the illness of Mrs. Jewett. No one could know the Doctor without loving him, and what Mr. Downie and Miss Ranschenbusch have told us this evening shows us more than ever how highly we must value their earnest and devoted work, and the prophetic foresight and strength of character with which the Doctor, foreseeing the ultimate success of the Mission, resolved that it should still go on, when others lost courage and were inclined to take their hand from the plough. It was a graceful tribute to leave that flower-decked chair empty, in token that though our chairman is absent in body he is with us in spirit. It seems to us specially hard that Doctor Jewett should have been taken away from India just before this Jubilee which his work has made possible and which would have given as much delight to him as to any one. The ways of Providence in this matter are past our understanding, but we know they are for his good as well as ours; and our comfort must be that though a good man and true has gone from our midst, there are good men and true still left, men who will work all the more zealously and devotedly because of the influence and example of Doctor Jewett.

I must next thank you, Gentlemen of the Mission, for giving me this opportunity, on an occasion which belongs absolutely to you, of expressing my sympathy with your labours and my appreciation of the results which those labours have obtained in this and the surrounding districts. I need add nothing to Mr. Downie's story of how God kept the Mission together till the long and weary struggles of the beginning passed into the success which now attends it;

but I must say something as to its permanence and stability, and as to the recognition which the work of the Lone Star Mission has compelled. I find its name well known in the remotest villages which I visit. The aid which it gave to the people and to the authorities at the time of the Great Famine has attracted the attention of Government to it and established its reputation as one of the instruments on which Government must rely in times of difficulty. The work it has done has been so persistent and widespread that the consequences can never disappear. The thousands who owe to it not only a rise in social status but a knowledge of the inestimable love of God in the redemption of the world by our Lord Jesus Christ, the means of grace and the hope of glory, are not only a proof of its efficiency as an evangelising mission, but a security that its memory will never be forgotten. All the mission wants is support, and work so good as its work is sure to find support; so that we may be confident that its existence will remain unimpaired till its work is fully done.

Our thanks are due to Mr. Downie for the history which he has given us of the mission, showing how the little church of 8 members at Nellore, with its single missionary, established as the result of 9 years hard work after the mission had commenced, has developed into the institution as we see it at present with its scores of thousands of converts, with its numerous missionaries, with its successful schools at Nellore and Ongole, and with its Theological College and what the Sub-Collector calls its Cathedral (I have only seen it myself from the dim distance of the Canal) at Ramapatam, and its chapel here. When I say *our* thanks, I mean the thanks of us outsiders especially. No doubt you missionaries knew beforehand the kind of story Mr. Downie would have to tell, but we, who are outside, knew less about it, and it was extremely encouraging to hear how strong faith, long continued through stony paths, had led the mission upwards and onwards, so as to prove that the Lord of all power and might is with us

still, ready as ever to help those who help themselves. Our thanks are due, too, to Miss Rauschenbusch for adding the charms of poetry to the story, and so rivetting the facts on our memories.

Her presence this evening and many of the faces I see before me remind me of my visit to Ongole in 1884 and of the pleased astonishment with which I found active school work, with hundreds of children, going on in spacious buildings, public worship celebrated in a manner which seemed more fit for our largest towns than Ongole, and signs all round that a great evangelising work was in rapid progress. I remember saying, when the foundation stone of this chapel was laid, that I looked forward with much interest and great hopes to the opening of the High School by this mission at Ongole, and I am glad to know that my hopes have been amply fulfilled. My thanks, as Collector of this district, are due to Dr. Clough, who projected the school, who has watched over it from the beginning, and who has induced the generous people of America to give it a new building now it has outgrown the first one. He has been ably seconded by Mr. Manley but the credit of the conception belongs to him alone. I know of no place in this Presidency, or indeed in all India where a school of this kind was so much wanted, and it is a glory to the mission that it has supplied the want.

I have already said that a great evangelising work is in progress at Ongole, and it seems to me the proper complement of the scholastic efforts which are being made there, that the number of converts at Ongole is large in itself and is increasing steadily. In this country it seems to me that school work must be a part of mission work. I know that the subject is a well worn one and that I cannot hope to say anything new about it, but I feel it my duty to state my opinion that the people who contend that all mission money should be spent in preaching the gospel and little or none in teaching children are wrong. The notion, it seems to me, is a notion which springs from ignorance or misapprehension of Indian conditions and from undervaluing

the power of caste. The converts who can be got at first are people whose children have to be taught good habits and skill at handiwork in order that they may do Christianity credit and not disgrace it. More than that, the evangelisers of the future—and native members of the church must be employed as evangelisers before work so wide is done that the face of Indian society can be changed and Christ reign triumphant from shore to shore—these native evangelisers must be furnished with all the weapons supplied by Western education before they can compete with the champions of heathenism and silence them. In most countries the use of a wrong word, or a slip in grammar or logic, is as likely to result in the failure of an arguer as a failure in truth, but this is more the case as regards religious arguments in India than anywhere else. India cannot be said to be a nation with a settled creed, or even a congeries of nations with a congeries of settled creeds. Hinduism and Mahomedanism, with many variations of each, jostle each other everywhere. A thousand antagonists wait with ridicule, ready for each slip when the Gospel is preached. The champions of Christianity have to contend to a vast extent about the meaning of words and metaphysical conceptions, and nothing short of a thoroughly good education can enable them to gain the victory in such contests.

As I have said, this is a country of innumerable conflicting creeds, jostling each other everywhere. To begin with, there are the aboriginal races with their idols which are always of the lowest type and often shapeless. Then come the Turanian and Scythic races, who are deep down in the social scale, but whose system is so leavened by Brahminism that their religion can hardly be distinguished from Hinduism. Then come the Brahmins and the higher castes who are at the head of the social fabric, and who have fashioned the institution of caste, and made it what it is now, the most persistent conserving element of the policy which keeps them at the top, and the most watchful and inveterate antagonist of every system like Christianity,

which attempts to do away with such distinction, and let the best man win his way up whatever his beginning may have been. Amongst the other religions comes Mahomedanism, which fights with all, but has not succeeded in routing any. Amongst them *was* Buddhism, but Buddhism, though it prevails throughout all the eastern world except India, is dead or almost dead in India where it began. Last of all comes Christianity, which, if we believe our Bibles, we must be sure will eventually extirpate all others. The state of society is such that its progress must be slow, but though slow it has been sure, because it has always been in evidence. Education is awaking the country and making its best men dissatisfied with Hinduism and caste. Our Government, in freeing the land from war and anarchy, has given the people time and opportunity for speculation. The thinkers are trying now, very naturally, to discover some new system better and higher than Christianity, but we know they will fail in this; and when they fail and acknowledge their failure, the foundations of caste being loosened, and all eyes looking for a new light, Christianity will come in and take possession.

Yet, in this country, where, it must be remembered, the conditions are such as to make social changes slower and less frequent than they are in other countries, so that they excite unusual attention when they come, there is a vast amount of unrest and upheaval going on at present. Noisy schemes of self-government fill the air with clamour. The people of India, or rather of the presidency towns, have tried for the first time to influence the course of a great election in England. Our frontier has been shown to be vulnerable, though, thank God, it has not been penetrated yet. A short and comparatively bloodless war has added a new state to our great Empire. The expense thus incurred has imposed on us a renewal of the dreaded Income Tax, which is all the more dreaded in these days when the Rupee is suffering from the disease called "exchange." Curious religious systems are having their birth welcomed with still more curious enthusiasm. The education of

boys has progressed till it has created a public opinion, and the education of girls has assumed so much importance that it may be reckoned as a factor in the government of the state. The Government has continued triumphant so long that it may now safely assert its religion, though it had so long to act as if it were of all religions, and has still to preserve an impartial attitude. This time of change is full of opportunities for missionaries, and for none more than you, who, with the example of Mr. Day and the other founders of the mission before you, may be trusted to take full advantage of it.

I must conclude by expressing my hope, indeed my certainty, that this mission, which has now lasted 50 years, will continue to the end the good work which it has begun. I won't hope that it will have many more *Jubilees*, for each Jubilee will mark the fact that fifty years have passed away. But now, as I have told you, affairs are beginning to progress more rapidly; victories will be more frequent and significant. The occasions for celebrating them will come more often, and I trust that there may be many such occasions, as interesting as this Jubilee and even more full of rejoicing. In the meantime the missionaries will continue—and they cannot do better or stronger work—to tell the people of

“That God who ever lives and loves,
One God, one law, one element,
And one far off divine event
To which the whole creation moves.”

On motion of Dr. Clough seconded by Mr. Waterbury, the Conference heartily thanked the Collector for his eloquent and stimulating address, and asked a copy of it for publication in the Jubilee Volume. Though the address was *ex tempore*, Mr. Grose very kindly consented to write out what he could recall of it, with the result already given above.

EVANGELISTIC WORK.

SECOND DAY—MORNING SESSION.

Saturday, February 6, 1886.

Chairman—REV. JOHN McLAURIN of Cocanada.

DEVOTIONAL exercises, beginning at 7-30 A. M., were conducted by Rev. John Craig of Akidu. The singing of "I love Thy Kingdom Lord" was followed by prayer, after which Mr. Craig read Ezekiel's vision of the Valley of Dry Bones, and made it the basis of pertinent and practical exhortation. The key-note, thus sounded, was caught up and sustained by the meeting, in the remarks of Messrs. Boggs, Manley, Waterbury and Newcomb, and Miss Frith, and in the prayers of Messrs. Boggs and Campbell. And the chairman, upon taking the chair at eight o'clock, said, "Let us preserve the spirit of this devotional meeting of the Jubilee and hand it down to the Centennial." The chairman then called for the reading of the first paper on the programme for the day.

METHODS IN EVANGELISTIC WORK.

BY REV. J. E. CLOUGH, D.D., of Ongole.

The preaching of the gospel is the grandest of all works—inaugurated by the Son of God himself, and to it He devoted the last three years of his sojourn on earth. Hence it must ever have the first place in the Christian church, and in all Christian work for the evangelization of the world.

About this there can be only one opinion. "All authority has been given unto me, in heaven and on earth, and Go ye therefore and make disciples of all nations." These, and the words which follow, spoken by Jesus on the eve of his departure to take his place at the right hand of God, the ruler of the universe, have been ringing over the world during all these centuries, and to-day, more than ever before, find a response in the human heart. The end to be accomplished is made very distinct, but the methods to be used for making the disciples was wisely left somewhat undefined, for the Christian religion is for all races and classes of men, who differ widely not only in education, but in language, customs, prejudices, &c.

A mistake corrected.—Many in America, in the aggregate, and among the number men of education and missionary zeal, judge all missionary operations by what is written in the New Testament, and judge that all the missionary has to do is to show the Bible—read from it perhaps, and tell about Jesus, and the heathen will flock to him in crowds, both to hear and to believe. But just the reverse is the rule. They apparently forget, (1), that the Jews were a specially prepared people, who believed in the One Living God, and who professed to love and obey Him, and (2), that the Apostles were possessed of powers not given to the modern missionary. I refer to the gift of tongues,—the special wisdom to guide them as to just what they should say, and the power to work miracles, at least on special occasions. Hence the power to preach idiomatically to the people, which the missionary has to toil years to get, the Apostles had given to them at once. The special guidance, also freely given, was worth all the years of training the modern missionary gets in the college and theological school, while the power to heal the sick must have gained for them that confidence and love which it takes the missionary, a foreigner in a strange land, years to attain, and indeed perhaps it is not too much to say, that many never obtain it, but to a very limited degree.

The establishment of the Christian church by the apostles was accompanied by a special outpouring of the Holy Spirit and by the special help of God, which is not vouchsafed to the missionary of to-day.

A glimpse at methods.—It is a matter of no little comfort that the Master's blessing is not confined to any one special mode of work. The rule seems to be that He will bless any honest, persistent effort made in faith in his name. Hence we find the various missionary societies, with the one end in view, have adopted, to some extent, quite different methods of work, and often missionaries of the same society, equally anxious to please the Master, working in different ways, and all of them are honored, and see the fruit of their labors. Missionaries may be divided into two principal classes, (1), those who seek direct results by evangelization, and (2), those whose aim is by education to undermine heathenism, believing that conversions among the heathen are not to be expected until they have been educated to a point where they fully understand the evidences of Christianity.

These two classes are again sub-divided. Among those who seek direct evangelization we find men who do nothing but preach the Gospel, make long tours and try to reach as many people as possible, and after preaching for a few days, or perhaps only once in a town or village, go their way rarely or never to visit the same place again. This plan has its attractions, much good seed is sown, and some are converted, but I fancy the converts seldom become aggressive followers of Jesus, and unless so fortunate as to fall in with some other missionary, grope their way in much darkness.

Others of this class keep up the daily service in their chapel, and preach in the bazaars and at festivals, and by their daily walk try to influence for good the central station, and trust the good to be diffused to the regions beyond by the Holy Spirit and the heathen themselves. They erect a moral light-house and shed a constant beam of divine light into the darkness. Their immediate influence is cir-

cumscribed, but were the number of missionaries greatly multiplied their plan would have much to commend it. Of these some employ many paid assistants, some but few, and others none at all.

The work of our Tract and Bible Societies, the writing and publishing tracts and Christian literature, is an important mode of evangelization. So also are the medical missionaries, for such must find, besides their ordinary work, many opportunities to say a word for the Master,—to preach Jesus in the homes of the rich and high caste natives, not often reached by a ray of Divine light.

As to education as a mode of evangelization, it has advantages and recommendations. Every well-organized army has its corps of sappers and miners, and not unfrequently their work is more telling than breech loading rifles and Krupp guns. Christian education tends to humanize, and to do away with idolatry and superstition and prejudices, such as of caste, race and the like. Light is also taken into many homes which, humanly speaking, could not be entered in any other way. Not a few are thus led to distrust their old forms of religion, and eventually either become open believers in Jesus, or friendly to missions and Christians, and their *heathenism* has thus been undermined. The educational missionary has the support of his countrymen in this country, and enjoys the good will of most Government officials, and is generally flattered by native gentlemen of all ranks and castes, who seek his company, and over whom he must have great influence. His influence over his pupils also, who come in contact with him daily for years, must be great. If then he has the salvation of men at heart, he has untold opportunities to preach Jesus.

Under this head may also be mentioned Industrial Missions, which do much good in diffusing knowledge of a practical kind, and raising the lower castes to the level of artisans, and the former artisans to a higher level, Gospel truth being freely given to all who are thus taught.

The best method.—In our opinion a method of work which combines most of the above mentioned methods of evangelization is the most far reaching. But, be the method adopted what it may, *much* will depend upon the man himself. If he has come to this country with a hobby to ride, if he has got his plans all laid, which he cannot easily abandon, of just how the Hindus must do, be they Christian or heathen, or with a soured disposition, or if he is a disappointed, disgruntled man, but little may be expected of him for good. If, however, the missionary believes *fully* that Jesus Christ is *the* Saviour, and the *only* Saviour of a lost world, and if his heart is all aglow with love to God and men, and if he is fully of holy zeal and enthusiasm, any method almost will be blessed of God.

To reach the Hindus several things are essential. Ordinarily if you wish to reach any man with the Gospel, you must first gain his confidence. This will go without saying, with all who have had experience in Christian labor, and the Hindus are very human in this respect, as in every other. As to myself, I in my younger missionary days 'used to argue *much*,—prove logically everything that could be proved, and showed the absurdities of the Hindu shastras, and abused their idols and other like things. I succeeded in making many of them very angry, but no good resulted from such efforts. Of late all this has been abandoned. I content myself by telling the old old story of Jesus and His love, over and over again, and with it the need of a Saviour, the power and willingness of God to save, and the happiness of the believer, and the glories of Heaven, and this to all who will listen, be they few or many, rich or poor,—high or low caste, or *no* caste.

To make the most of himself the missionary for several months of the year should travel in his district, reaching as many as possible, and scattering the good seed broadcast upon the land. If his district is not too large, he may be able to visit most of it every year, and thus becoming acquainted with places and people, he is enabled to do much pastoral work, besides preaching to the heathen. He

also should try to secure a preacher or helper to take charge of every little flock of converts, and if possible a teacher to start a village school, and instruct the children.

The remainder of the year, during the hot and rainy seasons, the missionary, except in special cases, can perhaps make a better use of his time and strength and money than to try and make evangelistic tours. He should remain at his head-quarters, and besides holding ordinary services, he might have for a month or two an institute for his assistants. He should at least be ready, at all times, to give needed advice to his assistants, and the native Christians, when they come to him in person, or to send advisory letters or messengers, and thus direct the work on the field. If it is known that the missionary is ready to talk and advise, at least a part of each day, with all who want to see him, he will find his strength taxed, and all his time employed to meet the expectations of the people, Christian and heathen.

Colporteurs, loaded with tracts and Scripture portions, should be largely employed and every village visited by them at least once a month, and every man have the printed messages of salvation offered to him at a nominal price. If the missionary is able to give medicine, at least to the poor, suffering with the common diseases of the country, it increases his influence, and when touring, he is able thus to relieve much distress, and may gain him sheaves for the Master, where otherwise he could not reap.

As soon as converts are given they should be instructed, at least until they have attained to a fair knowledge of the new religion which they have embraced. Each convert should be set to work for Jesus. If not put to work many soon grow cold and careless, and too often fall into sin. When all are encouraged to work, and pray, although they may be ignorant, their growth in grace is remarkable, and the results on the heathen about them is still more wonderful, it is glorious.

To do the above where the converts are numerous, requires much labor and patience, and of necessity the

missionaries must be many, or else a large corps of native assistants, chosen from the converts, must be trained. As for myself, I think that most of the evangelization ought to be, and can be, done by the natives. It is poor economy it seems to me, to keep American missionaries doing the ordinary work of catechists and primary teachers, when all this can be done as well by trained native assistants, or perhaps even better. While I do not encourage inactivity by any means on the part of anyone, I have frequently said of late years, I intend to do nothing which by showing I can get a native Christian to do, about as well as I can do it myself. This course persisted in, we think, must tend to make churches, in the Baptist sense of what a church should be, self-sustaining churches, and will prepare the mission for any emergency. All the above necessitates the selecting of the brightest and best boys and girls from the village schools, and training them, and having them under the influence of Europeans in the station schools, and if they are worthy when through those schools of training them still further in the Theological Seminary and High School. The work of managing such a mission when large is manifold, but if it is successfully done it abundantly pays. Then if the work is done as though *all* depended upon the worker, and prayer rises up to God as though *all* depended upon Him, keeping in mind at all times and everywhere, and making everything subservient to the *one* idea,—“The Telugus for Jesus,”—success must follow, and God will be honored.

Let us heed what is written: “There are differences of administrations, but the same Lord. And there are diversities of operations but it is the same God which worketh all in all.”

This paper, which was listened to with heightened interest, on account of the marked success which has attended the manifold labors of Dr. Clough in the Ongole field, was naturally followed by a paper on

THE NATIVE CHURCH.

BY REV. E. BULLARD of Bapatla.

Fifty years ago the entire Protestant church among the Telugus, numbered less than two hundred members. Only two districts in the Presidency were occupied and the vast territory of the Nizam's Dominions was still unentered. Only one or two societies besides our own were represented on the field. The Old Testament Scriptures were still untranslated and native feeling wherever brought into contact with Christianity was in direct and better opposition to it, while the errors and superstitions of Hinduism pervaded the life and thought of the mass of Society. Now the Telugu church numbers nearly 40,000 members, and 120,000 nominal adherents. Every Telugu district in the Presidency as well as large portions of the Deccan are occupied by mission stations and hundreds of villages and towns are represented in the Christian church. The entire Scriptures have been translated and revised, and a considerable amount of Christian literature is in circulation throughout the country. As many as fifteen societies are represented in the work and native thought and feeling have undergone a marked change, hatred and opposition having perceptibly diminished, while in many places a disposition to forsake the false religion of the past with its imperious doctrines and requirements, and to accept Christianity with its accompanying civilization and social benefits is clearly manifested.

Exactly how much of these results is attributable to the efforts of Baptist missionaries it would be impossible to state. The influence of each mission has doubtless been felt in its neighbouring missions and all have conspired to bring about what has been accomplished. Our missions have, however, shared largely in the work, and it has pleased the Lord to give a considerable part of the fruit also among the Telugus to the Baptists. While not actually represented in every collectorate town as a mission, there

are but few districts in the Telugu country, from Madras to Ganjam and from Masulipatam to Hyderabad, which are not more or less occupied by our missions, and in which the Baptist cause is not in a greater or less degree represented. The membership also of our churches, being estimated at 30,000, comprises a very large share of the entire Telugu church.

The native church is not therefore to-day what it was fifty years ago, but neither is it what it ought to be, and what we hope it is to be within the next fifty years. A good footing has been obtained and some progress has been made in the construction of the Native church, but it should be observed in the first place that the resources of this country to form an indigenous Native church have scarcely more than been touched as yet, and in the second place, that the material already collected, such as it is, and such as it may become in the Lord's hands, has by no means as yet been brought into a perfect or mature condition, such as is requisite to render it most serviceable and permanent. Like most other parts of India, the Telugu country is densely populated, its people numbering some 20,000,000. The relative proportion therefore of the church to these multitudes should be considered as well as the actual number of its membership. The Christian church of America though about one-tenth of the entire population, and raising millions of dollars annually for religious purposes, is considered far below what it should be. What then must be the outlook of the Telugu Baptists when less than one in 650 of the population are comprised in their membership, and of the Telugu Christians of all denominations when only 1 in 500 are included, a proportion to the whole 100 times smaller than that of professing Christians in America. The Christian church has evidently then only begun its work among the Telugu people, and the gospel has only begun to spread over the Telugu country. Every Telugu district is indeed occupied by mission stations of some denomination, but what have these stations accomplished as yet towards

planting the gospel in every town and village? Christians are scattered in upwards of 2,000 villages and palems, varying in strength from one to a few score in each, but what is this to 50,000 or more palems in the Telugu country having a population of from 100, to 10,000 each?

The revival influences even, which have resulted in the gathering in of such large numbers, have by no means been felt throughout the Telugu country, but on the contrary only in portions of it, beyond the local limits of which very little is known about the work, among the mass of the people. But not only is the numerical strength of the church very small when compared with the entire population, but in ours, as in most other missions, the converts have thus far been mostly from the lowest and poorest classes of society. To this there have been exceptions, in some missions more marked and numerous than in others, yet in all, the majority are, as far as we know, from the laboring classes and outcastes. This clearly indicates the great social deficiency of the present Native church, and one of the great changes called for in the early future. That the church should remain long composed so largely of the lower and dependent classes is certainly undesirable, nay, we may even say it is impossible, for a church so composed, must always be weak and dependent, a mission and not an indigenous church. As far therefore as the evangelization of the country is concerned, unless the caste people are led in large numbers to embrace Christianity the efforts of our missions thus far will prove to have been in vain. This we cannot think will be the case. Neither the cold Pantheism of Brahminism, the confused idolatry of popular Hinduism, nor even the prejudices of caste can long exclude the claims of him who is the desire of all nations, and the need of whose salvation the hearts of all people must admit.

The small accessions from the caste people to the Christian church hitherto, cannot be attributed we think to any national characteristics distinguishing the outcastes from the

caste people. The outcastes who comprise so large a part of our church membership are as truly Hindus and Telugus as any other classes of society, and are recognized as such by the higher classes or caste people. They speak no variety of languages, have no social or religious belief or practice differing from the rest of society; and their social condition, aside from caste exclusion, differs in no respect from that of laboring classes among the caste people. Indeed it is not caste that makes the Hindu of any class, but the Hindus that have made the system of caste and the entire system of Brahminism, the yoke of which now rests so heavily upon all classes alike. Nor can the small accessions from the caste people be attributed to the shrewd energy and violent zeal with which the chief supporters of caste and Brahminism insist upon conformity to their customs and claims to the entire exclusion of Christianity. This alone would soon find its counterpart in Christian zeal, but aided as it is by the national characteristics of timidity and conservatism, by universal ignorance, and by the necessary recognition of and conformity to these systems by the Government, the task becomes more complicated and prolonged.

Much has therefore to be done by social intercourse and encouragement to inspire the people with an aggressive and enterprising spirit. The benefits of a popular education have yet to be impressed upon the masses, and Government has yet to make great advances in the work of social reform, before the preaching of the gospel can have its full and natural results. As it is now, the persecution instituted upon the acceptance of Christianity by any of the caste people amounts to a most thorough denial of religious liberty in the land, and to criminal endangering of life, while it is scarcely possible even by expensive litigation to secure the enjoyment of former social rights or respect. The poorer and laboring classes of the caste people as well as the outcastes, are practically ignored in the present systems of education, while the support given to the temples and festivals by the endowments still maintained by the Government, gives the religion of the country a

national character and goes far towards inducing the mass of the people to conform to its faith and customs. Church disestablishment, education of the masses, and abolition of caste, although seemingly far in the future, must be brought to pass, and until such social and religious liberty are given to the people, the power of heathenism in the land will naturally be almost unlimited.

Not therefore to the rage or zeal of heathenism, but to the lack of sufficient light and liberty, must be ascribed the reluctance of the caste people to embrace Christianity. And this is due, without doubt, largely to the lack of sufficient direct effort by the Christian church in their behalf. Such multitudes of people as these require numerous laborers from abroad, and such strongholds of sin and error as these require the strongest effort on the part of God's people to oppose them, while the peculiar condition of Hindn society, brought about by caste, requires we think an unusual outlay of Christian effort in behalf of the people of each different caste, ere we can hope to win many from any of the castes. Yet with such effort why may we not look for success. If Christianity has enlightened other parts of the world, as long buried in superstition and error as India, and overthrown as powerful systems of false religion as Brahminism, in the past, why may it not do the same now. We believe it can and would the Christian church awake to this great work of the salvation of this people, there is, we think, no reason to doubt, that such effort would be rewarded with as great success as similar labor has seen among the lower and less fettered classes of the outcastes.

But not only should we strive for a wider diffusion of the gospel and of revival influences throughout the land, and for larger accessions from the middle and upper classes, rendering the Native church a more independent and intelligent body; much must also be done with the material already collected which forms the present Native church. To realize how great is the change that the present church must undergo, before it can stand by the

side of the Christian church of other parts of the world, we have only to recollect that the church of western lands is the product of centuries of strife and progress, in the application and development of Christian truth in society. And, as in regard to civilization, notwithstanding the great influence of the western powers in India, very much remains to be done; so Christianity has yet very much to do before we can expect to see results in the Christian church here similar to those now enjoyed in western lands. The native Christians have scarcely done more at present than believe. They have not learned to apply the principles of the Word of God to the questions of their day, or to wield the weapons of Christian warfare against the mighty foes of long established error in the land. Faithful pastoral work and thorough elementary education cannot fail to bring about great progress; and experience will doubtless in time do much to free it from dross and cause the church to shine. In both of these respects, however, in training and experience, the Native church is of course at present only in its childhood. We do not think that more than $\frac{1}{8}$ th or $\frac{1}{4}$ th of all the Telugu Christians can read and write, and their knowledge of Christian truth must be correspondingly small. Until the majority of our church members can read, and the church has proven the things which it has believed, by years of trial and experience, its influence will be but slight, and its own stability may well be regarded with concern. Its influence in society is at present notably small, in comparison with its numerical strength, and this can be explained only by its lack of educated members. Its stability, on the other hand, has seemed to be remarkably great, the churches as a rule having proved faithful in every time of trial thus far. But, while we rejoice in this, we remember that the natural disposition of Hindu society to move together in large bodies, which has doubtless had a decided influence hitherto in the conversion and unity of the church, may at any time, in like manner, prove too strong a foe and lead, in any defection, to most serious disaster. The church must learn to stand upon no human or

earthly influence, but upon an intelligent faith in God's Word, and then will it prove in turn a good foundation on which to build the future church.

The native church of to-day is not therefore what it should be, or is to be, no more than it is what it once was. What then is it more in its present state. In reply to this we will consider briefly in order the questions that naturally suggest themselves in regard to a Christian church, *viz.* :—

1. As to its genuineness ;
2. As to its organization ;
3. As to its doctrine ;
4. As to its life and discipline.

1. As to genuineness.—In regard to the first point, we think we can say with some confidence, that the Telugu church is a genuine church. By this we mean that it is composed of those who are, as far as we may judge, truly converted and called of God. This statement has frequently been made hitherto by our missionaries in defence of the unusually large number of accessions to the church. A few illustrations, however, will be in place. The prominence given to repentance and to faith in Christ, witnessed constantly in the narration of experience by the converts, their familiarity with the story of the cross and the resurrection, and their love for hymns expressing those truths, are all among the best evidences of a work of grace. The degree of sorrow for sin varies in different cases here as at home, but in every case there is sufficient to lead to the acknowledgment of Christ as their Saviour and an evident desire to lead a holy life. The desire to know the Scriptures is manifested by the uniform request for a preacher wherever a number of converts are collected in one place. This, in some cases, may arise, indeed, entirely from worldly motives ; but not we think in the majority. In conformity to the Hindu village system, the preacher is a sort of headman and leader to the palem, in secular as well as in religious things, but the delusive hope of protection from oppression or worldly benefits can have influence only in

special cases and can endure only for a short time. Whereas very generally the love of the people for their preacher and their maintenance of the church gatherings, do not decline, even though for years no special worldly benefit is seen to be derived from his stay among them. The spirit of prayer also which may justly be considered one of the best indications of a work of grace, is not wanting in the converts composing our churches. Much allowance has indeed to be made for the illiterate condition of the people, but when notwithstanding their destitution in this respect these converts are heard addressing in their broken way, the true God and Saviour we are furnished, we think, with a double proof of their call by divine grace. We do not say that the convert can at first always offer an intelligent prayer, but that some voluntary prayer is insisted upon and generally complied with is true, we think, at least in all of our Baptist missions.

2. As to Organization.—The organization of our churches is a subject which justly interests us, and concerning which, a clear statement is desirable. Believing as we do, that church independence and church democracy are taught in the New Testament, and are the most efficient forms of Government for the accomplishment of the divine purposes in the church, we are interested to know how far such an organization has been practicable in a country so unaccustomed hitherto to self-government and among a people hitherto so unacquainted with the Scriptures. That our missionaries, in full sympathy with their denomination, would naturally aim to conform church practice to these views is beyond a doubt, but that the circumstances under which our native churches exist at present, render apparent if not real deviation from the rule often necessary may also be true. The chief hindrances to a full realization of independent and democratic church government are (1), lack of sufficient acquaintance with Bible principles and doctrines, especially church doctrines, the full importance of which can only be realized in time, and (2), lingering prejudices of caste distinction.

That a church whose members are mostly uneducated, and unacquainted with the principles of church government, and largely dependent upon others pecuniarily, would not be able to act independently, and although organized strictly according to the scriptural pattern, would for a time require the guidance of other churches and individuals is evident. And that a church just emerging from the animosities and combinations of caste distinctions, would for a time need foreign aid to unite its members and promote its widest influence must also be apparent. As long as these circumstances exist our churches will be mission churches, and as long as they are mission churches the missionary will often, and in many ways, be obliged to lead the people alone, and act independently for a time at least of the members of the church and even of its officers. In all of our stations, however, the greatest care is taken we think to lay the foundations of independent church government, by opening the way in new fields, for proper church formation, and in the older fields, for proper church government, as early as possible. Already there are among us 50 or more organized churches among which, although none are as yet strictly independent, many are rapidly becoming so. These churches have their pastors and deacons, and houses of worship. They are located in the larger and more central villages where there is a good probability of their becoming self-supporting. They administer their own ordinances, baptizing converts from their immediate vicinities and exercise their own powers of discipline. There are at present two conventions, one of the churches under the auspices of the Missionary Union and the other of the churches connected with the Canadian missions. There are also two associations, *viz.*, the Ongole Association organized in 1884 and the Western Association organized in the same year.

3. As to Doctrine.—We have already said that most of the Telugu Christians have as yet scarcely done more than to believe, and their faith is also limited to the most prominent or essential doctrines of Christianity. We seldom or

never hear them dwell upon the more difficult or abstruse subjects, such for example as relate to the Trinity, the Person of Christ, Predestination, the Will, &c. No attempt to modify Christianity or to combine it with the religions of the land perplexes them as it does some more learned. Nor do we often discover in them any faith in the old doctrines of Brahminism, such as its Pantheism, Transmigration, &c. The more gross and popular errors such as pertain to idolatry and superstition, do indeed often reassert their former hold, and, backed as they are by the inducements or threats of the heathen, do sorely try their faith and lead some away. Yet it is gratifying to see how truly and deeply the pure and mighty doctrines of fundamental Christian faith, such as relate to the fatherhood of God, the love of Christ, the fall of man, faith, heaven and hell, can and have, in the great majority of these Christians, supplanted the gross errors of their former belief. It is doubtless insufficient that a church should be acquainted only with the primary and essential doctrines of the Word of God. The time must be hastened, when there will be more independent thought and enquiry in the church—when the text of the Word will be more plain and correct, the preachers more intelligent and capable, and the members more educated and mature in the doctrines of the Word of God.

4. **As to Life and Discipline.**—Inseparably associated with and dependent upon Christian knowledge and sound doctrine in a church is a holy life. Without such a life, a mere profession of faith is doubtless in vain. It becomes therefore a matter of serious enquiry whether the life of our churches is what it should be. That a holy life is necessary to church membership, and to be expected in all that believe, is clearly taught and urged, we think, in all our churches and stations. A wholesome discipline also prevails, which a considerate judgment will pronounce, we think, sufficiently strict and proportionate to the circumstances in which the members of our churches are placed. It may be admitted that in such a large number of

candidates there are probably some whose life is not in accordance with their profession, and who, though in the church, are unworthy of the name of Christian. Caste prejudice, neglect of the house of God, idolatry, disregard, for the Sabbath, intemperance, heathen marriages, adultery, carrion eating, want of benevolence—these are some of the evils of our churches which to a greater or less extent everywhere call for reproof and church discipline. Notwithstanding such cases, however, the consistent lives of the great majority of the Christians, in all of these respects, and their elevation individual, domestic and social, in marked contrast with their former lives, and with that of the great multitudes around them, indicate very generally the reality of the change which they profess, and the power of the grace of God to save and elevate to the uttermost all who will call upon him. As missionary and church influences are extended a higher Christian life may reasonably be looked for, and yet in this, as in all other respects, Christianity like leaven, must leaven the whole of society as well as the Christian church, and, until the church is sufficient in numbers and in social rank to change and elevate the moral state of society generally, the membership of our churches cannot but be subject to more or less of degradation and moral insensibility. There can be no doubt that its righteousness far exceeds that of the heathen, whether in purity, uprightness, or benevolence, but it were certainly unreasonable to demand of a few only and those mostly the illiterate, poor, and despised, what cannot even be borne in their midst by the mass of corrupt society around them. While looking therefore for more in the church, let us strive with equal zeal for more among the people generally; and while not blind to the defects and weaknesses of our churches, let us admit all that is good in them, and, confident that the work which has been begun will be carried on until perfect, let us not despise the first fruits, nor discourage the first efforts of these churches in Christian life and work. They are without doubt both Christian

churches, called and saved by the grace of God, and as far as our own missions are concerned Baptist churches, as truly so as our churches are at home. They are the chief object and result of all the missionary labor of the past 50 years, and the hope of God's people in many lands, and their wonderful growth and development call on this occasion for our sincere joy and thanksgiving, while their great and increasing wants call for our earnest prayers and redoubled efforts.

THE NATIVE MINISTRY.

By REV. R. R. WILLIAMS, D.D., of Ramapatam.

Before proceeding to the discussion of this subject, let us define the term Ministry. In the New Testament the Apostles, Evangelists, Pastors, Deacons, in fact all the working forces of the church, are included in the term. It seems that the Apostles took the whole burden of ministering to the church at Jerusalem until that burden became too heavy for them. When they found that the serving of tables was interfering with their special work, they called for helpers. To these seven helpers were assigned the temporal service of the church, and the Apostles gave themselves wholly to the ministry of the word. But we are not to infer that these helpers served only in distributing to the necessities of the poor. Philip, one of the seven, was a very earnest and successful evangelist. Stephen also was a mighty champion for the truth. The Jews felt his keen word to the very quick, and, not being able to answer his arguments, stoned him to death. He was mighty in the Scriptures, showing himself an able minister of the Word, as well as an efficient minister at the tables. The church at Jerusalem was in some respects unique. For a considerable time this church was guided by the whole body of Apostles, whereas the other Apostolic churches had the service of an Apostle for a limited time, who instructed the believers in their duties and left them in the care of a college of

Elders, whose duty it was to take the oversight of the church, to feed the church of the Lord, which includes the idea not only of instruction, but of government and supervision in general. They were the *Pastors* of the church and like good shepherds fed and watched over the sheep. They were not hirelings, but, with love for the work and fidelity to the Chief Shepherd, bore their burdens, looking to him for their reward. Paul, in his farewell address to the Ephesian Elders, shows how great a responsibility rested upon these Bishops. Greater was never laid upon men. They were not only to preach the truth in love and without fear, but fight manfully the false teachers who like hungry wolves were ready to devour the sheep. Their howlings were already heard and the conflict was at hand.

Every church had its body of Elders.—Paul and Barnabas, in their missionary journey, preached the gospel in many cities, and, having made many disciples, they instructed them in the things concerning the kingdom, and exhorted them to stand firm in the faith. But they did not leave these believers, as sheep without a shepherd, until they should return years hence. But they appointed them Elders in *every* church, and laid upon them the responsibility of feeding and caring for the flock. Paul having preached the gospel in the island of Crete, departing before things were fully set in order, left his faithful and efficient son Titus, to complete the work and ordain Elders in every city. James, the brother of our Lord, in writing to his brethren scattered abroad, tells them if any among you are sick let him call for the Elders of the church. Mark you that in all these examples each church had a plurality of Elders. In the church at Jerusalem, in the beginning of its history, no mention is made of Elders. But this church was no exception to the rule. When Paul and Barnabas, with certain others, came up from Antioch to Jerusalem, concerning the question of circumcision, they were received by the Apostles and *Elders*. True, Paul, in writing to the church at Philippi, addressed the Bishops and Deacons. No mention is made of Elders, simply because

the Elders were the Bishops and Deacons of the church. Some think that the Elders were of two classes, *Ruling* and *Preaching* Elders. They quote in support of this 1 Tim. vi. 17, "Let the Elders who rule well be counted worthy of double honor especially they who labour in word and teaching." But this theory cannot be sustained; for the very nature of this Eldership implies government and supervision in general. It is not said that those who rule are to be counted worthy of double honor, but those who did their work well, and especially those who gave their time and strength to preaching the gospel. It is not to be supposed that all of the Elders were pre-eminent in the ministry of the Word, but they were all ministers of Christ, serving the church in teaching, visiting the sick, distributing to the necessities of the poor and attending to the discipline of the church. They were all true Bishops of the church, not man made but by the Holy Spirit. As to the manner of their appointment we have not sufficient information to enable us to decide. The Greek word would indicate that they were voted for by extending the hand. No doubt they were chosen by the body of believers under the instruction of the Apostles. The Apostles were to the converts of that time as the written Word is to us. But the Apostles were very careful not to lord it over the church.

Evangelists.—The work of the Evangelists, in the Apostolic times, was very prominent. Beside the Apostles, God called many grand men to carry the gospel where it had not been preached. They were called not only from sin and death unto life, but to make known to their fellow-men the unsearchable riches of God in Christ Jesus. The example of noble Barnabas, who laid down his earthly possessions at the feet of the Apostles and gave his life to the work of preaching, travelling, enduring all manner of hardships for the love of his Master and the salvation of men, should stir our hearts to a nobler life. Then that lovely man Timothy, who served the Lord with much fidelity and efficiency from his youth, and Titus, ever faithful to the great trust committed to him, and Luke, the

Church Historian, who has given us the most important part of church history. John Mark, a little timid at first, proved himself faithful to the end. Of whom Paul writes when about to receive his crown : "He is profitable to me for the ministry." Other names we might mention, but these are sufficient to show the spirit of the ministry. I have not spoken of the Apostolic ministry because it is unique. God calls Evangelists and Pastors now but not Apostles.

If the question be asked, "What has all this to do with the Telugu ministry;" we answer, that, by the study of the character of the ministry of the Apostolic times, we may learn some very important lessons for our times. To depart from the simple methods of the Apostolic churches is so easy, so natural, that it is well for us continually to compare our methods with those found in the New Testament. It is evident from this book that those who were put into the ministry, whether they did the work of the Evangelist or Pastor, preached the gospel and baptized those who made a creditable profession of faith in the Lord Jesus Christ. That is, they baptized them by virtue of their call to the ministry. The Evangelist Philip, who carried the gospel to the wicked city of Samaria, preached salvation through Jesus of Nazareth, and as many as believed his preaching concerning the kingdom were baptized at once. He did not suggest that they should wait until they had proved themselves true converts, neither did he enjoin them to come to Jerusalem to be baptized by the Apostles. He might have said : "You Samaritans are a very wicked people. I want to see your daily life, as I am not certain what the Christians at Jerusalem, being Jews, will think of your entering the church. Forasmuch as we have no dealings with the Samaritans. Besides, the Apostles did not authorize me to baptize. Better defer your baptism for the present, and next month we will all take up our march and go to Jerusalem. If the Apostles, after examining you before the church, think you true converts, they will baptize you." It cannot be said that such a thing

would have been any more impractical for the Samaritans than for Telugus who live in distant towns and villages from the mission station. Certainly it would have been quite as necessary for these Samaritan converts to have heard the Apostle's testimony about Jesus the Christ as for Telugu converts to hear what the missionary has to say. This same Philip preached the gospel to a man on a journey and when they came to a good place to obey the Lord's command the traveller asked to be baptized. All that Philip required of him was a profession of faith in Christ. There and then the Ethiopian convert was buried with his Lord in baptism. He was not required to wait, nor to go to Jerusalem. Do you suppose those Elders who were appointed during Paul's first missionary journey baptized those who believed during the Apostle's absence or did they wait for his return? To ask this question is to answer it. Every church was fully equipped for work; converts were received and baptized; and the whole work went on without interruption. These churches were entrusted with the management of their own affairs both spiritual and temporal. They were directed by the teachings of Christ and his Apostles, as every church of Jesus Christ should be in all ages. The ministry felt their responsibility in preaching the gospel, baptizing and watching over the church as those who must give an account to their Lord. They saw no man standing between them and their Master. It may be said that the Telugu ministry is not prepared to take these duties and responsibilities. When will they be ready? Certainly not as long as they are refused the privileges and duties which belong to them by virtue of their call to the work. If the native ministry are not expected to exercise their minds in devising measures for the advancement of the work among their own people, in a word to take the oversight of the churches in the true sense, how can they become efficient Pastors?

What is needed? (a), There should be the greatest care in encouraging those *only* who give evidence that God has called them to the work of the ministry. It is not

enough that a young man wants to preach the gospel. He may be honest in his intentions and not have the first qualification for the work. He may be a bright fellow. His tongue may run glibly. He may be able to learn the historical gospel and yet have no conception of preaching. The true minister of Christ must feel that God has laid the work on him, that he will be unfaithful to his trust if he does not enter the ministry. He must have something of that feeling and conviction which Paul had, "Woe is me if I preach not the Gospel." He must desire the work for its own sake and not for earthly profits. He must have seen his own lost condition and experienced the power of Christ's love in the forgiveness of his sins. He must have a deep experience that he may feel that sin is a fearful thing and hell an awful reality, that his fellow-men are dead in sins and unless they are made alive by the Holy Spirit through the Word of God hell is their portion. He will then rely on God and not on himself. He must see by faith Christ dying shedding his precious blood for sinners, rising and now standing at the right hand of God making intercession. He who thus *believes* and *feels* will be truly eloquent in his preaching and a faithful Pastor.

(b), The ministry must have a thorough knowledge of the Scripture. It has been asked why spend so much time on the Old Testament. Why not drill the students in the Gospels, give them a few lectures on Theology, instruct them in sermonising and send them out. Let us look to our pattern. Have you read Peter's sermon on the day of Pentecost? From whence came his arrows? What about Stephen's Sermon? How could Paul have written these letters to the Romans and Hebrews if he had not been mighty in the Scriptures? Without a thorough knowledge of the Old Testament how can we understand the New? Where did John Bunyan find his deep things?

The best preparation for the work of the ministry in any land or age is to know the facts and understand the deep things which God has revealed in his word. Talk

about lectures on Theology and Moral Philosophy ! The best lectures ever written are found in the Scriptures. All the Moral Philosophy known to men is there. We have in the New Testament the best Pastoral Theology. The *gold* is *all* there, but we must not expect to find it without digging. It lies not on the surface. in a word, he who knows the Scriptures truly is prepared for the ministry, so far as education is concerned.

In this respect the Telugu ministry stands high. There are men among them who are worthy to be heard in Christian America or England. What is an educated ministry ? Men who have passed Government examinations ? Or those who have found the deep things revealed in the Word of God ? I do not undervalue secular education, but the *essential is power in the Scriptures*. This we claim in a good degree for the Telugu ministry. Why should we presume to know how to manage the affairs of native churches better than native men who have been called by the same spirit and instructed in the same Revelation ? If the Telugu churches ever become self-supporting it will be consummated in accordance with the views and customs of this people. God has given them the ability. Of this there is abundant evidence. The best paper, that I have seen on self-support is the production of a Telugu. Let us trust them and treat them as children no longer. Give them all that belongs to them by virtue of their charter—the New Testament and in the name of the living Christ they will possess the land.

Discussion.—Mr. Boggs said : “One defect in our native preachers I have often noticed, *viz.*, a lack of studiousness. After leaving the seminary they do not read the Scriptures especially the Old Testament.”

Mr. Manley said : “We have little to give them to read. Besides this the defect is not peculiar to Telugu preachers.”

Mr. Bullard said : “There is a lack of suitable books even of suitable Bibles. The large Bible is too large to be carried about, and the type of the small Bible is too fine.”

Mr. Downie said : “The difficulty or evil referred to by Mr. Boggs a real one. I do not believe that anything at all corresponding

to it exists at home; nor do I think it can be explained by pleading want of suitable books. The supply of books is greater than the demand."

Mr. Burditt said: "The demands of his work will stimulate the preacher to search out the deep things of God."

Mr. Campbell said: "The responsibility of correcting the defect rests upon the missionary. He should direct them in their reading and put proper tracts and books into their hands."

Mr. Craig said: "There are men who study the Word of God. Church handbooks and Bible catechisms have been prepared and will be a help to many."

Mr. Manley said: "Habits of study are indispensable. Many of the boys who have left the Ongole High School still keep up their studies."

Mr. McLaurin said: "It took a long time to make the Anglo-saxon race what it is. The defect is not in Hinduism but in the race. The characteristic indolence of southern climes is not easily overcome. The Telugu people who are now Christians have been in slavery for ages. The difficulty is not soon to be removed. Not one nor two nor three generations will do the work. As Gen. Grant said, we must 'keep pegging away.' It will only come through persistent effort."

Mr. Boggs said: "The ideal of Dr. Williams is grand. Only a few of the Telugu preachers approximate it. The most of them have little authority and influence over their people. We want better material."

Mr. Bullard said: "There are many men of influence in my field—especially influential in their own districts."

Mr. Waterbury said: "There is a dearth of Telugu literature, but this is not the main defect. The people of India are dwarfed in regard to active mental faculties. The memory is remarkably and abnormally developed while the constructive, creative and aggressive powers of mind and will are unexercised."

Dr. Clough said: "Independence is needed. I have talked myself hoarse on this subject. I have had some success. I have also alienated some of my preachers. They complain that I do not love them as I did formerly. They do not want to be and will not be independent. Nor are they unlike some mission churches in America. The Home Mission Society is unable in many cases to give over the control of church property and to accord full independence. Without some strong pressure, partly financial, from the outside they have not sufficient power of cohesion to hold together. The preachers under my charge have to be wound up occasionally or they will run down and stop."

Dr. Williams said: "Though God called the children of Israel out of Egypt, yet He made little of the first generation. The only way to develop independence is to trust men. Unless they are made to bear their own burdens they will always remain weak. They are able to take responsibility but are timid."

Mr. Morgan said: "The Telugu churches have not taken their fair share of responsibility in selecting candidates for the ministry. A part of the financial support also of such candidates should be thrown upon the churches."

Mr. Archibald said: "I have encouraged the Christians in my station to collect books for a circulating library. My Bible classes with the preachers are not given up even when touring."

Dr. Clough said: "I could give encouraging examples of Telugu churches which have built and furnished their own chapels, &c. But they are not all prepared for independence. The Ramapatam field of which Dr. Williams has spoken is unique. It cannot be taken as a model for other fields."

Mr. Downie said: "There is a striking unanimity in our opinion that burdens must be put upon the native church. It can bear them and must."

Dr. Williams said: "I should not be understood to object to missionaries visiting the native churches. Would to God there were more men with smaller fields!"

Mr. McLaurin said: "Like the Englishman 'I am 'alf and 'alf.' The Apostles held a tight reign upon some at least of the New Testament churches. Yet the churches must be independent. Our financial control sometimes assists us greatly in enforcing discipline. Let us cast off the Telugu churches as soon as we can. Yet like the Apostles we must guide and direct them. As Samuel led on to David so must we prepare a people for our King."

The meeting then closed with the singing of "Rescue the Perishing" and the Benediction by Rev. J. E. Clough, D.D., of Ongole.

AFTERNOON SESSION.

After the singing of the hymn "Ho ! Reapers in Life's Harvest" the conference listened to a paper on

BIBLE WORK.

BY REV. JOHN McLAURIN of Samulcotta.

My subject does not define itself,^e so that even should I take considerable liberty in its treatment, I shall still be beyond the pale of severe criticism. The Bible—the Book by comparison the only book, has a place all its own in the history of our race. It assumes what the universal heart confirms, and what the heart of the fool denies—the existence of God. It has no preface and no introduction. It needs none. Its first sentence, sublime in its brevity, carries us back beyond the bounds of time, when the earth beneath our feet and the Heavens above our heads were a whirling mass of heated vapour. It solves the question of the origin of sin, in a few sentences, stamps its character upon it; and maintains the same attitude towards sin for 17 centuries.

Questions which have puzzled philosophers for ages it dismisses in a few words, as if it knew all about them; because it does know all about them. Its subject matter could not possibly be more important or sublime—the character of God, the creation and destiny of man, his fall, God's changed relation to him, and what God means to do to him, for him and through him. It sketches the history of our race and God's plans of Redemption for a space of 4,000 years, culminating in a series of the most stupendous facts in the history of our world, *viz.*, the *incarnation, life, death, resurrection* and *exaltation* of the ONE only living and true God.

This book is the only written revelation God has given. The crude creations of semi-savages in obscure ages we utterly repudiate. But this book does not confine itself to revealing God, and unfolding the history of Redemption. It also touches on almost every question which relates to the welfare of humanity. Written by over 30 different persons; extending over a period of more than 17 centuries; employing all grades of intellect and representing all stages

of civilization, it preserves a unity of sentiment, and a oneness of purpose which stamp it more than human.

It was given by *inspiration* of God, breathed into men by the Spirit. Into *men*, and therefore humanly tinged. By the Spirit and therefore divinely holy and true, pure and powerful. He chose men—holy men, yet not sinless men, but men possessing like passions, like faculties, like emotions and like sympathies with us to become the media through which He would give us His Word. Passing it through this channel, He humanized it, without lessening its divinity.

This is the book divine wisdom has placed in our hands, not a book of a thousand quarto volumes, but a book a child can easily carry, a priceless treasure. He has given it to us in the words of the incisive, glowing Hebrew, and the stately numbers of the Greek, warmed by an Aramaean tinge, and enriched by the phraseology and idiom of the Orient. This is God's message to man—not to any race, or class, or creed exclusively—but to man as man. What shall we do with this book? What are our obligations to the human race with reference to it?

I. For the great majority of mankind it must be translated.—Its ideas and spirit must be rendered into their languages. And we are bound to give God's ideas without any addition, without any subtraction, or without any modification whatever. We dare not obscure it. We dare not even transliterate it when translation is possible. We are not responsible for what it teaches; but we are responsible for its faithful translation. No possible considerations, I care not what they may be, so called religions, denominational, or other, can for a moment justify the slightest deviation from these principles. The conscious obscuring or neutralizing of a passage of God's Word for the sake of miscalled union, or sectarian advantage seems to me a sin unspeakably awful. This translation should be as simple and idiomatic as is consistent with faithfulness to the original. The ordinary reader ought to be able to understand it readily.

II. We must use it for ourselves.—A recent writer says, that it is a mistake to suppose, as many do, that Christianity is based on the Bible. He says, that the *historic Christ* is the basis of Christianity. How much truth there may be in the statement, I do not pretend to say; but I fear, if the Bible had never been written, few of us at least would know anything of the historic Christ. It is Jesus, the historic Christ, who says: "Sanctify them through thy *truth*, thy word is truth." That is, holify them, purify them, separate them, sacred to thy service. God's Word is God's idea in intelligible signs; God's Son is His idea in human form. Both are one, both alike divine.

The means by which we become possessed of these is the Holy Spirit. This truth is the food of the soul. It is received through the mind and the affections. Let us assimilate it particle by particle as the body does the food we eat. Let us feed our minds upon it, that we may be changed into His image from glory to glory, that it may give color to our thoughts, as the light pencils the beautiful flowers, or the gorgeous sunsets. Let us drink in of its spirit, that it may cleanse and purify our hearts. Let us invoke the aid of that Spirit, that removing atom by atom the old man, the Adamic nature, He may replace them by the new man, the Christ nature, so that being filled, saturated, and encompassed by this truth we may become partakers of His nature, and so fitted for the great work to which He has called us.

III. We must give it to our people, to quicken spiritual life, and incite them to an aggressive attitude towards the Heathenism about them.—We assume that each Christian has a new heart, which is in accord with God, and hates sin and loves righteousness. It is therefore in accord with the Bible. This is the basis of all Christian growth. The soul will seek to know more of Him whom it loves. It will desire to know more of His nature and perfections. Love of God and admiration of His character will beget likeness to Him. Love for His person, His kingdom, and His people will follow. Knowledge of God will cut away

all superstition, will dispel ignorance, will incite hostility to sin and the devil, will repress the low, the base, and the false, and will cherish and nourish the good, the beautiful and the true.

We wish our people to become strong and holy. In order to this the image of Christ must be formed in them. Christ in them the hope of glory. *It is our desire that they should grow like Him mentally*, to imitate Him in His methods of thought and modes of dealing with men. How sublimely simple and incisive His words, how clear and keen His logic, and how sweetly persuasive and noiseless His appeals! "Never man spake like this man." How wonderfully He adapted Himself to the varying circumstances of the people; now scathing as the lightning's flash, and again mild as the breath of evening; now with hand of mail unmasking a hypocrite, and again with tenderest touch, or gracious words healing a leper, or speaking peace to a penitent soul, "*Neither do I condemn thee, go and sin no more.*" If they would be like Him they must love Him, admire Him and above all *study Him*.

Would we have them resemble Him morally? Are we amazed, shocked, and grieved at the moral decrepitude of our people? How strange that their moral sense is so dull! Sometimes while considering their surroundings, I wonder that they have any moral perceptions at all. How they lie, and deceive! How easily they sin, how readily they repent, and how much more readily fall again! Where shall we find a cure for this state of things? Will it sound monotonous if I repeat—THE BIBLE. Let them read over and over again the accounts of these marvellous encounters of the Son of Man with every species of errorists of His time—and His times were famous for them—men trained in all the arts of casuistry, sophistry, and deceit. Let them learn how He deals with them, so absolutely free from the semblance of deceit of any kind. How unapproachable His answers are to the suspicion of unfairness or double dealing! Let them gaze upon those scenes till the light has photographed this image on their soul.

But what we all need more is to imitate Christ Spiritually.—In reading the life of our Lord we cannot but be struck with the absolute obedience which the Son rendered to the Father. This obedience is based upon the great love He bore Him—the reverence with which He regarded His will. How absolute, how cheerful, how eager, and how joyous that obedience was! How straitened He was in spirit till the whole of it was accomplished! Love, obedience and fruit-bearing these are what our Saviour so pathetically pleads for in His people, in the 15th chapter of John's Gospel. This kind of obedience we wish to develop in our people not obedience to us merely, but to our Lord Jesus. I would have them pay the most scrupulous regard to His words. I would allow no such distinctions as essential, or non-essential in reference to His requirements. Whether all His commands are essential to salvation or not is not ours to determine; but of this we may be certain, that if they were not at least essential to a fully developed Christian life they would not have been given.

Then the *humility* of the Saviour is as conspicuous as His obedience. A Hindu looks upon humility as a sign of weakness. Our people are impregnated with this idea. With them arrogance is majesty. Let them learn from this book that *wisdom, power and majesty* were incarnate in the humblest man who ever lived—the God-Man. His Communion with the Father was constant, loving and long continued. He spent whole nights in prayer. For strength in conflict, for wisdom in important crises; and for comfort in sorrow He came to the Father. Let us follow in His steps, and so lead on those whose eyes are constantly upon us, to Him in whom are the hidings of His power. Let us by every means in our power promote the circulation and study of the Bible among the churches; that growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, the people who know the Lord may be strong and do exploits.

IV. Let us put the Bible as far as possible into the hands of every reader in India.—India is in a ferment.

Indeed the world is in a ferment. The dead nations are rising to life. Sleeping millions are awaking from their slumbers. Thousands are cutting themselves loose from the traditions of the dead past, and are casting about for more sure mooring ground. The political atmosphere is charged with dangerous elements, and its horizon thick with lowering clouds. Nihilism, communism, and socialism have honeycombed the foundations of European governments. Rationalism with its satellites deems itself as full of life as ever. The foundations of everything which is, seem to be shaken. *What is to be Done?* Shall we stand with blanching cheeks, and quivering limbs—cowards before the gathering storm? No, No, we rejoice at these evidences of life. It is dull, dead, slavish indifference we fear. We can harness the fierce winds, and tame the lightning flash, and make them do our bidding. But what can rouse the slumbering conscience, or put life into dead souls? Is there a power potent enough to still those fierce storms of passion, and call the dead to life again? Yes, the voice that stilled the sea of Galilee and raised the dead Lazarus from the grave is with us still.

Are the colleges of India belching forth streams of Comtism, Spencerism and Theosophism? Into this death-dealing flood let us cast the Bible, and the waters will be healed. Is the country full of educated idlers, scribblers of treason and fomenters of revolution? The best antidote is the Bible. Is it your desire to destroy caste, infanticide, child marriage and a host of attendant evils? Inoculate the people with the principles of God's Word. Do you wish to dispel the dark shadows of the zenana, shed light and warmth upon the infant widow's heart, scatter the dense fogs of superstition and error, and raise the mothers, daughters, sisters and wives of India to a level with yourselves? Let the light of the glory of God, in the face of Christ Jesus, shine upon them—"The light of the world is Jesus."

There can be no doubt, that India is at present in a *transition* state. The light of science is flooding the land,

and, before the astonished gaze of its leading men, its lords many, and gods many, are fast melting away into mystic phantoms, and chasing each other beyond the horizon, into the dim shadows of the obsolete past. These ghosts are gone to return no more. Let us bring before their restless eyes the divine form of the Son of Man. No danger that the light of science will cause that figure to recede. The longer they look, the grander, nobler and more beautiful it will become, till, subdued and devout, they prostrate themselves before Him and cry, "*My Lord and my God.*"

We should put this book into the hands of good men, who understand and love it, and send it to every village, town and city in the country. Men who make this work a means of livelihood, are seldom good exponents of its principles. Doubtful men and heathens should be employed as little as possible. It has been asserted that it is unwise to fill the land with Bibles unless they have been preceded by the living preacher—that the heathen would be sure to misunderstand the Bible and so get harm rather than good from it. It puzzles me sorely to imagine what possible harm an ordinary Hindu could get by reading the Bible. If there are Hindus whose minds would be contaminated by reading its pages, they must live in some blissful Eden into which I at least, have not penetrated. The thing is absurd. If we have preachers let us send them out, before the Bible, along with the Bible, and after the Bible; but let us not withhold the written Word because the living preacher has not gone before it. Let us sell a copy or a portion wherever we can, and give a copy, when there is no ability to buy, with an evident desire to know.

The Holy Spirit will accompany His own Word if sent forth in faith and prayer, and will see that no damage comes to the cause. We can scarce have a better teacher. No, no, I am not afraid. I have more faith in the bare book than in half of our preachers. It will teach less doubtful doctrines. How can this book do harm? Its

voice is against sin, and for righteousness, from Genesis to Revelation. It is the transcript of a pure and holy mind, given through holy men, by a Holy Spirit.

Some fear it will be abused by wicked men, torn in pieces or otherwise insulted. And suppose it should be. What then? Withhold it? Are not God's precious rain, and beautiful sunshine abused every day. Is it a sinful waste of good money to expose the Bible to such a contingency? The people who spend millions on brandy and cigars, for every one they do on missions, do well to use this argument. Sometimes Bibles have been used for wrapping paper in the bazaar. Yes and sometimes God has used those same wrappings to convert a soul. Let us not be afraid of the Bible. Let us be saturated with its principles and spirit ourselves, and let us saturate the people with them. Let us give it a higher place in our village schools, our high schools, our seminaries and our colleges. For every copy of an infidel book published let us publish ten copies of God's Word.

The Government of India is charged with giving a godless education to the youth of this country. I doubt very much whether any government can give any other kind with advantage. But the Church of Christ can, and should, give a godly education, when it gives any at all. The *Indian Witness*, in a late number, uses the following significant language, when contrasting the influence of Roman Catholic and Protestant Missions on India:—"The germ of Scriptural truth in the Church of Rome never failed to give it the pre-eminence over the surrounding heathenism, but its faintly glimmering light becomes absorbed, whenever Protestantism fearlessly publishes 'the whole counsel of God.'"

I am rejoiced that our venerable and beloved Dr. Jewett has been spared to complete the revision of the Telugu New Testament. Though I am sorely grieved that he and Sister Jewett are not present to share the joy of this Jubilee, and rejoice with us in the blessed fruitage God has given us. Now brethren let it be our joy and privilege to sow this

Word broadcast over this land. It is seed incorruptible, the living Word of the living God, and He Himself is pledged that it shall not return unto Him void.

EVENING SESSION.

After devotional exercises conducted by Rev. E. E. Silliman of Madras the first paper of the evening was read, *viz.*,

SUNDAY SCHOOLS.

By REV. W. W. CAMPBELL of Secunderabad.

Sunday schools, which were once lightly esteemed, have gradually advanced, until they have become a most important factor in the effort for the world's evangelization. Those who have been the slowest to accept this method of imparting divine instruction have been obliged to yield to it as a means and acknowledge it as having divine sanction and a power of God in advancing His holy Word. In mission work it goes side by side with the other means employed to substitute for the shastras of man that holy Shastra—God's eternal Word. Hence to us, concerning the agency, there is no question. The points for our consideration are those of its internal working.

Of whom should our Sunday schools be composed?—There can be but one answer. The whole church, and as many of the heathen as can be induced to attend. In the matter of church members' attendance, I am thankful to say, we have a far better record than most of our churches at home. But even here we need to guard ourselves, and not sit down with too much complacency. There are indications, although I hope only isolated cases, where the feeling of having outgrown the Sunday School seems to have crept in. In the infancy of our churches we should guard against

this evil. Our native helpers should emphatically be made to feel that they should make the Sunday School the means of learning all they can of the Word they preach. The presence at each Sunday School session of all our missionaries seems to me a matter of no small importance. I mean *all*, the new missionary who has not yet acquired the language as well as the older missionaries, and this for various reasons: (1), It gives character and importance to the work in the eyes of the natives; (2), It is a means of spiritual good to the missionaries; (3), The new missionaries are thus accustoming their ears to Scripture language, as used by the natives, and they can there study native characteristics, which is one of the great preparations for the work soon to fall upon them; (4), All the older missionaries male and female should be there as teachers.

To instruct in the Sunday School should be considered as much the missionary's duty as Sunday service preaching. Both are means of instruction, and the Sunday School often affords a more favorable opportunity than the general preaching service. There, by questions, the ideas of our Christians can be drawn out, and words, especially adapted to their case, spoken. Informal instruction can be there given, and in a personal direct manner, so as to form lasting impressions. Let none think that this part can be committed to other workers. All are wanted. Let us prepare for the Sunday School as we would prepare ourselves for the sermon—prepare thoroughly. There may be a proneness to think we are prepared to instruct natives without much previous study of the lesson. Such a thought is a great mistake. I have sometimes been put to shame by hearing native teachers advance points which I myself had not studied out. We are none too well prepared to impart divine instruction after we have obtained all the knowledge possible on the subject in hand.

After all the missionary help is made available in the Sunday School, there is large room for the assistance of our native helpers. These especially need the aid of the

missionary's instruction. Some means should be devised to prepare them to teach the lesson so as to really instruct. If teachers' meetings are needed in our home schools, certainly they are needed here. The native teachers should be made to understand the lesson, and questioned until the missionary is satisfied that they do understand it. Scripture references should be given them which would enable them to gain a more comprehensive view of the lesson. They should also in many cases be helped to questions to be put to the scholars. They should be made to feel that they are in the Sunday School to help to teach the Bible, and not solely to hear the scholars repeat their verses. If not aided in some way, I fear that the latter is the extent of the ability of some if not many of our teachers.

Our day schools should be a means used for preparing the scholars for the Sunday School. It should form one of the daily lessons. To the advanced scholars perhaps only a few minutes each day, while to the others a longer time should be given, until the close of the week finds them thoroughly prepared. They should be made to repeat the verses, explanations given and questions asked until they become familiar with them. This day school instruction is especially necessary to those who cannot read. These as well as the youngest should, by no means, be excused from committing the verses or a portion of them. Committing by repetition from a leader so common among natives is of special service here. Aside from the preparation for the coming Sunday, I consider this a valuable means of instruction and discipline to the children. You may say that thus the Sunday school becomes simply a review. Very well, let it be: but it is a review with most profitable instruction if the teacher is prepared as previously indicated.

Selection of lessons.—Here two methods, as all know, are commonly in use, *viz.*, taking up some book consecutively, and selection of subjects. We cannot here enter into the discussion of the distinctive merits of these two methods. Both have their merits, but it occurs to me more Bible can be taught and more profitable instruction given

by the latter method, because each lesson thus brings before the mind a definite and more complete subject, and at the same time opens up a wider range of Bible research to each lesson.

Use of helps.—This as we all know is the cause of a considerable discussion at home. There certainly can be no question about the need of help especially for natives. The only question possible is as to kind. The best of us have very little to boast of in the line of innate knowledge. We have what we have acquired by some means of help and we impart what we have first been taught. Especially is this the case in reference to the divine word. Hence all means that aid to a proper understanding of truth is not only lawful but most desirable. We then come face to face with the question, what are the best helps for our native Sunday schools? There are many that could be readily named for our home schools, but when we come to India among the Telugus, the number becomes very limited. Nevertheless these are practicable helps possible to us. We once had one such help in the translation of the international Sunday school lesson leaves. These undoubtedly had their defects, but I exceedingly regret their discontinuance. I considered them a great help in our school. I think our schools never received better instruction than they did with these helps. Is not something of the kind again desirable for our Telugu mission? Some may be saying they were not the thing, we want an improvement. Improvement! of course, let us have all the improvement the best wisdom among us can devise. Does another say—adaptation. Very well let us have presented the best form of adaptation for the native mind. Let us have the best possible, but let us have some form of printed questions on the lessons and such other additions as shall be most desirable. Printing the text on lesson leaves has been objected to. There seem to be good reasons for this omission. Permit me to suggest in the place of the text brief explanations of the text, references, and a paragraph of Bible dictionary. With our present paucity of commentaries in Telugu and

the utter absence of a reference Bible and other helps to Bible study it seems to me that some such paper of lesson helps as above referred to is of great importance. If the international questions are not best adapted, let them be thoroughly revised with an eye to the Telugus, or let them be entirely new if that is better, but to have nothing is a sad look.

Let us look at one or two advantages to be derived from such lesson leaves. First, the native teachers can previously prepare themselves, which will fight half the battle of the teachers meeting, to which reference has been made. Secondly, it is a most valuable aid to put into the hands of scholars who can read, and the teacher of the day school, in making the Sunday school lesson a part of the day school. Again, many of us, missionaries, I dare say, can ill afford to despise such a review of the Telugu text as these furnish, to help and fit us for our class. I wish to lay special emphasis on this point of some form of question leaves for our schools. Their absence is a sad deficiency. I doubt if we can put into the hands of our Christians any literature of more practical benefit to them. For it is the study of that glorious book the Bible, the elevating power, glory and unsearchable riches of which have been so eloquently and beautifully presented to us this afternoon.

Means used for stimulating the scholars.—I see no reason why appropriate means are not as desirable here as in America. Human nature is much the same everywhere. There are few tasks which are not better performed if there is behind them some stimulating force. Few of the older people, even those laboring in responsible positions in life, can plead freedom from some stimulating force in their work. If this is a law that enters so largely into human nature, is it not desirable to take it into consideration with the children in the Sunday school? Cards are prized by our Telugu children and taken with an evident satisfaction when given as a reward for perfect lessons. A graded system of card-giving has been used with good effect.

Yearly prizes may also be used with advantage. I do not for a moment wish to be understood that the scholar should be allowed to think that these are the great aim of his study. Make prominent, that the great object of learning the Bible is to understand Jesus' teaching, that we may obey His commands.* Care should be taken in this direction to avoid the appearance of hiring the scholars to do their work or of paying them for coming to Sunday school. The kind of presents has something to do here. I would avoid for this reason *clothing* and let the rewards be in the line of cards and books principally. Some very simple useful little articles might be safely added. What covers the back and fills the mouth are mighty forces with natives, as you all know, and for these many would be ready to come or do almost anything.

Illustrations in teaching.—Illustration is one of the most impressive methods of conveying truth. Christ in His teaching resorted to it. Our most eminent and effectual preachers are those who are given much to illustration. This method is especially adapted to the Telugu mind. They will grasp an illustration when direct argument fails. The teacher should study and read to find apt illustrations for the lesson. The missionary should help the teachers to illustrations. To those who are skilled with a piece of chalk and a blackboard, illustrations to the eye are of great advantage. Demonstrations of this kind if appropriate and properly done may fix upon the mind a lasting impression. How often is a mere glance at some striking object indelibly printed upon the mind. Print divine truths thus, if it be in your power.

Aim of the Sunday school.—Its aim is, of course, to teach the Word of God. But there should lie behind this definite aims. The Word of God is sometimes taught to little or no purpose, as is illustrated by some so called Christian schools, where the Bible is taught, but the pupils learn it with the feeling that they are not expected to become Christians; wrongfully, no doubt, but such impressions are held and expressed. Such teaching

of the Bible is next to aimless. Hence, we should aim to make the Sunday school an evangelizing agency. The unconverted scholars should be made to feel that they are expected to receive the teaching of God's Word, as words spoken to them, which they are expected to obey. The teacher should aim to explain the truths so that they will be attractive to the young. Make them feel that it is a pleasure to do as God says, and that it is emphatically for their good and happiness. Young minds and sometimes very young minds are capable of receiving such impressions. Secondly, make those who have believed feel that they have much to learn to know divine revelation—that there is lasting benefit in knowing God's truth—that it elevates and enriches more than gold—that he is a true Brahman who knows much of the true Shashtra; but make emphatic that it is a Brahman *minus* the pride. Thirdly, one of the great aims should be to make *instructors* in divine truth. This should be an emphatic point in our mission Sunday schools. Many in our mission Sunday schools, and in the station schools especially, are helpers, or will become such, and those who do not nominally become preachers or teachers should be given to understand that they are to teach the truths they learn. Hence, our Sunday school instruction should have this directly in view—to fit those taught to teach the Word. When we consider the few of our Christians who can read, and must receive all they know of God's Word by hearing from others, this becomes a most important aim of our Sunday school instruction.

The teacher may thus be repeating himself many fold. If we faithfully make this our aim, our teaching takes a double form to the pupil, *viz.*, to acquire for himself, and to gather truths to communicate to others. Let us, as missionaries, feel that in the Sunday school we are doing a work that is to develop in length and breadth, as the faithful Word we effectually plant in the heart is carried hither and thither, and, like the good seed in the parable, made an hundredfold. If we aim to make teachers of divine truth

and fail not in our aim—which we will not, by God's help—we set in motion a power for God and truth that the works of darkness cannot overthrow nor the powers of hell stay. Shall we then look lightly upon the work of the Sunday school? God forbid! May we, as a mission, make it a part of our prayers, one of the great aims of our endeavor, and do more for it by help and direct influence than we have in the past, and having done all, commit to Him who sanctifieth the truth, the interests of this branch of His glorious kingdom.

SELF-SUPPORT IN THE TELUGU CHURCH.

BY REV. N. M. WATERBURY of Madras.

Some two years ago, as I drove through a sunny highway in the district of Nellore, my attention was attracted to the wise foresight which was preparing shade for travellers in days to come. At intervals, on either side of the way, young trees had been planted, each within its wall of mud, and every pains seemed to be taken to guard the trees from cattle and from drought. A few months of watering, with a few added years of protection and of care, should give them the needed impetus of vigorous growth. Afterwards, they will go on, unprotected and unaided, till they become an arch of coolness, an avenue of shade, to cheer and to refresh the fainting traveller, and to draw down the showers of heaven upon a thirsty land. Very like this are the true attitude and aim of mission work. We must plant, and water, and nurture, and prune the infant churches of Telugu believers. We must protect and stimulate their growth, not merely for their own sake, but for the sake of a faint and perishing world. Without our care they would wither and die, or be trampled down and devoured. But we hope, by a few years of nurture and of care, to give them such an impetus to healthy growth, that they will go on, unassisted and unhindered, in time to come. We should look, every year, for such development in self-

reliance and in spiritual power, as shall assure us, that the churches of our planting are not only moving rapidly toward independence and self-support, but are becoming more and more a means of salvation and of cheer to a weary, heavy-laden world.

To plant churches, therefore, to promote their growth and to make them independent centres of holy life and aggressive power, is the legitimate aim and hope of all mission work. But, if this be our aim, we have largely missed the mark. We have multiplied mission stations. We have bought a dozen mission compounds, and built as many mission-houses. We have established primary, and theological, and industrial, and boarding, and high schools. We have built chapels and school-houses. We have called into our service a troop of evangelists and teachers. But we have failed to establish an independent, self-reliant Telugu church. At least we *seem* to have failed. Further consideration may show us, that our failure is only apparent, and not real. In case of failure, it will show us whether the failure is partial or complete. And, if we have failed in any degree, we should seek to learn, whether the cause of the failure is in the character of our field, or in the methods of our work.

There is a marked tendency to give such prominence to one phase of self-support, as to condemn all work which does not promise *a speedy issue in independence of foreign financial aid.* This principle has long been applied to mission work, in the cities, states and territories of our own land. When applied to young and vigorous bodies, its action has been stimulating and beneficial. But it is not a principle of universal application. For example, as the centre of wealth and of social distinction has moved up-town in New York, it has been closely followed by the churches of every name, drawn by the powerful magnet of financial support. But the working of this law, in New York and in London, has left throngs of the most needy people in the world almost destitute of the preaching of the Word of truth. In answer to a call so urgent, a Salva-

tion Army has sprung up in London, and, in New York, some of our most eloquent pastors have released themselves from large and wealthy churches, that they may minister to the neglected myriads of the lower wards. Their work is not self-supporting, in the sense that their own congregations furnish all the requisite financial aid. Nor is there a better promise for future independence and self-support. What then? Shall this work be given up? Far be it! It should rather be furnished with more liberal supplies of moral and financial aid from without, and the results of the work measured in the Day of the Lord. That our mission to the Telugus has no promise nor possibility of self-support, it is far from my purpose to assert. I only wish to guard against the fallacy, that financial independence is the only test of efficiency and goal of effort. Out of hundreds of souls rescued by our life-saving service, very few make any financial return, either to reward the men or to cover the cost of the department. But we do not apply to the coast survey, or the life-saving bureau, this doctrine of financial independence and self-support. As long as tempests sweep the seas and breakers roar along our shores, so long must brave and hardy men patrol the coast and launch their life-boats upon the perilous surf. And thus it is with mission work, whether in the lower wards of New York and the East End of London, or in the Blacktowns of Calcutta and Madras. As long as souls are unsaved, so long must we sustain and extend our mission work.

But, while there are mission fields which may never become independent of foreign aid, we should look upon them as rare exceptions to a general rule. Nothing but exceptional and abnormal inability can excuse a church of Christ, for the continued avoidance of the obligations of self-support. There can, however, be *no fixed limit of time*, during which every church may be required to become mature and strong and self-reliant. There are Australian trees upon the Nilghiris, which have grown to an immense height with marvellous rapidity. But the palmyra and date require a score of years to manifest a tithe of such a growth. The

cultivator of ragi, or of cholam, may prepare his soil and sow his seed, trusting only to the rains of heaven to water his growing crops. But not so with the cultivator of paddy. Long after he has sown his seed in the sprout-beds, and has transplanted the sprouts throughout his fields, he must keep the water flowing upon them in prodigal abundance. The day of self-support with paddy is long delayed, but the final harvest is such as to repay the laborer's toil. It is thus with our various mission fields. Surely we all look for a harvest, but all work under different conditions, with varying methods of cultivation. May it not be that some of our brethren are cultivating paddy rather than ragi and are thus unable to show the most speedy results? Or, it may be, they are developing a "*Sangam Project*", which, though not itself covered with the sheaves of harvest, is yet the safeguard against famine, and the means of extending the fields of waving grain.

But, aside from the questions of time and of method, assuming for a moment that it is both desirable and possible, let us consider the *necessity of self-support* in the Telugu Church. In days when England knew no colonies nor commerce, the maintenance of her armies was a problem of minor importance. But, since her empire has extended from Land's End to Cape Comorin, and from Newfoundland to Anstralia, the importance of the question has become vital and paramount. Though the increase of England's wealth has been rapid and continuous, this wealth, alone, is plainly inadequate, for the support of costly armies, on every continent of the globe. For a large force operating in Southern Africa, or in Central Asia, the base of supplies cannot long remain in Western Europe, without working the financial ruin of the belligerent state. The most rudimentary knowledge of mechanics will teach, that the working power of a lever depends, not only upon its weight and absolute length, but upon the relative length of the lever arms. The position of the fulcrum will, therefore, determine the practical efficiency of the lever. The lever of English influence has so increas-

ed in length, that Afghanistan and Burma, Bechuanaland and Egypt, are easily within its reach. If the base of supplies for English armies be in England, the fulcrum of her lever will be in England, and England must soon tire of her vast expenditure of effort, in working the short arm of the lever. But with a base of supplies in Africa and in India, England grasps the long arm of the lever, to exert an easy, but immeasurable, influence upon the remotest nations of the earth.

This principle of mechanics, which we find to limit the influence of the kingdoms of the world, will no less surely condition the present progress of the kingdom of Heaven. The Christian Church of the West is reaching out toward the East, to move and to evangelise the heathen world. On every side she has sent out flying columns of educators and evangelists. Missionaries are counted by thousands and mission funds by millions. A mighty lever of missionary influence has thus been extended, to nearly every nation of every land. But how is it that the results are so small, in the actual conversion of the heathen world? At least one answer to the question may be found in the fact, that *the fulcrum of the missionary lever is in the wrong place*. With a fulcrum in Boston and a weight in Madras, what wonder if American Baptists can hardly balance the lever itself, without lifting the great burden of a fallen world! But when our work shall lay hold of the heart and of the purse of India itself, then shall one man chase a thousand, and two shall put ten thousand to flight. The problem before us, therefore, is how to secure this powerful and much needed native aid, or in other words, how to promote self-support in the Telugu Church.

But what is self-support? Is it a mere question of finance, a simple problem with one unknown quantity? Or is it one of those more difficult questions, where a number of unknown quantities requires various combinations of equations, before the values can be determined and the problem solved? The question is not simple but com-

plex. Yet one important element of the question is the financial one.

The American Baptist Telugu Mission cost, last year, more than 2,00,000 rupees, while we have never yet been able to keep a score of missionaries in the field. But the Telugu Christians in connection with our mission now outnumber us a thousandfold. Shall the crushing weight of their pastors, their teachers, their schools, their chapels and their children continue to rest upon us, or shall they bear their own burdens, leaving us free to extend our work in the heathen world? Shall the infant churches of Nellore and Ongole, of Madras and Secunderabad be forever wrapped in the swaddling clothes of mission funds and of missionary control? Or shall they "advance, in wisdom and stature, and in favor with God and men," till they come to the full stature of perfect manhood in Christ Jesus?

A familiar picture, which often passed before my eyes on the way to this Jubilee, still haunts my memory, and suggests itself as a possible parable of the results of mission work. Tiny seeds of noble trees have been carried, by the winds of heaven, or by the birds of the air, till they have taken shelter, not in the soil, but in some of the many inviting crevices which the rough trunks of the palmyras afford. The result is full of suggestion. With ever increasing demands for nourishment, the roots of the young tree wind themselves round and round the too kindly palmyra, till it perishes in their deadly embrace. They cry, "Give, give!" till the palmyra can no longer give; and only when their own symmetry is irremediably marred, and the life of their patron utterly destroyed, will they root themselves in their proper soil. In all this, however, there may be no likeness to the modern missionary society or to the native church.

The support of its own religious teachers is an imperative obligation resting upon every body of believers in every land and in every age. Though temporary and personal reasons may induce missionaries, like Paul at Corinth, to

lay aside this claim, yet the principle should never be allowed to be disregarded. Paul clearly enunciates this law, in his first epistle to the Corinthians, supporting his argument by many natural analogies, as well as by the Mosaic law. In fact, so ample and so varied are the provisions of the Law, for the maintenance of the Levites and of the priests, that it is crowded with suggestions for Christian givers in our own times. The tribe of Levi had no inheritance (Deut. 18: 1, 2). But 48 cities, with their suburbs, and with land for half a mile about each, were given up to them for residence. In a country like India, where "inam lands" and the "agraharam," are not yet things of the past, the value of such a gift will be best appreciated. Then the tabernacle and the temple, with their costly furniture were mostly free-will offerings. For the tabernacle alone more than 25 lakhs of rupees (£200,000) was willingly offered, and the cost of the temple must have been something fabulous.

Ought Telugu Christians, then, to provide costly mission property and to build magnificent temples? American Christians can do it, if they will, but for the Telugu Christians of the present generation it is unquestionably impossible. Costly churches, elegant parsonages, well-endowed colleges, may come in time, but their day is not yet seen, even in the dim distance of the future. It would be injudicious and useless, to ask the Telugus connected with our mission to buy twenty comfortable mission houses, to pay the salaries of twenty missionaries, and to erect such buildings for educational purposes as have sprung up in Nellore, Ramapatam and Ongole. Such expenses have thus far been cheerfully met by the Christians of America. But the salaries of Telugu pastors and evangelists, with the expenses of maintaining primary, intermediate and high schools, are less clearly chargeable to mission funds. Is it not time that Telugu Christians put their shoulder to the wheel, to give a greater impulse to the evangelization and to the Christian education of their own people?

Tithes of all, such as the law of God demanded of the Jews, would enable the Telugu church easily to support its own evangelistic work. If to this were added a moderate poll-tax, corresponding to the half-shekel of the sanctuary, the amount realized from tithes might be increased by about twenty per cent. That we may form a more definite notion, regarding the *possibility* of financial independence in the Telugu church, let us apply these principles of the Mosaic law to the case in hand.

The reported number of church members in the field of our mission is about 27,000 or 28,000, of whom one-third, perhaps, are males over twenty years of age. A poll-tax, of one rupee each would yield, therefore, about 9,000 rupees. The number of families represented could hardly be less than one-fourth of the whole number of Christians that is about 7,000. The income of some, if not many, of these families is small, while the income of a considerable number is comfortable, and of a few is much greater than the average income of the people in the districts where they live. As it ranges from three rupees to fifty per mensem it is difficult to fix a fair average, but assuming that the average monthly income of Telugu Christian families is five rupees, we shall be obliged to write 42,000 rupees as the tithe due from them for a year. If to this we add the poll-tax mentioned above we shall have a total of 51,000 rupees. Let us see how this compares with the financial requirements of their work.

We have already seen that the annual cost of this rapidly expanding mission has now exceeded two lakhs of rupees; while the contributions which I have supposed from the Telugu churches would furnish less than one-fourth of the required sum. True enough. But if we deduct the salaries of all missionaries now upon the field, with the travelling expenses and allowances of those now on furlough, we may reduce our total by 60,000 rupees. New mission houses in Madras, Narsarapetta and Bapatla, with the new buildings in Nellore, Ongole and elsewhere, would reduce the total by nearly 60,000 again. While the repairs, taxes,

tents, travel, moonshees, etc., which are incidental to our residence and work in India, would reduce the total still further by thousands of rupees. No High School nor Theological Seminary are self-supporting, and, of course, ours are not, and we may deduct the cost of these also from our magnificent total. The balance still remaining, as fairly chargeable to the Telugu churches, including as it does all pastors, evangelists, primary schools and boarding schools, might be 80,000 rupees. Of this sum the Telugu churches could give, and ought to give, one-half. How much they are giving I am unable to state. Were this burden assumed by them, and the erection of costly buildings indefinitely postponed, we might enter at once into the neglected areas of the Nizam's Dominions, and further develop our work in Kurnool, Kistna and Nellore.

The law of regular and proportionate giving has never yet been abrogated and never will be. The Jews, to be sure, failed to keep their covenant with Jehovah and he drove them out of the Land of Promise. (Mal. iii. 7-10; Neh. xiii. 10-11; 2 Chron. xxxi. 4-12, 36, 21; Matt. xxi. 41). The Christians of America, also, fall far short of it, and missionaries, even, need sometimes to grow in the grace of liberality. But, if Telugu converts fail in liberality, let it not be because the teaching and the example of the missionaries has not impelled them to it. The Old Testament says:—

“Honour the Lord with thy substance,
And with the first-fruits of all thine increase.”

Prov. 3-10.

And the New Testament takes up the strain: “Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.” (1 Cor. xvi. 2). “Bring ye the whole tithe into the storehouse.....and prove me now herewith” should be taken with more than an allegorical meaning. I believe the chief reason for the scanty blessing resting upon the labors of Telugu Christians is to be found in the fact, that they have never learned those words of the Lord Jesus, how he said, “It is more blessed to give than to receive.”

The words of Paul, to the church in Corinth, should be made to stimulate every Telugu church, as he writes: "We make known to you the grace of God, which hath been given in the churches of Macedonia, how that in much proof of affliction the abundance of their joy and *their deep poverty abounded unto the riches of their liberality*. For, according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty, in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord and to us by the will of God. In so much, that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." (2 Cor. viii. 1-7.)

But, we all know, that things possible, in theory, may be long delayed and difficult, in their realization. My hypothesis, regarding the gifts of the Telugu churches, may be one of these. A chemical equation may be correct, and its issue desirable, while, in actual experiment, the atoms fail to form the proposed combinations. The question of self-support, however, does not turn upon the correctness of my figures. We have a mighty task before us, and we must have more native aid. Unless we can have this, our work will be indefinitely hindered and delayed. You will all remember Macaulay's fascinating essay on Lord Clive, with his description of the marvellous establishment and progress of the British Empire in India. For fifty days, in the siege of Arcot, Clive, with his little army, was fiercely assailed, by a vastly superior force. Day after day, the attacks of the enemy were bravely repulsed. But, to add to the toil and hardships of the defence, the provisions of the garrison began to fail. In dividing their scanty fare, among soldiers and sepoys, the mutual jealousy of European and of Native was almost certain to be aroused. But the danger was avoided by the native sepoys them-

selves; for they came forward with the request, that only the water in which the rice had been boiled should be given to them, while the European soldiers should be given all the rice. What wonder, then, if the siege of Arcot was raised, and European and Native went, hand in hand, to the conquest of all India! When the Telugu churches, and pastors and teachers forget self-seeking, and jealousy, and personal advantage—when they come forward with a spirit of self-sacrifice and of willing service—then only will they burst through the besieging bands of error and of sin, and will go on conquering and to conquer their land for Christ.

I have already intimated, that financial aid is neither the only, nor the principal, aspect of self-support. Self-support in the Telugu Churches is a question of *mind*, of *character*, of *will*. The possibility of self-support in the Telugu Churches can never be established, by mere reference to the financial resources of Telugu believers. They may be well able to pay, and may really pay, the salaries of pastors, evangelists and teachers, while they are far distant from true self-support. The silent pool of mind and will has stagnated for centuries in ignorance and bondage. Not till its waters have been troubled, by the angel of enlightenment and of progress, will the Telugu Christians be self-respecting, self-reliant and self-supporting. They want financial power, but still more do they need intellectual and moral power. The Telugu people, who are included in our churches, are in no large sense representative of their own people. The castes from which they are drawn are degraded, ignorant and weak. They are very deficient, in the pride, the acuteness and the energy, which characterize the Brahmins, and many of the Sudras. They cannot fairly be compared with the converts of Burma, China or Japan. They may more properly be compared with the first converts in Tinnevely, where the education and religious growth of generations have now resulted in a fair basis for independence and self-support. When enlightened Christians of the third and fourth generations abound in our

Telugu churches, there will be more hope for their permanent independence. Until then, we must seek not only to promote self-reliance, but to stimulate growth.

In self-support,—or in any other support,—*security and stability are matters of the utmost importance.* Are the Telugu churches steadfast in the faith? Are they sound in doctrine and in teaching? Or are they “like a wave of the sea driven of the wind and tossed?” They have not yet learned to ground their faith upon the Word of God. They are ready to ask, like one of my classmates in the Theological Seminary, “Professor, what do we believe about that?” As the word of Moses was to the Israelites the commandment of God, so is the word of the missionary divine law for them. They have no independence nor vigor of thought, and no sure grounding in doctrine or in faith. The Western Church has obtained clear and satisfactory definitions of the great doctrines of the Trinity, of the Person of Christ and of the Way of Salvation, only after ages of conflict with error and with doubt. Eschatology, and Prophecy, and other important questions, are still waiting for their final solution. The Church of Christ in India, as in Europe, must have its conflicts with heresy. The Pantheism, the Transmigrations, the Triad, the Incarnations, the Merit and the Sacrifices of the Hindus suggest many subtle forms of error, which are almost certain to appear. New definitions of fundamental doctrines may very soon be demanded. Is the Church in India prepared to plunge into these seas of speculation and of controversy? Or does it need to summon to its aid all the determinations of the past with every equipment of the present? The matter is worthy of our most serious attention. If we neglect it, we shall soon call out like Paul to the Galatians: “O foolish Telugus who hath bewitched you? I marvel that ye are so quickly removing, from him that called you, in the grace of Christ, into a different gospel.” (Gal. 3: 1; 1: 6).

The final question, nearest of all to the missionary's heart, is that which relates to independence in aggressive

work. Is the Telugu Church prepared to be a Missionary Church? Is it full of that burning zeal which reaches out to lay hold of a lost world? Will Telugu Christians organize and support mission work among the heathen about them? To some small extent they may. But I know of no large body of Asiatic Christians, who have ever been self-moved to undertake this. When Telugu churches can build their own chapels, support their own pastors, conquer their own doubts, fight their own battles, stand firm in the faith and press on in aggressive hostility to the surrounding hosts of heathenism and of sin, then may they be said to have realized our ideal of independence and of self-support. The desirability of progress toward this goal is beyond question. But what shall we say of immediate and unconditional independence, for the Telugu churches as they now exist? It is plainly impossible, in any such high sense as we have supposed. The churches of Galatia and Macedonia were early thrown upon their own resources. But had a Missionary Union been ready to send him its support, I am not at all sure that Paul would have failed to found theological seminaries and Bible societies, or to support many a church which suffered an early fall. Before the lapse of many centuries, the churches, which sprang up so rapidly along the path of the great Apostle to the Gentiles, were corrupted or dead, and the first lands, which welcomed the proclamation of the Gospel, are still counted among mission fields. The immediate abandonment of the Telugu churches, to self-support, would be ruinous to our mission, and hardly less hurtful to them. Yet sooner or later it must be done. A glance at some of the chief obstacles to self-support may facilitate their removal and encourage us to press forward.

The first and greatest obstacle, to the independence of the native church, is the missionary himself. As the stick, which is thrust into the flower-pot merely for a temporary support, takes root and sends forth its branches, till it overshadows the more valuable tree, so has the missionary grown in influence and authority, till he has marred the

symmetry, and stunted the growth, of the native church. The native church, however, should not exist for the missionary, but the missionary for the native church. That must increase, while he must decrease. But so long as Telugu Churches worship in the houses of missionaries, or within the walls of their compounds, so long as the men who minister to them draw their support from the mission purse, so long as their most intelligent and zealous members are under the missionary's personal control, so long as their children are gratuitously fed, clothed, and educated in mission schools, so long as books and periodicals and tracts are given to them in prodigal abundance, so long as mission schools and out-stations are the great employment agency of the Christian community,—thus long, at least, will they be guiltless of any strong desire for independence and self-support. The influence of missionaries upon the native church is especially hurtful, where various societies are brought into rivalry. In large cities like Madras, this rivalry raises the salaries of all mission agents, interferes with church discipline and puts an effectual damper upon self-support. Examples might be given *ad libitum* did time permit.

The second great obstacle to self-support in the Telugu Churches is in the native evangelists and teachers. అందరు అందుము ఎక్కితే మోసేవారు ఎవరు? If all ride in the palanquin who will be the bearers? says the Telugu proverb. We have too many men who are riding in the mission palanquin, and who will be the bearers? Men who ought to carry the churches are only adding to the weight. Many of them are paid more than they could ever hope to earn as heathen, or as Christians in any secular employment. Some of them are successful in gathering converts. But mercenary motives in the preacher reappear in his converts. They do indeed listen to his teaching, but they yield rather to the influence of his character and of his life.

The third great obstacle to self-support is in the Telugu churches themselves. They do not want to be self-sup-

porting. They do not care greatly whether they have pastors or chapels or schools. They are not self-reliant or progressive. As the Government of India must project the railroads, provide for irrigation, introduce new trees, guard against famine, and in all things exercise a paternal oversight and control, so must the missionaries furnish the plans and the resources for every new enterprise or development. Yet if the Freedmen of America, surrounded by every Christian influence, with abundance of Christian literature, and with scores of colleges and schools, founded and supported by Northern friends, are still in a state bordering upon fetichism and idolatry, how shall we wonder if a few thousands of Telugu believers, coming from the very lowest orders of Hindu society, and surrounded still by the blighting influences of heathenism, fail, in the first ten years of their freedom, to attain the full stature of Christian manliness and aggressive power.

In our zeal for self-support, we must not lose patience and prudence, and thus mar all the good work already accomplished. రేసుకొంపమీద నుద్దవేసితే మెల్లిగా తీసుకొనవలెను. If you have hung your cloth upon the thorns, you must needs be careful how you take it off, says the Telugu proverb. We must, of course, take the Telugu churches, not as they ought to be nor as they might have been, but as they are. They are not manly and self-reliant. They have little desire to be independent and self-propagating. They are strong neither in knowledge nor in faith nor in zeal. Yet often, when disappointed and grieved, my heart has been cheered by the experience and the letters of the prince of missionaries, the Apostle Paul. The churches in Corinth and Galatia and Crete were not more promising material than the churches of Vinukonda, Cumbam and Kurnool. Thanks be to God that there are any churches at all in this land! Let us give them more of our sympathy, of our love, of our counsel, and of our prayers. And in a spirit of wisdom and affection let us seek to give them more of an impulse toward self-support.

We must not do it rashly nor harshly; but we must take the Divine model as revealed in the Exodus:—

“For the Lord’s portion is his people;
Jacob is the lot of his inheritance,
He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye:
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them?
He bare them on his pinions.” (*Deut.* 32: 9-11).

Some of our churches are now little more than nests full of gaping hungry mouths. But these mouths represent a power of life and of growth. By all means, let us stir up our nests. No doubt we shall meet with remonstrance and complaint. Churches nurtured in the nests of mission compounds will not readily face the precipice of self-support. Yet nothing will so strengthen the wings of faith, and enable these churches to mount up on strong pinions of trust toward the highest heaven, as to make them dependent no longer upon western money and western men but upon God himself. We have bed-ridden churches and bed-ridden preachers and bed-ridden saints. They need less of the “compound oxygen” of mission money and of missionary control, and more of the “health-lift” of independence and of self-support—more also, it may be, of the “faith-cure” which will lead them to cast their burdens on the Lord Himself.

In this work of stirring up the native churches, we must seek the coöperation of every missionary, whether of our own or of another society. Unless such coöperation, honest, hearty and complete, can be secured, the most of the value of our discipline will be neutralized or destroyed. Some missionaries are only too ready to tempt Telugu preachers, with the bribe of a larger salary, and like many preachers in other lands, our Telugu brother sees nothing in the offer but the hand of God. Shameful cases have come to my own knowledge, where the missionaries have acted in the most unscrupulous manner—the result, of

course, being that they are honored by the contributors at home, as their most successful missionaries, and are entrusted with the larger sums of money for a corruption fund. "Some indeed preach Christ even of envy and strife and some also of good-will." I can only say with Paul: "What then? Only that in every way whether in pretence or in truth Christ is proclaimed; and therein I rejoice yea and will rejoice." (Phil. 1: 15, 18). Yet we cannot doubt the evil effects of missionary rivalry and discourtesy. It is doing much to ruin the native church. The child that is corrected by one parent should not find comfort and support with the other. Nor should the Telugu helpers and churches, which are being disciplined by one missionary, ever count upon the interference and support of any other missionary of any name.

Debt, also, is a most obstinate evil, in the Telugu churches as in every part of the eastern world. As a Wesleyan missionary says, in a recent number of the "Harvest Field." "There can be no satisfactory development of the native church so long as its energies are paralysed by debt. Men labouring under so heavy a burden have no heart for spiritual work. Their influence for good is in great measure neutralised; they are in constant danger of being overcome by temptation; they cannot be trusted with any financial responsibility in connection with the church; and they cannot honestly contribute to the support of the cause of God. Missionaries should use all the influence and authority they possess at times when, through joy or sorrow, people seem to think only of the present and leave the future to take care of itself. But in general the debtor is as hard to reclaim as the drunkard. If you wipe off one score he will run up another immediately. As soon as his creditors cease to dun him he feels free to begin the work of borrowing again. Long before the last instalment of the loan has been repaid he will ask for another, or if we refuse he will go elsewhere. He may be as truly penitent as the

drunkard is, and may just as sincerely promise amendment, but he cannot either deny himself or turn a deaf ear to the importunity of his family and friends. Discipline should be firmly and prudently enforced. No one in debt should be appointed to any office in the church, nor should men be allowed to remain as private members unless they are making earnest efforts to free themselves. We should be especially faithful in dealing with native ministers and catechists who are engaged in the higher spiritual service of the church. The best interests of our rising church imperatively demand that somehow or other we should check this great evil, and it is necessary for us to act always with firmness, sometimes with considerable severity."

We must seek, then, to promote self-support, in the Telugu churches, by promoting self-reliance and thrift among the people. Let us teach them to multiply bullocks and cows and sheep, or even ducks and fowls and pigeons. Let us teach them to use the Post Office Savings Banks. Let us impress upon them the Scriptures; "Owe no man any thing," and, "The borrower is servant to the lender." People who are sunk in the mire of debt will be able to give their churches neither adequate financial nor moral support. But if Telugu Christians have bank books and bullocks, instead of jewels and debts, they can do anything and everything, both for preachers and for schools. Careful saving would result in enlarged giving, and would yield an immediate increase of self-respect.

Perhaps one defect in the churches of India is due to their training. They now look upon the missionary as a wealthy parent, who has not only fed, clothed and educated them during the period from infancy to manhood, but who is also, in duty, bound to take them into partnership in his lucrative business. Some of them have even suggested, that the stock, capital and good-will of the business should be handed over to them. We must correct their false notions of our work, and direct them to higher motives and higher aims. Surely, we must take them into partnership,

and we must do it, with a view to handing over the business entirely to them. But the partnership must be in giving, and in doing, and in bearing, rather than in receiving. Old "Commodore" Vanderbilt had such a mean opinion of the abilities of his eldest son, that he long refused to entrust him with any of the responsibilities of his vast enterprises. But time has shown William Vanderbilt to be the peer of any business man, in guarding and acquiring wealth. Missionaries may be mistaken, in estimating the undeveloped powers of their spiritual sons. The administrative faculties of our Telugu churches are undeveloped and unknown. Let us bring them out. Let us put more responsibility upon them. They must conduct their own meetings for devotion. They must have practice in the forms of business. They must have conferences for exhortation and discussion. They must elect their own deacons and elders. They must organize for mission work.

The financial independence of the Native Church is a question whose importance has been but tardily acknowledged. But the demand for such independence is increasing with astonishing rapidity. When the South India Missionary Conference met in Bangalore, in 1879, "self-support" seems not to have been reckoned among living issues. But in 1883, when the Indian Decennial Conference met in Calcutta, "self-support" had begun to claim its true prominence among vital topics. The interest in it, now being aroused among the Baptist churches of America, will not be transitory and ephemeral. It is a question of supreme importance and "will not down." We must meet it squarely and give it the true solution ourselves, or we shall be forced to accept a less palatable solution, made by the representatives of the churches at home. And, even were the question neglected at home, our duty to God and to the infant Telugu churches demands, that it be not neglected here. Surely all missionaries, whatever their name and whatever their methods, should unite in immediate and continued effort to promote manliness and self-reliance in the Native church.

The importance and the difficulty of this question demand, not merely violent agitation and reckless action, but careful study and wise adaptation. The success of the movement for the abolition of slavery in the United States was not dependent upon the radical efforts of William Lloyd Garrison and Wendell Phillips and John Brown. Chastity and temperance do not find their only advocates and promoters upon the platforms of total abstinence meetings or of woman's rights' conventions. Nor are the loudest and most radical advocates of self-support in the churches sure to be the only persons who have examined the question or who have directed their energies to its solution. On the other hand, there is much truth in some of the earnest words written and quoted in the "Missionary Tracts for the Times." The remark, for example, attributed to a missionary of the American Board: "As to self-support, too many missionaries, like some Democrats in '61, are in favor of the Constitution, but 'agin the enforcement of it.'" And the less kindly utterance of the author: "Good men, who admit that self-support is the right theory, and who claim that they are 'aiming at it' (as a boy aims his cross-bow at the moon), will continue to oppose the change until the Millennium."

Crude and partial solutions of this problem have more than once been offered. William Taylor's "Pauline method of self-support," being neither "Pauline" nor "self-support," has never had the measure of success which the self-confidence of its author predicted. The plan of bringing missionaries down to the level of natives, in salary, dress, food, etc., has been even less successful. Industrial schools have been supposed to solve the question, but, in my opinion, they have signally failed. The Basel Mission, for example, has large factories and a prosperous business, but its converts are not independent of the mission, nor are its missionaries free for mission work. Ignorant coolies may, in the course of years, be transformed into skilful artisans, and the industrial and social condition of our converts may thus be raised. But there is equal reason to

believe, that the faithful and continued preaching of the Gospel to all classes of Hindus, will soon bring into our churches larger numbers of the artisan castes than we could thus hope to train.

When the prominent question before the American people was the resumption of specie payments, Horace Greely significantly remarked: "The way to resume is to resume." Much the same thing may be said regarding self-support. The Native church, like timid boys learning to swim, cautiously keeps one foot upon the firm bottom of foreign support. It needs to be thrown into deeper water before it will strike out manfully for itself. Why then do I not try the experiment? Simply because some wretched missionaries (whose society I shall not name) stand ready to throw him a plank and to haul him in again to be coddled and nursed. I wish emphatically to repeat, what I have already said—the interference of rival missionaries is not only *an* obstacle but *the* obstacle to immediate self-support. If a true "Evangelical Alliance" is anywhere needed, surely it is on the mission field in the face of the common foe.

There is a tendency in nearly all missions, to employ more Native women than have any fair claim to draw salaries from the mission purse. Though the wives of missionaries receive no salaries for their valuable and arduous work, the wives of evangelists and teachers have come to look for salaries, equal and sometimes superior, even, to those of their husbands. This has often resulted in fostering unworthy motives in female workers, and has marred their work for their husbands and children. The first duty of Christian women, in any land, is to make pure happy homes. The Telugu language knows no such word as "home." But the Telugu Christian women must create the homes, and a word to clothe the conception will be found. I believe, therefore, that as a rule, no salaries should be paid to Telugu women. The standard also of girls' schools should not be raised too high above their present needs. Boarding schools for Telugu girls are too

valuable to be dispensed with. But their main object should be to furnish better wives for Christian men. If the standard of girls' schools is raised beyond the standard for boys, and if the number of educated girls exceeds the number of educated men, who will win their bread and make them homes, the economy of the expenditure is more than doubtful.

Boarding schools for boys as well as for girls, have been the means of leading many souls to Christ, and of building them up in the faith. Yet there is great danger that their influence will be to enervate and to weaken the Native church. Many parents are not only ungrateful for the benefit to their children but count it an actual favor to the missionaries to allow their children to be fed, clothed, and taught at mission expense. They should, however, be required to pay fees for the maintenance and instruction of their children. These fees would cover little of the expense of the schools, but they would stimulate manliness and self-reliance in the parents of the pupils. The day ought also soon to pass away when pupils in our schools are clothed at mission expense. The pride of the parent, and the importunity of the child, would make much money available for clothing, which now goes into "specific donations" for "puppoo" and "mitayi."

With regard to the formation of habits of giving and the promotion of liberality in the Telugu churches, I will venture to offer a few suggestions, which I hope will be practical.

1. First, then, I believe that this subject must be agitated more in the Telugu churches. No matter how much time or patience is required by it, persistent unwearying efforts must be made to force it upon the attention of the people.

2. We should, ourselves, furnish examples of systematic and conscientious giving. I believe nothing has stimulated and encouraged my people more, than to see my tithe laid down, month by month, with theirs, to become part of a common fund.

3. We should never scold nor upbraid people who do not

or will not give. I have seen much harm done by a violation of this principle. In fact I have never yet accomplished anything good in the church by impatience or by scolding.

4. As far as possible, the money should be devoted to definite objects. For one I believe in specific donations. In fact, I believe in no other sort of donations. That is to say, I believe that the giver should be well informed regarding the purpose for which he gives, and that his intelligent liberality should be supplemented by thoughtful prayer.

5. In collecting their gifts, methods should be carefully adapted to the circumstances of the people. In larger towns, where salaries are paid monthly, special attention should be given to the collection taken on the first Sunday of the month. In agricultural districts, where plenty follows close upon harvest, and where little money is in circulation, a special service of joyful giving, either of money or of grain, may be arranged two or three times a year. Of course, weekly giving should be insisted upon, as a part of worship, even though the amounts received be small.

Our practice in Madras is, to make a monthly collection of tithes, and weekly collections in all our Sunday schools, while small boxes of tin or of clay are distributed, among all who will take them, to receive special gifts. These are opened, from time to time, and have sometimes yielded 20 or 30 rupees.

6. After the people have given the money, they should be allowed to spend it. They have not given it to the missionary, but to God, and they should be taught to spend it prudently and prayerfully for God.

7. Make the willingness to give proportionately, a prerequisite to baptism, and make the unwillingness to give, a ground of discipline. You may thus reduce the number of baptisms and be compelled to part with some of your older members. But the loss of dead wood will only stimulate the healthy growth of what remains.

8. In every proper way, increase their power to give. Freedom from debt, manual dexterity and the knowledge

of books, will all increase their productive capacity, and enable them to give more for the cause of Christ.

9. Perhaps I should say, make it a custom to give. The people of this land will do anything whatever, if it once becomes custom. With the heathen, giving is meritorious. And why should it seem hard to give as Christians, with an infinitely higher motive?

10. Pay special attention to the training of the young men who are preparing to enter the ministry. That is, take especial heed to the spirit in which they look upon their work and prepare to enter upon it. If they are mercenary and self-seeking, there is but little we can do for the Telugu churches which are under their influence and their teaching.

The instructions of the Missionary Union require us to *found native churches* and to *raise up a native ministry*. I doubt if we have given enough attention to either of these points, especially to the second. The crying need of this mission field is *men—not more filthy lucre, but more men*—“men of good report, full of the spirit and of wisdom”—“good men, full of faith and of the Holy Ghost”—more “sons of consolation”—more “sons of thunder.” We have enough Telugu preachers, such as they are, but we want better men, wiser men, stronger men, self-denying men, “full of faith and of power.” We must search for such men—we must pray for them—we must watch over them. When we have such Telugu preachers, there will be no question about their support. To produce such men we must be such men. We must be able to say with Paul: “Be ye followers of me even as I also am of Christ.” We must be able to say with him again, in those words specially addressed to elders in an infant church gathered from among the heathen: “I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive.’”

Twenty years ago, when the oldest missionary here present first came to India, this Telugu mission was a

mere banyan branch, severed from its trunk—cut off from its old fountains of life—and planted in the hot and thirsty soil of Nellore. For thirty years it had been watered by the tears, and nourished by the prayers of men of faith and holy zeal. No roots had then struck deep into the soil nor had its branches spread abroad. But twenty years have witnessed remarkable progress in external growth. Its spreading boughs now reach from Madras to Chicacole and from Ongole to Secunderabad. In hundreds of villages and towns, it is sending down the tendrils of mission endeavor, to lay hold upon the land for Christ. May God grant, that these tendrils, which have continued to hang more and more heavily upon us, may penetrate the native soil and lay hold upon the people of the land for Christ! Then may these dependent tendrils, no longer a weight upon us, become new pillars of strength for the church of God—self-supporting and supporting the work we love.

“Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.”—(James i : 7, 8.)

“The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”—(Rom. xv. 13.)

The following resolution proposed by Rev. W. B. Boggs was afterwards passed without dissent.

“That while we firmly believe in the important principle of self-support in our missions and are doing our utmost to develop it, yet for the present, and for some years to come, a sweeping system of retrenchment would be very unwise and harmful.”

THIRD DAY—MORNING SERVICE.

Sunday, February 7, 1886.

In response to the suggestion of the Sunday School essayist, of the preceding evening, all hastened to the early morning Sunday school. The beautiful blackboard lesson, prepared by A. P. Viraswami, was made the basis of an interesting review exercise, on the lessons of the previous quarter. At the close of this instructive Telugu service, the missionaries of the Conference enjoyed, together, the rare and delightful privilege, of worshipping God and of listening to the preaching of His Word, in their own tongue. The sermon is given below.

SERMON—THE UNFAILING CONQUEROR.

By REV. W. B. BOGGS of Cumbum.

“He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law.”
(*Isaiah* 42 : 4.)

Pausing here at the semi-centennial of this mission, which has grown from weakness to strength, and from apparent failure to large success, we may very suitably and very profitably consider the unfaltering purpose and the irrepressible progress of our Glorious Leader, the Lord Jesus Christ. For it was because of His leadership that discouragement did not triumph in the dark and discouraging days of the mission; it was because He was in the midst of it that failure was impossible, and that the Jubilee year is crowned with rejoicing.

To whom can this inspiring prediction refer, but to him whose dominion is to be universal, "the Prince of the Kings of the Earth," whom all nations shall serve, and to whom every knee shall bow! It is no earthly victor whose conquests are here foretold. Universal empire has been the dream of human ambition in some of its dizzy flights, but it can be realized only in one, even the King of Kings and Lord of Lords, "whose goings forth have been from of old, from everlasting."

I. Let us contemplate the *unfaltering purpose* of the Lord Jesus Christ in reference to this world, the end to which all that He has done from the beginning tends. It is to "set judgment in the earth," to establish His righteous rule, His law, His truth, universally, permanently, until the principles of His gospel shall become the rule of nations, until the kingdoms receive His edicts, and the "isles," the far-off places of the earth, "wait for His law." Whether by the gradual diffusion of His holy principles, or by the direct and complete subjection of the world at His glorious appearing, His truth and justice, His grace and glory must ultimately fill the earth. From sea to sea, and unto all generations, He shall reign in righteousness, and all nations shall call him blessed and shall serve him. The glowing visions of the prophets must all be realized, for they spake as they were moved by the Holy Spirit. Those transporting glimpses of the ages to come, which they beheld when standing on the mountain-tops of faith, were not the mirage of the desert. All those visions will have their full realization in the millennial glory, for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This is the grand purpose of God. For this "the whole creation groaneth and travaileth in pain together until now." This is ;—

"The one far-off, divine event,
To which the whole creation moves."

Then the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ and He shall reign

for ever and ever. Oh glorious consummation, for this weary, wicked, suffering earth; this world of strife and sin!

"All crimes shall cease, and ancient fraud shall fail,
Returning justice lift aloft her scale,
Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend.
No sigh, no murmur the wide world shall hear,
From every face he wipes off every tear."

The language of our text implies, that in the accomplishment of this mighty purpose there are great difficulties to be encountered, obstacles which might well make any other leader *fail*, overwhelmed by *discouragement*. Christ and His cause have always been opposed, and the progress of His Kingdom beset by immeasurable obstacles. And so it will continue to be until all His enemies are put under His feet.

The foundation of all these difficulties is the alienation of the human race from God, through sin. The course of this world is exactly opposite to that of Christ and His purposes. Hence the never-ceasing conflict. Worldly error is always opposed to His truth. Human sin is always at warfare with His pure morality. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."

This alienation from God manifests itself in the sad, humiliating fact that *man loves sin*. "Corruption and villainess, moral degradation and unbelief are his choice. A religion, therefore, which makes holiness an absolute and unvarying demand, which can by no possibility make any compromise with, or give any license to sin, a religion which demands the crucifying of every lust, must be hated and opposed by men; and the great founder and leader of this enterprise must contend with gigantic difficulties to the end.

Idolatry is another manifestation of man's estrangement from God; one of the most wide-spread, deeply-rooted, unyielding obstacles against which the Kingdom of Christ contends. God's first law is, "Thou shalt have

no other gods before me." But the world contains myriads of gods, set up in His stead, the creatures of men's vain and foul imaginations. Those things which are loathsome abominations receive the worship of millions of human beings, worship which belongs to God alone. And there is nothing that a nation changes so reluctantly as its gods. Well may the prophet exclaim, "See if there be such a thing, hath a nation changed their gods?" (Jer. 2, 11). You may change a nation's language, or dress, or customs, but it will cling to its gods, and the more ungodlike they are the more obstinately enslaved to them their worshippers are. When those, who for years have professed to be Christians and to worship the Almighty only, turn in some time of sickness or trouble, and secretly perform again their former senseless rites to an earthen pot, or a stone which they have set up as a divinity, they but show that they have never completely relaxed their hold on idolatry, have never entirely lost confidence in their gods.

The history of India contains an impressive illustration of the tenacity of idolatry. Twenty-five centuries ago Gautama Buddha, by exposing the folly and sin of idolatry, and by proclaiming the "Law," shook and overthrew Hinduism to a great extent, and his disciples propagated his doctrine until Buddhism was predominant in India. And this continued for a long period. But was India yet cured of idolatry? Far from it. Back they turned again to the worship of images "made like to corruptible man, and to birds, and four-footed beasts, and creeping things." And so it continues to the present day.

Another difficulty, with which Christ and his church contend, is *the natural hostility of man to a spiritual and pure religion*. A religion which requires spiritual worship, from a pure heart, is not only uninteresting, but positively distasteful, to the natural man. He desires an outward, ceremonial, formal religion, in which belief and morals are totally distinct, a religion in which he can be eminently pious, and at the same time serve the world, the

flesh, and the devil, without any inconsistency. But the religion of Christ is pre-eminently spiritual. The acceptable worshippers in this temple are those only who worship in Spirit and in truth. And it demands holiness of both heart and life. Hence its course is always against the current of human thought and feeling and life.

In view of all these things, how stupendously difficult is the Christian enterprise! To set judgment in the earth, to transform all the nations, to reclaim them from blinding, degrading religions, from ridiculous superstitions, from appalling depths of sin, and to make them true worshippers of the God of heaven, walking in His light and truth, and gladly obeying His statutes!

But, difficult as it is, His unfaltering purpose holds through it all, and all along the centuries His determinate council stands. His heart of infinite love is set on filling this sin-blighted world with his knowledge and holiness and glory, and nothing can turn the tide of that Divine love and that eternal purpose. He shall never fail nor be discouraged.

II. Contemplate the *irrepressible progress* of our Glorious Leader towards the consummation of this mighty purpose. He did not fail in the first great conflict on Calvary, when He trod the winepress alone, when the iniquity of us all was made to meet upon Him, when He was forsaken of God the Father. He did not fail under the curse and the shame and the pain. It looked like failure when his pallid, gashed, and lifeless body was taken down from the cross by his poor weeping followers, and laid in a tomb. In their disappointment they might have said, "Is this what it has all come to? Is this the promised Deliverer? Is this Messiah, the King?" But the third morning dawns, and apparent failure is turned into overwhelming success, as he rises up and bursts the bars of death, and triumphs o'er the grave, from that time immortal and omnipotent to everlasting ages. Having died and risen again he is alive for evermore. From that moment, no more is He subject to weakness and pain and sorrow. And He

rose to heaven through the clouds, leading captivity captive, and sat down on the right hand of the majesty on high, from henceforth expecting till all His enemies become His footstool.

His courage did not fail as He sent forth His followers to the conquest of the world. Neither the stubborn unbelief and opposition of the Jews, nor the intellectual pride of the Greeks, nor the licentiousness and worldliness of the Romans, nor the degradation and idolatry of the barbarians could make Him quail. He said "*Go ye into all the world and preach the gospel to every creature,*" and "*I am with you alway, even unto the end of the world.*"

He did not fail when the nations rose against His church, and the fires of persecution were lighted in land after land. It was because He, the Unfailing One, was in His church that it could not be consumed. It was Christ in the martyrs that made them unconquerable, even in the furnace, and on the rack, and in the dungeon. Imperial Rome, with all her power and vengeance, could not crush Christianity, because it could not crush Christ. He did not fail though persecution raged with all its fury century after century. The waves dashed upon this rock of ages and foamed themselves away, and still it stood and still His cause advanced.

He did not fail in His conflict with idolatry. Where are the gods of Greece, whose beautiful artistic images and elegant temples once crowned her hills and studded her islands, those Olympian divinities sung in poetry sublime by all her bards? Where are they? Gone! Abolished, forgotten! Some of them still exist as ancient curiosities in museums. And by what means did their overthrow come? By the Gospel of Christ. Where are the gods of Rome? All gone, like those of Greece, cast down from their thrones by the truth of Christ. Though their statues and shrines and altars once filled the seven-hilled city, they have for ages lain amid dust and ruins.

Where are the gods of the Scandinavian nations? The names of some of them still linger in the names of our

week days; but that is all. They were all forsaken long ago. And through what influence? The Gospel of Christ. And so with the gods of ancient Britain. Missionaries of the cross, like the apostolic Columba at Iona, and Patrick in Ireland, and Paulinus in England, carried the light of Christ into the darkness, and the false gods fled before it. And in these last days the gods of the Sandwich Islands, and of the Fiji Islands, and many other places have passed away before the all-conquering Christ.

And so shall it be with all false gods of every land. "So, O Lord, let all thine enemies perish!" They are all doomed. India, steeped in idolatry, Burmah, Siam, China, Japan, and poor, benighted, wretched Africa, shall all be delivered from the accursed system, for it is written "the idols He shall utterly abolish." The day is most surely coming, when all this horde of gods and goddesses around us, whose repulsive images and senseless worship sadden our hearts daily, shall not have a worshipper left. "Is anything too hard for the Lord?" Will Jesus, now in the end of the ages, fail or be discouraged?

This enterprise, with the Lord Jesus Christ as its Glorious Leader, still goes on with gathering zeal, and intensified enthusiasm. Characterized by ever-youthful vigor, buoyant hope, world-embracing love, self-sacrificing devotion, unfaltering determination, what enterprise which the world has ever seen can be compared with it?

"Oh where are Kings and empires now,
Of old that went and came?
But Lord thy Church is praying yet,
A thousand years the same."

And this prophetic declaration shall be more and more verified till the end. The most gigantic obstacles shall be overcome; the hardest and most hopeless places shall be subdued, by the gospel of the crucified one. Even the appalling darkness of Central Africa shall eventually give place to the effulgence of the Sun of Righteousness. He is the light of the world, and all clouds and mists must yield to the brightness of His shining.

"He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." Infidelity may rage and foam out its hatred; science falsely so-called may sneer and quibble; sin may come in like a desolating flood; the church may be caricatured and counterfeited; violent persecution may again arise; but He shall *never* fail nor be discouraged. Nothing can retard His irresistible advance. He has gone forth "conquering and to conquer," and the victory is absolutely certain. "The floods lift up their waves, but the Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea."

There is, in these words, *an inspiration for all Christian workers*. If He, our Leader, the Captain of our Salvation, does not fail nor become discouraged, His servants need not, and ought not to be discouraged, or admit the thought or possibility of failure. We are enlisted under a Commander to whom defeat is impossible, engaged in a warfare the final result of which is as certain as the eternal decrees of Jehovah. We need to strengthen our faith and hope, by taking and assimilating more of the strong meat of the promises. Listen to them! "But as truly as I live, all the earth shall be filled with the glory of the Lord." "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All nations whom thou hast made shall come and worship before thee O Lord, and shall glorify thy name." "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." To those who lay hold of such promises as these, prospects, and probabilities and appearances are nothing. "I the Lord have spoken it and I will do it." That is enough. Jesus is omnipotent.

Let us cheerfully endure the hardships of the campaign, and face the difficulties, and bear the reproach. Victory

has not come yet, but it is coming. The Saviour said to the twelve, "Ye are they which have continued with me in my temptations (or trials), and I appoint unto you a kingdom, as my Father hath appointed unto me." Let it be so with us. It is still the day of conflict and trial. Blessed are they that continue steadfast with Christ, through conflict and difficulty and toil and trial, for in the grand triumph that is approaching, he will appoint unto them a kingdom and the crowns of victors.

There is much to discourage us and cause us to fail, if we were not under the banner of Jesus. The "god of this world," the "prince of the power of the air" is so mighty; the world is so deplorably estranged from God; mankind is sunk so low; the opposition to truth and righteousness is so deep-seated and so determined! But all power in heaven and in earth is given to Christ our King. The legislative and the executive are in His hands. To Him has been given "*power over all flesh*;" power to accomplish all the designs of His grace; power to protect, sustain, and enlarge His church to the end of time; power to change the hearts of men, even the hardest and most stubborn; power to subdue all nations to obedience to the faith; power to bring to naught the kingdom of evil; power to bring in, and establish on everlasting foundations the heavenly dispensation, in which "the mystery of God shall be finished."

To Jesus our Adorable Leader the sceptre of the universe belongs. The hand that once was nailed to Calvary's ignominious cross shall yet sway an undisputed sceptre over all the wide earth. The face that once was dishonored and buffeted and spat upon shall outshine the dazzling splendors of the skies; the head that once was crowned with thorns shall wear the many crowns of glory; to him the hallelujahs of the universe shall be given, and before His throne pæans of victory from all the ransomed hosts shall roll forth.

As we look forward we ask ourselves, "what shall the next fifty years bring?" May they bring the Kingdom of

Christ in India ! May the centennial of this mission see the multitudes throughout these populous plains, Brahmans, Sudras, Musalmans, owning and obeying Christ the Saviour of mankind !

And what are we to do ? Let us glory in such a leader. Let us extol His name, and carry His standard aloft, among all the people. Let us go forth to enter on the second fifty years, to preach Christ and His love and His salvation more fully, more earnestly, and with more of the melting pathos that the theme demands. And let us more unmistakably commend to all men this religion of light and love and purity ! And that our courage may be strong, and our hearts joyful, let the eye of faith be ever directed forward, to the promised hour of the Redeemer's triumph ;

“ When at His feet shall lie,
All rule authority and power
Beneath the ample sky.”

SUNDAY AFTERNOON.

Sunday afternoon was given up to Telugu Services of four hours' duration of which a faint idea is conveyed by the synopsis given below.

1. Singing.....పాపముదలచుచుమి.
2. Prayer.....Rev. Karre Peter.
3. Scripture.....Rev. Tupile Rungiah.
1 Cor. i. 10—31.
4. Singingచాటించుకొని మనుష్యుజాతి,
5. Sermon.....Rev. John Craig.

Text.—“ For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth.” (Rom. i. 16.)

6. Prayer.....Rev. John Craig.
7. AddressRev. N. Canakiah.
8. Reception of eleven Candidates for Baptism.
9. Baptism of Converts.....Rev. D. Downie.

10. Singing విసరమ్మయ్యే సునాధుడా.
11. Scripture (John xvii.) Rev. N. Canakiah.
12. Prayer A. P. Viraswami.
13. Right Hand of Fellowship Rev. N. Canakiah.
14. The Lord's Supper.
15. Doxology.

SUNDAY EVENING.

The Sunday Evening Services were as follows :—

1. Prayer.....Rev. F. E. Morgan.
2. Hymn.....“ O for a thousand tongues to sing.”
3. Numbers xiv.....Rev. I. C. Archibald.
4. Prayer.....Rev. I. C. Archibald.
5. Sermon.....Rev. I. C. Archibald.

Text.—“ As truly as I live all the earth shall be filled with the glory of the Lord.” Num. xiv. 21.)

6. Prayer.....Rev. John McLaurin.
7. Hymn.....“ Joy to the world !”
8. Benediction.

An abridgement of the sermon furnished by Mr. Archibald is given below :—

“ *But as truly as I live all the earth shall be filled with the glory of the Lord.*” (Num. xiv. 21.)

This was the darkest time that the children of Israel had yet known. In the midst of the bondage to cruel task-masters in Egypt, there was the hope of deliverance. In all the trials and dangers, experienced on the way from that land to the borders of Canaan, where we now find them, God was on their side. He bore with their sins and iniquities, delivered them from their enemies, and fed them with food convenient for them. It was now their privilege to enter the Promised Land, and, by the help of Jehovah,

to drive out and destroy its inhabitants. Because of their unbelief, they refuse to do this. They rebel against God, and are about to choose a captain and go back to Egypt.

The anger of the Lord is raised and he threatens them with utter destruction. While he was on their side, there was ground for hope, now there was room for naught but despair. How utterly dejected and sad must have been the heart of Moses—the man of God. Nevertheless he prays, he pleads with God on their behalf and he is encouraged by the response. “I have pardoned according to thy word” and also by the glorious promise “as I live all the earth shall be filled with the glory of the Lord.”

Before dwelling upon the great and blessed change here indicated let us briefly consider.

I. *The present condition of the world.* It is not what it was in the days of the Apostle John. He could truthfully say “the whole world lieth in the evil one.” We rejoice in the assurance that the number of the redeemed on earth is legion and that the world has known no brighter period than the present. It is nevertheless true that the vast majority of our fellow-men are still in the service of satan. They are his bond-slaves and acknowledge not allegiance to their Creator, the God of Heaven. Millions have never even heard of the Saviour; and millions more having heard have not believed in him. In their hearts ignorance, gross darkness and superstition prevail. *They know not God.*

II. *The future condition of the world.* “It shall be filled with the glory of the Lord.” Moses was zealous for God’s glory. He feared that if God destroyed the children of Israel that the heathen would say that it was because he “was not able to bring them into the land which he swore unto them.” The Lord would have Moses to understand that there was no occasion to fear. He would see to it that his glory was secured, if not through Israel, through a people whom he would raise up. He gave not his word only but his oath that this should be accomplished. “Wherein God being minded to show more abundantly

unto the heirs of the promise the immutability of his counsel, interposed with an oath, that by two immutable things, in which it was impossible for God to lie, we may have a strong encouragement who have fled for refuge to lay hold upon the hope set before us." How sinful for the sons of men ever to doubt for a moment the perfect fulfilment of this promise! "When he could swear by none greater he swore by himself"—"as truly as I live all the earth shall be filled with the glory of the Lord."

There is involved in this sublime declaration the inspiring fact that in the coming days

(a.) All nations shall *know* him. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Is. xi. 9. "And this is life eternal that they should *know* thee the only true God." Jehovah will give to men eternal life and they shall glorify him.

(b.) All nations shall *serve* him. "Yea all kings shall bow down before him: all nations shall serve him." Ps. lxxii. 11. "Kings shall see and arise, princes, also shall worship because of the Lord that is faithful and the Holy One of Israel and he shall choose thee." "And I will make all my mountains a way and my highways shall be exalted. Behold these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim." Is. xlix 7, 11, 12. We do not wonder that as the prophet thought of this wondrous revelation which had been made to him that he broke forth in rapturous strains:—"Sing O heavens; and be joyful O earth: and break forth into singing. O mountains; for the Lord hath comforted his people and will have mercy upon his afflicted.

(c.) All nations shall *bless* and *praise* him. For what saith the Scripture? "And men shall be blessed in him: all nations shall call him blessed." The nations of the earth shall have such a sense of God's great goodness and loving kindness that they shall cry out with the Psalmist:—"Bless the Lord, O my soul: and all that is

within me bless his holy name." "O magnify the Lord with me and let us exalt his name together!"

We are naturally led to enquire.

III. How is this great change to be brought about? We reply (*a.*) By the powerful working of the spirit of the living God in convincing men of sin, and of righteousness and of judgment. Since, by nature, men are spiritually blind and dead. (*b.*) By the proclamation of the gospel by men. "It pleased God by the foolishness of preaching to save them that believe. It is for every disciple to carry out his Lord's commission in the spirit in which it was given. All the natives must be disciplined, baptized and taught, and the responsibility of this work rests upon those who have been disciplined, baptized and taught. We must do our part. God will assuredly do his and this mighty transformation shall be wrought. The world, now groaning under the curse of sin, shall be filled with the glory of God.

Canaan was before the children of Israel and its inhabitants who were reputed to be mighty, were to be driven out. Naught but unbelief prevented the speedy accomplishment of this work. "Let us go up at once" said the godly and courageous Caleb, "for we are well able to overcome it."

The *world* is before the soldiers of the Lord of our day. Our greatest lack is faith. May God help us to take in the meaning of the oath and promise which was made for our encouragement as well as that of Moses. Let us in the strength of the Triune God go up and possess the land, saying with full assurance as did Caleb "If the Lord delight in us then he will bring us into this and give it us." "Let us go up at once for we are well able to overcome it."

EDUCATIONAL WORK.

FOURTH DAY—MORNING SESSION.

Monday, February 8, 1886.

Chairman—REV. J. E. CLOUGH, D.D., of Ongole:

The devotional exercises were conducted by Mr. John Newcomb of Cumbum, after which the morning was given to the reading and to the discussion of the three papers given below.

OUR RELATIONS TO THE CHILDREN OF CHRISTIANS AND ADHERENTS.

BY REV. F. E. MORGAN of Kurnool.

We should approach the consideration of this subject in a sympathetic spirit. For inspiration and guidance we instinctively turn to the Lord Jesus, who, while here on earth, showed how we should value children and how we should seek to do them good. What sweeter word in the gospels than 'suffer little children to come unto me'? How great is the honor accorded to them in the fact that to them belongs the kingdom of heaven! How acceptable must be the worship they offer to God, since it is said 'Out of the mouth of babes and sucklings thou hast perfected praise'? Indeed, the fact that Jesus himself was once a child makes it impossible for us to put too high an estimate on the dignity and worth of childhood. Paul has a special word for them,—'Children obey your parents in the Lord, for this is right.' He reminds them that to them was given the first commandment with a promise. Not only so, he pleads with the parents in their behalf,—'Fathers, provoke not your children to wrath lest they be discouraged.'

These and similar teachings of the Scriptures, prompt us to those efforts for the welfare of the children of our Christians and adherents, which a Christian sympathy is sure to suggest.

How can we help them? I reply: We should teach them divine truth; we should by continuous personal efforts seek their conversion, knowing that a new heart contains the promise and assurance of added blessings, both temporal and spiritual. The good we can do them, with God's blessing, by impressing their moral natures, by giving a new and right direction to their lives, is incomparably greater than any other service we can render them. I conclude, then, that personal labor for the conversion of the children of our Christians, followed by religious instruction, is our first and highest duty, as it will be found our highest privilege. This instruction would be the same, in its main features, for children in all lands, but there are doubtless some things in which the children of our Telugu Christians should receive special instruction. We can give it in part to the children themselves, but often more effectively through the parents who, as respects their children, have duties which we cannot and ought not to fulfil. I proceed to some particulars.

The children of our Christians should be taught to hold more correct opinions as to the dignity of labor,—that all honest work is honorable,—that with proper motives it may become the highest form of worship. Christians are exhorted to labor with their own hands, that they may have lack of nothing and may have to give to him that needeth. If our Christians are to emerge from a condition of abject poverty, they must be provident and they must not be deterred, by custom or by a false pride, from seeking any honest work they are able to perform. Poverty is sometimes both foolish and sinful. Let us urge our Christians to teach their children every handicraft that they themselves know, and if they can arrange with Sudras and others, even at considerable sacrifice, to have their children learn better paying trades we should encourage them to do

so. I believe we ought to press this point on those of our preachers and teachers who have families. They are not to suppose that all their children can be more useful in preaching or teaching than in any other kind of work. And while they should exert themselves to give their children an education to fit them for any station, they should in no case do so with the expectation that their sons and daughters are to get employment and pay through a missionary. Some classes of Hindus have their eyes on positions in Government service, and in some cases nearly all the male members of a family with brothers, uncles, cousins and others, have some official position. Such ideas should not prevail,—they should have no place in Christian families. If the daughters of suitable age take a sickle and go to the fields now and then with their less favored heathen sisters, if the sons learn to plough, to make a pair of shoes or to braid a mat, they will not alone acquire a useful habit, but they will contribute materially to the family income. They will help to solve the problem of self-support.

Again, our instructions to the parents ought to secure to the children exemption from the early marriages so prevalent in this land. We should show how unsuitable they are on physiological and on other grounds. There can be no reasonable doubt that it would be far better if marriages were deferred two or three years after the age considered suitable in this country. The young married woman—the mere girl—when she goes to her mother-in-law's house has little or nothing to say about the household affairs, and one reason for it is that she has not the age or experience to fit her to assume such responsibilities. Let our Christians dissuade their daughters from marrying till they are old enough to keep house, and when a young man marries let him bring his wife to a home in which she shall be clothed with suitable responsibility and authority. Further, as a mutual confidence and affection, and that, too, of a peculiar kind, is the basis without which marriage can be neither happy nor right, our Christians

should allow their sons and daughters time enough to form such attachments under the leadings of divine providence. We should on all suitable occasions show our Christians the sin, which I fear is not confined to the heathen, of contracting marriages with such mercenary motives as would influence one in the purchase or the sale of a calf. The parents may properly advise their sons and daughters, and so may we if asked to do so, but it is no duty of the parents, much less is it ours, to make matches. Such knowledge as is required is too wonderful for us.

A consideration of our relations to the children of our Christians requires some reference to schools, though the subject will be fully treated by others. Three facts are obvious. Our church members with few exceptions have come from a class of the population in which perhaps only two or three in a hundred can read. They are poor, and they are practically excluded from any but Christian schools on account of caste. There is therefore a demand for strenuous efforts on the part of parents in giving their children facilities for at least primary education, and there is offered an unlimited field for the exercise of beneficence on the part of other Christians. Missionaries are not to deprive themselves of the privilege of having a part in this philanthropic work. They may certainly do so in a private way, and mission-funds entrusted to them may properly be used by them in school work to a limited extent, perhaps so far as assuming a part of the support of instructors. We have a right to assume that parents who have cordially received a knowledge of divine truth will spontaneously desire to secure instruction for their children, and we may well allow them to bear the chief burden of doing so. As learning to read in Telugu is a comparatively easy matter, I believe that this burden will not generally be insupportable. If parents, in such laudable efforts, go without tobacco and betel-nut, the children will be apt to respond heartily by imitating Brahmin youth in eagerness to learn.

In conclusion, we should remember that parents have distinct duties. On them is laid the care of providing for their children in temporal things. 'If any provide not for his own house he hath denied the faith.' They are also charged with the religious instruction of their children to the extent of their knowledge,—they are to nurture them in the teaching and admonition of the Lord. As to ourselves, while some should exercise special gifts, as in healing the sick and in translating the scriptures, we are, in general, evangelists, and as such are to give ourselves to reading, to exhortation, to teaching,—to teaching to young and to old the doctrines of the Bible, to explaining and enforcing the manifold privileges and duties connected with the Christian life.

VILLAGE SCHOOLS.

BY REV. JOHN CRAIG of Akidū.

The subject assigned to me is a most important one. It may appear that my experience has been very different from that of others present, but I think we shall all agree in pronouncing

1. **Village schools a necessity.**—I take it for granted that we all have the same material to deal with in our various districts. Most of our converts have come from the Madagas and Malas, whose acquaintance with learning has been exceedingly slight. In other words it is the exception to find one man, who can read, among the scores that inhabit a palem. I believe it is our duty to see that some intellectual light is let in to chase away part at least of this dense darkness. Were all these millions of people Christians, we should have a god-like work before us in seeking to educate them. But as the millions are still in spiritual darkness, it is our place to preach the gospel to them, and by God's blessing make disciples of them and baptize them. But this is only

part of our duty. We are to teach them to observe all things whatsoever the Lord commanded His disciples. I believe that the village school is a most important factor in carrying out the third part of the commission. If the children are to remain uneducated, and the people are to depend on the occasional visits of a preacher, for their knowledge of the "all things" commanded by Christ, I fear the result will be very discouraging. Hence it is our place to see, that, if possible, a school of some kind is established, in every community of Christians. Being persuaded of the necessity of village schools, let us consider, in the second place, the question :

2. Who should teach these village schools?—In answer to this, we may say, first, that the teacher should in all cases be a Christian. Then this Christian teacher will teach the older people the Word of God. They cannot read it themselves, so he must read it to them, and instruct them in its precepts according to his ability. He will also teach them to sing Christian hymns, and in many respects will be as a pastor among them. I have alluded to the teacher as he, but only on the principle that the greater includes the less. The teacher may chance to be the wife of a preacher, or she may be the wife of a teacher, who goes to another village to teach, while she teaches in the village where they live.

Then, as to the extent of the teacher's education, our object should be to have good schools in the villages, and hence we must have well-educated teachers, if possible. But where such are not available, we must use many who will be able to teach the children to read, if they cannot do more.

3. What should be taught in these schools?—(a.) The Bible and Christian hymns. I place these first, because the teacher should tell the children about God, and the way of salvation, from the very first. He should have the children commit to memory the Lord's Prayer and other portions of the Scriptures, and should also teach them to sing some simple hymns about the Lord Jesus.

(b.) In regard to secular instruction, the most important matter is to teach the scholars to read intelligently and distinctly, and to write plainly. They should know the meaning of every word they read. This being attended to, the higher the standard, up to which the teacher can instruct, the better.

4. Who should support these schools?—(a.) The Christians for whose benefit they are intended, and especially, those whose children attend the schools. I believe that all the Christians should help to support the teacher, because he is a pastor to them all, and ministers to them all in spiritual things. Moreover, sometimes the members whose circumstances are most favorable have no children to send to the school, while poorer members have. Hence the burden of supporting the teacher, wholly or partially, should rest upon all. They can do this by giving him either money or grain. In my district I think they do well if they board the teacher, that is, supply him with proper food. But whether the assistance given by the people be great or small we should insist upon their making some effort. In a village, near Akidu, I upbraided the Christians for not helping the teacher, whereupon one man said he would give a certain quantity of grain each month, and others followed his example. One man, who was a washerman, agreed to wash the teacher's clothes. When I inquired of the teacher a month later whether they had kept their word, he replied that they had given nothing as yet, but had said they would give for two or three months at one time. In spite of fine promises unfulfilled we must not let the matter rest till the people have assumed part of the burden.

(b.) As a rule I give Rs. 3 a month in addition to what the villages give. This presents my second answer to the question as to who should support these schools. The Missionary Society should assist the people in this work. Where there is a large community and the people are well able to do the work themselves, we may withdraw from it, but not otherwise. We may injure the work

by refusing a little, to enforce upon the people the duty of supporting the schools themselves.

The erection of a school house in a village gives us an opportunity to teach our people what share of the burden should be carried by _e them. Some missionaries miss this opportunity by paying all the expenses, and then taking from the people whatever they choose to give. Others seize the opportunity by telling the people to erect the school-house themselves, promising, however, to lend a helping hand according to the needs of the case. In some villages that I am acquainted with hard work in erecting a school-house has brought much spiritual blessing to the Christians.

(c.) Then we may look to the Government for help. The sooner our village schools are placed under Government inspection, the better. This does not interfere with the books used in the schools or the religious instruction given there. My own experience is rather limited, but I may be permitted to relate the history of the schools in our best villages where we have more than six hundred members within a radius of four miles from Gunnanapudi. The first school was started at this village by Karre Samuel, the first convert in all that region. Many who learned to read in that school are now teachers of other village schools. When I took charge of the work in 1880 I told the head-man that Gunnanapudi and some other villages should support their own schools, and hence I intended to drop one from my list every year. In this way I ceased helping three of the villages. Just before I left for Canada two years ago, they united the three schools in one large one at Gunnanapudi, and placed it under inspection. Later they secured a teacher at twelve rupees a month, and had English taught in the school. The grant obtained last year amounted to sixty rupees. Had their teacher not left, probably it would have been much more. Now they have secured another man at ten rupees a month, and have two other teachers at lower salaries. Two other villages are sending scholars to this union school. In our

mission we are still destitute of well-qualified teachers. We look to the seminary to supply this want in the course of time.

5. What results may we expect from these schools ?

—(a.) Intelligence among our Christians and growth in spiritual knowledge. If the teacher performs his task fully, he will, as I have said, instruct the converts in the truths of the Bible, and in many ways be as a pastor to them. Furthermore the children will soon be able to read the Word of God, and their family worship may be held in each household. To have a boy or girl in each family who can read the Bible opens up the book to them all. In addition to this growth in spiritual knowledge, the secular education obtained by our Christians will make them more like men and less like slaves in comparison with the higher castes among whom they dwell. Knowledge is power, and for this very reason Brahmins and Sudras oppose our work among the lower classes. Perhaps in this connection I should add that the progress of education in our village schools means an increase in the number of those who can read the Telugu Baptist. A larger circulation would warrant improvements involving considerable expense, such for instance as the monthly instead of bi-monthly issue of this useful periodical.

(b) Another great result that we may expect from village schools is the preparation of boys for our theological seminaries and girls for our boarding schools. If some theological seminaries at home find it expedient to have a variety of courses, to suit varied degrees of secular education enjoyed by those who wish to preach the gospel, our seminaries must be prepared to receive boys and men whose previous education has been varied in extent. We may have to send many uneducated men to the Seminary, that they may obtain some knowledge of the Word of God. But we shall be glad to increase continually the proportion of well educated boys among those whom we send. Our village schools give hundreds of boys an opportunity to learn to read and write at least, and as the standard of

these schools improves, our boys will have still better advantages in their own villages. We may also select from our village schools those girls who seem the best and brightest, and receive them into our boarding schools for more thorough training. In fact the village schools are to a large extent the foundation of all our other educational work.

STATION SCHOOLS.

BY REV. J. F. BURDITT of Udayagiri.

Station Schools, varying in size and range, in accordance with the needs and resources of different localities, have characteristics peculiarly their own. Distinguished on the one hand from village schools, through which they are naturally recruited, and on the other hand from high schools and seminaries, which they in turn reinforce with their brightest and best, station schools occupy usually a middle ground in the course of instruction. But this is not the only, nor the most important, feature of variation. The village school pupil, for the most part a passive recipient of elementary drudgery, has scarcely as yet felt any of the elevating influences of Christian comradeship, and fatherly counsel. The high school and seminary student on the other hand, has reached a stage which pre-supposes conversion, and implies a moral and religious character already formed, and a standing somewhat beyond the family relationship, and fostering guidance, more easily accorded in the smaller institution. In the station school, however, paternal government has full scope, and it is in this filial relationship,—this family contact of the pupil with the missionary, as parent, guide, and friend, bringing to bear great and lasting influences for good,—that the station school is unique. The station school then will be normally composed of classes of the 2nd or 3rd to the 6th standard, the pupils of which are brought at a most impressible age into individual and filial relationship with

the missionary, and receive systematic training, moral discipline, mental tuition, and spiritual guidance, under the favorable conditions of Christian surroundings, and benevolent guardianship.

Such a work would seem noble enough to satisfy consecrated souls, who realize the ineffaceable life-trend that may be given to children of tender years; and it may, on the surface, appear quite superfluous to plead a single word in behalf of a policy, in vogue amongst ourselves and the missions of other societies, almost from the beginning. Yet circumstances and conditions change. Our school work is not always maintained at the acme of our ideal but tends to become mainly secular; and the wide extension of Government educational facilities begins to give new *force*, to doubts *not new*, as to the wisdom of expending so much time, energy, and money on school work. Village schools are admittedly useful, and inexpensive, while theological and special training is deemed essential; hence if curtailment and retrenchment must be effected, if energy must be better conserved for the preaching of the gospel, it is the station schools which, in the opinion of not a few, ought to be dispensed with.

The claims for purely gospel labour are so great, that the care, expense, and toil which station schools entail, is felt to be an incubus which ought to be cast off, that the heralds of the cross, no longer frittering away their lives in secondary employment, however valuable in itself, may be free to fulfil this high calling of God. Christ sent us to preach the *gospel to every creature*, not to teach *arithmetic to the few*. The funds now diverted to station school work, might, it is said, if available for direct mission effort, enable us to double at once the evangelistic agency. The missionary ordained to proclaim the message of salvation, should not be trammelled with petty cares regarding the discipline, health, and sustenance of school children, but free to go hither and thither with the word of life; unfettered to carry out our great aim, of bringing the gospel of the blessed God home to the hearts of the

heathen. But such statements, while true enough in themselves, and in their application to *mere secular* education, only become objections to mission station school work, on the assumption that this is, or necessarily must be, only secondary to our great aim, rather than a vital part of it.

In new territory, where the heathen hear with avidity the gospel as a new thing, the demands for preaching may leave little opportunity for school work, yet in older stations, a large part of the truest promotion of the Saviour's kingdom, may be traced to the radiating influence and training of the station school. To say the least, the diffusion of knowledge among a class otherwise untaught, is a fairly sure means to the dispersion of superstition, and the opening of the community to the powerful weapons of Christian literature. But much more than this, is the value of the direct converting influence of a properly conducted station school, not only on the pupils themselves, if any have not decided for Christ, but on the parents and relatives, who through these mission pupils have their suspicions disarmed, and in many instances embrace Christianity, holding usually in such cases, more enlightened views, and a firmer relation to the people of God, than those who ordinarily confess Christ, after once or twice hearing the message from a preacher of one idea. But at all events, it is certain that not much can be done in fields new or old, without efficiently trained native helpers, and in the selection of the raw material and most essential part of the training of these, lies the vocation and necessity of the station school.

Village schools of this generation cannot well carry even mental preparation far enough, to properly qualify for entrance to the higher institutions, while the still more important moral training, except in school hours, is left in most instances to the contaminating surroundings of heathenism. The high school and seminary on the other hand cannot well afford to take students educationally ill-prepared, and without some guarantee that the aspirants for higher training are qualified in moral and religious

respects for the work. An intermediate school at some one station, for the whole mission, would hardly meet the requirements of the case. It would present difficulties as to the selection, and proper moral training of the pupils. The village school teacher might be injudicious; or worse, retaining those who bring fees and earn grant, and putting forward the dull and worthless. Under the station school system the winnowing process can be effectually applied, and unpromising ones returned after due trial to their native hearth. But to send such unproved pupils to a distant station, where too from the aggregate number being great, the missionary in charge could not so readily be able to test character, nor ensure such individual care and scrutiny in the moral training, this would involve risks not counterbalanced by any corresponding advantage, and leave unawakened that *esprit-de-corps*, that personal and local interest and enthusiasm, fostered under the station system. Love of home and country, seems in India to find its counterpart, in attachment to locality and clan. Hence the most earnest, contented, and successful workers, are as a rule found to be, those whom the missionary need not look upon as imported and hired assistants, but as children of the homestead, whose character he has helped to form, and who are bound to his life and work as a family beloved, as true brethren and fellow-helpers in the Lord. There seems then at present, to be no good substitute for the station school, by which the training lacking in the homes of the people, can be made good; no other efficient agency, by which can be so well secured the root-stock of a supply of native pastors and teachers, of sterling Christian character, attached to the missionary, their fellow-workers, and their parish, loyally co-operating in every effort for the extension of the Redeemer's kingdom.

Admitting, then, the indispensable importance of station schools, (not for intermediate mental instruction merely but much more on account of this their distinguishing feature the moral and religious culture) the question arises,

as to how they may be so maintained as to set aside the principal objections, and ensure from *this department* the least interference and the highest co-operation with our most spiritual aims. And since the gravamen of the reproach rests in the *expense* and extraneous nature of the work, an answer to the question may perhaps be found, along the line of two leading duties, which should be enforced in the management of our station schools, *viz.*, the attainment *the farthest available limitation of cost*, and *the highest possible concentration of aim*.

Mission money is the Lord's and we must use it as wise and faithful stewards, seeking the greatest economy compatible with true efficiency; and to this end limitation of cost in the maintenance of our station schools, should, it is suggested, be more assiduously sought after.

(a.) In the judicious selection of pupils. These as a rule should come from the village schools, chosen from among their scholars with discriminating care, and a rigid application of the principle of the *survival of the fittest*, and insistence as a rule on the elements up to 2nd standard, having been thoroughly acquired. This would effect a saving of outlay in behalf of each pupil of perhaps two years support. Beneficiaries as soon as old enough to manifest whether they have gifts and desire for the Lord's work, should enter into some definite understanding with the missionary in regard to the obligations they are placed under, in view of the expense to be incurred in their training. Eleemosynary education, may be too much of a lottery at best, but we need to draw more prizes and fewer blanks. The percentage of pupils taught in our schools who really become creditable helpers is altogether too small. Quality rather than quantity should be sought after. Better one diamond, than a peck of rock-crystal. Pupils not deemed promising, or suitable, should be sifted out, or retained only at their own charges. On the other hand, increase in the numbers of home-sustained day scholars attending should be sought after, for they are true objects of mission labour, and while costing little, earn grant-in-aid for the school.

(b.) Limitation of cost may be secured by the self or home-sustenance, as far as possible, of the boarding pupils so selected. This may be sought partly through increased effort for the obtaining of fees, contributions, and clothing from the parents, but especially through the industrial employment of those thus privileged. Many of the boys are already familiar with weaving or cultivation, while other avenues of profitable industry, are open to enterprise, and mental instruction will be all the better assimilated, if the hours of study are not too long, and are varied with manual occupations.

(c.) Limitation of cost may be secured further perhaps by *co-education of the sexes in the lower departments*, and combination or centralization of schools in the higher. Co-education of boys and girls is already the common practice in our village schools, and there does not appear to be any veto placed on such mixed schools by the *grant-in-aid code*, though there *may* be, by the regulations of municipalities. In view, however, of the care taken of our children, it should not be difficult to get such restrictions removed, if any exist. Probably nearly half the expenditure for teachers, might be avoided, if we could combine the classes carried on in some stations, in two distinct departments; and, while the out of school economy of boys and girls is quite distinct, there seems no good reason why they should not *recite* together, at least in the lower classes of the station school. In regard to advanced classes, where stations are near together, centralization may be a wise economy; for though the plan of a central intermediate school seems untenable, as a *substitute* for station schools, it *might* be applied to the shortening of the station school curriculum, by gathering the higher classes into one combined school, provided only, that the station school course be sufficiently prolonged, to secure the ends to which it is so peculiarly adapted.

But not only is the money the Lord's, *we are his also*. "We are not our own, we are bought with a price." The oath of our allegiance was "*All for Jesus, all our*

being's ransomed powers." And if so, we cannot rest content, while God's noblest work awaits our doing, to spend time and energy in school work, that falls below our highest aims and holiest purposes. Hence a word or two may be permitted, in urging greater *concentration of aim*, in other words, the pressing of all our station school work into direct line with the salvation of souls, and the promotion of holiness among men. Let our schools be Christian agencies, and true nurseries of future gospel workers—our teachers, moral and religious guides, not *mere* coaches to cram pupils for examination. The Government grant-in-aid exalted into undue importance, tempting our teachers to compete with other schools for the bubble reputation, easily becomes a snare rather than an aid. Even in a financial point of view, the real aid of the grant is probably overrated, for children fit to go on to higher classes are not seldom retarded a whole year, through some simple slip in examination, which others better crammed, but perhaps less educated, passed without difficulty. Sometimes pupils without even being presented for examination, are retained in the same class for two years or more—if their passing is considered *doubtful*, or if their attendance has been under the requirement—simply because it is considered creditable to the teacher, and the school, that the highest percentage possible of the number of pupils presented for examination should pass.

It does not take many of such deferred pupils, vegetating for a year or more at an average cost of Rs. 30 per annum, to nullify the amount gained from the grant-in-aid. Meantime moral and religious instruction, is thrust too much into the back-ground, in giving prominence to that which is more advantageous, in gaining marks and credit. This treacherous side current, is drifting us from our true course, on to the reefs of mistaken ambition. *Let the fear of the Lord*, which is the beginning of wisdom, and the knowledge of the holy which is understanding, *be in all our school work*, exalted infinitely above all thoughts of Government grant.

The two cannot dwell equally uppermost in the minds of teachers and scholars; and if the grant loses its seeming paramount importance, if enthusiasm for God's work comes to the fore; if to mould character, foster graces, and provide the ground work of efficient training for Christian service, become the ruling purposes of our schools; grants may become less, and let them be less. We can make up for the deficiency, by eliminating profitless studies, regulations and red-tape; by substituting elements of training more essential to Christian workers; and by pushing on converted pupils of suitable gifts, without useless delay and expense to our own higher institutions. To make the course of preparation less is not advocated, but to make it our own, so that in all our teaching (and the higher the better) we may *seek first* the ultimate end of fitting for the service of God. Let it be our aim instead of giving religious instruction in a secular manner, to give secular instruction in a religious manner. The acquirement of English, for instance, may be encouraged, not so as to beget a vain pride, fostering hope of highly paid Government employment, but with appreciation of the fact, that ability to read English, if consecrated to the service of Christ in the dark vernacular villages, may be to the poor pastor and preacher such a mine of riches, for his own soul's enlargement, as shall enable him infinitely better to bless and lift up the benighted around him. Thus should we indicate how all studies may be turned to account, all acquirements made subservient to the great aim; but we need also to give prominence to subjects of great importance to our workers which are now too much neglected?

Children are taught, or rather *heard* to read; but careful, distinct enunciation, accurate pronunciation, attention to punctuation, rate, tone, inflection, and the whole range of elocution and voice building, are matters almost unheard of. Our pupils ought, before going to the Seminary, to be able to read fluently, accurately, with suitable inflection, and good voice, any part of God's Word; and ability to do so would be of infinitely more advantage to the student

there, and in the work afterwards than a smattering of many other things. Physical training too should not be altogether lost sight of. We need the inculcation of cleanliness, care of sanitary conditions and health, and sufficient manual labour, or gymnastic exercise, walking, &c., to ensure a robust and vigorous system, capable of doing rough jungle work without undue fatigue. But it is in regard to moral subjects that our school children need line upon line. The evil associations of childhood and heathenism, have so warped and stunted the moral sense, that much that is entirely incompatible with Christianity, does not seem to appear sinful to many of our Telugus, as it would to us.

The training of revered parents, early gave to us a moral trend and quickening, these never knew, and which our *schools must supply*, for the preaching they hear is necessarily much more likely to be, concerning the freeness of the Gospel, than the holiness of the law—of salvation through faith, than obedience unto righteousness. Perhaps indeed the sad fall of some adherents may be in a measure due to our having taken too much for granted their understanding and appreciation of, the principles of morality. They need to be warned especially against the evils of debt, idleness, drink and its concomitants and wasteful and vicious habits. They need to be taught day after day, the awful wickedness of lying and stealing, even in the lightest developments of prevarication and pilfering. They need to have their souls aroused against all that is impure, deceitful, and hypocritical; that they may endeavour to walk before the Lord in the beauty of holiness, and fulfil *His purpose* concerning us “Who bare our sins in his own body on the tree *that we being dead to sins, should live unto righteousness.*” India is saturated with students of fair intellectual attainments, but the crying need of the land is for men and women of *inflexible integrity*, and high spiritual aim, and when our schools send forth such, even the heathen will praise our religion, and glorify our Father which is in heaven.

It is well to secure the Government grant, and to

conform to the Government regulations so far as is consistent with due regard to the true interests of the cause in which we are engaged ; but if we cannot make these higher aims the ruling purpose of our school work, without sacrificing Government patronage, by all means let the grant go. Let us be emancipated ! Make, then, the fostering of Christian graces, as well as intellectual ability, for the work of the Lord, the aim of our station schools ; let them become true nurseries of future Christian workers, zealous to win their fellow-men, not to mere baptism, but to the love of God and holiness ; let the pupils be trained to concentrate all their studies, all their acquirements, towards the focus of ultimate efficiency in soul-saving ; and these schools, so far from being *secondary and extraneous* to the gospel work, will become such hot-beds of Christian enthusiasm, as would render the employment of heathen Brahmin teachers, no longer plausible or possible. Neither should our Christian pupils be deferred too long from taking part in the actual work, but as opportunity occurs they should accompany preachers or missionary to surrounding villages as bands of singers, and tract distributors, &c., and early learn to take their place as witnesses for Christ. So shall courage and enthusiasm be enkindled, and practice join precept in a whole-souled development. So shall our schools be no side-issue, but a source of light and power, an active evangelistic force. So shall there be no lack of ripe material among our converted youth, manifesting the gifts and graces denoting a call of God to the ministry and worthiness of a higher training. So shall students enter our seminaries properly prepared to benefit to the full extent, and grow mighty in the Scriptures by the advantages there offered ; and the Native church blessed at length and led by pastors of character, culture, unction and power, "shall arise and shine," and taking its place as an independent contingent of the Lord's great army, "the little one shall become a thousand and the small one a great nation" "and they shall inherit the land for ever."

DISCUSSION.

Mr. McLaurin said: "I was pleased with the first paper as far as it went, but it did not go far enough. In educating the children of Telugu Christians, how low down shall we begin and how high shall we go? Our churches at home help to provide colleges and seminaries, in order to secure an educated ministry. I think it doubtful whether we should go further, in the education of Christians here. In the Seminary at Samulcotta it is difficult to conform exactly to Government rules, from the fact that the Seminary has two departments, one of which is not contemplated in the Government curriculum. But in the station and village schools of Coconada, there is no trouble about grants. There will be cramming under any system. But we should not separate ourselves from the general educational system of the country. We should aim to shape the political as well as the religious destinies of India. Proper inspection is very much needed in our village schools. In station schools great care should be taken to sift out bad and unpromising boys. The education of our converts should not be discouraged. Only see that they have ballast and then give them all the education they can stand."

Mr. Boggs said: "The sentiment of our people at home is, that Telugu Christians should provide a primary education for their own children. Pressure is being brought to bear upon us to compel us to withdraw our support from primary schools. But our Telugu Christians *will not* support their own schools. Until they feel the need of these schools we must lend them our aid. In the S. P. G. Mission field which borders upon mine, there are very prosperous village schools, but they are not supported by the Christians themselves. Yet every family, in every village, and every member of every congregation, is said to contribute every Sunday, either money or rice, toward the support of the mission. I wish to call attention to one point in relation to the first paper, *viz.*, the question of child marriage. How is the custom to be eradicated? It is common among Christians, and they also make their marriages according to the heathen customs."

Mr. Campbell said: "I do not think we can decide what ought to be done here by what is done at home. The ability to read God's Word is essential. We must sustain primary education."

Mr. Thomssen said: "The child that is just learning to walk must be encouraged. Instead of pushing it down we should encourage it by praise and by rewards."

Mr. Manley said: "I wish to emphasize the evil of depending on Government grants-in-aid. We should be independent of Government. To be sure we earn our grants, but we should not be fettered by the necessity of working for them."

Mr. Bullard said: "An educational fund is greatly to be desired. It would aid greatly in the extension of missions through education."

Mr. Downie said: "If Christians will not support schools we are morally bound to do it for them. Nor can we throw away the Government grants which we fairly earn."

Dr. Williams said: "The seminary needs the foundation of the primary and station schools. We should avail ourselves of Government grants. We must also conform to the current system of education. We must help men to live and to make a living. Our education should be primarily for Christians, and should be essentially Christian."

Mr. Waterbury said: "The progress of English power in India may teach us a lesson. What the English most feared was not the incoherent mass of natives of India, but an unscrupulous and ambitious rival from the West. Such will soon be our attitude in India. Bradlaugh and Olcott are more popular and more dangerous than Buddha or Manu. And the leaders of Romanism and of Ritualism are every day gaining power. They are marshalling the hosts of India under their banners and giving them some of the training of the West. On a spiritual scale they are carrying out, by means of the same tactics, the old dream of Labourdonnais and of Dupleix. That mission will be most firmly established which pays most attention to the right training of its converts, and especially to the equipment and training of its ministry. I believe this is the weak point in our mission."

Dr. Clough said: "It is very easy to ride a hobby, but a man with a hobby has no place in mission work. We should first see what the Telugu Christians are able to do for themselves, and then we should give them all needed help. Though the village schools in the Ongole field have done a good work, I am not satisfied with them. They need more careful inspection. The teachers of these schools receive about a rupee and a half a month. The Government grant is divided between the teacher and the supporters of his school. I could say a good deal about the two policies of letting other missions educate our children and of doing it ourselves. If we cannot get our people to educate their children, and will not do it for them, we had better get out of the way and let some one else do it, for it must be done. The mission that has no schools will die and had better die. We establish village schools only in Christian villages. But few of many fit pupils are received into the boarding schools. The schools in Ongole are very successful. Government inspection is not at all hurtful but helpful."

Mr. Currie said: "I have been doing pioneer work for the last seven years. I believe in schools and I hope to do more in that line myself."

AFTERNOON SESSION—TELUGU.

Rev. T. Rungiah of Madras was in the chair and conducted the devotional exercises. Rev. K. Peter of Coconada then preached a Telugu sermon, after which two of the Telugu young men delivered two of the best addresses heard during the Jubilee. Brief abstracts of these excellent *ex-tempore* addresses are given below.

HIGHER EDUCATION.

By A. VEERASWAMY of Nellore.

The Telugu Christians of this mission must have education. Even in the translation of the Bible, our missionaries now have to rely upon the assistance of Hindu munshis. We have no Telugu Christians who are competent to do the work. For this reason we need education, to raise up men who have experienced the power of the gospel, and who are educated to write their own language with correctness and elegance. Telugu preachers also need to be educated, so that they may keep in advance of their people and retain their influence with them. Higher education is not necessary for all, but we are still far behind. In many of the villages our people must still go to heathen merchants to get a letter or a petition written. The Telugu Christians now lean upon the missionary for all their thought and literature. They should be emancipated and set the missionaries free for evangelistic work among the heathen. English is full of helps to the study of the Word of God. But what have we in Telugu? Will Government publish such books for us? If not then the missionaries must. And we must help in this work. For us and for Christ the missionaries are doing this. And if they will assist us to gain an education we will take up the work.

ADVANTAGES OF THE SUNDAY SCHOOL.

By T. DANIEL of Madras.

The Sunday school is one form of worship. Attendance, therefore, is obligatory, like attendance on any other service. We must go because the Sunday school teaches the way of salvation. Moreover, it gives not only knowledge of the way of salvation, but power to teach the truth. It is also a means of becoming surely established in the faith. The study of the Bible there will prepare some for more careful study in the seminary. Not only children, therefore, but preachers, teachers and parents should attend the Sunday school.

All must carry on the study of the lesson between the Sabbaths. Especially those who are to teach must make careful preparation. We greatly need lesson helps, and we were very sorry to lose those we had.

The Sunday school must have a superintendent. He must watch carefully over the teachers, changing them if necessary, and selecting new ones most carefully. The school also requires class-books and cards and a black-board. The teachers should have half an hour at least for the lesson, so as to allow time for reciting verses and for talking about the lesson. Black-board lessons are very helpful. In these the words should be few and large, so as to be seen easily from a distance. The lessons should be carefully analyzed and suitably illustrated. We must give the school the cream of our thought.

The lessons once studied must be retained in the memory. We must remember the command, "Take heed how ye hear." We must seek progress also in Sunday school work, both in multiplying the number of schools and in improving the character of each.

These addresses were followed by remarks by Rev. T. Rungiah of Madras and Rev. N. Canakiah of Nellore.

EVENING SESSION.

MUSIC IN MISSIONS.

BY REV. A. A. NEWHALL of Hanamakonda.

That some kind of music is a valuable auxiliary, in the prosecution of mission work, is too generally admitted to make it worth while discussing the proposition here. To omit or neglect the use of such a divinely recognized element of religious worship, would be to fail, in so far, of securing the divine blessing. On all our mission fields, as well as in the work of home evangelization, the power of sacred song to awaken or deepen religious impressions has been so extensively and thoroughly tested, that there remains no question as to its propriety or desirability. Questions may be fairly raised, however, in connection with the employment of music in our foreign mission work, as to (1) the relative prominence to be given to this part of a religious service, (2) whether European tunes or native airs, if any exist, should be preferred, and (3) what instrumental accompaniment, if any, may be used. Some considerations upon these points will be presented, in the following paper.

I. The relative prominence of Music.—If it is true, that music ought to enter into all public religious worship, it seems important that, among the people for whom we are here gathered, and laboring, this part of our services should have an especially prominent place. A people who are so universally fond of music, who sing, rather than read, their sacred writings, who put even their treatises upon mathematics into verse and chant the very alphabet itself, who sing to quiet their children or to entertain themselves while travelling, who keep time with the oar or the pestle or the gravel-pounder to the cadence of some plaintive melody, will surely not be indifferent to music employed in the proclamation of Christian truth. This, doubtless, the experience of each

of us has proved. The sound of music in the public streets will always ensure us a congregation of more or less attentive listeners. A disputatious crowd in the bazaar can often be quieted sooner by Christian hymns than by argumentation. A truth sung is often more effective and remembered longer⁶ than the same truth preached. The singing of the Telugu tract on "Idolatry" will arrest the attention of many who consider themselves too wise to listen, seriously, to a simple prosaic statement of the same truth. The "Golden Garland," "Poetical History of Salvation" and "Jewel Mine of Salvation" owe their popularity, largely, to the fact that they are adapted for singing. But, while music should have a justly prominent place, it should not be given undue prominence, in the work of evangelization. There is, probably, little danger of going to excess, in this direction, but a state of things is conceivable in which the musical part of the service is made the principal part and directs attention from the real work in hand, that of the serious and effective impartation of the truth. If the sound of street singing, accompanied by drums and other instruments, should thus divert attention and merely excite the curiosity of a gaping crowd, the advantage, to the preaching of the gospel, would be very doubtful.

II. European *versus* Native Music.—The question whether European tunes or native airs should be preferred, in mission work, depends upon whether the natives themselves have any music worth cultivating and preserving. When, as among the Telugus and other Hindus, there is a prevailing love of music and a number of popular airs are in common use, it seems that, by all means, the use of this native music should be encouraged and its influence enlisted in the service of Christ. At first, to be sure, native music seems to us Europeans little more than a dubious wail or a timeless jargon, modulated according to the momentary caprice of the performer, without harmony and without passion, except as it seems to afford relief to some pent up feeling of weariness or woe, of fear or despair.

But greater familiarity with it, especially with the songs of festivals and the performances of trained native singers, reveals, at length, its unique character and a degree of skill, in execution, that exceeds, in some respects, anything ever attempted by western artists. I refer to the minute sub-division of the musical scale into tones for which we have no expression, in our musical notation. And, so, one comes to feel, gradually, a degree of respect for native music that leads to a desire to have it preserved, improved and adapted to Christian uses. It may be necessary, it is true, from lack of anything fit for immediate use in Christian worship, to introduce, at first, some European tunes and the translations of European hymns, but this should be regarded as only a temporary expedient, to be abandoned, as soon as possible, for original compositions, both of words and music. An exception might be made, possibly, in the case of those few European hymns and tunes which may have taken such a hold upon the people, as to be allowed to retain their place. But these cases will always be few and exceptional, for the Hindu can never be so far denationalized, as to prefer western music to his own native airs. Even those converts to Christianity, who have been, from early childhood, under the influence and training of missionaries, will, generally, when left to their free choice, express their preference for the music of their countrymen. The real feeling of most of the native Christians was, no doubt, well expressed by a native minister of Bengal, at the late Decennial Conference in Calcutta, (see report, pp. 272-3). While recognizing his great indebtedness to the missionaries, who first brought the gospel to this country, he says, that they made the mistake of imposing their foreign ideas upon the native converts, with too little regard for native ways. In his own words, "They supposed we were a great barbarous nation and could know nothing of music, being themselves quite ignorant of the fact that music had been, for many ages, studied in India, and that Sanskrit treatises had been written upon it. So they taught us

their style of music, which was quite unsuited to our taste and, although we would sing their hymns to please our teachers, we did not relish them at all."

But even in the work of adapting native music to Christian uses the foreign missionary can be helpful only to a very limited extent. It would be useless to strive for an adaptation that is of the nature of a compromise, a reformation that amounts to a remodelling, according to our western standards. The characteristics of the two kinds of music are too irreconcilably different to admit of such a possibility. Western music must be executed in a prescribed time, in perfect harmony of parts and with a very limited freedom in the rendering of musical symbols. Hindu music places very little importance upon time, is absolutely without harmony of parts and gives the performer almost unlimited freedom in execution, since it is usually handed down by tradition, unhampered by any musical notation, expressed in symbols that give only the most general indication of the required modulation of the voice. In regard to this latter peculiarity, Dr. J. Stainer, in his interesting monograph on "The Music of the Bible" says (p. 159), "The tendency of Europeans, from the earliest time, has been, in notation, to graduate sounds from a known generator and, so, to fix pitch; while, on the other hand, the taste for ornament has led Asiatic nations to devise means, rather for expressing these ornaments, than for securing their immutability in a scale series. To this day, an Asiatic song generally consists of a slight melodic framework almost hidden beneath a load of extraneous graces." Now, to ignore these fundamental differences and try to recast Hindu music in a western mould, would be to destroy entirely its essential character. It would, no longer, be *native* music or acceptable to natives. The peculiarities of their music are as fundamental as those of their other fine arts. Europeans may, it is true, teach them to correct the distorted perspective of their drawings and bring their sculptured monstrosities more into accordance with nature, but the peculiar atti-

tudes, grouping and ornamentation of their figures cannot be interfered with without destroying their essential Hindu character. So, the plaintive dirge-like movement of many native airs, so depressing to the feelings of a European, is, no doubt, a true and agreeable expression of native sentiments and, while a missionary may teach the singers to keep more nearly together in time, pitch and rate, to attempt to correct all that offends our western tastes would be to destroy its national character. Indeed, to eliminate the indescribable and inimitable slurs, flourishes and other oriental "ornaments," which so often cover up and even replace the underlying air, would be as impossible as to teach a Hindu to sing the first stanza of a hymn before the chorus or to preserve the identity, for any length of time, of an English tune. If native music is used, it must be used essentially as we find it, with all its distinctive oriental peculiarities intact. Ingenious as have been the various attempts hitherto made, to reduce native music to European notation, to harmonize it and reconstruct it, after European models, the results have, mostly, been unsatisfactory, for any practical use, however creditable they may be to those who have tried the experiments. Improvements and developments must, in order to be practical and permanent come from native sources, from musical geniuses arising from the ranks of the native Christians themselves. In some cases, as among the Tamils, much has already been done in this direction; in the case of the Telugus, almost everything remains yet to be done.

Moreover, what is true of tunes is also true of vernacular hymns. Translations, like European tunes, may, often, be very useful, as a temporary expedient, but, in order to be acceptable and valuable in the highest degree, the hymns should be the work of native authors, in true native style, adapted, as no mere translation can ever be adapted, to the feelings, aspirations, difficulties, errors and dangers peculiar to *natives*. Only, upon one thing, the missionaries, it seems to me, have a right to insist, and that is that the compositions shall, as a rule, be simple, intelligible to the

masses, and of such a character as to make a definite and salutary impression upon the hearts and consciences of those who sing and hear. That so few of the almost four hundred Telugu hymns, now in use by our own and other societies, partake of this character, is to be greatly deplored. Let us, unitedly and earnestly, pray for the outpouring of the spirit of song upon some Telugu Bliss or Sankey, who shall be able to give to this people a body of soul-stirring Gospel melodies.

III. **Instrumental accompaniment.**—Most native Christians prefer to have, if possible, some instrumental accompaniment to their singing if it is nothing more than the striking together of two sticks or beating the sides of an empty earthen pot. This preference is recognized and encouraged by some missionaries and it would be well, if such encouragement were general. Here, again, our western tastes are likely to mislead us. To be sure one can hardly be blamed for revolting against the, what seems to us, barbarous thumping of a *madula* or the hideous screeching of a *tuti commu*, but the native taste is as peculiar in regard to instrumental as to vocal music and, no doubt, our wisest course is to make the best of it, as we find it. The native preacher of Bengal, above referred to, said upon this subject, "When I first got charge of a congregation, I thought I would touch the people's hearts, by means of music, and I got a *tum-tum*, which I used to play to them. But, when the missionary paid us a visit, he said, 'What heathen practice is this.' Whereupon, I repented and did not touch the *tum-tum* for sometime," that is until he got older and independent enough to act upon his own judgment.

The peculiarities of Hindu music, already described, make it impossible to execute it upon most European instruments or, even to accompany it, except in the most imperfect manner. The violin and other instruments of its class are the only ones upon which it is possible to make, even an approximate imitation, of the intermediate tones and "ornamental" slurs, which abound everywhere.

A clarionet, cornet or similar instrument might, in skilful hands be somewhat useful in leading off, the player making room for the "ornaments" by an occasional rest. But an accordion, organ, or piano are as utterly incompatible with native music as water is with oil, and the musical alkali, to reconcile them has not yet been discovered. Any of these instruments, however, when used for European music, may furnish a useful attraction to secure an audience, whose attention may afterwards be diverted from the novelty of the foreign music to the good news of salvation.

HIGHER EDUCATION,—ITS PLACE IN OUR MISSION.

BY REV. W. R. MANLEY of Ongole.

So much has already been written and said upon this subject, by men of ability and experience, that there remains little that is new to say; and it will therefore scarcely be expected that in the scope of this essay I should advance anything specially new. This whole question has been debated through from beginning to end, again and again, in the London Mission, and it has fought its way to its present standing in the face of no little opposition. This has taken various names and forms, but I am told that the battle has ceased and the smoke cleared away, leaving behind it the settled conviction that educational work is not only justifiable, but is deserving of every encouragement, as being one of the most powerful influences that can be made use of in the evangelizing of this country. And what is true of the London Mission is no doubt more or less true of the Free Church, the Wesleyan, and other missions. There have been so many public discussions of this subject, and so many arguments and opinions on both sides have been printed, that I need not occupy time in quoting the views of others, but will proceed to give my own as briefly as possible.

A word of explanation may be necessary in regard to what is meant by *higher education*. According to the usage of Government the term is only applied to the collegiate department; but I have used it in a broader sense in the present essay, as including all above the Middle School Examination, for boys; and schools which come up to that grade, for girls. This I think is more in accordance with the popular understanding and use of the term.

In regard to the course of study pursued in such schools, I need not occupy time with any detailed statements. The curriculum of the Madras University is so arranged, as to give a student a thorough knowledge of the grammar of the English language with something of the literature a knowledge of his own vernacular in the case of natives, or of the classics for those who prefer it, and a course in philosophy, mathematics and science. It is no more fair, however, to suppose that an Indian graduate knows everything, than to apply the same unreasonable test to our young men in America or England, who have just finished their college course. The degree of Bachelor of Arts represents quite as much and as thorough study in India as anywhere; though it does not necessarily follow from this that Hindu graduates are as thorough scholars as those in more enlightened countries.

Some misapprehension exists in regard to the use of the English language in higher education, a quite popular impression seemingly being that it is the ambition of educationalists to turn out boys who can jabber a little "pigeon" English. Need I say that such ideas have no foundation in fact? The use of English in the educational scheme is chiefly one of the necessities of the times. Let any one who doubts it try to explain in pure Telugu a problem in Algebra, or Euclid, or the changes which are represented in the simplest chemical equation; and he will soon discover his lack of a vocabulary to express such ideas. Another reason for employing English is that it gives the teacher, and his classes also, the advantage of all the text books and books of reference with which that language

abounds, and which cannot now be translated into the Indian vernaculars for the same reason that instruction cannot be imparted in those languages.

The idea that English is going to supplant the native Hindu tongues is in my opinion chimerical in the extreme. That it is already the medium of conversation, to a large extent, in educated circles is true, and it will no doubt become very much more so in the next generation, but I see no indication in this fact that it will ever displace the mother tongue among the masses. The most energetic and determined efforts on the part of the court of William the Conqueror failed to make Norman French the language of England. Philosophy was taught at first in Rome through the medium of the Greek language, but Greek never displaced the Latin tongue. For centuries Latin was the language of literature throughout Europe, yet it did not in a single instance root out the vernaculars of the countries in which it was used. What Greek and Latin have done for our own language in giving it a vocabulary of philosophical, mathematical and scientific terms, it is doing for the vernaculars of India; and its final position will be much the same, I have no doubt, in centuries to come, as those languages hold in respect to English to-day.

There is another point upon which I am anxious not to be misunderstood. This whole essay proceeds upon the assumption, that the work of primary education has been thoroughly done in the village and station schools. I have no fault to find with the work of primary education as carried on by our mission, nor would I for a moment think of diminishing the effort, which is being put forth in this direction, in order to do more for higher education. That would be as great a folly as to try to commence the tower at the top instead of upon the foundation. If you apply to primary education the words "These things ought ye to have done," the remainder of the quotation will express my view of our duty to higher education.

As there are two, and in some parts of India three or four, different classes of non-Christians, I shall use in the

present essay the classification, followed by Government, according to religion; the term Hindu, for instance, meaning one who holds to the Hindu religion, as distinguished from a Christian, a Mohammedan, a Buddhist or a Parsee.

If by the subject assigned to me were meant the place in our mission already occupied by higher education, my essay would be very short indeed. We have one institution for boys at Ongole, and one for girls just being established at Nellore, which might, with the explanation already made, be considered as coming within the limits of the subject. Concerning the latter it is too early to speak, but after five years' existence the High School, for some reason, fails to receive the general sympathy and support of the mission.

In this matter of higher education the Baptist missions stand alone. While it is pleasant to find one's views approved by others, it of course by no means follows that one is necessarily in the right, because the majority of people are of his way of thinking. Nevertheless if one discovers himself to be alone in holding certain opinions, especially if the majority of candid and conscientious people, who have made the subject a matter of careful consideration, are opposed to his views, it would seem but reasonable that he should carefully consider his position and either change his views or be able to assign good and valid reasons for maintaining his singularity. We are either a long way ahead, or a great distance behind, other missions in Southern India in our position on the educational question, for we are certainly alone. In proof of this statement I wish to bring forward a few facts to show what our standing is as compared with the other denominations who are doing missionary work in the Madras Presidency.

In the year 1884 (the statistics for 1885 are not yet available) the Society for the Propagation of the Gospel sent up 337 boys for the matriculation examination, from ten different schools. The Wesleyans had also ten schools and sent up 213 boys. The London Mission and the

Church Mission had each eight schools, from which the former sent up 209 and the latter 113 boys. The various departments of the Catholic Mission had also eight schools in all, and sent up 245 boys. The Lutheran Missions, including the American, the Leipzig, the Basel and the Hermansburg, sent up altogether 147 boys from 6 different schools. The Free Church Mission had five schools from which 209 boys went up. The Church of Scotland Mission and the American Board had each three schools, from the former of which 124 boys went up, and from the latter 86. The Baptist, the Methodist, and the Godavery Delta Missions had each one school. From the Baptist school 20 boys went up and 6 passed, from the Methodist school 4 went up and 1 passed, while the Godavery Delta mission sent up only one boy from their school, and the poor fellow was plucked. I mention these last details for the comfort of those who believe that Baptists are always in the foremost rank. We shall have to admit I think that we do not compare creditably with the missions south of us in this respect; but there may be comfort in the fact that we, a great mission, celebrating at this moment our fiftieth anniversary, did better than the little Godavery Delta mission, a private enterprise conducted by unordained missionaries, and numbering only about 350 communicants in 1881.

The Arcot Mission have as yet no high school, but they have a theological seminary and normal school, in which the classes are taken up to the middle school examination, in addition to their course in the seminary proper, and they have also a middle school open to all classes, so that, while doing a little less in one way than we they are at least even with us in others.

In addition to the educational work already mentioned the Society for the Propagation of the Gospel have two first grade and one second grade colleges, the Catholics one first grade and three second grade, the Free Church Mission one first grade, the Wesleyan, the Church Mission and the Lutherans each two, and the American Board one

second grade college. It should be stated that some of the high schools referred to above are departments of the colleges just mentioned.

Another very significant fact is the exceedingly backward state of education in the Telugu country, compared with the state of affairs in the Tamil country. It is true that our society has been comparatively alone in its work, but it is equally true that we have done nothing thus far to alter the facts in the least.

In the year 1884, 3,391 candidates for the matriculation examination brought up Tamil as their optional language, against 1,166 who brought up Telugu, or more than two to one; for the F. A. examination 450 appeared in Tamil to 145 in Telugu, or more than three to one; while for the B. A. degree there were 181 who had Tamil to 38 who had Telugu, or nearly five to one. There is not a Christian school of any kind in all the Telugu country teaching up to the B. A. degree. Noble College stops with the F. A. Examination and the Lutherans at Guntoor are just beginning to teach up to the same grade. If a Telugu desires to graduate he must go to Madras to find a Christian school to study in, while he can have his choice of three Government or Hindu schools in his own country,—one at Rajahmundry, one at Vizianagram, and one at Hyderabad.

I think the facts which I have brought forward make sufficiently clear two things, first, that our educational policy differs from that of all other missions in Southern India, and second, that the region in which we are working is sadly behind the rest of the country in education, and, very largely because of the policy which we, as a mission, have followed. Nor can we take refuge in the supposition that we are the only ones who are doing real evangelistic work. Whatever may be our opinion of the Catholic missions, we would hardly undertake to assert that the Wesleyan or the London missions, for instance, which are doing as much or more than they in educational work, are not as earnest and devoted Christians as we, and laboring as faithfully for the conversion of the heathen by the

direct preaching of the Word. I have tried to look at this matter dispassionately, but from whatever side I approach it, I reach always the same conviction that we as one of the great missions in India, whose work in other respects has been remarkably blessed of God, are not only sadly behind others in educational work, we are derelict in the performance of our duty.

Perhaps I ought to apologize for taking up time with a discussion of the arguments in favor of higher education, now that so much is available upon the subject from some of the ablest men as well as the most earnest Christians in India; but such an essay would hardly be complete without something of the kind.

There are two things to be considered, first the education of our converts, and second the education of non-Christians. Upon the first I take it for granted that little need be said. I suppose all feel the necessity for having our preachers and teachers educated, and our people advanced in enlightenment and knowledge as far and as fast as possible. Yet in this also we are sadly behind the times. The missions to the south of us have native helpers who are educated, many of them being graduates. On the contrary if there are three in all our Baptist mission who have passed even the matriculation examination, I do not know where they are. In fact I should not know where to look for even the first one. I do not know how it may be with our brethren north of us, but I think it would be difficult to find a single one among all our 27,000 converts, whom we could in any proper sense call an educated person. We certainly, it seems to me, need to wake up on this point.

As to whether we shall educate our people ourselves or entrust the matter to other denominations, all that holds good in America upon this point will apply with increased force here. Many a Baptist parent, relying upon the influence of early home training to counteract all non-Christian or other unfavorable influences, has sent his sons to the university of his state or his daughters to a Catholic seminary, because it was more convenient, more fashion-

able, or cheaper; or because it would sound better in time to come to have it said that they graduated from such universities or seminaries than from some less pretentious Baptist school, doing really just as good work but with less prestige; and has been pained and saddened in the end by results which he ought to have foreseen were liable to happen. But if this experiment is a dangerous one in America, where there is an early home training and all the family traditions to hold the young person from being led to adopt new religious ideas or to abandon them altogether, can it be safer in this country, where there has been little or none of that early home training, and nothing whatever of those traditional beliefs to hold the young convert from wandering away?

I cannot refrain from repeating here a statement recently made by Dr. Cushing of Burma at one of our denominational meetings at home. He said that in St. John's Episcopal High Church in Rangoon a grandson of Ko En now officiates as a priest. It was this Ko En, it will be remembered, who transcribed, several times, Judson's Burman Bible while it was being prepared for the press, and who was also the first pastor of the Burman Baptist church. This young man, who is of course talented or he would not occupy such a place, is laboring to pull down the work which his grandfather strove so hard to build up. Nor is it difficult to find the reason of all this. Formerly the Baptists in Burma had no schools for higher education, while the Society for the Propagation of the Gospel had. The latter were very willing to educate Baptist converts for them, with the result, in one notable case at least, just mentioned. I do not wish to insinuate that the managers of the school used unfair means to influence the young man in question. It was simply what might be expected, a result which they themselves perhaps could not have prevented had they desired, without being false to all their convictions of duty. It is merely another of the multitude of instances which show how powerful are the influences exerted upon the mind of a young person by the school he

attends. I am aware that I may be touching upon delicate ground here, yet in all kindness I would ask if we are not, to a certain extent repeating the errors of our brethren in Burma; and for the same reason, that it is more convenient and economical to patronize pedo-baptist schools already to our hand than to establish and maintain our own. But there is such a thing as economy for the time being, that proves disastrously expensive in the end.

An objection sometimes made to educating our Christian people is that they may not turn out well, and may disappoint our hopes. In regard to this we must be careful not to have unreasonable expectations, but must remember the circumstances, and the people for whom we are working. On the other hand, it is well known, that all the young men in America, who enter college for the avowed purpose of becoming ministers, do not enter that profession, even in some cases after receiving aid for that purpose. Yet I never heard of ministerial education being discouraged on that ground. He would be a curious fisherman who should refuse to cast in his net because he was morally certain that it would bring to shore some that was bad as well as the good. Another objection is, that some of our Christian boys after being educated will want to get into Government employ, or to take up some lucrative profession, instead of becoming preachers and teachers. In regard to this I do not think we can do better than leave this whole matter where Christian people in other lands do—in the hands of God. If a man is not called of God to the work of the ministry, he will be no more useful to the church in India than in America; and if he is truly called to that work I do not think we need have much fear that Government employ, or any other inducement will keep him out of it. On the other hand they must have singularly narrow views of the future of our Christian people who have not grasped the possibility as well as the desirability of having in the church in India men of influence, of wealth and education. The future church, if it is ever to become in the fullest sense self-supporting, will want deacons and

Sunday school superintendents and college professors as well as pastors, and it will need men of wealth to support its pastors and its other enterprises for the promulgation of the truth.

On the second part of the question, whether the educating of non-Christians in India is legitimate missionary work, I am aware that a diversity of opinion exists; but so far as I know the negative is held chiefly or solely by those who have had no personal experience in the matter. I am free to admit that when I accepted my present position I felt decidedly averse to having it said that the teaching of non-Christian boys formed any part of my reasons for going into educational work. I could see the necessity of having our Christian boys educated, and I could see no valid reasons for refusing a Brahmin boy the privilege of sitting in the class and sharing in the instruction, if he was willing to forego his caste prejudices to that extent, and pay the usual school fees for the permission to do so. But I was not prepared to admit that the teaching of such boys formed any important part of the school work at all, or that it was anything more than tolerated. I had not been long in the school, however, before my feelings on this point underwent an entire change, and I came to look upon the giving of a Christian education to Hindu and Mohammedan boys as one of the important features of the school.

One point we need to keep clearly in mind in this discussion: it is no longer a question of whether the non-Christian youth of India shall be given an education or allowed to remain in the gross darkness of ignorance and superstition by which they have so long been enveloped; it is a question of whether they shall receive that education at the hands of the State, in schools destitute of all religious influence, or in schools of their own where their own religion will be promulgated, or whether they shall receive it in Christian schools from earnest, faithful, God-fearing men, who will use every opportunity to influence them toward the truth and a personal faith in Christ as

the Saviour of the world. For an education they are bound to have.

The Government of India admit, the fact, that educated and enlightened men make better citizens than ignorant ones, no matter what their religion, and they are expending great sums of money in founding and maintaining schools, and aiding those established by private societies. Ten per cent. of the revenue of every municipal town is supposed to be devoted to educational work. The Hindu people themselves feel the need of education and contribute in many places liberally to establish schools. Shall we, a great denomination of Christians, professing to work for the general good of the country, show less zeal in this matter than the Government, which of course is kept from regarding spiritual interests as such, or than the natives themselves, who might be expected to oppose any such innovation?

Many would be surprised, I have no doubt, by the incidents I could relate, which have come under my own personal observation, illustrating the determination to have an education which exists in the minds of the boys themselves. Ever since the High School was organized, there have been intelligent Hindu boys studying in it, who were dependent entirely upon charity for food, books, fees, etc. There is a custom among the Brahmins of living by what they call weeks—in Telugu *varahalu*. A boy gets one family to give him his food on Monday, another on Tuesday, and so on for all days of the week. A few months since, I was obliged to suspend from school a very poor boy, who was living in this way, for non-payment of fees. It seemed at most a heartless thing to do, but the rules of Government are so strict in that matter that I was left no choice. The poor fellow hung around for a day or two, and finally begged me to re-admit him on the payment of four annas monthly,—a small part of the fee, to be sure, but evidently a big sum to him. When I questioned him upon his ability to pay even that much, he said there were seven families who were giving him his

food on the various days of the week and he had asked one of them to give him four annas a month in cash instead of his food, and with that he would pay his fee. "But," I said "what will you do for food on those days?" "O, I'll go without" was the reply. He was going to arrange to have this day fall on Saturday or Sunday, when there was no school, and then if he could manage to pick up anything to eat he would, if not he would go hungry. I have seen a poor boy's eyes fill with tears when told that he must pay his fee or leave the school. I have often been surprised also by the eager anxiety of people who had no education themselves, to have their boys educated. I had two boys in school last year whose father, a peon, had to sacrifice one-fourth of his pay for their school fees alone.

It may be said that this is all simply in order to get a post in Government employ. Perhaps it is; but, whatever the motive, the fact remains, that the people, not only the Brahmins, but the Sudras, and to some extent the Comaties and Mohammedans, are intensely interested in the matter of education. In view of these facts, I think you will admit my proposition, that it is no longer a question of education or no education, but of whether that education shall be Christian or non-Christian.

So far, I have proceeded upon the supposition, that education and enlightenment are good in themselves, a benefit to the individual, and an advantage to the country, even though those educated did not in consequence become Christians. Much could be said upon this point, but it seems to me unnecessary. It only remains therefore to say a little upon the evangelistic influences of a Christian school.

Every one knows, if not by personal experience in teaching, by the remembrance of his own school days, what a powerful influence a teacher can exert over the minds of the young who are under his instruction. From the times of the old Grecian philosophers down to the present, educational institutions have been among the most powerful influences in moulding public opinion. Put into our theo-

logical seminaries professors holding any peculiarity of doctrine, and in a few years you will have those errors proclaimed from all the leading pulpits in the land. In a similar manner, if you could control the chairs of Philosophy in our leading colleges and universities, you could give to the politics of the next decade any shade of views you might choose. What is true of other countries is especially true of India, because it is a part of the Hindu belief that a teacher is to be accounted as a father.

When you have seen, as I have seen, Hindu boys modifying and changing their views, in the course of their school life, under your instruction, and have had them defer to your advice, in preference to that of their own relatives ; when you have been told by them, as I have been, that your instruction has not been forgotten, nor disregarded, though home surroundings may have made it seem impossible for them to carry out fully what they believe ; when you have had such young men, after studying the Bible in your school, offer, of their own accord, to teach it in schools which they have the charge of, or ask you to appoint some native Christian to teach it if you do not consider them competent to do so ; and especially when you have gone, as I have, from your closet, to a class of boys, chiefly Brahmins, to give them their Scripture lesson, and have found them habitually listening with the closest attention to your instruction, showing the utmost regard and respect for your opinions, and have seen them moved almost to tears over the story of Christ's suffering for men ; you will believe, as I do, that there is no other person who can get so near to the hearts of the non-Christian youth of this land as the teacher. Here is what an educational missionary of careful observation and long experience says of this way of imparting spiritual truth as compared with the only other method possible, bazaar preaching :—

“ The *constant, systematic, intelligent* teaching of the Scriptures to boys and young men must be more powerful in the end than a few things said to grown up, ignorant people, once a month or once a year.” Let it not be for-

gotten on the other hand that if the teacher be a sceptic, or a believer in the Vedas or the Koran, his influence may be just as powerful for evil as the Christian teacher's is for good.

The objection is often urged that very few conversions are reported from schools for non-Christian boys, and this shows that very little real or appreciable evangelistic influence is exerted by them after all. In reply to such objections I should say that very little wheat is harvested in the United States in the month of March. I am well aware that in our primary and high schools at home conversions some times occur as the result of the influence of some earnest Christian teacher. But it must not be forgotten that while the circumstances, surrounding the life of the young there, are, as a rule, such as encourage such a step, here in India everything not only *discourages* it, but offers the bitterest opposition; so that a young person who might safely be encouraged to make a public profession of religion in a Christian land, a Christian home, and surrounded by Christian influences, might be wholly unfit to face the storm of persecution and trial which would follow such a step in India. For this reason Christian teachers as a rule in this country think it better to improve their opportunities in sowing seed, hoping and trusting that it will bear fruit afterwards, when the boys have grown older and are better qualified for independent action.

I am aware that the ungenerous opinion is sometimes advanced, that the educational missionary does not urge boys to become at once professed Christians, on account of the effect such movements would be likely to have upon the attendance in his school. Upon what foundation such opinions are based I have no idea, for I have never met with anything which gave the slightest ground for such a belief.

That the seed sown in Christian schools is not wholly lost is abundantly proved. Mr. Joss, Head-master of the London Mission High School in Madras, told me a few months ago, that it had come to be conceded by their

society and its friends, that their schools are among the most powerful evangelizing factors they have. They have eight schools teaching up to the matriculation examination, and have therefore a right to an opinion in the matter. Besides, their schools have been going on long enough for them to see the results of their teaching. Their missionaries, on their tours, are met often on entering a strange village, by intelligent young men, who are not only friendly, but interested in religion. A little questioning brings out the fact, that they have some knowledge of the Bible and some idea also of its spiritual meaning. When asked where they learned all this, the reply is that they studied in such and such a mission school. The missionary finds them, in many cases, if not already believing in Christ, ready to accept the truth, and he instructs and perhaps baptizes them, and they are reported as a part of *his* year's work; but they themselves would tell you, that their convictions of the truth of the Bible, and their desire to become Christians, date back to their study in the mission school. This is not something which has happened once only or twice, but so many times that the evangelizing missionaries have come to admit that the mission schools are one of their greatest helps in bringing in converts. It is manifestly unfair to say that educational missionaries are doing nothing for the conversion of men, because the public professions of Christ do not occur in school.

The only Christian of the Comaty caste we have in the Baptist mission, so far as I know, was baptized by us at Ongole; but he has repeatedly told me that he owed his conversion to his study of the Bible in Noble College. I have received letters from a boy in school there, who wanted to come to Ongole and be baptized, as he dared not take such a step so near home as he was. A young man whom we employed as a teacher in the High school until his death, was converted in the Christian College. He wanted to be baptized there, but finding that his life would be in danger, Mr. Miller sent him up to Cocanada and our

Brother Timpany baptized him. This young man, who had literally given up wife and child, and father and mother, and home and possessions for Christ, was brought to the truth by a mission school.

A few months since I spent a Sunday in Ramapatam. In the morning service I noticed a well-dressed young man, who listened very attentively to the sermon. At the evening service he was present again. After its close I spoke to him, and found out at once that he had studied in a mission school. He was employed in the forest department, and that was his first Sunday since his arrival in Ramapatam. He expressed also a desire to come and see us, to talk with us about the Christian religion. To be sure this interest may have been feigned not real; or he may have had sinister motives in it all. Men in America have been known to do as badly as that. On the other hand, so far as I know, it is just as easy to suppose that he may have been sincere in his motives. This much I think the incident shows of the influence of mission schools, that this young man was willing to put himself under Christian influences, in a way that he probably would never have done had he not been taught in a mission school.

A short time since a missionary of the London Mission attended a meeting of a debating society somewhere in the mofussil; and after several had spoken rather against Christian truth, a vakeel, a B. A., stood up and spoke very intelligently and emphatically in favor of Christianity. The missionary spoke to him afterwards about his position, and he said that he was a Christian, and that he intended soon to go to Bombay, where he had given his heart to Christ, and be baptized, and that he felt inclined then to give up his present occupation and to work for Christ.

Another incident related to me by Mr. Joss I will give you in his own words. He says that when he was in England in 1882 he met an old college friend who had been a missionary in the West Indies, but had had to return to Eng-

land through ill health. During a conversation they had this man narrated the following incident: "One day, when I was in the house of another missionary, a Tamil cooly came in, and after speaking a while he asked this missionary to give him a pair of spectacles. When asked why he wanted them, he said that he wished to read the Bible to the Tamil coolies on the plantation, but his eyesight was getting weak and he could not see well enough to do it. He was then asked when he had learned to read and appreciate the Bible. His answer was, 'In the London Mission High School, Madras, when I studied there under Mr. Hall.' The missionary then said, 'This is the house in which Mr. Hall lived and yonder is the school in which he taught when he was a missionary here, before he went to Madras.' As soon as the man heard it he left the house, and going to a plot of grass between the house and the school, he knelt down and thanked God, that he had been brought again in contact with Mr. Hall, even in this indirect manner." Here was indeed bread cast upon the water and found again after many days. Whether Mr. Hall ever knew of this incident or not I cannot tell; but we may be sure that in the final day of accounts it will be properly credited.

I will not consume time with any more such incidents. I have only done so much as I have, because I am aware that there are many, especially at home, who deny that any appreciable good has ever been, or will ever be, done by mission schools to the unconverted. However plausible such objections may appear on the surface, any one who really cares to do so, can easily find out the truth in the case. These schools do not and cannot dispense with the necessity for the evangelistic missionary; but ever since Paul declared that God had set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, &c., there have been those as truly called of God to teach as others have to be pastors. Dr. Miller of the Christian College I think may be taken as an example of an educational missionary, and yet no one could disclaim

more earnestly than he all idea that his work was of more importance than that of the evangelist; but he urges the unfairness of regarding his work as unimportant because it is of secondary importance. It should be borne in mind also, in forming an opinion upon this subject, that, aside from mission schools, we have as yet no access to the higher castes as a class; and that thus far almost all that has ever been done for their conversion has been accomplished through this means.

There are a few other objections, which I will notice as briefly as possible. One is that the Government scheme of education is not a good one. That it is not in my mind wholly unobjectionable, I am perfectly free to admit, and I often wish that there were enough Christian schools to form a university of their own, so as to obtain Government recognition for their students and the right to prescribe their own course of study, and confer their own degrees. Yet I must also confess that the more I see of the Government plan, the more I am compelled to admit that for the place it occupies, and the work it does, it certainly has great merits. One thing, however, is very evident, that improvement in this direction will hardly be brought about by coldness or indifference on the part of Christian people not connected with Government.

Another objection often urged against any general diffusion of Western education and ideas, especially to the lower classes of society in this country is, that it will make the people discontented. They cannot all obtain positions in Government employ, and those who fail will be restless and dissatisfied, unfitted by their education to settle down into their old ways of living, and unable to attain a new standing more suited to their tastes. I admit there may be some truth in all this; but I think all who look far enough will see in this very fact one of the hopeful signs of the times. There is said to be no pain in freezing to death. It is the restoration to consciousness and the re-establishing of the circulation which causes most intense suffering. Yet we would not for that

reason allow a man, whom we saw passing into that torpor which knows no awakening, to remain undisturbed. Set a stream of water to flowing through a long stagnant pool, and the first effects will probably be disagreeable in the extreme ; and the more it is stirred by the new currents the more offensive it will be. But let the stream go on flowing and it will prove its own remedy, until at last a clear smiling lake will lie where before was only filth and miasm. The awakening of India from the sleep of ages may very possibly be attended by some unpleasant circumstances ; but it requires no great stretch of imagination or of faith to believe that the ultimate result will be a grand triumph for the cause of truth and humanity.

My position then in regard to the education of our Christian people is, that it is simply suicidal to neglect it longer. They can never take the place which we wish them to take in this country, as an intelligent, self-sustaining Christian community until we, by educating and developing them, give them the ability to become something more as a class than cooly laborers. It would be as great folly for a Government to expect large revenues from a country without trying in every way to develop its resources, as for us to expect our people to take the place we wish them to occupy without giving them the education which alone can enable them to do so.

My position in regard to Christian schools for unconverted natives is this : first, that such schools are demanded of Christian people in this country to counteract the influence of Government non-Christian, or native anti-Christian schools ; second, that such schools are justifiable for the benefit which they afford to the country at large, aside from their bearing upon Christian work ; and third, that they can be, and are made, powerful influences for the conversion of classes otherwise practically inaccessible by gospel truth.

In view of all the facts in the case I think we owe it to our position as citizens of two of the most enlightened and progressive nations of the earth ; to our name as Baptists,

a denomination which is usually in the foremost rank in everything that tends to advance the cause of truth, or the interests of humanity; and chiefly to our love for Christ and our zeal for the welfare of our race, that we begin at once to pay more attention to the work of higher education.

DISCUSSION.

In the animated discussion which followed the reading of Mr. Manley's paper:—

Mr. McLaurin said: "I have no objection to giving any amount of education to Hindu boys, provided that it is not done with mission funds. Educational work has been carried on from the very beginning. It may fairly be judged by its fruits. Is it an evangelizing agency, in the ordinary sense of the word? Show us that secular education either converts men, or prepares for conversion, and we withdraw our opposition. I believe that it does not even prepare for evangelization. Isolated instances, such as have been adduced in the paper just read, are nothing. As many more could be brought forward of men raised up by mission schools to oppose our work."

Mr. Boggs said: "I want to ask a practical question. What have been the results of the work of the Free Church Mission School here in Nellore?" The Principal who was present replied that in the course of forty years twelve or thirteen boys had openly professed Christianity as the result of the influence of the school.

Mr. Campbell said: "The very worst opposition we have met with in Secunderabad has been raised by graduates from the Noble High School at Masulipatam. Their knowledge of the Bible has been used as a weapon to oppose the Gospel. It is true that when in our houses they talk like becoming Christians. But they talk very differently elsewhere. The method advocated in the paper is not the only one for reaching caste people. Since leaving Secunderabad to come to this Conference, I have preached to hundreds of Brahmins and to many more Sudras."

Mr. Bullard said: "The statement cannot be accepted that education is no preparation for conversion. The Gospel is able to reach all, but education is useful in reaching the higher classes. It is certainly highly desirable that we should not use ordinary mission funds for the maintenance of these schools. We should look for something like the "Peabody Fund" in America and should solicit endowments from the rajahs and wealthy natives of India."

Mr. McLaurin said: "I did not say that *knowledge* is no preparation for conversion, nor that education is no preparation for

preaching. But education of itself prepares no man's heart to receive the truth. We *must* preach. Is there any such imperative obligation to educate? If there is an opportunity for us to do the first-best thing, let us not do the second-best."

Mr. Boggs said: "The Gospel needs no forerunner. Paul had the poorest results of preaching among the philosophers of Athens. The school in Ongole was founded for the education of Christian boys. For this reason it should have our full support."

Mr. Burditt said: "The school in Ongole must be sustained for the sake of our own Christian boys. The fees of Brahmin boys and others are a great help in supporting the school. There is no reason why they should not be admitted to the school."

Mr. Thomssen said: "I am a friend of the Ongole High School. I believe there is a distinct advantage in the mingling of different castes and creeds in the school."

Mr. Manley said: "It is unfair to estimate the worth of a school by statistics of conversions. Had such a rule been applied in the early history of this mission, the whole work would have been abandoned. The work that tells is, not the teaching of Algebra, but the teaching of the Word of God. Give the educational missionaries a fair chance. Free them from the burden of daily secular teaching, and leave them free to exert an evangelistic influence. Let them come into intimate contact with their pupils outside the classroom."

Mr. Downie said: "Both agencies are good. As I said in the opening address, we must be tolerant. No work is more secular and perhaps none more necessary than mine as Mission Treasurer. Our backwardness in higher education is disgraceful. We must do more and not look to immediate results alone."

Messrs. Craig and Currie expressed their strong disapproval of the employment of mission funds for the education of Hindu boys. While Dr. Clough expressed his strong approbation of such schools and lamented the backwardness of our missions in establishing and supporting them. He also spoke of the providential circumstances which led to the establishment of the High school in Ongole.

THE ONGOLE HIGH SCHOOL.

The following resolution was introduced by Mr. Boggs and though not adopted by the Conference is inserted here on account of its close relation to the discussion which followed.

Resolved, that we regard the High School at Ongole—founded and maintained for the education of Christian young men—as an indispensable evangelistic agency in our mission, and worthy of the most cordial sympathy and hearty support of all our missionaries and of the society which we represent; and we earnestly hope that it may be sustained in its full efficiency, as its valuable results will more and more appear as the years roll on and the Christian boys now in its lower classes rise to the higher grades and become well-qualified workers in our mission.

With regard to this resolution Dr. Williams said: "The Baptists of America are ready to help us in the work of education. But they will not suffer schools to take the place of preaching. They will say, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son even with Isaac.' The Ongole High School must be in fact what it is in name. Let it be a *high* school, and let it be for the whole mission. Then let us all unite as one man to ask that it be sustained. I am a friend of the High School."

Mr. Manley said: "I heartily endorse what Dr. Williams has said. I should be glad if the primary classes, now sustained in connection with the High School, could be abolished, leaving only the Middle School and High School Departments.

Mr. McLaurin said: "I am opposed to the adoption of this resolution. The Principal of the Ongole High School states that it is an evangelizing agency, while many of us do not believe that it can be such."

Mr. Manley replied: "The aim of this resolution and of my paper are not precisely the same. My paper treated of Higher education and of course expressed my opinions as to the proper position of such education in the work of our mission. The Ongole High School, however, was founded for the education of Christian boys. It exists for that purpose. It was with that purpose that I went to the school. The Brahmin boys have not crowded out the Christians nor impaired the efficiency of the school."

Mr. McLaurin asked: "Is there any department of the High School which is fashioned to meet the requirements of non-Christian boys?"

Mr. Manley replied: "There were at first no Christian boys in the High School department. But the proportion of Christian boys in the higher classes is continually increasing. The High School department draws very large grants from Government which help to meet the cost of the school."

Mr. Downie said: "The Ongole High School is not a child of the mission. It exists only for the Ongole fields. Its appropriations

are devoted to the maintenance of boys from the Ongole field only. There is no provision made for the support of boys from other stations."

Mr. Craig said: "Mr. Manley's paper has evidently been misunderstood. We gathered from it that he is using, and that he advocates using, the Ongole High School as an evangelizing agency. With this understanding of it, I cannot vote for the adoption of the resolution."

Dr. Clough said: "Suppose that Mr. Manley does believe that Hindu boys may be brought to Christ through the religious instruction given in the High School! What then? Is there anything blameworthy in that? I firmly believe it myself—that the High School is an evangelistic power. There is nothing to hide in the character or aims of the High School. When I was in America a few months ago a special meeting of the Executive Committee was convened to enquire about this school. At that time I was subjected to a thorough cross-examination regarding it. The Committee seemed perfectly satisfied."

The motion to adopt the resolution was then laid upon the table.

It may be stated that as one result of the above discussion the Ongole High School has become the Baptist Mission High School and the Revs. D. Downie, F. E. Morgan and N. M. Waterbury elected members of the board of managers.

Though the above resolution was laid on the table it is but just to note, that it would probably have been passed, without opposition, had not courtesy toward the Canadian brethren, joining in the Conference, required, that action should be postponed, till some time when the American Baptist Telugu Mission alone, to which the High School belongs, should meet for the transaction of business.

WOMAN'S WORK IN MISSIONS.

FIFTH DAY—MORNING SESSION.

February 9th, 1886.

MRS. McLAURIN of Samulcotta in the Chair.

JUBILEE POEM.

BY MRS. ARCHIBALD of Bimlipatam.

Hail glorious day of Jubilee !
 Loud peal thine anthems forth,
 And bless the name of Christ our God,
 The King of heaven and earth.
 Praise Him, who for all nations died,
 To make them heirs of God,
 And laud, with humble, grateful song,
 The risen, living Lord.

O gladsome day of Jubilee !
 Crowned with thy fifty years,
 We greet Thee now with smiling lips,
 And eyes all bright with tears—
 But not of sorrow, joyous year,
 For He, whose right we own,
 To claim all power in Heaven and earth,
 Hath here set up His throne.

O hoary Time ! with favouring hand,
 The sealed years backward roll,
 And let us stand where others stood,
 Before thou wert so old ;
 Bring from the dim aisles of the past
 Scenes, that our fathers saw,
 And show what matchless power for good,
 Have Jesus' love and law.

The burning sunshine then as now,
 Bathed land and mighty deep;
 And softer, restful moonlight soothed
 Earth's weary ones to sleep.
 They did not dream, that o'er them hung
 A black, and awful night,
 That caste, idolatry and wrong,
 Had robbed the soul of sight.

No shining ray of heavenly light,
 Across the darkness gleamed,
 To satan and his service, sin,
 The people given seemed,
 Towards many an idol temple door,
 The countless hosts were turned,
 But in no human heart to God,
 An altar fire burned.

Debased by every form of sin,
 The downward road they walked,
 Blind to the wondrous love of God,
 Nor of His mercy talked.
 But lo! from far off Western shores,
 Life is proclaimed to all,
 And round the lifted cross of Christ,
 God's heroes stand or fall.

Through weary days and wearier nights,
 They with the prophet mourned,
 Oh, "who hath on the Lord believed,"
 And from his idols turned.
 Though strength and courage fail at times,
 Close to the cross they cling,
 For its dear sake all loss is gain,
 They love and mercy sing.

But when through long and toilsome years,
 The Gospel seed was sown,
 And hope was dead in Western hearts,
 For lack of harvest shown,

Word came from o'er the deep blue sea,
 "Remove the Cross from here,
 And plant it in more fertile soil,
 Where nations God will fear."

From near and far the gathering clouds,
 Betokened sad defeat;
 But, they, who suffered much for Christ,
 Could never say, Retreat.
 So on they slowly, bravely pressed,
 Till softened hearts afar,
 Gave to their humble faithful work,
 The pitying name "Lone Star."

And steadily on the "Lone Star" shed
 Its beautiful, soft light,
 Till God His servants greatly blessed,
 And scattered far the night.
 And now the men of every clime,
 Thrill with its brilliant rays,
 As thousands to the Saviour's feet,
 Turn from their wicked ways.

And some, who suffering knew and loss,
 Rest with our treasured dead;
 While some to-day among us walk,
 With honoured, snow-crowned head.
 The memory of the just is blessed,
 And soft tears gather fast;
 God grant, that they and we may meet,
 With Him in heaven at last!

Then glad we lift our songs of praise,
 This anniversary day,
 And with a living faith in God,
 Pursue our chosen way—
 Enter another fifty years,
 To toil for souls unpriced,
 And write upon the lifted cross,
 "The Telugus for Christ."

CASTE GIRLS' SCHOOLS.

BY MRS. ARCHIBALD of Bimlipatam.

The subject of this paper is as far reaching, as is the caste population of India; but, for obvious reasons, it must, necessarily, be considered here in a limited sense. In some particulars, the difficulties and successes of one may touch the work of a neighbour at similar points. Again, localities and circumstances may produce an abundant harvest of peculiar trials, and require very different methods of work. In great centres, or wherever English influence is a power, caste girls' schools may be established with comparative ease. But in distant country places, where the light of England's civilization has never yet shone, or where it has gleamed only with sufficient clearness to be feared, the matter of female education is one of the most unwelcome questions that can be presented to the Hindu mind. When with this diversity, in place, in degree of prejudice, and in education on the part of the work, is combined a large measure of inexperience on the part of the writer, there will be, almost of necessity, to the thoughts herein expressed, a broad margin for criticism.

The term, Caste Girls' Schools, implies, that the pupils come from homes, where caste is the recognized power; where in the generality of cases, Christianity has no foothold, except as it is prefaced by the education of the intellect, or of the fingers. From these schools are excluded the poorer people or outcastes, such as the Malas, Madigas and Keellys, not by the wish of the missionary, but caste, with its wonderful assumption of dignity, keeps the door, and says, Stand back I am holier than thou.

For many years these outcastes have been subjected to the baneful influence of this monster evil, consequently are really very far down in the social scale. So low are they, that they mechanically accept the position assigned them, and scarcely feel themselves a part of the teeming humanity about them. Hence, she would be a very brave girl,

who would present herself for admission into a school for caste girls. But there is little fear of any such danger, as the darkness about this people is too thick to permit the realization of an educational need. Not long since, in a neighbouring mission, a Mala boy found his way into a caste school for boys. He was quickly given to understand, that there was no room inside of the house for him, so he contented himself with the verandah. The matter was brought to the notice of the missionary, who neither wished to turn the boy away, nor to have any trouble with the caste pupils. So he took him to his own house, where for a few days, he was privately taught. But such an arrangement could not be permanent; the boy soon remained at home, and in its own estimation, the caste school kept its garments *unsoiled*. On the other hand, there are many well known instances, where the outcaste has the same lessons, sits on the same forms, and, in every particular, enjoys equal privileges with the frequently more favoured masses.

When a new country station is opened, where female education has made little or no progress the missionary's wife or lady missionary, if there be one, begins to measure the possibilities for work, that lie around her. Very rarely, we think, do circumstances lead naturally to the formation of schools for caste girls. Generally there is a degree of equality in the openings for work, and a deliberate choice must be made. Around such circumstances as these, the thoughts of this paper will principally centre.

The lady missionary leaves her native land and loved friends, because she believes she is called by God, to preach the Gospel, in her womanly way, to the heathen. Life holds no greater joy; and we find her at a new station, honestly, and earnestly seeking to serve her Master, in the most effective way. Life is short, and the soul needs of the perishing stir her heart to its deepest depths. Eternal issues are at stake, and she aims to win souls for the kingdom of heaven; but she is almost afraid to put forth her hand, lest she make an unwise choice. Well may the

earnest Christian woman pause on the threshold of her labours, and on her knees before her Maker, seek to know His will concerning her and her work. Before leaving home, she may have been appointed to a particular department; or, without the appointment, she may have feelings and inclinations running strongly in certain directions; but at some time she must make a choice.

It may be, that at a new station, the native preacher and his family comprise the entire Christian community; so, of necessity, her work lies beyond, among the native population, which is here, with all its social grades and customs—and outside of society's pale is the greater or lesser number of those, whose particular privilege it is to be nobody. Hitherto little or no Gospel work has been done among this people, and why should a school among caste or non-caste girls be at once desired? Countless women daily walk the streets of every ordinary Hindu town or village, who never saw the inside of a zenana, but who come and go with the utmost freedom. With these the lady missionary can usually converse as often as she will; but, for some reason, many turn from this inviting and almost limitless field of labour, and, either from choice or circumstances, devote themselves to caste girls' schools.

Once, in conversation with a lady, who had a school for caste girls, we were speaking of this question in its various relations, when she said, "I was down among the Malas the other evening, and oh, it was so dark there! The women did not seem to know anything, and the children were so dirty and poorly clad!" The description was perfectly correct, and when contrasted with her own school, wherein many of the pupils were bright and pretty, well fed and cleanly clothed, we almost cease to wonder, that work here is preferred to that among outcastes. Certainly this field of labour affords ample scope for all one's physical and spiritual energies, and it is not supposable, that we must always work among the most degraded, and in the most unpleasant departments of Christian enterprise to accomplish the most good.

Still, it may not be unfair to question, where, in the experience of those, who have gone before us, has the most abundant fruit, been the most speedily gathered? From the caste or non-caste schools?

When a school for caste girls is decided upon, the very next question, that confronts the lady is, how is she going to get it? The heart has not been renewed by the Gospel, and the mind recognizes no intellectual necessity. A school for girls is a new thing; and when it is known that the lady wishes to establish one, some laugh, others frown, but all agree, that it is not needed. All the mothers in the community have their eyes widely opened to the necessity of having several holes made in the noses and ears of their little ones for jewels; they must be taught to blacken their eyes and paint their nails; and as early as possible a marriage contract must certainly be arranged. But why a girl should learn to read, is quite beyond the reasoning power, of an ordinary heathen mother. Indeed there are many reasons why she should not learn. It is not the custom.

Simple words! but often stronger than any other influence in the world, save the love of God; and of this, many heathen mothers have never heard. Many feel, that only disreputable women learn to read; that ignorance is woman's jewel, and that if education is permitted a blot may rest upon the hitherto fair name of a loved one. Moreover, the men have all the knowledge; at least, they are supposed to have. A very nice Telugu woman said to me, not long since 'Our men know everything, and if we do as they say and worship them, what else can be required'? With such a creed, how can a Hindu mother be expected to regard with favour a plan to teach her little girl to read?

It is assumed that all mission school work in India, has for its ultimatum, Christ's words to Nicodemus, "Ye must be born again, or ye cannot see the kingdom of God." So with this end in view, determined efforts are made to overcome prejudice and obstacles and gather the children in. How can permanency and stability be the most speedily secured? Shall we go among the parents first, seeking to

win their respect, confidence and finally their children, or shall we hold out inducements to the little folks and let them assist us in persuading their parents to consent to our proposition, that they attend school? Both methods are usually adopted, but surely the latter is hardly worthy of success.

The parents are disinclined to send their daughters; and the children are averse to the restraint of the school room, so after a few pupils have been gathered, the ingenuity of the manager is often severely taxed in manufacturing ways and means of securing prompt and regular attendance. Sometimes a few annas are given monthly; clothing is promised at longer or shorter intervals, and fruit, sweets or anything else that the bazaar affords, which will not defile those little, caste mouths, when partaken of from non-caste hands, is distributed with some degree of regularity.

After all has been done in this direction that the most fertile mind can devise, the attendance is not what is desired, and the worker's heart is heavy. Neither parents nor children have any real love for the school; the pupils come principally for what the coming secures to them; and while these inducements really do a great deal towards keeping up the attendance, they are very poor material for building up principle and stability. All this time the parents are being visited with some frequency, and they sometimes talk as if they were conferring a favour upon the missionary, in permitting their children to attend school; and one must be careful, or she will almost begin to feel, that she really is under some obligation to them. Instead of the missionary being known and spoken of as a Gospel teacher, she is frequently referred to, as the lady who wants the children to come to school, which ought not to be a very good recommendation for a Christian missionary.

This is not the fault of the school, but only the natural result of unnatural growth, and the underlying thought is one that has been often discussed. Is the Gospel sufficient in itself to find and hold a place in the hearts of the

heathen, and then produce legitimate fruit, or are schools and other opening wedges necessary mediums of introduction? If so, we must settle down to the conclusion, that frequently the Gospel needs a cloak of some kind, and must come in as a side issue. The good Book does not tell us of schools that the disciples of John and of Jesus established for the Pharisee or the Publican. Is education one of the essential torches, that pioneer missionaries must take in their hands, to light a way for the Gospel of the Lord Jesus Christ, through the dark mazes of heathenism? Does the wisdom of the nineteenth century, when brought in contact with the heathenism of the same period, prove that the simple and touching words of the prophet of old, were not intended for all time? Do wayfaring men require the training of a school before they can accept the Gospel of Salvation?

Some time since, a number of missionaries were speaking of the condition of a wide extent of country, which is largely barren of spiritual results. One remarked, that as he went among the people, he felt, that education was their greatest need; and the lack of it, a great hindrance to their accepting the truth. If that be correct, then let Christian missionaries push vigorously the work of caste girls' schools, and educate the children as rapidly as possible. But let them not too hastily decide, that Christianity is the offspring instead of the parent of education.

If during school hours, the moral and religious natures of the pupils are carefully trained, by wise and judicious teachers, if the Bible is made the centre and circumference of the school, good must certainly result. But in the infancy of a mission, it is almost impossible to secure Christian teachers, and although the Bible is daily taught, the young minds are mainly under the influence of older ones, that are steeped in heathenism, and it is a well-known fact, that very little material comes from these schools for the upbuilding of our churches.

Notwithstanding this fact, the house, teacher's salaries, books and all the necessary apparatus must either be

furnished at the expense of the mission, or an effort is made to secure financial assistance, through one of the Government aid school systems. In some cases considerable money is obtained, but as far as my experience goes, apart from the daily routine work of the school, which must be attended to, to draw the grant, much valuable time and strength are expended, which might be more usefully utilized elsewhere. The official correspondence and multitudinous documents that must be looked after occupy many moments, and occasion the missionary no small amount of care. The results grant system yields very good returns, at a comparatively small outlay of time and strength. While from the salary grant system, it appears to me, that every honest, evangelical missionary should turn away, as its almost endless requirements hamper her on every side, and demand much of her time for purely secular work.

Again for the pulling down of the strongholds of satan and the building up of the kingdom of righteousness in heathen lands, I prefer to use the money that the loving hearts and hands of our people at home have put into the Lord's treasury. There is a peculiar something, more than sentiment, associated with this money. Our people hear of the spiritual needs of those, who know not God, and with a mind akin to that, which brought Jesus from heaven to earth, they give from their poverty or their riches, and from various developments of spiritual growth. There is the money from the pure and trusting heart of the innocent child, which is followed by the most unquestioning faith; and there are the gifts of those, who are standing on the threshold of heaven, whose confidence in the eternal promises of Jehovah are steadfast. Should not this money be more blessed in saving souls, than that, which the revenue puts into the Government coffers? If the work is principally secular, or managed largely by the natives, the matter may not assume more serious proportions, than the same course pursued at home. Enormous incomes are derived from the liquor and

opium traffics, which are dark blots on the Christian Government of India, and as we go among the people endeavouring to give them the Gospel, we find others with faces as white as our own attending to the making and sale of intoxicants. And from a treasury in part thus supplied, comes money into the hands of the missionaries to prosecute the Lord's work among men, which bears upon it, the red stain of souls, that perish for ever and ever, brought down to eternal death, by the same means, that is used to establish the kingdom of God elsewhere. Perhaps it is all right, but in my heart, there is doubt. Eighteen hundred years ago, it was not lawful to put the price of blood into the Lord's treasury. Is it perfectly justifiable now? It is said, that the Allwise can use this money for good. Certainly He can. He can "make the wrath of man to praise Him," but that in no wise makes the wrath of man a righteous thing.

We must sow to the spirit, if we would reap spiritually, and no amount of what may be falsely called faith can change this law of divine origin. Will not the harvest of souls diminish in quality and quantity, in proportion as we secularize our mission work?

Beside all the greater evils, which follow early marriage, this custom inevitably shortens the school life of a caste girl, and those who prosecute caste girls schools, have not very strong faith, as to early returns. But they hope, that the next generation of mothers will be an advance upon the present. This is probably correct, especially if the missionary or her assistants can follow the child wife into her new home with the Gospel. But in many instances, particularly in country places, she goes to another town, and if in the future, there is not an abundant sowing of tares, the new wife's feet have been led into strangely pleasant paths for Hindu life.

When scarcely more than children, it is pitiable to see them trying to adapt themselves to the most solemn responsibility, and one falls to wondering, that if instead of giving her time to caste girl's schools, hoping to improve

the next generation of mothers, it would not be better for the missionary, to devote herself entirely to giving the simple Gospel, to those who are at present mothers, and who can be found every day in zenanas, or what is more common in the open courts and verandahs of every heathen home in town or country. True, the hearts of the little ones are more susceptible to teaching; but are the women of to-day so old in sin, and is the arm of Almighty God so shortened, that He cannot reach even to the uttermost of these, to whom the message of salvation has been taken in love and faith? Will He not manifest His power to save, as His children honour Him with their confidence, and lay the work of each day at His feet for His blessing? Caste school mission work, seems not unlike an attempt to level a forest by cutting off the top branches of the trees. But lay the axe at the roots and it must fall.

May the God of all wisdom guide us into His chosen way, of giving the Gospel to those for whom Christ died, and to whom He is now saying "Come unto me all ye ends of the earth and be ye saved."

BIBLE WOMEN'S WORK.

BY MISS FRITH of Cocanada.

God, whose wisdom is infinite, and whose judgment cannot err, has given to woman no mean nor inferior part nor place, in His grand and glorious plan of rescuing a ruined world from its lost condition; and, according to the word of the Lord given to the prophet Joel, He, in these last days, has poured out His Spirit upon His handmaidens, as well as His servants; and those whose names He has put on record in His Holy Book, head the list of a long roll of names that have been written in the book of remembrance, who have had a part in the proclamation of the gospel, and in the extension of Christ's kingdom in the world. Oh! what a glorious privilege our Heavenly Father has given us; and shall we not try to do all we can, by our prayers,

our influence, and our very best efforts to teach, train and encourage our Telugu sisters to join themselves to the company of women, who will take up the words He has given, and publish them far and wide, until there is not one left who has not heard the story of redemption in all this dark land. It must be told, for by the telling of it these idol temples must be destroyed, and idolatry abolished, and the kingdom of our Lord and king set up; and the sooner it is told the better. And as it is God's will and purpose that the women of India, too, should do their part, who will come, and who should be chosen to make known the glad tidings of salvation? In other words—what should be the qualifications of women designated to Bible work? This is perhaps the first point to be considered.

If any great work of any kind is to be done, the best work men that can be obtained are usually engaged to do it; and what greater work is there than that which is before us. Has not the kingdom of the prince of the power of darkness to be destroyed; and in the midst of its ruins Christ's kingdom established; and that this may be speedily accomplished our Bible women, as well as all other workers, must be women who will try to prove themselves worthy to be engaged in so high and noble a work. We want women who love Jesus, and those for whom He suffered; and who know how to direct lost and perishing souls to Christ the living and true way. We need women, who are full of faith and good works; and who would be to all with whom they come in contact examples both in spirit, in faith, in charity and in purity. We want women who know their Bibles well and have experienced the truth they teach, who have been well trained and have tact in winning the affections and good will of those whom they hope to influence for good. Any worker for Christ can do much more, if able first to win the love and respect of the people. This is an important qualification; and may be obtained by all who would earnestly seek the fellowship and company of our blessed Master, whose society will do much

more to promote true culture than that of any other ; and then might their renown go forth among the heathen for their beauty, because made perfect through His comeliness, which He would put upon them. Oh ! for more of the sweet and loving character of Christ manifested in the life of those who serve. It is not too much to seek for and obtain, since He has promised to give grace for grace ; and to withhold no good thing from those who walk uprightly. Let *us* seek, my sisters, to possess more of that beautiful character of Christ ; and to teach our Bible women to grow in the sweet and ornamental graces of the religion of Jesus.

We need, furthermore, women who alone have been set apart unto the work by the Holy Spirit. No matter how great our need for laborers might be, it is not ours to choose out whom we will, and send them forth into the Master's harvest field. Let us bear in mind the words of our Lord to His disciples, when He said, "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." The Lord knows the need of this vast multitude of Telugus a great deal better than we do ; and He will put into the hearts of many to serve Him, if we will only trust Him.

As to the age of those who should be Bible women, I feel somewhat diffident in offering an opinion. We certainly prefer those who are not very young ; but, if one who is such, should come to us, and request to be employed in this particular way, we should enquire very carefully, indeed, into the motives that prompted the making of such a request, and if, after a very tender and careful consideration, those motives are found to be pure, she should be received.

I remember, some years ago, at home in Canada, when I applied to a society for the situation of a Bible woman, that some objected to my being received, because they thought I was too young to undertake such a trying and responsible work ; but, believing God had called me, and feeling that I must work, He put it into my heart to go

forth, trusting in Him and His promises for support; and before many months had passed away, God had put it into the hearts of His people to help me. If the Lord sends us the young, it is our place to receive them; but we should beware of any, who under the pretence of wishing to do the Lord's work, are only in search of the loaves and fishes.

The training of Bible women ought to be the next thing we should consider: but as I have had very little experience in this very important department of work, during the short time I have been in India, I do not feel that anything I could write would be of much practical benefit to any one. Our Bible women, like all other helpers, will be pretty much what they are trained to be. We need not expect them to go out and be fruitful workers if they have had no instruction. The disciples became successful fishers of men, after three years with their Master, supplemented by the baptism of the Holy Spirit. Soldiers are trained for war. They are taught how to use the sword and spear and how to take aim at the enemy, and so with our Bible women. They must know how to use the Sword of the Spirit. They may be very earnest and good women, and not know how to lead a poor lost soul, step by step, until the burden of sin is rolled off at the foot of the cross. They ought to know, not only how to explain the Word of God, but be able by the power of the Holy Ghost to bring the truths forcibly home to the mind and heart of the hearers; and able through that same power to bring the hearer, if there is a will to surrender, an awakened, trembling sinner to the outstretched arms of a loving Saviour. To be able to do this is the privilege of every faithful worker for Christ; and yet this is only accomplished by knowing how to lead a soul on, step by step, thus far. There must also be a strong unflinching faith in Christ, and in the power of His Holy Spirit.

In conclusion we would say, that the work of assisting in the evangelization of the heathen is not the only kind

of work our Bible women should be expected to do. Some might be sent to assist in teaching young converts. Others might help in various other ways. There are a few women, who served their master whom they loved and trusted, mentioned in the Scriptures, whose examples might, or rather should be, followed by our Bible women, as well as by ourselves. Phebe, we read, was a servant of the church at Cenchrea. Priscilla, with her husband, showed Apollos the way of God more perfectly, and Paul speaks of them as his helpers in Christ Jesus. Dorcas "was full of good works, and alms deeds which she did." These and others were Bible women in practice if not in name, and were servants in the church of Christ, good and faithful helpers to their missionary or pastor, and ready to assist in every good work. And to them and many others has been said, "Well done good and faithful servant enter thou into the joy of thy Lord."

Discussion.—Mrs. Downie said: "We carried on a caste girls' school here in Nellore at the expense of the Free Church Mission, but it cost a great deal more than it was worth. We did not feel justified in taking the school, expense and all, as was proposed to us. Hence the school was closed and the children divided among the Municipal schools. We are not justified in using mission money for such a purpose."

Dr. Clough said: "I do not agree with some things in the paper nor with the remarks just made by Mrs. Downie. The greater part of the money given in America is not given in the fine spirit represented, nor is it a sin to spend it upon caste girls' schools. We have such a school attended by 90 girls in Ongole. I wish we could establish more of them. You should see the attention they pay when I preach to them every week. You must remember that these schools cost no more than zenana work. The time of the missionary is money and in the zenanas she can only reach a few during the day. The girls in these schools become friends of the missionary and of the Native Christians."

Miss Rauschenbusch said: "In Ongole there is bitter prejudice to overcome. There is a wide separation between the caste people and the Telugu Christians. The caste school is helping to bring Christian women into contact with caste girls and is thus opening the way for Bible work in the zenanas. The best houses of Ongole are not yet open to us."

Miss Day said: "I regret the absence of Mrs. Jewett, for she laid the foundation of the caste work in Madras and is best qualified to speak of it. I once had doubts as to the expediency of this work but my doubts have been removed. I rejoice in the opening of this work. The Telugu girls are in bondage. Many of them are God's elect. The caste school is the foundation for zenana work. My heart has been much called out in prayer. The caste girls' school is an evangelizing influence. Two girls have been hopefully converted in our school during the past year."

Mrs. Archibald said: "I never established a caste girls' school and probably never shall establish one, though I have carried on one already begun. So far as my experience goes, these schools are not needed to open the houses of caste people. Every house in Bobbili is open to me and to my Bible women, even the palace of the "Ranee" herself. If I could do nothing else, I would carry on such schools."

Mr. Bullard said: "We have opened a caste girls' school in Bapatla and have found it a great influence in allaying prejudice. The caste people were very hostile to us at first and wanted to drive us from the town, but there has been a great change in their feelings since this school was started. As we have but one caste school to forty village schools the existence of this one is justifiable."

Dr. Williams said: "We must carry the Gospel to every creature in the most effectual way. If we have caste schools we must make the Christian influence stronger than the heathen. A fifteen minute sermon once a week is less powerful than the constant influence of heathen masters. We should not pay too much attention to caste. If noticed it begins to assume consequence."

Mr. Waterbury said: "While I am fully in sympathy with the paper read by Mrs. Archibald, I wish to express my hearty approval of the work done by Miss Day in her school in Madras. I regard Miss Day's school as a happy exception to the rule."

Mr. Thomssen said: "We must seek doors to the hearts of the caste people. A caste girls' school is one door. I was delighted with Miss Day's school as I saw it a few months ago in Madras."

Mrs. McLaurin said: "It is gratifying that each one is fully persuaded in her own mind. Mrs. Archibald loves to talk with the women and to go touring with her husband. My ideas of caste girls' schools were greatly changed by a few hours spent in Miss Day's school."

After prayer by Dr. Clough the meeting was dismissed.

AFTERNOON SESSION.—TELUGU.

This very interesting meeting included a Telugu sermon by Rev. John McLaurin of Cocanada on the Resurrection of Christ, an address by Rev. N. Canakiah of Nellore on Evangelistic Work, a description of the work done in the Samulcotta Seminary by David, one of the senior students, and short addresses by Rev. T. Rungiah, A. Soobiah, A. Veeraswami, N. Henry, K. Peter, Krishnalu and T. Daniel.

EVENING SESSION.

The devotional exercises were conducted by Mrs. Bullard of Bapatla after which the Conference listened to the reading of the three papers given below.

WIVES OF NATIVE MINISTERS.

By MRS. WILLIAMS of Ramapatam.

The position of a minister's wife is a unique one. She holds no office in the church, and yet, by virtue of her husband's office, she is a prominent member of the body of which her husband is the pastor. As regards the labors which may be *demanded* of her, there is room for difference of opinion, but her *opportunities* for usefulness are almost unbounded, and happy is that people whose pastor's wife never asks herself, "How much *must* I do"? But instead, "How much *can* I do"? To one thus inquiring, whether in Christian America or in Telugu land, the answers come

thick and fast. Especially here, where every good work stands entreating to be helped forward, she need not be at a loss. There are the children of her neighbours, whether Christians or heathen, to be taught; the women of the village to be led to Christ, if they are heathen, or if Christians, to be instructed in the way of the Lord more perfectly. She will find opportunity to lead them by precept, or at least by example, into habits of industry, cleanliness and truthfulness. In a word, her influence upon them will be exactly in proportion to her superiority over them. Nor even is the more public preaching of the word wholly forbidden to her.

But for such labors she needs many qualifications. These may perhaps be classed under two general heads—godliness and intelligence. How, in the greatest possible degree, to secure these qualities to the wives of our Telugu preachers is the question before us—a question of no little importance to the growth and stability of our Telugu Christian community.

Missionaries and educators have recognized this from the first by establishing girls' schools, the avowed object of which has been to provide Christian girls with such education as should make them fitting wives for the rising ministry. And certainly, whatever else our girls' schools accomplish, if they fail in this, they have not earned a right to exist. Whatever accomplishments the graduates may possess, if they have not those qualities of heart and mind, which will enable them to share their husbands' work among the simple common people, the labor and expense of their education, at least from a religious point of view, have been thrown away, and let us never forget, that the first and great qualification for Christian usefulness—a heart filled with desire for service,—no amount of merely human instruction can give, so that because a certain girl has passed a given Government standard, and is skilled in needle work and other arts more or less useful or ornamental, it does not necessarily follow that she will be a suitable wife for a young man who is to

spend his life in proclaiming the Gospel, perhaps among a people the poorest and most ignorant, remote from the influences of European civilization. *Education* by all means let us have, and *refinement* too—the day is yet far distant when we need fear too much—but oh ! above all things, let us labor and pray for an outpouring of God's Spirit on our young women, that they may have a sense of their responsibility, a deeper conviction of the truths of the Gospel, and a burning desire to glorify the Lord, who has so exalted them above their heathen neighbours. Whether this great end is kept in mind as constantly as should be, let every manager of a girl's school answer for himself or herself.

Many men, however, converted after reaching maturity feel themselves called to the ministry after they are married ; and such men, bringing to the study of God's Word more of experience and decision of character, do, as a rule, more readily grasp the truths of the Bible and go out from the Seminary better qualified, as preachers of the Gospel, than those who enter as boys, and leave while still scarcely mature. But the wives of these older men have generally received the barest rudiments of an education in the mission school and that after their marriage. They therefore come to us at Ramapatam *needy* indeed—sadly wanting in all respects in which education helps to true womanhood.

For these as well as for any mission school graduates who come to us for the whole or part of their husbands' course, Bible study is prescribed. That it is the study best calculated to fit them for usefulness in their future work who can question ? Whatever else may or may not be said of our Telugu Christians, they may truthfully be called a preaching people. Men, women and children all show great readiness to tell, to the extent of their ability, the story of the cross—a readiness which I have sometimes thought might put to the blush their missionary teachers. For a few months past, those of our Seminary women who are not too closely tied by household cares,

have made it a practice to spend part or the whole of Sunday, preaching in the neighbouring villages; and it has done me good to see with what eagerness they tell, in their weekly meetings, the particulars of their tours. Whatever benefit they may have conferred on the heathen, they have enriched their own souls. But how important that they should have somewhat to preach! And though one may acquire the knowledge of only one Gospel or of a Gospel and the Book of Genesis, even this may prove a mine of wealth for all her future work.

The support of such women, through a number of years, is a great addition to expense and, when no improvement is visible, a well nigh insufferable burden. Partly on this account, some are inclined to think that married men should not be supported as ministerial students; but to cut them off would be to rob our people of their best preachers and that in large numbers, as many Telugas marry quite young. And while it is admitted that the support of women who live as drones in the hive is a burden, the helping of others, who strive to help themselves is no less a pleasure. And as married men generally prove the most successful students, so some of the most useful women who have gone with their husbands on to the field are to be found among those who received little or no education before coming to the Seminary.

The hindrances and obstacles which such women must overcome, we can hardly realize. Their age is against them for they have generally reached the time of life when learning ceases to be easy. The household work for themselves, their husbands and perhaps several children might, and sometimes does, afford excuse for giving no time to study. They share with their husbands the weakness of intellect and purpose which generations of poverty, ignorance and idolatry have imposed upon them; and in their case is added the deep-rooted heathenish notion that because they are women but little is expected of them. Then the very means provided for their improvement is liable to prove a snare for they know that so long as

their husbands are doing faithful work, the support of man and wife is assured. What wonder that under all these circumstances, comparatively few have grace to overcome and to achieve great things! *Grace*, I say, for grace in the heart can, and in a goodly number of cases has, set aside all obstacles; and when we see a woman of mature age, for no worldly profit whatever, rousing herself from sluggishness and ignorance and striving to attain to a higher level, we are safe in concluding that the motive which impels her is from above.

Let me give a brief account of one or two on whom the thoughts love to rest when courage is ready to fail. The first of whom I shall speak is the wife of a faithful and efficient preacher. At the time of her husband's conversion and for a long time after it, he had much of annoyance, if not positive persecution, from the heathen of his village as well as from apostate Christians. In these his wife for some time joined and made the poor man's life bitter. But at last the Lord touched her heart and she came desiring baptism. Her testimony was not the clearest and not without misgivings was she received. About this time her husband began to attend the mission school, with a view to the ministry, and his wife, of course, came with him. She was at this time probably not less than 23 or 24 years of age. Her progress in her studies was not rapid and she was never able to complete the Seminary course with her husband; but on leaving she passed a very creditable examination on the main facts of Genesis and Exodus and the Gospel narrative. Moreover, in dress and address, the crude loud-voiced village woman had changed to a neat, happy-faced, almost lady-like Christian. Going home with her husband, she occupied herself in teaching the heathen village children and, to the extent of her ability, holds up her husband's hands in his work. I might say that neither she nor her husband receive an anna of mission money as pay for, or inducement to, faithful labor. We visited their home a few weeks since, and, although we came upon them unexpectedly we found to

our satisfaction their house, with its surroundings, as thrifty-looking and neat as a mud hut could well be, ourselves hospitably welcomed and the preacher and his wife objects of marked and special respect in the village. Surely the seed sown had yielded in this case a hundredfold.

The second case is of a woman converted earlier in life than the above, but, like her, not learning to read until after her marriage. Her oldest child was a babe in arms when the mother was plodding through her primer. Through the six years that followed, notwithstanding the cares of a growing and sickly family, she succeeded in securing a fair secular education and a thorough knowledge of the entire Scriptures. The seminary has seen more gifted women than she, but not one more conscientious and God fearing. You may visit her any day in her tidy little home and find her children patterns of obedience and her husband happy with them and her. You may go in unexpectedly upon her in the class-room and find her ever faithfully teaching the Scriptures to women as ignorant as she once was. And wherever you visit her, you will always find the simple-hearted earnest Christian. A woman of unusually transparent character, she commands the respect and wins the love of all who know her best; and—most refreshing sight—she remains, notwithstanding years of close contact with missionaries, a Telugu of the Telugus.

I have instanced two women of a number all too small who honorably fill the position of preacher's wife. May God, through the labors of his missionaries raise up many more such to His glory and praise.

Being unable to attend the Jubilee meetings, to fill her place in the programme, Mrs. Waterbury sent the following letter descriptive of her work, which was read by Miss Wayte of Nellore.

MEETINGS FOR TELUGU WOMEN.

BY MRS. WATERBURY of Madras.

MY DEAR FRIENDS,

As I picture you all together, talking over work and worries, plans and prospects, I quite long to be with you and to get my share of the treat. I remind myself of one of Mrs. Whitney's characters, poor "Glory McWhirk," who heard of so many good times in the world, but always "failed to be in 'em." It is a great disappointment to me, that I cannot be in this special good time. As far as is possible, I am with you in thought and in prayer, and I want you to think of me as among you, and remember the little work in Perambore, as you pray especially for "women's work." In order that you may know what I am attempting, and how far I have succeeded, I will give you a short account of the plan and progress of my work. The subject given me was "Mother's Prayer Meetings." By modifying it slightly, and changing it to "Women's meetings," it suits very well the line of work in which I have been engaged.

The Telugu women, who are to be reached by the Gospel, may be divided into three general classes. The first class comprises the thousands of caste women, who can only be led into light and truth by the hand of woman. How thoroughly that work is being done and what promise attends it, Miss Day and Miss Frith will tell you far better than I can. The second class includes the masses of Madiga, Mala and Sudra women, who, though not confined to the narrow walls of the zenana, are just as closely hemmed in by superstition, ignorance and idolatry, as their more carefully guarded sisters. The third class, and the one nearest to us, is composed of the ignorant, uncultured women in our Telugu churches.

The two latter classes seem to me to stand in direct relation to each other, and it is a question in my mind,

whether the non-caste heathen women will be reached, to any great extent, by the gospel, until our Christian women begin to appreciate their part and obligation in the matter. At present, they are far enough from feeling any responsibility with regard to it. How many of our Telugu Christian women, outside of the regularly trained and paid staff, go out of their way, or even take up in their way any voluntary Christian service? Your experience may differ from mine—I hope that it does—but I have been much pained, to see the utter indifference of those who are not receiving pay from the mission. I remember certain ones, who, while employed as mission agents, prayed and exhorted with great fervor, and, when the pay stopped, failed even to attend the Sunday services of the church. Why is it, that there is not a more disinterested, evangelistic spirit, among the women of our churches? Is it because we have not labored as we ought, to make them feel their responsibility and their privilege? Partly that. And is it not, partly, too, that we have been too ready to take into the employment of the mission, each and every woman, who showed the slightest ability for mission work? In our very anxiety to make things move, is it not possible that we have been hindering the work?

Those who receive payment for their services work too much with an eye to the pay, and those who are unpaid fail to see why they should do anything, unless they, too, are remunerated. If the women in our home churches had all waited for positions with salaries, before taking up church work, and home and foreign mission work, I am afraid these enterprises would not be in their present flourishing condition. "Ah," but some one might say, "the women in the churches at home are in such different circumstances! They can *afford* to give the time and money." Without doubt some of them can well afford to give both time and money. But the American women of wealth and of leisure are not, as a rule, the ones who devote themselves, with greatest diligence and success, to the work of the Lord. The most

Christian work, and the best, is done by those women, who are already burdened with many cares, but who are impelled, by the superior love of Christ, to seek and to find opportunities for service, in the family, in the neighbourhood, in the mission circle, in the Sunday school, and in the church. It is such work that is peculiarly acceptable to Him "who came, not to be ministered unto, but to minister, and to give His life a ransom for many."

The mind of Jesus may best be shown by reference to His own words in contrasting the giving of the rich and of the poor. "And He sat down over against the treasury, and beheld how the multitude cast money into the treasury : and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And He called unto Him His disciples, and said unto them, Verily I say unto you, this poor widow cast in more than all they which are casting into the treasury : for they all did cast in of their superfluity ; but she of her want did cast in all that she had, even all her living." (Mark xii. 41—44).

When the feet of the Son of Man trod this weary earth—when He was despised and rejected of men—when He had not where to lay His head—not a little sympathy and cheer was afforded Him by the women who followed Him and ministered to Him of their substance. Many of them, chosing the good part and sitting at his feet, listened to His word. More than one of them would have been ready to break her cruse of ointment and to pour it on His head. More than one of them was early at the sepulchre with ointment and sweet spices. The joy of such loving service is not the peculiar privilege of any time or of any land. It is the right and the duty of the Telugu Christian women in our mission to-day to join in this blessed self-denying service of Him "who loved us and gave Himself for us."

What these women did, our Telugu women can do as well. They too can learn at His feet, they can pour upon His head the precious ointment of earnest prayer and

loving service, and though, they may not have even the two mites of the poor widow, they can give some of their time and strength to the work of leading souls to Him. Let us teach them more of the privilege of giving, and let us be very careful that earthly compensation does not take the place of the reward promised to those who give but a cup of cold water *in the name and for the sake of Christ.*

After serious thought and prayer over this subject, I decided upon a plan of action with our women here. I told them quietly, but plainly, all that I felt with regard to them, and announced, that, hereafter, any work that they attempted for Jesus must be done solely for Him, and that they must not look to me for pay. I do not wish them to give their whole time to mission work. They all have husbands, and most of them families, and their first and most sacred duty is to them. I have seen too many like Dickens's "Mrs. Jellaby" among our native sisters—women who, because away all day doing mission work, were obliged to neglect their homes, and gradually seemed to lose all interest and pleasure in them. They put a woman to cook and send the children that are old enough to school, and consider that their duty is done. I very much doubt it. The best of our Telugu women do not realize as they ought their responsibility as wives and mothers, and need both our precept and example to teach them.

But, while Ragama and Utchama and Venkatama have their home ties, it does not follow that they can do *nothing* beside. They can any of them devote two or three hours in the afternoon to Christian work, if they choose to do so. "But," do you say, "they are not prepared to do it; they are so untrained and untaught, that they would be utterly unable to lead in prayer, or to talk connectedly on the simplest subject." This is true enough, and is it not quite true, that we can do more to make them efficient—to enable them, at least, to tell to souls in darkness the simple story of redemption. Ought we not to gather these women together, wherever and whenever we can,

and teach them, and pray with them, and draw them out, until they are able to offer a simple prayer and explain intelligibly the ground of their hope in Christ.

I have not been able to do very much outside work since I came to India—owing to delicate health and the care of my family—but I have been allowed to take these little classes or meetings with our women, and feel a growing appreciation of their value. My staff of workers is not a large one. It has never numbered more than eight, and we can now count but six. Three of them are the wives of our preachers, and the other three are in the Hospital for Incurables. None of them are brilliant or talented women—only one of them can read—and I have not discovered in them any special gifts in prayer or teaching. We meet for the Bible class on Sunday at four o'clock, when I endeavour to give them in a simple way as much sound Bible teaching as they can take in. I try to draw them out as much as possible, to ask questions and express their own opinions. We meet again Tuesday afternoon at three o'clock, for a prayer meeting, which is followed at four by an evangelistic service in the village near us. I try to make the prayer meeting more for devotion than for Bible study. All are free to take part, and after a time, with a little tact and perseverance, each one may be made to feel that the meeting depends on her, and that if she fails to do her part we have all lost thereby.

I felt rather discouraged about one woman who came to us from the Lutherans. Her whole instruction had been from the prayer book. When asked to lead in prayer she would numble over disconnected parts of various prayers, always beginning and ending with the Lord's Prayer. She was painfully shy about taking any part at all in our meetings, and I feared to make any suggestions to her, lest I should increase the shyness. It has been most interesting to watch her improvement. As she entered more fully into the work, and began to feel a real interest in certain of the heathen women, her prayers took a more definite form, and she is now able to offer a simple, direct petition, straight

from her heart. I always feel helped by her prayers, they are so simple and so sincere.

Two afternoons in the week, we go to the nearest village, and hold a service for heathen women. Formerly, at these meetings we did not mind if two or three of the village men came in and listened, as they frequently did, but I have found it is better to keep them strictly "gosha." When the husbands or brothers or grandfathers appear, whether they be sixteen or sixty, we politely request them to leave, as the meeting is held for women only. The women at once feel themselves of more importance, and are ready to listen to a message fitted to their own special needs. We often have twenty or thirty gathered in the little village school house, where they will listen as long as I have strength to tell to them the "Old, old story." Pictures are a help in gaining their attention, but I do not find them necessary. An easy hymn often gives a text and leads up to the lesson I wish to teach.

Sometimes a feast, or a grand fight between two native women outside, will call away half of our audience, which varies greatly. There are always, however, some earnest eager listeners left. One day during the last Pongul festival, my congregation, hearing the music and dancing suddenly rose and departed. Only two remained, but they seemed anxious to hear, and we stayed and talked to them for an hour or more. Only two listeners! But the Saviour thought if not beneath Him, to speak some of his most beautiful and effective words, to the *one woman* at the well of Samaria, I was cheered by the thought of the glorious results of that talk of his, and I trust we may yet see results from our little meeting that day. The two women who heard were from another village but have come very regularly to our meetings since, and have begged us to come to their own village and teach the women there. They have kindly offered me the use of the little village temple, as we have no school-house in their village, and we hope to begin meetings there this week. We usually close our meetings with prayer and singing, and

then try to have a little personal conversation with the women who linger after.

Our Christian women have not felt satisfied with going only twice in the week, and giving up so much of the time to me, and have for the past month been going every day, excepting Saturdays. I did not suggest it, nor even think it possible for them to give more time than they had given, but the Lord has touched their hearts, and they begin to feel the joy of service. I feel confident that their work will be blessed. I have already seen three great blessings from it, first, in the added grace and consecration of our Christian women, secondly, in the increased interest and attention of the heathen women, and thirdly, in the deeper sympathy and closer union between our women and myself. I begin to feel how little I know them, who ought to know them so well, how little I have been to them, when I should have seen so much. There is a tenderness and love among us which we never felt before, and there is an increasing desire and effort to rescue the perishing ones about us. Some *have* been rescued, and I want, before closing this long letter, to tell you a little of one of our number who has entered into rest.

About two years ago, while visiting the Hospital in Egmore, I met a poor Telugu woman, who had been there for about six months. Two severe operations had proved only partially successful, and she was just waiting to get strong enough to be removed. She had a sad face, but gave such bright quick answers to my questions, that I at once felt an interest in her. She had not been all that she ought. Her husband, a Baliji by caste, had wearied of an invalid wife, and had taken another, and poor Tiama wandered away into paths of sin. She finally found herself in the hospital, very ill, and with little hope of recovery. A Tamil woman, in the cot next to her, had been kind to her and told her, when she was in pain or felt very sad, just to say over, again and again, యేసు యీశ్వర, Jesus, Salvation! and that she would find help from it. "And does it help you?"

I asked. She assured me that it did and that, although she was not a Christian she had great confidence that this "Jesu" would help her. Day after day, the women went and taught this poor hungry soul, and at last she found what salvation in Jesus meant. It would take too long to tell you the whole story of the next year, which she spent partly with me and partly with Miss Day in Nellore. She learned to read a little, and finally went to the Hospital for Incurables where she has done a glorious work. Even in times of great weakness and suffering, she has called the lame, blind and deformed women about her, and has taught them of her Saviour. Through her faithful loving service, four others have been led to Christ. After much instruction and a long trial, they have been admitted into our church. They receive nothing from us save assistance in coming to our Communion Service once a month. Our preachers go there once a week, to teach them and pray with them, and every month they join with us at the Lord's table.

Tiama grew weaker and weaker, and the 10th of December was called home. One of her last remarks to me comes so often to my mind. She was regretting that her increasing weakness prevented her from meeting with the women as often as formerly. I said, "It is not so much that we are to do a great work for Christ, Tiama—He knows all our weakness—but we must just do what we can." "Oh yes" she said, "I know, and although I have only a little seed in my hand, I will sow it as far as I can reach." She did, and God blessed it, and we are seeing the fruits. Tiama has been a lesson to us all. When we feel weak or inefficient or discouraged, let us remember that Christ does not ask impossible things of His children—only to take a little seed in our hands and sow it as far as we can reach. May His blessing rest upon us all in our various kinds of work! And may we do it all "*In His Name.*"

BOARDING SCHOOLS AND HIGHER EDUCATION OF WOMEN.

By MRS. DOWNIE of Nellore.

Although public opinion and custom have been for generations opposed to the education of women in India; and although nothing positive for or against it can be found in the Hindu Shastras, there are the strongest intimations that in the earliest days of Hinduism, women were found in the very front ranks of culture. Thus we find Saraswati to be the goddess of learning, a woman at the very fountain head of letters. In the Mahabharata dedicated to Saraswati, we see that Savitry, Sacuntala, Draupadi, Anasuya and several other females were very learned and excelled even the men of their times. The daughter of the well-known Appiah Deechitulu was a great grammarian; the famous Tangouda Vengamma was a Telugu poetess; Asvayar is noted for her Tamil poetry, prose, astrology and astronomy. So that while popular opinion has been against female education, the spirit of true Hinduism has favored it. Hence in the present attempts at the restoration of Vedic Hinduism, we have a powerful ally in our efforts for the education of the women of India, for, if pure Hinduism be revived, neglect of women must be abandoned.

Fifty years ago, the degradation of women was something appalling to the mission workers who, with their lives in their hands, were striving to lighten the moral darkness with rays from the sun of righteousness—suttee, infant sacrifices and even the immolation of girls upon the altars of the fierce goddess Kali were common events. Girls' schools were almost unknown and zenana curtains had scarce been lifted even at the corners. As we look over the land to-day we find mighty forces at work. Hundreds of girls' schools; thousands of homes being

visited and instruction given to their secluded inmates. If we compare the women of to-day with the women of fifty years ago we have reason to exclaim—"Truly there has been progress!" Within the last twenty years there has been an advance among all mission societies with regard to female education, and the English Government has exerted itself in this direction by increasing the number of girls' schools wherever practicable, and by seconding the efforts of missionary societies and private individuals, by giving grants-in-aid as a reward for successful examinations.

But though much has been done, India is still merely on the borders of female education. Much more can and must be done to free the millions of women still in darkness of mind. In large towns like Calcutta, Bombay and Madras, native women are to some extent socially free and enlightened and are craving earnestly more knowledge, even being willing to pay for it. Smaller towns, among which we may class Nellore, are slowly, very slowly waking to the possibilities of something better in store for them; but when we think of the numberless small towns and large villages away from the centres of civilization, of the numbers of women and girls who live and die untaught, our hearts grow faint at the magnitude of the work before us. Leaving all other societies and their work, let us look at what our mission has done for Telugu women and girls, during the fifty years of its existence. Until within a few years we have worked among the lower classes and have educated principally girls who were Christians or from Christian families. These girls have been trained in our station boarding schools and I would like to consider these schools, first, as to their utility and bearing upon future mission work, and second as to the mode of sustaining them.

In these latter days when the cry against "secular education" has become almost a war cry among those who are disposed to find fault with modern missions, we must pause well to consider the utility of girls' boarding schools.

We were told yesterday morning, that the greatest service we could render to the children of our native Christians was, by God's blessing, to impress their moral nature and give a right and new direction to their lives. To do this we must come in direct contact with them; we must train them and watch over them, even as we watch over our own children. We cannot do this by occasionally visiting villages and talking to the children—they need to be taken away from their homes from under the shadow of the temples and "swami" houses, away from the sound of village festivities and heathen riotings—and into a new and purer atmosphere, there to learn of purity and holiness from the Word of God. Take a girl, remove her from her village home, and put her in a Christian school in a Christian compound; let her come in direct contact with the mission family; let her be taught by those who are themselves under the strictest supervision, and in nine cases out of ten the girl will develop into a worker and amply repay the care put upon her. When she marries and sets up her home in some village, she will make a better woman, a better wife and mother and a better neighbour, than if left in her own home, to grow up with all the debasing influences of heathenism around her.

Some have asked, "Is it wise to educate village girls beyond the station which they may occupy and so render them dissatisfied with life in their village homes when they return?" To this we would answer, "Education hurts no one. If the parents of these children, Christian though they be, can only dig in the dirt and be burden bearers, must the children on that account not be helped to rise higher? Can we expect any lasting progress in our missions if the rising generation be not helped up out of the mire on to a higher plane of life? As they are conducted, our boarding schools do not unfit our girls for village life. They eat the same food, no changes in their life are made except those required by cleanliness and attention to hygienic rules. We do not try to anglicise

them at all and they return to their homes improved and benefited by their stay in school, but still able to enjoy the best part of village life." We have noticed with joy that those who have married from the Nellore school and gone into village homes take a pride in keeping their houses and children neat and clean, and so set an example to all around. And so our girls carry out influences from their school home that go far in moulding the lives of those who come in contact with them. We fully endorse Mrs. Weitbrecht when she says, "A native Christian woman, living a holy consistent life in the midst of a large town or village, and doing her duty as in God's sight, is a most powerful instrumentality in favor of Christianity." So we would not keep our girls all the time near us, but having trained them in the fear and admonition of the Lord, we would in due time send them forth as God's heralds of the word in the regions around.

It has been said in one of the preceding papers that Christian parents should train their children themselves. So they should if they themselves first received mission training, but when the vast majority of our Christian people cannot read and are themselves but mere babes in the new life, how can they train their children so as to make them steadfast and reliant? Oh if I could only marshal all our Christian women before you, an army twenty thousand strong, and, separating the comparatively few mission trained women from them, let the rest pass in review before you, their appearance would be a stronger argument in favor of boarding schools than any weak words of mine. In coming years when our mission has made greater strides forward, when we shall have whole communities truly Christian under their own chosen pastors, when the pillars of these village churches are all mission trained, there and then only can we trust the growing generations to obtain their training in their own communities. Then by all means let us enlarge our schools and increase the facilities for successfully carrying them on, for they are the nurseries from which we must

expect future workers, those who will carry on the work when we have all passed over the river to our rest above.

Then—Gather them in—
Gather them in
In God's name, Gather the
Children in.

Let us now pass to a consideration of our second head, the mode of sustaining our boarding schools. This question is one of vital interest to the Telugu mission to-day. Up to this time our schools have been supported by our Home society helped by grants from Government. How they can be carried on without assistance from home and yet lose nothing of their strength or efficiency is to all a very perplexing question.

The Home society is beginning to feel that it is time for the native Christians to begin to support their children in the schools. Here in the Nellore church our Christians are not in a position to do much more than help in the matter of clothing with the addition an occasional rupee or quarter rupee when specially favored with work. When parents have to put their children at work during vacation times—they can hardly be expected to pay very much for their board and tuition in the compound schools. I think it was something more than false pride that has given me the heartache at times when I have heard of some of the higher class girls, having to carry dirt for the diggers or to work side by side with heathen coolies in the rice fields during vacation. Not that work could hurt them, but field work is hardly woman's work, and we want our women to be something more than coolies.

As our Christians, then, are not in a position to do very much yet, and should begin by first supporting their village schools entirely. To my mind the Nellore girls' schools must become internally self-supporting. I need not enlarge upon the excellent paper upon self-support to which we have already listened, but will merely supplement it by naming a few of the results we have already achieved in this direction.

During the year 1885 we commenced industrial work by making children's clothes, by crocheting, by teaching some of the girls to work knitting machines and also to use sewing machines. In June we cut off the 5th, 6th and 7th classes from full board giving to each girl daily only a half seer of rice and a little salt. The 18 girls in those classes have since June supplied all else that was necessary and little comforts besides. While the 4th class girls in the same period supplied their own clothes. We have had to exert ourselves to keep them supplied with work paying them fair prices for it—but the enterprise was so successful that we shall continue it this year with still further reductions. The girls studying for Middle School examination are expected to support themselves entirely. They will act as monitors thus saving the expense of a native matron and teach a week at a time in the Infant class, besides sewing and knitting in their spare time. They will thus be able to earn from two to three rupees a month, and their parents must supply any deficiencies.

We are thus looking this matter of self-support squarely in the face and our prayer is that we may be so guided and helped by strength from on High that before long what has heretofore been sent from home for the support of this school may be taken to send the gospel into darker regions and thus many souls be saved.

By the reference to our middle school class I have come most naturally to the second division of my subject, *i.e.*,

Higher education.—A great need in our mission work to-day is trained Christian women for teachers, for Bible women, for wives of preachers and teachers. To work among women we specially need women! For we must hope to reach and influence the girls and women of this country by teachers of their own nation and sex. We need women who have been long in contact with our mission ladies and who have learned those graces of mind and heart for which Christian ladies are expected to be specially noted.

To train others effectively, a teacher should be far in advance of her class. If it be necessary for boys to continue their education through high school and college it is equally necessary for those of our girls who intend to follow the same vocations. Can any one say that a girl who has graduated from Vassar, Wellesley or Kalamazoo is not better fitted to be a teacher and train youth than one who has only graduated from a grammar school? Let those of you answer who have daughters in either of these institutions. If more than a primary education be necessary for our daughters at home, is it not also necessary for those native girls who are able to take it? All of our girls are not capable of higher education any more than all the girls at home are able to go through college or fit for teachers. But we do say that where a girl's intellect is of a superior order, and she has enough grace for ballast, she should have superior facilities for improving it. The English Government feels the necessity for trained women, and so we find in the Madras Government Normal School where, under an efficient lady superintendent from England and a corps of normal trained teachers, passed Eurasian and Native women are sent out every year to the various girls' schools in the Presidency. If a school of that sort be improved by having a department for the thorough study of the Bible, how very effective must be the capabilities for mission work of those who pass out from it!

If our boys, those who are called to preach, should first pass through our Theological Seminary, before they are qualified to break the bread of life, even to untutored village congregations, it is equally necessary that the women, who go from house to house or from village to village and do much the same work, should have the same training. This necessity is partly met now in our seminary at Ramapatam, where the wives of preachers study in the same classes with their husbands. But in the future our Theological students will be gathered from the ranks of the single men and there should be somewhere girls in

training to supply them with proper wives, true helpmeets in Gospel work.

It would be impracticable to have a normal school in each station but there should be one here and there where higher grade girls can come and take a normal course. In Nellore we are preparing to open such a school with a Theological department for training of Bible-women, and we cordially invite our mission friends in other stations to send such girls as they wish to prepare for teaching. Girls from other schools will come under the same regulations as our own girls with regard to their support. Girls from other stations might not, at first, find it easy to provide all their own support and hence might have to be aided by the friends who send them; but we should expect them to come with a mind to work and in time become independent of external aid.

It needs no words of mine to show you how imperfectly I have treated these two vital topics. I have had neither the time nor the ability to do more than simply open up the importance of this branch of our work, but I trust enough has been said to incite us to greater exertions in this direction.

Let us now look forward with a prophetic eye and what do we see in this Telugu mission? Less than twenty-five years ago the question of abandoning this mission was still before our Board. Who there even dreamed that what we see to-day could possibly be realized? But if it be true that female education has progressed more during the past twenty years than during the previous thirty, what may we not expect during the fifty years to come. If faithful to our trust we shall then have a girls' school in every station with a thoroughly competent corps of trained Christian women teachers; a school in every Christian village which shall yearly send up the brightest of their girls to these station schools which in turn will become the feeders of the normal schools. Every church will then have its own pastor supported by its own willing people, with the pastor's wife a power among the women of the village. There will be a number of consecrated

women bearing the banner of the Lord into zenana homes and village huts, teaching the Word of Life to willing listeners. Then the question may again be raised, "Shall the Telugu mission be abandoned"? Not as then in hopeless despair but in joyful triumph that the time has come when the native church can be safely entrusted with its own institutions!

May the Lord speed the day!

Discussion.—Several questions were asked regarding the enlistment of unsalaried helpers as touched upon in Mrs. Waterbury's paper. Mr. Waterbury said that when they went to Madras every Telugu woman competent to draw a salary, with some others, were being supported by mission funds. Mrs. Waterbury is now giving salaries to none of them, but has succeeded in arousing a commendable degree of enthusiasm in the few women connected with our church in Perambore. Exceptional cases, as where Telugu women give their whole time to teaching, may require salaries. But where the head of the family is already supported by mission funds, there seems no reason for giving a Telugu woman a salary for supplementing his work by visiting among her neighbours or others and talking to them of the way of life.

Mr. McLaurin said: "I am in love with the voluntary system. It is very desirable that it should be extended to the fullest extent possible. But if work is *demanded* of a woman she must be paid."

In reply to several questions regarding the Industrial school Mrs. Downie stated that no direct appropriation for its support had been made from the treasury of the Missionary Union. A very large part, however, of the Missionaries' time had been given up to starting and superintending the work.

With regard to girls' boarding schools Mrs. Williams noted some indications that they were not altogether a success. The women who come to Ramapatam without any previous training are often superior in piety and in zeal to those coming from the boarding schools.

Miss Rauschenbusch also noted the fact that ignorant women fresh from their villages often make better Bible-women than the girls who have been trained in the boarding school.

Mr. Downie ironically remarked that if the influence of the boarding schools is to injure the girls educated in them it is about time to close up some of the schools.

Dr. Clough explained that those who are deficient in education often lean more upon God. Some of them spend whole nights in prayer.

SIXTH DAY,—MORNING SESSION.

Wednesday, February 10, 1886.

Chairman—REV. D. DOWNIE of Nellore.

The usual devotional exercises were conducted by Rev. E. Bullard of Bapatla. At the suggestion of Mr. Craig, the Conference expressed its approval of the plan, for making every Saturday evening a time of special prayer, in all the mission stations, for a blessing upon each missionary and upon each field. A motion to devote an hour or more of Thursday morning to prayer and praise was heartily carried.

The Rev. D. Downie of Nellore, the appointed chairman for the sixth day, then took the chair and presided throughout the day. The absence of Drs. J. N. Murdock, of Boston, and L. Jewett, of Madras, and of Revs. J. R. Hutchinson, of Chicacole and A. A. Newhall, of Hanamakonda, rendered the programme of this day an entire blank. But so many interesting and important questions were demanding discussion by the Conference that a selection from these profitably filled more than the allotted time.

The publication of a Jubilee Volume to contain all the papers and discussions of the Conference was the first question brought before the meeting. On motion of Mr. McLaurin it was resolved, that Messrs. Waterbury, Craig and Downie be appointed a committee to consider the advisability of publishing a Jubilee Volume and to publish such a volume if they deem it expedient.

Mr. Waterbury suggested that the Conference recognize the work of Messrs. Boggs and Craig in preparing and in publishing the beautiful map of the Telugu country showing our own mission stations and those of other societies. It was therefore resolved, that we express our hearty approval of the admirable map of the Telugu country prepared by Mr. Boggs and published by Mr. Craig and that we tender them our thanks for the enterprise and care displayed in its construction.

The publication of Telugu Sunday School lesson helps was then advocated by Mr. Campbell. Such helps had been published for several years and met with much favor. The Conference, after some discussion regarding the editorship, resolved, that we recommend the resumption of the publication of Telugu Sunday School lesson helps and appoint Tupile Daniel of Madras the editor.

Mr. Boggs brought forward the question of publishing a new edition of the Telugu Hymn Book. As there was no difference of opinion regarding the necessity of publishing a new edition, revised and enlarged if necessary, the Conference appointed as a committee of publication, Mrs. Downie and Messrs. Archibald, Currie, Newhall and Waterbury.

Mr. Craig spoke of the lack of Telugu helps for the study of the Bible. No reference Bibles, concordances, harmonies, nor satisfactory commentaries are available. Upon his motion, therefore, the Conference recommended to the Bible Committee that the edition of the New Testament about to be published be provided with references.

The *Telugu Baptist* has been published bi-monthly and has been growing in interest and in favor. It is so good in fact that its more frequent appearance is longed for. The following resolution, therefore, was adopted by the Conference, that our vernacular periodical, the *Telugu Baptist*, be published monthly, that the editor also be requested to include in it a summary of general news, and that we pledge ourselves to secure the necessary support.

Mr. McLaurin then set forth some of the present demands for Theological text-books. They cover a ground not covered by lectures and make a valuable framework for study. The Compendium of Theology published several years ago by Mr. Timpany should be revised and republished. A new church history is greatly needed. We cannot get what we want from the Madras Tract Society. They delay everything in the most vexatious manner and reject meritorious works without adequate reasons. An abridgment of Wayland's Moral Philosophy has been prepared by Mr. Currie, a Bible Geography by Mr. Hutchinson, Prophecy a Preparation for Christ by Mr. Sanford, and a catechism by Mrs. Archibald. A Harmony of the Gospels is needed and books upon the Evidences of Christianity.

Dr. Williams followed, advocating the claims of this department of literature, and unfolding far-reaching plans for supplying the demand. He has already undertaken the publication of a Church History, Prophecy a Preparation for Christ, a Commentary on the whole New Testament, and a Commentary on several books of the Old Testament. It is to be hoped that Dr. Williams will be able to realize his plans and to give to Telugu preachers such helps to Bible study as shall be at once simple, scholarly, idiomatic and evangelical.

AFTERNOON SESSION.

D. Narsu of Nellore, a graduate of Ramapatam, has been so faithful in his work at Alloor, that the flourishing church there wishes to see him ordained as its pastor. The Conference was already too crowded with business to allow it to act as a council of ordination, but it had the pleasure of listening to a sermon by D. Narsu from the text, "Go, stand in the temple and

declare all the words of this life." This he treated under two heads, (1), The contents of the Gospel, and (2), The obligation to preach the Gospel.

The longest and, perhaps, therefore, the chief address of this session was on

CHRISTIAN GIVING.

BY REV. TUPILE RUNGIAH of Madras.

The question of our duty to give is not open to debate. The duty is imperative. The Kingdom of God is to be established in the earth largely through human means. God does not desire our money nor need our help. The power of the spirit of God alone is sufficient. Yet He commands us to go and to publish the good news of the kingdom. In His great goodness He permits us to do and to give in His service. All that we have must be used for Him.

We Christians should be more liberal than the heathen about us. Who support all the heathen temples with which this land is filled? Who contribute for the constant celebration of heathen rites? The worshippers themselves. Search the whole world and where will you find any benefit at all comparable to what we have received.

Neither the Government, nor the Missionaries, nor the preachers are the head of the Church. To Christ himself is all authority given and we are carrying on the work for him. I formerly thought little of this matter of giving for Christ. But for the last two years I have been led to give more attention to it. It is an essential part of our religion. Without it all piety or worship will be deficient. It is all very well to say that we believe and have been saved and are pious people. But we ought also to deny ourselves to do and to give. Our Lord said, "Freely ye have received, freely give." And He also said, "It is more blessed to give than to receive."

No work proceeds without means. Here is this large and beautiful chapel. Here are benches, and mats, and pulpit, and chairs. Here are schools with teachers and matrons and pupils. All these require money. Who will give this money? The people in America collect money to carry on mission work. From pennies to dollars the contributions pour in. And have we received no benefit from the Gospel which requires gratitude and self-sacrifice? We also must give to the extent of our ability.

In carrying the palanquin do the bearers shirk their work and avoid the burden? Do they not all join to raise it upon their shoulders and to carry it speedily forward? One only, in the darkness, must run in advance as the light-bearer to point out the way. Thus should the Missionaries be to us merely as light-bearers to precede us and to point out the way. We should carry the burden of the churches ourselves.

There has been much progress in every department of mission work. There must be more and more. The cost of this mission is great. The money all comes now from America. But if every member of our Telugu churches gave but one rupee a year we should have 27,000 rupees. This is a large sum, but how easily we can give it! It would be but half a pie daily ($1/10$ of a cent.) My food now comes from America. But give me your assistance and I will take none of this money.

Rungiah then spoke particularly of his work in Madras and asked the prayers of his brethren for a blessing upon it. He closed by telling of the attempt now being made to build a Telugu chapel in Perambore, Madras, and asked for help to complete the work. That his appeal was not in vain is evidenced by the fact that he has since received 70 rupees from Nellore, 45 rupees from Royapuram, 20 rupees from Samulcotta, and many smaller sums. It now seems highly probable that the chapel for which he was pleading will be completed, in time to welcome the Annual Conference of the American Baptist Telugu Mission, in January 1887.

EVENING SESSION.

After the usual devotional exercises, Mr Downie asked, that the reading of the Historical Sketch, which was to have been completed at this time be omitted. This suggestion was received with considerable dissatisfaction on the part of the Conference, but Mr. Downie asked it as a special favor, and he was finally excused. The paper, considerably abridged by the author, will be found at the beginning of this volume.

Two resolutions were then brought forward by Mr. Boggs, with regard to self-support and the Ongole High School, but as they have both been given elsewhere with the discussion upon the latter they are omitted here.

At the close of the discussion regarding the Ongole High School a delightful service of song filled half an hour after which the Conference listened to the

CLOSING ADDRESS.

By REV. D. DOWNIE of Nellore.

We have reached the close of this memorable event in the history of our Mission and it remains for me to say a few words by way of gathering up what has been accomplished during these six days and with a word or two of farewell bring this delightful Conference to an end.

In the nature of the duty I have to perform as well as by the other pressing duties that have been daily crowding upon me previous preparation has simply been impos-

sible. Only while you have been engaged in this service of song have I had time to collect the few thoughts I have to offer.

In the first place the papers and discussions to which we have listened have clearly brought out and emphasized the fact that as a Mission we believe in evangelization or the direct preaching of the gospel as the first and chief work of a Christian Mission. All else however important and necessary is subordinate to this. But it has also been demonstrated that while evangelization holds the first place, the education of our Christian converts and their children is an absolute necessity to the establishment and perpetuity of the Mission. How this is to be accomplished, how far it is to be done by the people themselves, or to what extent it must be done by the Mission, are questions upon which there is room for honest differences of opinion, and must be left for circumstances and the individual efforts of the Missionaries to determine but concerning the fact—the necessity for education there is absolute agreement.

With reference to Bible Work I think the Mission may be said to be a unit. We believe the Bible to be God's Word and that it is incumbent on us to give a pure version of it to the Telugu people. If we can do this in connection with other Societies so much the better, but at any rate and at any cost a pure version, every word of which shall be faithfully translated into the language of the people, we must have and by God's help we shall have. This I understand to be the united voice of this Conference.

Finally it has been most evident that we believe in and have full fellowship one with another. It is matter for congratulation and profound gratitude that in all these discussions wherein we have freely expressed our convictions while there has been both earnestness and firmness, peace and brotherly love have prevailed. For this let us thank God.

And now there comes to me a thought which for the moment casts a shade over this glad festival. We shall

never again in this world look into each other's faces. Some of us doubtless will meet but not all. But though we part to night never all to meet on earth we shall meet by and by in the heavenly home. Yes we shall meet not only each other but our ever blessed Saviour and all the saints of all ages, and of all lands, and our song shall be "Unto Him that sitteth on the throne and unto the Lamb be the blessing, and the honor and the glory and the dominion for ever and ever."—*Amen.*

CONCLUSION.

Of necessity, one or two of the most interesting features of the Conference have not been touched upon in the preceding pages. The committee of arrangements charged with the duty of preparing the programme for the meetings did its work so perfectly that the committee itself was well-nigh forgotten in the enjoyment of this programme. No small part of this success is due to Mr. Downie who acted as secretary to the committee. The only criticism indulged in was upon the very subordinate part assigned to the Telugu brethren; but this will doubtless be remedied in any future meetings.

The arrangements made for the entertainment of the members of the Conference were very pleasant and satisfactory. Two or three parties found pleasant accommodations in town; but the two mission houses, the two school houses, and six beautiful tents furnished room for more than chose to press into them. No one but the Nellore missionaries knew the planning and pains necessary to secure such agreeable results. But the Conference very justly and heartily expressed its thanks for the pleasant accommodations furnished.

The informal receptions every evening in the mission house were especially delightful. They occupied a place in the Conference not filled by the formal papers and discussions of the programme, and they will be long remembered by the missionaries who met there. The dinner

party in the big tent and the "Jubilee Social Entertainment" will also be recalled with pleasure; while the courtesy and kindness of the Collector of Nellore, J. Grose, Esq., M.A., and of Mrs. Grose will not soon be forgotten.

Unity and brotherly love were the marked features of the Conference. Malice, envy and strife were conspicuous, as they should be, by their absence. Though there is far from being one opinion regarding higher education, or regarding the Telugu version of the Scriptures, there was "the unity of the Spirit in the bonds of peace" which controlled all discussions and held all hearts.

The members of the Conference scattered rapidly at the close of its meetings; but before separating they voted to have similar union meetings every five years—the next one being invited to meet with the Canadian Mission in Cocanada in 1891.

The Missionaries of the American Baptist Telugu Mission have had no annual meeting and consequently no annual report since 1881. At a special meeting presided over by Rev. W. W. Campbell of Secunderabad they voted to accept the invitation of Messrs. Silliman and Waterbury to hold the next annual meeting in Madras in January 1887. Messrs. Waterbury, Silliman and Manley were appointed a committee of arrangements for this meeting. Mr. Manley was also chosen to prepare an annual report to cover the current year and, so far as possible, to bridge over the time since the publication of the last report.

