





BW7530
.M2A5
1863



111111

THE

TWENTY-NINTH

ANNUAL REPORT

OF THE

A. S. C. F. M.

American Madras Mission.

1863.

BW7530
.M2A5
1863

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

THE



TWENTY-NINTH

ANNUAL REPORT

OF THE

✓
A. B. C. F. M.
American Madura Mission.

1863.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

ERRATA.

The Reader is requested kindly to make the following corrections.

- Page 17. 8th line from top, for "could," read *would*.
,, 26. (*b*) 2d line, for "5 more," read *25 more, &c.*
,, 29. 5th line from bottom, for Rs. 50-6-11 read Rs. 124.



Digitized by the Internet Archive
in 2016

REPORT.

I.—THE MISSIONARIES.

1. *Number of the Mission.*—The roll of the Madura Mission for the year just closed contains the names of thirteen Missionaries and their wives, and one an Assistant Missionary. Of the above number MR. CHANDLER, with his family, is now in America, and MR. and MRS. HERRICK with their children left for America, about the middle of December. They also took with them Charles and James, sons of MR. and MRS. TRACY. On the 6th of December DR. LORD, formerly connected with the Ceylon Mission, landed with his family at Madras and proceeded to Madura to take charge of the medical department of the Mission. The lives of all our number have been mercifully spared through the year; and we should rejoice could we report that we are as strong, as an effective force operating against heathenism, as when the year opened. It has, however, seemed good to Him who orders all our ways, to put a period to the labors in India of one of our number. It is the opinion of Mr. Chester, our Physician, as well as of Physicians at Madras, that our brother, MR. WEBB, should seek a cooler climate than that of India; and we expect his departure early in 1864. This is a severe trial to us as a Mission. Yet we look forward to his influence and usefulness in our cause, and believe that though gone from us he is not wholly lost to us.

Health of the Mission.—Three children have been added to our families this year. Some have been near unto death.* Yet not

* Since the above was written we are called upon to record the sudden death of Ellen Maria Herrick, of Cholera, in Trichinopoly, while on the journey with her parents to America, Monday, Dec. 28th, aged 2 years 1 month and 18 days.

more than the ordinary amount of sickness has occurred ; and we have not been interrupted in our work, from this cause, more than, on an average, we might expect to be in a more temperate climate. For this we would give thanks, while at the same time we would call attention to the fact, that of our number, one family embarked from Boston for India more than twenty-seven years ago, another more than twenty years ago—and of four other families on the ground, two arrived in India nearly eighteen years ago, and two others but three years later. It will not seem unreasonable for us to ask for new recruits, to fill the places of veterans, which must sooner or later become vacant. The facts which we have just stated are sufficient argument on *one* point, at least, viz ; that those who come to India may reasonably hope for a good period of active service in the cause of Christ.

2. *Occupation of the Missionaries.*—The Mission adopt the village system of congregations, and recognise the thorough preaching of the gospel within defined districts as a divinely appointed method of regenerating the people ; yet in a fully appointed Mission, preaching either to christians or heathen, forms by no means the exclusive business of the Missionary. Business of the Mission, as an organic body—of the station, as a community passing through a state of formation—and duties, no less essential than preaching to the evangelization of the heathen and the edifying of the body of Christ, occupy a large portion of their time. The following quotations will afford a better conception of the varied work which falls within the scope of common missionary labor in this country than any single account could afford. MR. NOYES thus speaks of his labor : “ Beside the preaching of the gospel, the superintendence of Native Agents and congregations, I have the care of the Sanitarium and the secular labor connected therewith, which one might fairly consider equal to the care of a small station. My time has been nearly equally divided between the hills and the plains ; though I have spent more by fourteen days below. While on the plains I have been occupied with the native assistants and in the congregations and schools. Two weeks were given exclusively to the Itineracy ; and on my tours I preach to the heathen more or less as occasion offers.” MR. RENDALL remarks ; “ Business,” mainly of an official kind, “ of course, requires some time, but it does not

often interfere with the customary duties of visiting congregations and heathen villages. Five of my congregations are so near Madura that they can be visited without being absent from home over night. I have been away from home on an average six days a month in visiting congregations and in preaching to the heathen." The Missionary, temporarily at *Tirupuvanam*, says: "My plan is to visit the congregations once a month in seasons suitable for touring, and when I can command the time from my present business of building." MR. CAPRON has been absent from his family during the year 144 days in touring, public business, and in the furthering of building operations. Again, MR. BURNELL's report illustrates the year's work at the Mèlur station; "When at home, as an almost constant rule, I go morning and evening among the people. The last year I have been absent from home 210 days, and travelled in all 2019 miles, of which 1091 were on tours."

The Missionary at *Battalagundu* says; "It was my purpose at the beginning of the year to give up one-third of my time each month to touring and public business away from home. I have been able on an average to accomplish this, except for the two months spent at the Sanitarium. In an aggregate, more than a month has been spent in the regular meetings with helpers, and the remainder of the time in studies and duties similar to those of a Minister at home." MR. WEBB gives the following account of his labor at the station. "My plan is to spend one Sunday in five at home, and the intervening Sundays at the principal congregations of the station in regular rotation. When at home my time has been occupied in the superintendence and examination of schools, instruction of helpers, and the revision of a new edition of Tamil Lyrics, and two other poetical works to be published by the Christian Vernacular Education Society. Including those visited in the Itineracy, I have visited and preached in about 100 villages."

MR. TRACY says of the work that has fallen to him: "In addition to the ordinary duties of the Seminary, I have been engaged a part of the time in the revision of the Tamil New Testament in connection with other delegates appointed by the Madras Auxiliary Bible Society. I have spent from one to two hours a day in this work for five years past; and from the middle of June to the middle of August I spent on the Pulneys, 9½ hours a day, in this

work, with the other delegates. The work is now completed and passing through the press."

(1.) It appears from statistics, that seven Missionaries, doing station work, including two who have been engaged in building, have altogether spent nearly two years in touring and public business away from their homes.

(2.) It is almost the universal practice of Missionaries to aim at visiting their congregations monthly, by a continuous tour, or weekly, Sabbath by Sabbath, in rotation. Six Missionaries report 415 villages visited by themselves. One Missionary gives statistics of 336 villages visited by himself and helpers; falling only 84 short of the whole number counted in his station.

(3.) Of the labor of the Missionary as related to that of Native Assistants, it is remarked; "There can be no doubt that the personal influence of the Missionary has much to do with the formation and increase of congregations. But the usual direct instrumentality is our Native Agency. People wishing to join us go to the Catechist and the Catechist brings them to the Missionary. We are constantly urging the people to renounce Idolatry: so likewise are the Catechists: and it is difficult to tell whether it is more our preaching than theirs that decide the people to come. It is natural to suppose, that as our Native Christians and Catechists are ever among the people, and know better how to influence them than we do, the people would be more influenced by them than by us. But it is also probable that without the influence and superintendence of the Missionary very few converts would be made."

II.—THE FIELD.

1. *Village Congregations as related to our work.*—In our system of labor the village congregation is the instrumentality with which we aim to move the surrounding mass of heathenism. Here Christianity is taught. Here it is, in a measure, exemplified. Here the Missionary comes monthly, preaching in the villages on every side. Here a Catechist resides; and, penetrating into the surrounding region, carries the lamp of knowledge and life to the adjacent population. A look at our congregations in the several Station Districts with reference to the thorough evangelization of these divisions, will bring to view what has been already accomplished, while it will also be suggestive with reference to future labor. As indicating what has already been gained, we would refer to the appended list and table of congregations, observing that many of these sprang from older congregations, in the neighborhood of which they are located. That we may see what is yet to be done, and our position with reference to our work, we will briefly review these Station Districts. Great differences exist in the different Stations with respect to the compactness or scattered location of the congregations in them. This, in its relations with caste, will afford to thoughtful minds, a most interesting matter of inquiry as it respects the spreading of Christianity among the people.

2. *Location of Congregations—A Review of the Stations.*—Of the *Madura Station District*, embracing the city of Madura and a territory of 411 square miles, the twenty congregations or rather villages in which Christians reside, are, with the exception of the North Western part, quite evenly distributed among the 419 villages and 198,000 population of the Station. “I have always been impressed,” says the Missionary, “with the situation of the congregations in respect to the evangelization of the field.” Turning next to the *Terumanqalam Station*, we find a tract of country 618 square miles in extent, having a population of 179,600 persons, living in 894 villages. The thirty-five villages in which there are Christians, instead of being scattered uniformly over the country, skirt the Northern edge of the Tinnevely Collectorate and extend Westward towards Usalampatti.

In the *Mandapasalei Station*, the forty-four congregations and villages in which Christians reside, joining the congregations connected with Tirumangalam on the West, are scattered over a belt of country running Eastward through the middle of the Station District towards the sea. These villages give to the Missionary and Catechists more general approach to the 400 villages, and the 150,000 inhabitants found in them, than in the former case ; still, they by no means afford facilities for reaching the Northern and Eastern parts of the field. If we now go North and Eastward we come to the *Stations of Tirupuvanam and Mâna Madura*, where, among 850 villages, we have, by the addition of two congregations in the Sivaganga district, seven congregations, which, while they are separated by wide intervals, are sufficiently central for the population in their immediate neighborhoods. Passing Westward, we enter the *Mêlûr Station*, where "the eight congregations are so situated that they might exert a wide spread influence over the 730 villages and 138,000 people in that district." At *Dindigul*, we find seven of the eleven congregations situated within a circle of eight miles of the Station centre, leaving a large portion of its 1167 villages, containing 252,000 people outside of direct christian influence. It is too early as yet to speak of *Pulney*, except to say, that the six congregations, while within supporting distance of one another are sufficiently scattered to make the most of their influence among a population of 142,000, in 235 large villages scattered over an area of 900 square miles. In *Battalagundu station*, the eleven congregations are so situated that all but forty-five of its 235 villages and hamlets may be readily reached from them as centers of operation. South West of the Battalagundu station lies that of *Periakulam*; a district of 250 square miles, with a population of 65,150 in 117 villages. Among these, are four congregations located in different parts of the field. Continuing on South Westerly, we enter a cluster of congregations at the upper end of the Kambam valley. These belong to the *Kambam station*. The Missionary says : " All the Southern part of the station district is readily reached from these points ; but along the whole face of the Northern boundary, from the mountains on the East to the mountains on the West, there is a belt twenty miles wide in which there are only two congregations."

It would thus appear that there is no station where, in order to reach the entire population, itinerant labor and the means of such labor are not still required. Every Missionary should properly be an Itinerant in his own station district.

Though we now number only 199 congregations among 3,955 villages, yet the plan of reaching and influencing the entire population by means of such congregations is a feasible one. Already we have in some sections, earnestness of what we may expect throughout the district.

3. *Respecting the working of our stations.*—The following statements of several of the Missionaries are calculated to throw light on various parts of our field in respect to

1st. The susceptibility of the people in different parts of the district to Christian influences ;

2d. Their disposition now, as compared with that in former times, to renounce heathenism and form Christian congregations ;

3d. Also the opinions of Missionaries as to the various methods by which congregations are formed, and the attitude of the heathen towards Christianity.

Of the four stations cited below, two are situated on the Southern border of the Madura District, one is central and one lies Eastward of the center. Two of these, Madura and Tirumangalam, have been under the constant care of a resident Missionary. Of the others, Kambam has been under the continued care of the Missionary now in charge, for the past ten years. Tirupuvanam has enjoyed less regular care. These stations are presented as types of others. What is said of them may be said of the class to which they belong.

4. *Remarks of the Missionaries.* *Mr. Noyes of Kambam station says:* “The Southern portion of my station seems to have been more susceptible to Christian influences than other parts ; and at the present time, the region of Kòmbèi and Dèvaram are so. The providential causes seem to be, that many years ago Christian institutions took root here and have been in operation ever since ; so that there are now in two congregations a second generation of Christians. There has been a large Native Agency raised up in the field itself. This accounts for the success there has been among the Pariahs. Yet, there has seemed, of late, to be very little inclination among that class to join our con-

gregations. Indeed, their number has decidedly decreased. Had it not been so, I could have showed a large gain; for there have been considerable additions from castes commonly reckoned higher than they. At present there is among the shanars a marked inclination to accept Christianity. The truth is, that there have been 170 additions, including births, from this caste, and a loss of 120, including deaths, mostly from the lower castes. These people, at first, came to us mostly for protection against oppression, and for assistance. That protection and aid they do not now so much need; and when they stand in need of it, we are not as able, nor as disposed to grant it as formerly—preferring to depend upon influences and appliances of a more religious nature. On the other hand, the upper classes know more of Christianity than formerly and have less objection to it.”

“ I think generally, other things being equal, those who come to us in bodies, are more reliable and stable. It has more than once occurred in my experience, that those who come singly, appeared well for a time, but could not long withstand the opposition and persecution of their neighbours. If there is grace, they may withstand opposition: if not, but only a general impression of the truth, together with some worldly motive, as the desire of living at peace with their neighbours, or avoiding a loss of their property, or securing the marriage of their children in their own clan, they go back. Though those coming in masses may or may not have better motives, or more or less grace, there is a mutual support. They can form an independent community with all the privileges of a community among themselves: as such they obtain respect, such as individuals poor and oppressed can never have. This I believe to be the general rule: but there are no doubt many exceptions. Much depends on the mental and moral characteristics of the persons in question. . . . It is my experience and the universal testimony of my native helpers, that the heathen, at present, listen to the truth, and treat those engaged in evangelical labors with respect. Except Brahmins and Zemindars, there are few persecutors or oppressors.”

Mr. Rendall of Madura remarks; “ I cannot say there is any difference in the different parts of my field, in respect to its susceptibility to Christian influences except so far as the labor bestow-

ed has been greater in some parts than in others. Also the character of our Agents may render our religion more acceptable in certain quarters."

"In this station district, the people have never come over to us in large numbers. I have very few large congregations. When I came to Madura the congregation at *Anuppunaddi* had but twenty-two members, and the number of attendants could be counted on the fingers of one hand. Now counting absentees, it contains *eighty-one* members, and *twenty-two* persons are connected with the church. The people have advanced greatly upon their former position; and now frequently some of the high caste heathen attend service at their church. Quite as great a gain has been made at *Kèlamatùr*. But the time has not yet come for a wide spread movement in this field. We may rather expect additions to our number from the friends of the present members of our congregations. The general attitude of the heathen in this quarter is, indifference. Many are convinced that heathenism is passing away, but they are not quite ready to break away from their friends and relatives."

Remarks of Mr. Capron of Tirupuvanam. "The condition of the heathen mind is indifference. In the region of *Esalei*, a few Pariahs in different villages have expressed a desire to join us. They have, I suppose, some idea of help or protection; but they would not think of doing so, were not their relatives in *Esalei* and *Mandapasalei* district, Christians. We could probably gather as many congregations as formerly, though not in the same villages. The natives have become alarmed by our position on the subject of caste; and we have become enlightened in respect to their position on the subject of heathenism."

Of the method of the formation of congregations it is remarked: "Perhaps I shall do best to mention a few facts that have fallen under my observation. The one flourishing congregation in the *Sivaganga* district is made up of the relatives of one converted man, who found the truth and was baptized while in the *Madras* army. The only others reckoned with us, in that region, are the members of the Church and their families. In the one village of the *Mànà* *Madura* station, a man found the truth by calling upon the Missionary at *Tirupuvanam*, in his journeys to and from *Madura*. He has trained up a fine family in the Christian religion. This is

the origin of that congregation ; and this one family constitutes its entire strength. Neither of the two congregations in the Tirupuvanam district has the element of stability which is given by one or more converted persons. One of them seems to be a cipher as to any good influence for our cause ; and my hope of the other is in the children. I should receive congregations coming from any reasonable motive ; but I should prefer to have them give some proof of their stability by the erection of a school-house or by contributions in money."

Mr. Herrick remarks of Tirumangalam:—"The heathen are, I believe, generally friendly. Romanists are very few. In one village, Mallankinaru, the Christian influence in some respects predominates." Of the parts of his field referred to in a previous page of this report, he says, "In some sections much more labor has been performed than in others. The people are, I think, more ready to embrace Christianity than they were 15 or 18 years ago. I have never had large bodies come over to Christianity at once. In cases where they come gradually, they are likely to have more knowledge, and therefore likely to be more stable. Those who wish to join us from an evident desire for help in worldly affairs, should not be received, at least, till somewhat instructed ; so that they may count the cost : but such opportunities should be embraced for preaching the Gospel."

1. Judging from the above facts, we should say of our district ; From *internal causes*, Heathenism does not seem to be effete or to have lost its capacity of meeting the present wants of the people at large. No such wide-spread preparation exists in this quarter of India, as Christianity met with, in the early ages, or in some of the aboriginal tribes of India at the present day. Yet to some extent a preparation does exist among the people ; created by contact with Christian civilization as represented in their European rulers ; and by the general spread of Christian books and teaching.

2. Our increase has not come from sudden accessions or extraordinary success ; but by carefully watching over what we have gained, while we are vigilant in extending a knowledge of Christianity among the people.

3. The work of our Missionaries has, thus far, been a work of care and pains—taking, rather than the receiving of those who come

spontaneously to us. Hence, the loss of a Missionary from a station at once shows itself throughout his entire district. We are yet sowing : but the summer draws on apace. Men should now be in the field under training, to take the places of those who are leaving us.

5. *Romanists in our field.*—Sent out, as we are, for the purpose of making the gospel known to the heathen, we find a large community of Romanists ; and their number is such, as considerably to diversify the working of our respective stations. In the Madura vicariate, which extends along the Coromandel coast from Trichinopoly to Cape Comorin, Romish authorities number 141,000 adherents. Though this is a small number compared with the whole population, the Romanists possess far more religious vitality than the adherents of heathenism ; and we uniformly experience far more opposition, and our people more uniformly suffer persecution from them, than from the heathen. This fact has an important bearing upon the results of labor in the different stations, and the disposition of the people generally towards Christianity. Of the Tirumangalam field, it is said, “ Very few Romanists exist in it.” One congregation only, was gathered from among them. In Dindigul, 200 members of congregations were received from them, and they are numerous throughout the region. Battalagundu has received 165 persons from them, and they are numerous in certain parts. Periakulam has received 22 ; not numerous. Pulney 70 ; not numerous ; while in Mudura one-half the communicants, and in Sivaganga, Mânà Madura, and Tirupuvanam, 55 persons, or five-sevenths of all communicants received, have been from the Romanists.

6. *Stability of converts from Romanism.*—In regard to the stability, of these adherents it is said, “ Those who have been really converted make intelligent and stable Christians. But chiefly on account of the activity of Romish Agents, congregations gathered from among the Romanists are held with much more difficulty, than those gathered from the heathen.” “ Poor people from the Romanists are more likely to receive *promises* of assistance in trouble, on condition of return, than those from the heathen ; and in times of trouble the poor are greatly tempted to go where they think they may find relief.”

7. *Efforts for the Evangelization of the Station Districts.*—We have spoken of the labors of the Missionaries and of the Itineracy under their respective heads, to which we would refer the reader. As a general thing, each station district is apportioned off into sections, and these allotted to the nearest Catechist. All the villages within convenient walking distance, say three or four miles, he is expected to visit systematically, and as frequently as the duties of the congregation will permit. He is encouraged to extend his visits beyond these limits, so as to preach in all the villages of his section at least once a year. In some instances, Catechists visit one village a day; in others three villages a week. It is thought after careful enquiry, that the Catechists spend half their time among the heathen. In some cases, the whole time is devoted to them; and in others only a small fraction, according to the efficiency of the Catechist and the size of the congregation. We have never done more than we are now doing in this direction: but opportunity still remains for more of system in our operations than we have yet attained.

III.—CONGREGATIONS.

1. *Buildings among our Congregations.*—The Mission has under its control, 135 buildings used as Churches, prayer-houses and school-houses. If the school-house is not, equally with the Church, a center of Christian light and instruction, it is to such an extent as only a Christian school-house in a heathen land can be. Of these buildings owned by the Mission, *twenty* are held mainly for the sake of the heathen in the midst of whom they are located. Almost universally, some building situated on a business street of the town in which the Missionary resides, is held, affording him immediate access to the heathen population. Here he has an opportunity on the weekly market days to address and give tracts to the crowd which his presence is sure to attract.

2. *Their construction and maintenance.* Respecting the erection and maintenance of the churches and buildings used by our congregations, we do not report great things, but we report steady progress. Ten prayer and school houses have been erected this

year, in all of which cases except one, the congregation participated to a greater or less degree in the expense. MR. TAYLOR says; "Two congregations in particular have made commendable exertion to provide themselves with convenient and respectable houses of worship. I aided one of them; but the burden of the labor, even in that case, was borne by themselves. I have had at my disposal from the mission funds only Rupees 125 to aid both in building and repairing in all the congregations. This for more than *forty* congregations is a small sum indeed—hardly enough to encourage the Native Christians, even as aid to their own exertions. I have been obliged to press into this cause small benevolent funds needed for other purposes; so that these objects have suffered." MR. HERRICK says; "The people in all cases help to keep their churches in repair by contributions of material, labor, &c." MR. NOYES says; "Four places of worship have been in process of erection this year, towards which the people have contributed Rupees 19½. The congregations generally attend to the repairs of their churches; but not to those of their catechists and school-houses."

3. *Number of the congregations.*—As representing in some measure our aggressive work, we have the names of 152 congregations upon our lists, containing the names of 6341 members. This year has given us four new congregations, while *three* which were dropped have been reorganized, and *three* others have so far decayed as to be abandoned for the present. The tables at the end of the report will show that there has been an uniform yearly increase in the number of congregations, indicative of the gradual spreading of the truth; and that it is steadily gathering to it its own. The statistics are not sufficiently perfect to admit of any statement respecting the stability of the congregations for the year.

4. *Castes from which our congregations are collected.*—(a.) There are in the district beside the Brahmin, Farmer, Merchant and Shepherd castes, some eight or ten others reckoned from old time as independent Hindu castes; and about forty other castes noted by Tamil writers as servants to those above them. Beside these divisions, each caste is split up into clans or classes to a remarkable extent; any one of which rarely if ever eats or intermarries with another. Thus the Brahmins reckon twenty-eight divisions—the Merchants, eight; the Pariahs, twenty-eight, and so on.

(*b.*) While there are many castes in which we cannot reckon a single convert, an examination of the table will show that Christianity has become quite generally diffused, twenty-six different castes being embraced in our congregations.

(*c.*) In connexion with further inquiries they show, that whether we willed it or not, these clanships have had a marked effect on the spread of the gospel among the different stations, confining, and, perhaps in some cases, intensifying its influence. It will be found quite generally, that the members of different congregations of the same caste, are relatives. The story of many of our congregations is, that having heard of the new religion from their relatives upon some extraordinary occasion, they took the step which separated them from heathenism.

(*d.*) By existing facts we are led to hope, that God is overruling and will continue to overrule more and more this most serious of all hindrances to the spread of the gospel.

(*e.*) While therefore we do not neglect the publishing of the gospel to every creature, it would appear that those villages related to people already with us afford many encouragements to special effort. It is very desirable that each Missionary should keep a list of the castes and the relationship of the people of every village in his field, in order that he may more intelligently direct his own, and his assistants' labors.

5. *Persecution of our people.*—The Hindus are usually represented as a mild, inoffensive people; and we are not accustomed to look for violent persecution among them. These characteristics, however, do not prevent their resort to certain modes of persecution of the most refined kind, and surer to achieve their aim than the most brutal violence. The ban of the village is a favorite method of reducing refractory members to submission. Under it, the common offices of humanity are withheld; the offender becomes an outlaw in his own house, and is obliged speedily to flee the village or submit. We have in three different stations instances of this kind of persecution; and with shame be it said, in each case, instigated by those who arrogate to themselves exclusively the name of Christian. In one case the native midwife was not permitted to attend upon the wife of the Catechist; and her infant perished. The same was successively true of two sisters of the catechist, though the child of

one of them survived. The Catechist and his family have been beaten, stoned and robbed under the same instigation. Another case occurred in which land was confiscated, on the owner becoming a Christian; and another in which two Christians were seized on a petty charge, and sent 90 miles in handcuffs to jail; so that if persecution tests and refines men's motives the Tamil Church of Madura is not likely to go unrefined.

6. *Order and Regularity of the congregations.*—If we could know the value of a congregation, the advancement of a people in religious knowledge and their interest in the truth, we have no better criterion than their average attendance on Sabbath ministrations. Taking into consideration the wickedness and religious apathy which were but a little while ago, the two marked features in the portraiture of the people who now compose our congregations, we speak with encouragement and hope. In three of the stations, the average attendance is slightly less than one-half the congregation; in seven stations it ranges from one-half to three-fourths, and in stations where scholars form a considerable part of the Sabbath attendance, it largely exceeds the entire registered congregation.

7. *Women of our congregations.*—It is the shame of heathenism that it degrades and keeps woman in ignorance. Such is the state of the women of our congregations when received under our care. It is our constant effort to make them respect themselves, and become worthy of the respect of their families and neighbors. But it is the most difficult part of our work to bring them under instruction, or to regenerate the Hindu family system. From the very first, our efforts are directed to secure their attendance at Church—then their participation in the lessons learned by the congregation, and the application of what they know of Christianity to the conduct of the family. One station reports the proportion of females among those attending Sabbath services as one in three; another, two in five; another, one in four. In regard to the acquirement of religious knowledge, one Missionary remarks; “200 women, or one-third of the Sabbath audience of the station district, are reported learning Sabbath lessons.” Another says; “Where there is a Catechist to instruct them, I find them learning quite as well as the men.”

8. *Instruction of the congregations.*—The almost universal practice of the Mission regarding the public observance of the Sabbath is, for the people to assemble once for the preaching of God's Word, and once for Sabbath School instruction. Many Catechists hold afternoon services in outlying villages. The Sabbath School is found to be a most useful instrument of communicating religious truth. Old and young assemble ; and there is no difference except that the children of the second generation surpass their fathers and mothers in scripture knowledge.

Other religious instruction of the week consists chiefly of public reading and exposition of the Bible, with catechetical instruction morning and evening in the School-house or Church. Our better catechists instruct the people in their own houses ; and we have known of catechists taking their New-Testament to the people in the field, and turning to good account the long noontide respite which a tropical sun compels.

9. *Observance of the Sabbath.*—The proper observance of the Sabbath is surrounded with difficulties, which those living in a land where common sentiment and practice guard the day against the noise and business of other days, cannot appreciate. India has no Sabbath in its history, nor in the practice or conception of its people. The compact villages in which our people live among Romanists and heathen ; the sight and sound of work, trade and amusement ; all go towards secularizing the day, and prevent the first formation of correct views of sacred time. But the difficulty is most seriously felt in the case of those who cannot read, and hence have a large amount of time on their hands, with a maximum of temptations to profane the day. Some efforts have been made to meet the wants of the congregations at large and of this class in particular, by furnishing fresh and interesting matter to the teacher of the school or some other person and causing it to be read in the intervals of service : thus not only profitably occupying their time, but affording material for meditation and conversation. The year shows us that some of our congregations are making marked improvement in the observance of the Sabbath.

IV.—CHURCHES.

1. *The members.*—We reckon the same number of Churches as last year, and 1165 members. We have not been blessed with anything like a general outpouring of God's Spirit; but we hope individual conversions have taken place at several of our stations. Mr. Rendall says; "One case in which I have been most deeply interested is that of a young man in the police service at the West end of Madura. He became interested in Christianity through the influence of a catechist, during the previous year. His parents and others withstood him; but he made rapid progress in the knowledge of the Scriptures. Having resisted all the efforts of friends and priests he still stands, and I trust will gather others around him." It is true also that our dying Church-members leave a good testimony and memory behind them. Three instances are mentioned, in which the last hours of dying christians were harrassed by Romish agents and friends craving the privilege of administering to them extreme unction and burying them in their communion.

2. *Family worship.*—Simple and essential as this is in the eyes of Western Christians to religious character, it has not as yet been thoroughly grafted upon the Indian church. *Home* is a word which has no equivalent in Tamil; and family prayer is one of the special characteristics of a christian home. Moreover there is no fireside; no common gathering place in a Hindu house. The family never all assemble together as a family for any purpose whatever, not even to eat. A large majority of the heads of christain families do not know how to read. Probably a large majority of them never witnessed strictly domestic worship. Under such circumstances it is pleasing to receive even the following testimonies: "Family worship is observed by a few private christians; though I think the daily prayers in church, too often, take the place of domestic worship." Another says; "by some of our families." Another, "I am happy to say by many of our Christian families." "There are also many who take an interest in the welfare of their families in the Christian sense of that term, and make real sacrifices for their education."

3. *Native Pastors and their churches.*—(a.) It is one of the principles of the Mission to organize local churches as soon as congregations have become firmly established, and persons in the congregation of approved piety have so far increased in numbers and intelligence, as to make such an organization possible and useful. It is further the aim of the Mission to place such churches in the hands of Native Pastors as rapidly as men judged suitable, according to the Apostolic direction, can be found to take the office.

Excepting one Pastor, who early sought and received a discharge from his connexion with us, all our eight Pastors are now connected with the churches over which they were originally ordained. The oldest pastorate is of seven years' duration. All the churches work harmoniously with their Pastors; and with one or two exceptions, much to be regretted, the church members, as a body, are harmonious among themselves. While we see deficiencies and imperfections, as a general thing it may be said, that our Native Churches and Pastors are our hope and crown of rejoicing. The number of church members at the close of this year, under the care of the Native Pastorate, is 343; or on an average 43 members to a church. They have been increased by 24 persons added by profession; while one has been subjected to church discipline, and 15 persons have died.

(b.) *Ordinations.*—In April of this year Vèthanáyagam of the Mandapasalie station was ordained over the church in Sámipatti. Of this ordination, Mr. Taylor says; “This makes the *fourth* Native Pastor in this station, and gives an ordained helper to the Eastern part of the station district. The disposition manifested by the Pastor at his ordination, as well as before, and since, is pleasing. In the closing prayer at his ordination it was affecting to hear him confess his weakness and ignorance, and implore Christ to dwell in his heart. I could offer no better prayer in his behalf, and may that be richly answered.”

On September 30th, Vèthanáyagam of the Tirumangalam station was ordained over the church at Mallankineru. Mr. Herriek, writing of it, notes the following points of contrast to the state of things eight years ago, at the time of a former ordination at that place. “1st. The church building (of stone) which was unfinished at that time, has not only been finished but enlarged by an addition which

increases its size one half. The expense of the addition has been borne almost wholly by the people themselves. 2d. The church now contains three times as many members as at the time of the first ordination ; and the congregation has increased in about the same ratio. 3d. There was no Native Pastor to take part in the exercises of the first ordination. Now three important parts were performed by Native Pastors."

(c.) *Extracts from Pastor's reports.*—*Vēthanāyagam of Sāmi-patti* remarks as follows; "I am glad to say that my congregations are doing well in their contributions for religious purposes. For the church which was erected this year they gave Rupees 55. Beside this they contributed to the support of their Pastor and to local charities. My village stands in the midst of 75 heathen villages, among which I go frequently preaching and distributing tracts."

The Pastor of the church at Periakulam says ; "You will be glad to know that the enmity which for a long time has existed between two office-bearers of this church has greatly subsided. Many of the church members and some of the congregation observe family worship. I see such dispositions in some of them as leads me to think they are Christians indeed. A member of the congregation was called by a Romish priest who questioned him thus ; "What made you go and join that religion? It leads to hell. You will not get to heaven by it." Thus he rebuked him. To all this he was silent. At length getting permission to speak, he pointed out to the priest all the truth he knew. Then the priest got angry and began to curse him. He seeing this, knelt down and prayed ; "Oh, merciful God, Thou dost instruct us in thine holy Word not to curse but to bless ; but this priest not properly understanding, behaves in this way ! Open thou his mind by thy Holy Spirit and bless him." The Pastor says ; "I have visited 157 villages, preached and distributed scripture portions and tracts in them."

Vēthanāyagam of Mallankineru writes ; "Services are well attended and the people give good attention. Some of those who have lately watered their gardens on the Sabbath, until the rising of the sun, unable to answer questions put to them by the heathen, are now observing the day more regularly. Their heathen masters are pleased to allow them to observe the Sabbath from the belief that otherwise the *Christian's God will not bless* their fields.

Meetings for prayer are held in the Church every day; and a forenoon and afternoon service is regularly held on the Sabbath. After the forenoon service, the Sunday school of women and youth of the congregation meets for an hour. Five women, taught mostly by my wife, are now able to read. It is a pleasure to write that on the second Sabbath of October, while reading the scriptures before preaching, the Spirit of God was pleased to open the heart of a woman named Lydia, to feel her sins and the sins of the people; so that she wept sorely with many tears and prayed within herself. At sight of her and hearing of the Word, almost all the people were pierced in their hearts and shed tears; and at the request of one I offered special prayer. I myself, the deacons and the church-members have been able to sow the good seed much more plentifully than heretofore. The hearers in many places are numerous, and more ready than formerly to enquire about the truth. Few only make objection."

V.—BENEVOLENT CONTRIBUTIONS OF NATIVES.

1. It is twenty one years since the first contribution to religious purposes by natives connected with this Mission was recorded. In 1842 the Catechists and Teachers of the Dindigul station contributed about Rs. 100 for the support of an additional Catechist in the station. During the subsequent year, evangelical societies having a similar object in view, sprang up among the Helpers at Madura, Tirupuvanam and Sivaganga; and contributions amounting to Rs. 121 are on record. In 1846 the cause of benevolence took another step in advance; and we find benevolent societies for defraying certain church expenses in Tirumangalum, in the Seminary and in Tirupuvanam. Similar societies were organized in the remaining stations in the year 1848; and from that time to the present, we have tolerably exact yearly records of contributions as a part of mission statistics. Throughout the youth of the Mission and up to the Jubilee year of the Board, contributions were made chiefly by persons receiving wages through the Missionaries. During the Jubilee year and the year subsequent, the congregations to some extent participated in offerings to the Board and other charities. These contri-

butions were considered by the people as *extraordinary*; and were for the most part appropriated to objects outside of the respective congregations. Apart from the mere amount of money contributed, we believe the contributions of this year show a positive advance in the following respects. First, in that these contributions represent more than they have ever done before, the gifts of our *congregations* and *churches* at large. Second; That these contributions were not made as an occasional gift; but in many cases, of set purpose to enter upon the support of their own religious institutions.

It has from the first been the custom to require from churches under Native Pastors a certain portion of the Pastor's support. The effort of this year has had a similar object in view in all congregations where there are catechists. It is true that for various causes we have not succeeded in all our congregations; but a beginning has been made. In the Dindigul station, all the catechists united in a request to the Missionary to deduct one-tenth of their monthly wages, and throw upon them the responsibility of receiving that sum from the congregations which they serve. The congregations also consented to this arrangement: and at the instance of the Missionary appointed men to take charge of the business. Other Missionaries with the same object in view, have made representations to their people and taken collections either by sabbath contributions, by collections in small earthen vessels, called *kalayams* given to each family, by harvest offerings and in other ways. In the Madura station the contribution by *kalayams* was very successful—the advance on last year's contribution assignable to this cause, being Rupees 31. Contributions were also made to the Lancashire Relief Fund and to the M. A. Bible Society. The Mallankineru congregation have paid the wages of one of their number for a part of the year, as an Evangelist among the surrounding heathen. Funds are collected in our congregations for the repairs, care and lighting of churches, the poor of the church and congregation, the salaries of Pastors and Catechists; and outside the congregation, for the Evangelical Society. This last amounted this year to Rupees 614.

2. It is with pleasure also we record the good will of the heathen towards our cause, as expressed by contributions in several of the

stations. In the Periakulam field Rupees 15, and in Dindigul, between Rupees 60 and 70, have been received from them. Mr. J. Cornelius collected from the same source Rupees 175. Mr. Taylor also says ; “ The heathen in quite a number of cases have considerably aided our people in the erection of churches and school houses. They have shown in this a good degree of cordiality and I trust they may find it has been for their good.”

VI.—BOOKS AND TRACTS.

1. In the year 1836, when the Mission was in the second year of its existence, the Missionaries write that “ a large amount of tracts and school books were received from Madras ; but not sufficient to meet the applications received from villages in every part of the district.” As many as 23,000 were distributed in 1841 by the Missionaries, then much occupied with schools. In 1845, in the full tide of the new village movement, 75,000 tracts were distributed in a single year. Up to 1844, 400,000 tracts had been put in circulation in the district. During the last twenty years, of which we have definite statistics, it appears that there have been distributed to the 1,800,000 people more than 6 millions books and tracts, beside school books, scripture portions, &c. There can be no doubt as to the effect which this vast circulation of Christian books must have had upon the single generation of heathen among whom they have been scattered. Yet it is not uncommon to meet with men who never recollect receiving a tract ; and the report of the Itineracy shows that there are villages where people flee in terror from a tract left in the street. Notwithstanding our best hopes respecting results, we cannot refrain from some questionings regarding the suitableness of the books circulated to achieve the object for which they were given.

2. Of late years, distribution has not been as profuse as formerly. We believe there was wisdom in the wide-spread distribution of former years. Tracts were the advertising placards of a new religion just introduced into the district. We think there is no less wisdom in the more discriminate distribution of the present time. During the year, 59 Bibles, 154 Testaments, 3169 Scripture

Portions and 30,128 Tracts have been put in circulation. Something has been accomplished in the way of sales. In two stations, Rupees 3-12-1 of books and Tracts. In three other stations, 5 Bibles, 7 Testaments, 41 First Books and a good many Sasterakkummes have been sold; in another a good many school-books and a few Tracts. In Dindigul and Madura, the matter of distributing books has been in the hands of Colporteurs, who have made considerable sales.

3. To the enquiry, Are any books published at Mission Presses sought after by the heathen; the replies of the Missionaries are unanimous in placing as *first*, The Blind Way—second, Spiritual Teaching—Third, Sasterakkummei. They also speak highly of a child's tract, Don't Touch those Mangoes, and the C. V. E. Society's First Book. To the enquiry, Why are not our books more generally called for; it is replied as regards the people: The great and general want of any desire for knowledge and of a *taste* for reading. As regards the tracts it is replied; 1st, some are not well known; 2d, some are dull; others are obscure and difficult in style and language; 3d, the style is too generally didactic; 4th, the form in which they are made up is not always the most desirable. To surmount the first mentioned difficulties, it is suggested that "the circulation of plain interesting books on other than religious subjects would stimulate a love of reading and a desire for knowledge." "We can hardly expect that tracts will be asked for on account of the *truth they contain* until there is some love of that truth among the people." Secondly, Simple tracts in narrative style, Indian History, Biography, but conveying some pointed Christian truth, and books of Christian poetry should be prepared.

VII.—NATIVE ASSISTANTS.

1. CATECHISTS AND READERS. (*a.*) The entire number of Helpers employed in the care of congregations and imparting religious instruction is 117. This includes also our eight Native Pastors, of whom we have spoken elsewhere. The remaining 109 Helpers

embrace persons of all grades of piety, ability and education. Of them we may say generally, they are the best men we can command. We think that the comparison of our helpers as a whole in successive series of years will show that the last are better than the first. We believe that He who seeth not as man seeth, beholds virtues and strength of character where we often fail to see them. Certain it is that many of those in our employ suffer uncomplainingly from year to year, the indignity of being excluded from the houses and society of all their relatives who are heathen.

(*b.*) *Their Education.*—It appears that 30 Catechists in our employ are graduates of our Seminary ; 5 more enjoyed the benefits of a shorter course ; 25 others were educated in other Missions, and a large number of the remainder have been instructed a year or more at the Seminary. For the purpose of supplying the religious training, in which so many of them were deficient, and at the same time, encouraging those who have received some education in continued habits of study, the Mission appoints lessons in the Bible, Theology, &c., for examination at the half-yearly meetings. During the present year, portions of the Epistles to the Hebrews and Thessalonians, of the Gospel of Matthew and 1st Samuel, have been critically studied, besides Church History of the 17th and 18th centuries, Wayland's Moral Science, Theological Class-book and Catechism. This is to be taken rather as a specimen in one department, than as a summary of matters brought before the attention of the helpers during the year. In some of the stations the monthly meetings furnish opportunities, where matters connected with their whole circle of duties as catechists in particular congregations, and preachers to the heathen can be handled in a great variety of methods—where brotherly love and interest in one another's work can be fostered—where new impulses in religious life and new devotion to duty can be inspired. We look forward to the day when we shall have better prepared, better developed and more devout helpers in our work. It is not to be disguised, that the great want of the mission is men, fitted by nature, grace and education for the work of catechists.

But in the mean time, we give thanks that there is through God's grace so large a body of men who are in a measure qualified for the duty of instructing others in divine things.

2. SCHOOL TEACHERS.—The Mission has in its employ in station and village schools, 52 schoolmasters and 9 schoolmistresses. In ten stations, there are 39 masters, seven of whom attend also to congregations, and three schoolmistresses teaching a part of the year. Of these, twenty, or less than one half, have received an education above the village school: and considerably less than one third are able to teach the elementary text-books in Geography, Bible History and the Negundu sufficiently well to qualify pupils to enter the Seminary. This last number of teachers are quite variably distributed among the stations. It is plain from this that so far from being able to raise the standard of education in the Seminary and throughout the Mission, it is doubtful whether we shall be able to keep it at the very moderate position in which it now is.

For the purpose of affording some remedy for this; in all the stations weekly or monthly meetings, according to the location of the villages in which schools are situated, are held, in some of which Murdoch's Hints on Education, and Fowler's Discipline and Instruction are made the text-books of study in the art of teaching; and in all which, Grammar, Geography and other school lessons are taught in an improved manner.

VIII.—SCHOOLS.

I.—VILLAGE SCHOOLS.

(a.) *Attendance.*—The statistical tables present us with an account of 59 schools, and 1059 scholars—a falling off of eight schools and an increase of 106 scholars on last year; giving between extremes of schools of 80 scholars and those of less than ten, an average of eighteen scholars to a school. Leaving out of the account the year 1859, which appears to have been exceptional, this is the highest number attained for the past ten years. During those years the average was less than $14\frac{1}{2}$ scholars. Should this gain prove to be permanent it will be a matter of peculiar pleasure. It also appears that there has been a falling off of eleven Christian scholars, and a gain of 117 heathen scholars. If it be a

matter of surprise that Christian pupils form so small a part of the number of our scholars, it must be remembered that of 152 congregations there are at least 94 in which no school exists, and it is more than probable that a fair proportion of the children in those congregations where schools exist, are already in school. The reasons assigned why schools are not established in the congregations are, 1st, Deficiency of Christian scholars. 2d, Deficiency in funds. 3d, Difficulty in obtaining suitable teachers. That so large a portion of our congregations and of the rising generation of Christians should be without Christian school privileges is a matter which demands careful consideration.

(b.) *Obstacles to Improvement of the schools.*—The difficulties which stand in the way of the improvement of our schools, so far as Christians are concerned, are, 1st, The extreme poverty of a large number of the people connected with us. 2d, Their want of an appreciation of the value of a Christian education. In the eyes of the public of which they are a mere minority, inability to read and ignorance of matters chiefly taught in our christian schools are in no way disreputable. 3d, The ordinary education of a village school seems likely to confer no social or pecuniary advantage on a child; and the time spent in school seems to the parent like so much thrown away.

On the part of the heathen the great barriers to the increase of the size, and a consequent improvement of the schools are, 1st, Caste prejudices—the children or teachers of low caste practically excluding from the school those of higher castes. 2d, While they do not object to the reading and study of the Bible and christian books, they object to these occupying so large a portion of the children's time to the exclusion of nearly everything taught in heathen schools. 3d, The want of a high reputation of our teachers and schools for skill in imparting knowledge. If this last requisite were attained probably most of the other objections would in a short time vanish.

2.—THE SEMINARY.

(a.) *Organization.*—The school is designed mainly for the purpose of raising up and educating a class of teachers, catechists and

Pastors for the people of this district. The school is under the superintendence of one of our number longest on the ground, with a corps of four teachers. The 71 scholars of the school are distributed as follows. In the first class 7, second class 15, third class 15, fourth class 18, preparandi 10, catechist class 6.

(b.) *Working of the school.*—During the two months of term time that Mr. TRACY was absent, revising the Tamil New Testament, the school was for the most part in charge of the Native teachers. It is stated that “during the absence of the Principal no case of discipline occurred; and all seemed to vie with one another in diligence and self restraint.” At the time of the examination, a class of four lads graduated, and a class of 16 was received. The examiners say, “Though the standard of admission to the Seminary is low, none of the candidates reached it, and most of them fell considerably below it. There were but few candidates and we were compelled to take those who came. A class of six catechists was also received. The Preparandi class and the other classes were well prepared in the studies in which they were examined. Though the examination was for two terms’ study, and the scholars had gone over much ground, they seemed prepared in every part of it.”* The teachers are valuable men.

(c.) *Religious condition of the school.*—Seven of the students have been admitted to the church, several of whom are the children of pious parents. Two of these passed through a saving change of character, we hope, in the revival two years ago. From fear that they were too young, or that they might dishonor their profession, they then refrained from coming forward. The whole number of those who have united with the church while connected with the Seminary is 159. Of these five have gone back; and there are two of whom we have not certain knowledge. More than 2500 tracts have been distributed by the students this year in adjacent villages and bazars. Rupees 50-6-11 have been contributed to benevolent purposes. We have representatives of *sixteen* different castes in the school; thus vindicating in our highest Institution, and among those who are to be the future leaders of the Christian community, our principle of non-conformity to this heathenish institution.

* For Schedule of studies see Appendix.

3.—GIRLS BOARDING SCHOOL.

Mrs. RENDALL says, "We have reason to be thankful for the progress made in the school this year. The number of pupils in attendance is 50. Since the plan of graduating the girls after the completion of a prescribed course of study was adopted in 1857, 21 girls have graduated. In addition, eight girls have obtained permission to leave the school before quite completing the course of study. None have graduated this year. Not far from 300 girls of the district have received more or less of an education in this school; and the good effect of this is working in many places. Twenty-two girls have been admitted to the school this year. Some have been thoughtful, regarding their religious welfare, and some, we hope, have been truly regenerated. Four of them united with the Church in December, making the whole number, which the Church has gathered from the school, 63 souls."

It is said of the girls that in their desire to contribute to benevolent purposes "interesting instances of self-denial have occurred. Some have wished to devote their jewels. Many have asked for work to do in their leisure hours, that they might have something to contribute. A majority give a weekly allowance which they receive for plantains. "Freely ye have received freely give," is a passage of Scripture they frequently quote. In addition to making their own clothing, their plain sewing and crocheting is a source of income to the school. Cotton spinning has been taught and they are thoroughly trained in domestic economy. The girls spend their vacations at home, where they assist their parents by spinning, sewing and sometimes by holding little bazars. A few go out to day labor. Many of them are very faithful in efforts at teaching the village women to read, persuading them to attend Church, and in explaining to them the Bible. They sing their school songs from morning to night, and the heathen girls learn them."

The committee report, "that at the examination on the 24th of March, the girls acquitted themselves very satisfactorily, with one or two exceptions in the lowest class. In this class there was not so much readiness in answering questions on the map of India and in Mental Arithmetic, as was desirable, though in the latter study

some appeared well. The compositions written by the first class did them credit. The Scripture lessons were well recited by all."

Of the class received this year, Miss ASHLEY says: "We have been particularly interested in the case of two little girls from the Periakulam station. They have no mother. They were so desirous of learning, and their father to have them learn, that in the absence of educational privileges in their village, they were sent away to a village several miles distant, where they lived entirely alone, boarded themselves and attended school. Here Mr. NOYES found them and sent them to Madura.

"Another is the youngest of four orphans. The three eldest were with us, but the little one was too young to be admitted according to the rules of the school unless supported by friends. The sisters, in their affection for the one still outside, employed every leisure moment in earning money for her support in school. The child is now with us and happy in her only home.

"In ability and aptness to learn, these school girls compare favorably with children at home—are in no particular less interesting, and are far more easily governed. The discipline of the school is never a difficult matter. Labor for and among them is always interesting and for the most part encouraging."

In taking our leave of the school for the year, we regret to part with one, who as a teacher and guardian of the children, has been more or less connected with it for the past four years. As a Mission we deem it not unsuitable here, to express our high regard and esteem for her; and our wish is that her future lot may be both useful and happy.

IX.—ITINERACY.

1. *Labors of the Itineracy.*—By a vote of the Mission in January last, a committee was appointed to make preliminary arrangements for carrying into effect the plan of an Itinerant Mission within our stations, as previously determined upon. The committee purchased two tents with suitable furniture. They also drew up a plan of Itineracy which embraced all the Missionaries so far as their cir-

cumstances would admit of their engaging in the work. Two Missionaries, and as many Catechists as they saw fit to employ, were associated together. After mutual consultation the time of each party was fixed—they being limited only to a period of three weeks. The field of operation was left to the choice of each company.

The tents were first pitched for the Itinerary June 1st; and labor was continued from that date till August 21st, when the sickness of one of the parties and the medical duties of another caused a cessation of work, and the rains coming on, prevented a renewal of it by others, who had arranged to take it up. A period of 82 days is embraced in the limits above stated, in which 138 days, or more than one-third of a year of Missionary work was accomplished among the heathen; and chiefly in regions beyond the reach of ordinary effort. To this is also to be added more than a year of catechist work under the eye of a Missionary.

2. *Fields of Itinerary.*—The first commences at a point midway between Dindigul and Pulney and extends north and eastward towards Dindigul. The second locality comprises a region for 20 miles south-west along the banks of the Viega river from a point south of Battalagundu. The third locality toured over, skirts the southern base of the Serumalies, from a point a few miles north of Madura to the large village of Nattam, and includes the site of the famous temple of Alagar. The last locality in which the Itinerary worked, comprised the region south of Madura along the southern road to Ramnad. A region often passed through by the Missionaries in their journeyings, but too distant from any point of approach to afford facilities for working it.*

3. *Results of the Itinerary.*—(a.) The Gospel has been preached in 336 villages and hamlets to audiences which in the aggregate amount to 20,000 persons; and a large number of tracts and Scripture portions have been left behind to continue the work begun.

* During one month of the Itinerary we had the assistance of two Catechists from Tinnevely, sent us through the kindness of Mr. Tucker of the Church Mission, and supported by the Native Christians of that District. We record it as one of those amenities of Missionary labor which we love to remember, and with the hope that the zeal of the Christians of that favored district may provoke those of our own district to similar zeal and good works.

This has been done in regions where the Gospel has been preached little or none at all before, in a method calculated to attract the attention and awaken the minds of the people towards it.

(*b.*) A careful exploration of our field has been made—revealing its wants—opening also a way for further special effort—discovering communities favourable to the Gospel—finding out remnants of old congregations and persons who had strayed from our Christian villages.

(*c.*) A reflex influence upon Missionaries and Catechists has been produced, exalting our views of the greatness of the work yet to be done, encouraging our hearts by the advancement of the people in the last 20 years, and by the extensive spread of Christian knowledge.

(*d.*) The beginning of a new interest among our congregations in the work of evangelizing all their countrymen. This is as yet more theoretical than practical; but we look for growth in it as the Itineracy goes on and becomes familiar to them.

(*e.*) In general, the opening of a door into a new field of labor, every way attractive and interesting to those who wish to serve their Master. We speak from experience when we say this. There are fields in India where they who seek for glory and immortality may take the sword of the Spirit and the shield of Faith, and achieve more glorious conquests than any which the princes of this world have gained. We invite, nay, we *entreat* the young on the threshold of the Ministry to consider their privilege, and their duty here, and come over to help us.

X.—SANITARIUM.

No changes of importance have been made in the buildings at the Sanitarium this year. The Collector of our District has constructed a lake in the midst of the hill settlement, and a carriage road along its margin is in process of construction, adding greatly to the attractiveness of the spot. Six families availed themselves of the privileges which the Sanitarium affords, of retiring from the heats of April and May. Mr. Taylor did not visit the Sanitarium; but spent the hot months with his family on the sea-shore. Mr. Sanders and family, with Miss Agnew, of the Jaffna Mission, also

spent two months of the early part of the year on the hills. Subsequently we were permitted to invite and accommodate the committee having in hand the revision of the Tamil New Testament; and to contribute to their comfort and towards the hastening forward of that work.

The Sanitarium, though originally built in an uninhabited locality, is gathering around it a considerable native population. A church was organized there during the previous year. Of the regular inhabitants, 59 persons are enrolled as members of a congregation. The average native attendance on Sabbath services during the year has been 80. The station is to some extent the center of evangelical influences among the hill villages—the Missionary and Catechist visiting these as time permits. A school house has been erected at a cost of Rupees 450, raised wholly by subscription, and a school of 15 scholars is kept by a competent teacher.

XI.—DISPENSARY.

Of this Mr. CHESTER writes as follows: During the year 1863 the Dispensary has been opened each morning without an exception. At seven o'clock we begin our religious service, which consists of the reading of a chapter from the Bible, and the ten commandments, a short address or the reading of a tract, and prayer. Medicine has been dispensed, without regard to the caste, religion or wealth of the patients, in the order in which they have come each morning to the Dispensary.

From the 5th of January to the 23d of December 1863, the daily attendance of those requiring and who have received medicine has amounted to 7815. Of this number 2371 were new cases. But as two or three often come with a person requiring medical treatment, the total daily attendance of those who have heard the word of God, at our Dispensary during the year, has probably amounted to over ten thousand. Out of 1546 patients recieved during the nine months ending with December 23d, 1863, there were,

Christians (Protestant)	463.
Christians (Roman Catholic) . .	180.
Mohammedan	108.
Heathen	795.

No charge has been made for medicine, but in response to an invitation daily given to the patients to assist in the purchase of medicine for the poor, a number of the heathen have contributed. The total amount, though small, has much encouraged me, and is a promise of a greater spirit of liberality among the natives. We have had no provision for supplying food to in-patients, and those who have remained in the Dispensary building have provided for themselves. A number of heathen who have remained in this way, as in-patients, have manifested much interest and gratitude, when I have subsequently met them in their own villages. Many, in leaving the Dispensary, to return to their villages, have asked for the Bible and other religious books.

I cannot close without referring to the great kindness and liberality with which our English friends, in and near Madura, have responded to an appeal for the purchase of medicines for our Dispensary. Over four hundred and fifty Rupees have been contributed as will be seen from the list appended. While the amount contributed has been of the greatest assistance, enabling me, contrary to my fears, to end the year with our Dispensary free from debt, the securing it has been a pleasant part of my year's work, from the very cordial manner in which the request for assistance has been met.

The thanks of our Mission are also due to Dr. BLACKLOCK, Superintending Surgeon in the General Hospital at Madras, for his very generous gift of medicine, bestowed without solicitation, before the appeal above referred to was circulated. The medicine was of a kind most serviceable, and could not have come more opportunely.

In concluding the report for this year, we would note the following particulars :

1. Christianity is slowly but surely advancing in this District. The institutions of Christianity are becoming established, and are taking permanent root among the people themselves. We feel there is every encouragement for patient and hopeful labor. As indicating this we would refer to the statistics of congregations and the report of village churches.

2. We have on our hands fourteen stations in which congregations have been planted, and in each of which, for the thorough establishment of Christianity the presence of a resident Missionary is needed. We also have commenced an Itinerant Mission requiring the service of two or three men, and not less important than the former to the advancement of Christianity in the District.

3. We have for the supply of these fourteen stations and for the manning of the Itineracy, eleven Missionaries including a Physician. To our friends in America we would say ; that though war rages at home, there are great victories here also to be won ; and we wish it distinctly understood that we are in most pressing need of men, barely to maintain our present work.

To our friends in India we would say ; your liberality and kindness during the past year have again assured us of your sympathy and awakened our gratitude. We would still hope that in our slight co-operation with the people of England for the elevation and Christianization of India, we may continue to look to you for encouragement and support.

DONATIONS TO THE MADURA MISSION DISPENSARY.

Received through Rev. E. Chester.

	RS.	A.	P.
A. Blacklock, Esq., in medicine	120	0	0
V. H. Levinge, Esq.	100	0	0
R. R. Cotton, Esq.	70	0	0
Capt. F. J. Moberly,	50	0	0
Lieut. H. E. Coningham,	20	0	0
J. H. Nelson, Esq....	30	0	0
Capt. G. M. Payne, ...	50	0	0
Lieut. C. A. Porteous,	25	0	0
J. D. Goldingham, Esq.	20	0	0
A. F. Sealy, Esq. . .	25	0	0
Capt. E. D. Gomperts,	25	0	0
G. Combs, Esq. ...	20	0	0
W. Yorke, Esq. ...	20	0	0
A Friend in the Mission,	25	0	0
A Friend in the Mission, ...	20	0	0
Native Christians in Malankinaru,...	1	0	0
A Catechist from Periakulam station, ...	0	4	0
Heathen patients at the Dispensary, during the year.	7	8	6
	<hr/>		
	628	12	6

DONATIONS TO THE GIRLS' BOARDING SCHOOL.

R. R. Cotton, Esq. ...	35	0	0
V. H. Levinge, Esq. ...	35	0	0
R. Wilson, Esq., M.D. ...	10	0	0
Captain F. J. Moberly,	10	0	0
Captain G. M. Payne,	10	0	0
	<hr/>		
	100	0	0

DONATIONS RECEIVED THROUGH REV. J. T. NOYES.

J. Kohloff, Esq.	for Kõmbei Church	70	0	0
J. Dorypanadian, Esq.	" "	80	0	0
J. Dorypanadian, Esq.	" School-house	10	0	0
H. S. Thomas, Esq.	" Church	20	0	0
R. R. Cotton, Esq.	Kodi kanal School-house	20	0	0
Rev. R. R. Meadows	" " "	20	0	0
R. Davidson, Esq.	" " "	10	0	0
Capt. G. M. Payne,	" " "	10	0	0
Miss E. Agnew,	" " school and church.	15	0	0
Rev. M. D. Sanders,	" " church...	10	0	0
J. Nesbit, Esq.	" " school house...	20	0	0
Capt. Rives,	" " "	20	0	0
Col. Hamilton,	" " "	15	0	0
		<hr/>		
	Total Rupees.	200	0	0

* The list is in the order in which donations were received.

COURSE OF SEMINARY STUDIES FOR THE YEAR 1863.

GRADUATING CLASS.

Geometry begun—Carroll's Algebra
73—128 p.
Pope's History of England.
Bible—Revelations.
Lectures on Homiletics, Moral Science.
Hopkin's Christian Instructor, 4—8
chap.

CLASS I.

Geometry begun—Carroll's Algebra
73—139 p.
Nannul finished from Sutteram 252.
Classical Reader, English and Tamil
First Book—Pope's History of India
10 chap.
Bible—Hebrews, James, 1 and 2 Peter
with Romans.
Rhenius' Evidences of Christianity.
Wayland's Moral Science.

CLASS II.

Nannul finished from Sutteram 252.
Classical Reader, 42 pp.
Colenso's Arithmetic reviewed.
Carroll's Algebra begun.
Chamber's Geographical Primer.
Bible—Nehemiah, Esther, Job, Mat-
thew.
Geography of Palestine, 93—134 p.
Rhenius' Evidences 3 chapters.

CLASS III.

Pope's 2d Grammar finished.
Minor Poets, 55 pages.

COURSE OF STUDY IN THE GIRLS' BOARDING SCHOOL
FOR 1863.

CLASS I.

Arithmetic, Grammar, Physiology.
Bible—Isaiah.
Composition, Penmanship.

CLASS II.

Geography, Arithmetic, Grammar.
Ancient History, Scripture History.
Bible—Acts of the Apostles.
Reading, Penmanship.

Colenso's Arithmetic, 1st part finish-
ed and 2d part begun.
Eusvadi—Tables of fractions.
Bible—Exodus 21st Chap—Judges.
Sacred Geography, 14—58 pages.

CLASS IV.

Pope's 2d Grammar, 40 pp.
Colenso's Arithmetic, Part I, 17 pp.
Bible—Genesis 37 Chapters.
Sacred Geography, 1—31 pp.

PREPARANDI CLASS.

Church History.
Colenso's Arithmetic, 50 pp.
Pope's 2d Grammar finished.
Rhenius' Body of Divinity 10 chap.
Rhenius' Evidences, 102 pp.
Sacred Geography.
Bible—Leviticus—1 Kings.

CATECHISTS CLASS.

Church History.
Rhenius' Evidences.
Bible—Samuel—Kings.
Arithmetic.

GENERAL STUDIES.

Elocution, Penmanship, Composition.
Physical Geography.
Plans of Sermons by the older classes.

CLASS III.

Arithmetic, Geography.
New Testament History.
Bible—Gospel of Matthew.
Reading, Penmanship.

CLASS IV.

Mental Arithmetic, Oral Geography.
Shorter Catechism.
New Testament History, Reading.
Seudder's Catechism by all the Schools.

A LIST OF CONGREGATIONS.

SHOWING ALSO WHEN AND BY WHOM THEY WERE ORGANIZED.

1	MADURA,	W. Todd,	1835
2	Kèrmatùr,	C. T. Muzzy,	1846
3	Annuppande,	"	1845
4	Vandiyùr,	"	1845
5	Tènùr,	"	1846
6	Kadcherayirupu,	"	1846
7	Andipatti,	"	1846
8	Sòlavantan,	"	1846
9	Tiruvèdikkam,	"	1847
10	Pillèiyapaleiyam,	J. Rendall,	1852
11	Mèlakàl,	"	1856
12	Vireipandi,	"	1857
13	Valèisèi,	"	1859
14	Puthur,	"	1860
15	Penunggudi,	"	1860
16	Sikkanthàmàlèi,	"	1860
17	Sellùr,	"	1860
18	Vellanggudi,	"	1862
19	Valèiyapatti,	"	1862
20	Kovilpatti,	"	1863
21	DINDIGUL,	R. O. Dwight,	1836
22	Vèrakul,	J. J. Lawrence,	1846
23	Karasalpatti,	G. W. McMillan,	1848
24	Anumantharàyanakòttèi,	"	1848
25	Kanavàdi,	"	1849
26	Kusavapatti,	E. Webb,	1850
27	Pukèiyilèipatti,	"	1851
28	Kottàrapatti,	G. McMillan,	1852
29	Muruganpatti,	E. Webb,	1853
30	Kòmayampatti,	"	1854
31	Vèmbàrapatti,	"	1853
32	TIRUPUVANAM,	N. M. Crane,	1837
33	Vadakkùr,	C. F. Muzzy,	1845
34	Esàli,	H. S. Taylor,	1846
35	Varasùr,	W. B. Capron,	1863
36	Sètùr (SIVAGANGA Station)	E. Webb,	1847
37	Sembar,	J. E. Chandler,	1854
38	Sùdiyùr, (MANA MADURA Sta.)	H. Cherry,	1845
39	TIRUMANGALAM,*	W. Tracy,	1837
40	Urapanùr,	J. Herrick,	1846
41	Màthavanàyanakanùr,	"	1847
42	Perèiyùr,	"	1849
43	Mallankinaru,	"	1849

Note.—In some cases congregations have decayed and have been reformed this is indicated by the figures in the 2d column.

Note.—The congregation at Sivagunga formed in 1837 by W. Todd is abandoned for the present.

* Afterwards formed into the village of Christamangalam by Ford and Little.

A LIST OF CONGREGATIONS.—(Continued.)

44	Sedupatti,	G. Ford, ...	1852
45	Vandāri,	T. S. Burnell, ...	1856
46	Ammaputti,	J. T. Noyes, ...	1857
47	Palavanattam,	J. Herrick, ...	1857
48	Ellumalēi,	" ...	1857
49	Kukūlangcharēi,	" ...	1857
50	Veppampatti,	" ...	1859
51	Kariyanēnthai,	" ...	1859
52	Mundudēippu,	" ...	1859
53	Perungamanalūr,	" ...	1860
54	Sempatti,	" ...	1861
55	Nadukōttēi,	" ...	1861
56	Selupapilleiyanattam,	S. P. G. ...	1861
57	Kalkurichi,	J. Herrick, ...	1863
58	Tandiyan patti,	" ...	1861
59	Kundalisanthēi,	" ...	1861
60	PASUMALEI,	W. Tracy, ...	1845
61	PERIYAKULAM,	G. Ford, ...	1848
62	Kottēimēdū,	J. J. Lawrence, ...	1845
63	Manēyagāranpatti,	G. Ford, ...	1850
64	Andipatti,	J. T. Noyes, ...	1859
65	Sakkaminalpatti,	" ...	1859
66	KODIKANAL,	" ...	1856
67	Kambam,	Church Mission, ...	1830
68	Kovilāpuram,	J. J. Lawrence, ...	1843
69	Kombēi,	" ...	1844
70	Puthupatti,	" ...	1845
71	Kamayakavandanpatti,	" ...	1845
72	Bodiniyakkanūr,	G. Ford, ...	1850
73	Uppukōttēi,	" ...	1850
74	Pannipuram,	" ...	1851
75	Tēvāram,	E. Webb, ...	1853
76	Mēttupatti,	J. T. Noyes, ...	1854
77	Kuchanūr,	" ...	1854
78	Nārāyanadēvanpatti,	" ...	1854
79	Sinnavānāyikkanūr,	" ...	1855
80	Kudalūr,	" ...	1856
81	Uttānapāleiyam,	" ...	1856
82	Mutilāpuram,	" ...	1857
83	Anēikkarēipatti,	" ...	1857
84	BATTALAGUNDU,	J. J. Lawrence, ...	1846
85	Silukuvārpatti,	" ...	1846
86	Sinnakavandunpatti,	G. McMillan, ...	1848
87	Sittār,	" ...	1848
88	Old Silukuvārpatti,	" ...	1848
89	Vādipatti,	C. F. Muzzy, ...	1852
90	Pōmanpatti,	C. F. Muzzy, ...	1852
91	Palēiyatamcōttēi,	G. W. McMillan, ...	1853

A LIST OF CONGREGATIONS.—(Continued.)

92	Pallarpatti, ...	J. E. Chandler, ...	1858	
93	Murugattūranpatti, ...	S. P. G. ...	—	1860
94	Ammapatti, ...	" ...	1835	1860
95	MANDAPASALEI, ...	H. S. Taylor, ...	1846	
96	Latchamipuram, ...	" ...	1846	
97	Tumisinampatti, ...	" ...	1846	
98	Tūval, ...	" ...	1846	
99	Rāsagopāḷēiyam, ...	" ...	1849	
100	Vālampatti, ...	" ...	1850	
101	E. Karasāḷkūlam, ...	" ...	1850	
102	W. Karasāḷkūlam, ...	" ...	1850	
103	Sevalpatti, ...	" ...	1850	
104	Kallumāḍēi, ...	" ...	1850	
105	E. Murdimanniyar kōṭṭēi, ...	" ...	1851	1862
106	Vēlanūruni, ...	" ...	1851	
107	Gopisanthanampatti, ...	" ...	1851	
108	Nāruttanpatti, ...	" ...	1852	
109	Tumunapuram, ...	" ...	1852	
110	Perunāri, ...	" ...	1852	
111	Kallūran, ...	" ...	1852	
112	Attipatti, ...	" ...	1853	
113	Purasalūr, ...	" ...	1853	
114	Paralichi, ...	" ...	1853	
115	Panthalgudi, ...	" ...	1853	
116	Natta Kādu, ...	" ...	1854	
117	Sāmpatti, ...	" ...	1854	
118	Sattamaḍam, ...	" ...	1854	
119	Kanjampatti, ...	" ...	1854	
120	Sittikūlam, ...	" ...	1854	
121	Arupukōṭṭēi, ...	N. E. Sy. ...	1854	
122	Krishnāpuram, ...	H. S. Taylor, ...	1855	
123	Gopālapuram, ...	" ...	1855	
124	Neringipatti, ...	" ...	1858	
125	Nadangkūlam, ...	" ...	1859	
126	Uchinattam, ...	" ...	1860	
127	Māvilangkēi, ...	" ...	1860	
128	E. Kulakkarēi, ...	" ...	1860	
129	Kuruntamēdu, ...	" ...	1860	
130	Sētipatti, ...	" ...	1860	
131	Pūlāngkāl, ...	" ...	1860	
132	Kērgudi, ...	" ...	1861	
133	Kannirāsapuram, ...	" ...	1862	
134	Puthukōṭṭēi, ...	" ...	1862	
135	Sengālpadi, ...	" ...	1862	
136	Kovilāngkūlam, ...	" ...	1862	
137	Pūmālēipatti, ...	" ...	1863	1863
138	Pariyampatti, ...	J. Herrick, ..	—	
139	PULNEY, ..	J. J. Lawrence, ..	1845	
140	Manūr, ...	E. Webb, .	1852	
141	Kiranūr, ...	C. T. White, ..	1862	

A LIST OF CONGREGATIONS.—(Continued.)

142	Vilvāthampatti,	..	..	..	1862
143	Kālināyakanpatti,	..	,	..	1863
144	Kumāralingam,	...	..	..	1863
145	MĒLUR,	..	..	C. F. Muzzy,	1845
146	Vellēiyakundam,	...	..	..	1850
147	Māngkulam,	...	..	..	1845
148	Kambūr,	...	..	..	1845
149	Kottampatti,	...	..	..	1845
150	Sivālpatti,	...	..	..	1850
151	Sendalēipatti,	...	..	T. S. Burnell,	1861
152	Samuttrapatti,	...	..	..	1863

A LIST OF STATION CHURCHES.

WITH THE TIME OF THEIR FORMATION.

1	Madura East,	...	October 3d,	...	1836
2	Dindigul East,	...	July 9th,	...	1837
3	Tirupuvanam,	...	September 1st,	...	1839
4	Tirumangalam,	...	...	...	1839
5	Sivaganga,	...	...	...	1841
6	Pasumalēi,	...	...	...	1845
7	Puthukōtṭēi,	...	...	...	1845
8	Dindigul West,	...	...	...	1846
9	Periyakulam,	...	...	...	1847
10	Madura Fort,	...	...	...	1848
11	Mandapasalēi,	...	...	...	1851
12	Battalagundu,	...	...	...	1857
13	Mēlur,	...	...	...	1857
14	Pulney,	...	...	...	1858
15	Sanitarium,	...	...	...	1862

A LIST OF VILLAGE CHURCHES.

WITH THE TIME OF THEIR ORGANIZATION.

1	Māngkulam (Mēlur)	...	...	...	1848
2	W. Karasalkulam (Mandapasalēi)	...	...	...	1855
3	E. Karasalkulam,	..	..	..	1855
4	Sevalpatti,	..	..	..	1855
5	Velanūruni,	..	..	..	1855
6	Paralichi,	..	..	..	1855
7	Mallankineru (Tirumangalam)	...	...	...	1855
8	Keramātūr (Madura)	..	..	..	1856
9	Bodāniyakanūr,	(Kambam)	...	...	1856
10	Kōvilpuram,	..	..	..	1856
11	Kambam,	..	..	..	1856
12	Kōmbēi,	..	..	..	1856
13	Kamayakavandanpatti,	..	..	..	1858
14	Kanjampatti, (Mandapasalēi)	...	...	...	1858
15	Purasalūr,	...	...	...	1858
16	Dindigul village,	...	...	..	1858

Note.—The Church and Congregations at Puthukōtṭēi were given over to the Leipzig Missionary Society in 1849. The Dindigul West Church was merged with that of Dindigul East in 1854. The Church at Madura Fort was united with that of Madura East 1855. The Māngkulam Church was transferred to Mēlur and became part of the Mēlur Station Church in 1857.

NATIVE PASTORS AND CHURCHES.

Names of Pastors.	Year of Ordination.	Church.	Station.	No. of Communicants.	Added this year.	Baptisms this year.	Deaths.	Church Disciplinary.	Contributions of the Church and Congregations.	
									RS.	A. P.
Pastor H. Zelva,	1856	W. Karasalkulam,	Mandapasalē,	85	2	7	1	0	51	10
Pastors Yasadean,	1857	Mandapasalē, ... ..	.....	83	1	4	1	0	38	8
" S. Williams,	1858	Keramatur, ... ..	.....	35	3	5	1	1	15	2
" E. Seymour,	1858	Kottimēdu,	Madura,	20	6	9	1	0	15	3
" Saveramuttu,	1858	Dindigul Village,	Periyakulam,	17	3	5	2	0	120	0
" Christian,	1860	E. Karasalkulam,	Dindigul,	32	1	3	1	0	15	12
" Vethanayagam,	1863	Samipatti,	Mandapasalē,	15	3	4	2	0	80	2
" Vethanayagam,	1863	Mallankineru,	Mandapasalē,	56	5	14	2	0	95	0
(S. Winfred	1855	Dismissed in 1858.)	Tirumangalam,	343	24	60	15	1	431	5
			Total...							

ITINERACY.

	Days Spent in Itineracy.	Average No. of Helpers employed.	No. of Encampments.	No. of Villages Visited.	No. of persons addressed.
I. Revds. Webb, Burnell, Chester, and White,	46	3	5	84	3,560
II. " Noyes and Washburn,	34	6	6	60	4,417
III. " Rendall and Burnell,	42	7	6	155	10,313
IV. " Taylor and Chester,	16	4	2	37	1,728
	138	20	19	336	20,017

GENERAL STATISTICS OF THE MISSION FROM ITS COMMENCEMENT.

VILLAGE CONGREGATIONS.				CHURCHES.			SCHOOLS.					BOOKS.			LABORERS.				CONTRIBUTIONS BY NATIVES.			
Year.	No. of	Adherents.	Gain or loss.	No. of	Members.	Gain or loss.	Village.		Seminary.		Girls' Boarding School.		Bibles and Testaments.	Testaments, Portions.	Tracts.	Missionaries laboring a year or a considerable portion of a year.	Native Pastors.	Assistants and Catechists.	Christian Teachers.	Ropees.	Annas.	Pice.
							No. of Schools.	Scholars.	Scholars in full course.	Preparands.	Catechists.	No. of Schools.											No. of Scholars.
1834	...	...	...	...	...	...	12	...	...	...	...	...	...	...	1	...	3	...	0	0	0
1835	...	...	...	...	...	...	20	...	...	...	...	...	...	...	3	...	5	...	0	0	0
1836	...	...	...	1	9	...	30	1214	...	...	...	...	...	...	4	...	18	...	0	0	0
1837	...	...	...	2	15	6	36	2254	...	...	...	...	...	...	2	...	16	...	0	0	0
1838	...	...	...	2	15	0	60	2284	...	...	...	...	...	...	11	...	23	...	0	0	0
1839	...	...	...	4	19	4	64	1828	...	...	...	...	...	...	10	...	30	...	0	0	0
1840	...	...	...	4	31	12	96	3087	...	...	2	24	...	...	9	...	38	...	0	0	0
1841	...	...	...	5	34	3	82	3047	...	...	2	46	...	2062	23008	2	28	...	0	0	0
1842	...	70	...	5	42	8	92	3835	...	...	2	35	...	...	...	7	36	...	100	0	0
1843	...	7	380	260	5	87	45	114	3353	30	...	2	51	...	...	6	44	...	121	0	0
1844	...	...	...	5	96	9	114	3353	30	...	2	51	...	...	...	5	49	58	0	0	0
1845	44	1081	751	7	120	24	114	3757	54	...	2	83	...	17899	75107	6	54	...	0	0	0	
1846	71	1082	1	8	217	97	125	4083	61	...	1	81	...	2443	28098	8	59	56	166	0	0	
1847	73	1113	31	9	186	-31	74	2698	12	...	1	30	...	5589	28301	11	48	54	145	0	0 In part.	
1848	69	2606	193	11	217	31	89	2068	26	...	1	28	116	6744	41296	11	61	54	79	0	0	
1849	66	1979	-627	11	202	-15	71	1256	29	...	1	26	154	5371	34576	12	53	61	...	0	0	
1850	71	2471	492	11	235	33	74	1202	33	...	1	24	271	8255	39975	11	83	70	212	0	0	
1851	...	2775	304	11	276	41	76	1358	27	...	1	32	163	3638	29151	11	80	74	340	12	7	
1852	...	3746	-29	11	335	59	84	1475	53	16	...	1	37	163	3649	21106	10	80	75	419	0	0
1853	...	4325	579	11	443	108	83	1477	48	15	...	1	39	250	2266	19816	10	90	72	836	11	5
1854	118	4846	521	12	511	138	78	803	44	...	1	47	223	3798	30188	11	94	71	730	9	11	
1855	120	5091	245	18	677	106	72	839	37	...	1	38	277	6210	34412	11	94	59	617	2	0	
1856	127	5279	188	22	804	127	71	871	46	...	1	42	385	6899	29581	10	99	71	437	0	0 In part.	
1857	134	5327	48	22	921	117	64	756	44	11	5	41	340	5294	24903	10	3	102	465	2	7	
1858	136	5804	477	23	997	76	59	872	42	11	10	46	425	5177	25459	9	5	118	417	14	2	
1859	142	6071	267	28	1012	15	72	1075	37	12	10	54	282	3012	32118	10	5	115	665	13	1	
1860	145	6447	346	28	1109	87	75	1100	40	12	9	54	303	3358	40437	11	6	127	1,111	14	2	
1861	145	6372	-75	28	1127	18	72	1059	34	...	5	45	262	5140	44773	12	6	123	1,219	14	10	
1862	149	6289	-83	29	1144	27	66	953	45	13	2	46	132	2149	28200	12	6	132	1,024	9	5	
1863	152	6391	102	29	1165	21	59	1059	55	10	6	1	50	18	3565	45248	11	8	110	1,604	15	7

Note.—Up to 1844, 400,000 Tracts and Books were distributed.

* One ordained Native Preacher.

		No. of congregations.	No. of men in the congregations.	No. of women in congregations.	No. of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average Sabbath attendance.	Marrriages.	Deaths.	Balance of gain or loss.
Battalagundu	...	11	122	80	170	372	50	24	34	202	4	8	-19
Dindigul	...	11	123	99	218	440	52	22	56	323	2	0	-24
Kambam	...	18	321	343	493	1157	99	18	28	600	18	29	+57
Madura	...	20	196	162	237	595	63	35	64	484	1	5	-10
Manà Madura	...	1	10	7	8	25	4	0	0	15	0	0	+6
Mandapasalci	...	44	625	558	822	2005	192	37	97	947	10	19	+80
Mclur	...	8	57	65	118	240	22	7	18	110	0	3	+31
Pasumalci	...	1	35	6	21	62	35	5	8	110	0	0	+17
Periakulam	...	5	60	68	147	275	15	6	0	135	0	0	-15
Pulney	...	6	69	52	91	212	14	11	15	124	2	5	+5
Sivaganga	...	2	15	17	24	56	9	0	2	30	0	1	-27
Tirumangalam	...	15	225	171	341	737	100	25	51	474	2	17	+18
Tirupuvanam	...	4	24	26	45	95	10	7	3	146	0	3	-1
Usalampatti	...	6	40	34	46	120	13	3	1	86	1	0	-16
Total	...	152	1,922	1,688	2,781	6,391	678	230	377	3,786	40	90	102

CONGREGATIONS.

CHURCHES.	No. of Churches.	Added by profession.	Added by certificate from other stations.	Added from other Missions.	Dismissed to other stations.	Dismissed to other Missions.	Excommunicated.	Suspended.	Struck from church record.	Restored.	Deaths.	Now in good standing.	Gain or loss in the year.	Remain suspended.	Received by Profession from the first year.	Children baptized this year.	Baptized persons in the congregation.
Battalagundu ...	1	2	1	0	0	7	1	2	5	1	6	104	-10	2	72	10	149
Dindigul ...	2	4	0	2	1	0	0	0	0	0	2	74	3	0	166	6	169
Kambam ...	6	6	6	7	0	2	2	5	4	0	4	131	2	2	176	16	220
Madura ...	2	8	3	0	0	0	3	0	0	0	1	148	7	0	186	16	242
Manà Madura...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0
Mandapasalèi ...	9	12	0	4	0	3	0	3	0	0	3	383	7	2	511	19	680
Mèlùr ...	1	1	0	0	1	0	1	0	0	0	0	25	-1	2	21	1	34
Pasumalèi ...	1	7	0	0	5	0	0	0	0	0	0	58	2	2	149	2	58
Periyakulam ..	2	6	1	0	2	0	0	1	3	3	1	39	2	2	11	4	95
Pulney ...	1	0	2	0	0	0	0	1	0	0	1	34	0	1	33	2	62
Sivaganga ...	1	0	1	0	0	0	3	0	0	0	2	17	-4	0	79	2	41
Tirumangalam ...	2	13	0	5	0	0	1	0	3	0	1	136	13	0	152	22	277
Tirupuvanam ...	1	0	0	0	0	0	3	0	0	0	1	16	0	1	8	1	27
Usalampatti ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total...	29	59	14	18	9	12	14	12	15	4	22	1,165	21	14	1,564	101	2,054

C.

	HELPERS.						BOOKS.				SCHOOLS.						CONTRIBUTIONS.						
	Pastors.	Catechists.	Readers.	Teachers in Seminary.	Teachers in Girls B School.	Schoolmasters.	Schoolmistresses.	Total of Assistants.	Bibles.	Testaments.	Scripture Portions.	Tracts.	No. of Schools.	Christian Boys.	Christian Girls.	Total of Christians.	Heathen Boys.	Heathen Girls.	Total of Heathens.	Total of Scholars.	Ruppes.	Annas.	Price.
Battalagundu,	0	6	1	0	0	6	1	14	1	3	88	2309	7	48	8	56	40	0	40	96	63	13	4
Dindigul,	..	1	5	1	0	7	0	14	4	12	213	922	6	32	8	40	146	3	149	189	249	2	1
Kambam, "	..	0	17	0	0	8	2	27	12	60	408	2219	8	73	9	82	41	0	41	123	180	12	7
Madura, "	..	1	12	2	0	5	1	24	5	20	395	3513	7	40	21	61	60	4	64	125	357	10	4
Manà Madura,	..	0	2	0	0	0	0	2	1	1	135	1409	0	0	0	0	0	0	0	0	2	11	1
Mandapasalei,	..	4	18	9	0	7	0	38	9	19	604	4195	6	66	15	81	39	2	41	122	393	9	1
Melur, "	..	0	4	0	0	5	0	9	1	1	105	2130	5	28	5	30	15	0	15	45	20	7	3
Passumalci,	..	0	1	0	4	1	0	6	8	8	524	2759	1	9	6	15	0	0	0	15	124	12	0
Periakulam,	..	1	4	0	0	3	1	9	4	5	70	800	4	20	4	24	22	0	22	46	31	4	0
Pulney, "	..	0	3	3	0	2	1	9	1	16	220	2110	4	14	16	30	29	9	38	68	24	9	10
Sivaganga, "	..	0	2	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	4	4	7
Tirumangalam, "	..	1	10	1	0	0	5	19	12	6	179	4590	7	36	22	58	56	6	62	120	120	13	4
Tirupuvanam,	..	0	3	0	0	0	3	7	1	3	228	3162	4	2	2	4	102	4	106	110	11	2	1
Usalampatti,	..	0	5	0	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total...	8	92	17	4	3	52	9	185	50	135	3565	45248	59	368	116	481	550	28	578	1059	1604	15	7

PASUMALEI SEMINARY.		MADURA GIRLS' BOARDING SCHOOL.	
Teachers.	4	Teachers.	3
Scholars from heathen families.	1	Scholars from heathen families.	0
Scholars from Christian families.	54	Scholars from Christian families.	50
Scholars in full course.	55	Total.	50
Scholars in partial course.	10	Received in 1863.	22
Catechists.	6	Left in 1863.	18
Total.	71	Died in 1863.	0
Pupils received in 1863.	17		
Catechists received in 1863.	6		
Pupils left from the beginning.	261		
Pupils in mission service from beginning.	175		
Pupils now in mission service.	122		
Pupils left in 1863.	10		
Catechists left in 1863.	2		
Died in 1863.	0		





