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R E P O R T

OF THE

DEPUTATION TO THE INDIA MISSIONS,

MADE TO THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

AT A

SPECIAL MEETING, HELD IN ALBANY, N. Y.,

MARCH 4, 1856.

PRINTED FOR THE USE OF THE BOARD.

B O S T O N :

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

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REPORT OF THE DEPUTATION TO THE BOARD.

FATHERS AND BRETHREN :

On the 26th of January of the present year, we addressed the following note to the Prudential Committee.

“ *Dear Brethren*,—In the ordinary course of business, the Report of the Deputation concerning their visit to India should pass through you to the Board. In view of the circumstances of the case, we are desirous, if agreeable to you, of reporting directly to the Board at its Special Meeting. Our Fathers and Brethren in that meeting will be no less desirous than yourselves of doing what shall most advance the cause of our blessed Lord.

Respectfully and very truly yours,

R. ANDERSON, } *Deputation.*
A. C. THOMPSON, }

After the reading of this communication, the Prudential Committee resolved, — “That the course proposed by the Deputation, in regard to their Report, is approved by the Committee.”

We have rejoiced in the prospect of this meeting since we first heard of it, believing that there would be subjects embraced in our Report, which deserve all the prayerful consideration which the Board will be able to give them. We shall have much pleasure in spreading the facts before the assembled members; and may the Holy Spirit vouchsafe his gracious presence in this meeting, as he has manifestly done in the meetings of the missions in India and Western Asia!

We would thankfully acknowledge the good hand of our God upon us, through all our long tour of not less than thirty thousand miles, of which between four and five thousand were on the land. Over how many oceans have we sailed; in what various climes; among what different peoples and languages;

amid what diverse customs and manners ; through what religious shades, from the brightest effulgence of the gospel to the deepest gloom of paganism ; and through labors unprecedented in our experience, with mind, heart and every power taxed to the utmost ! Yet we have not experienced so much as one untoward event, and we stand before you, this day, with unimpaired health. This remarkable preservation of health, considering that one of us was on the verge of three-score years, we attribute under God's blessing, to the fact that our personal intercourse with our brethren in the missions was eminently a source of enjoyment to us ; confiding, free, without controversies, with few wearing anxieties, in short a succession of most remarkable Christian fellowships, which we shall love ever to remember. In every case we left them with an increase of love and confidence towards them, and on their part, we had no reason to doubt, towards ourselves.

I.

SENDING OF THE DEPUTATION.

It is more than twelve years since the importance of visiting the India missions was urged upon the attention of the Secretary having charge of the correspondence beyond sea, by brethren in those missions. Writing to the Madura mission, early in the year 1852, he said,—“ We enter into your feelings, and heartily wish such a thing were within the range of possibility. In coming times it may be, but not now.” Those times came at last. In the early part of the year 1854, letters were received from the Bombay mission, earnestly requesting permission to institute a High School on the model of certain Scotch and English schools existing in the large cities of India. The proposal was seconded by the brethren of the Ahmednugur mission. The cost of the necessary buildings and apparatus was estimated at about \$25,000 ; and the annual expenses of the school, including the salaries of two missionary teachers, would not fall short of \$3,500. A distinguishing feature in that class of schools is, that the English language is not only taught largely in them, but is made the chief medium of instruction. The school was urged upon the Committee as a matter of necessity, to save the Bombay mission from extinction, owing to the attractive and absorbing influence of the schools established by other Societies.

The reasoning seemed to the Prudential Committee to indicate the existence of a state of things in the Bombay Presidency,

which might ere long render it impracticable for the Board to prosecute its missions in that part of India. They did not know what to do ; nor did it seem possible to solve the problem except on the ground. The Secretary in charge of the India correspondence was then entering his fifty-eighth year, and had a strong aversion to foreign travel. He felt constrained, however, by the interests that were pending, to offer to visit the India missions, with the expectation of being absent a year,—provided the Committee, in consideration of the responsibilities, would send one of their own number with him. The Prudential Committee accepted the offer, and requested Mr. Thompson to accompany the Secretary. Mr. Thompson's people generously gave him leave of absence for a year. The Instructions given were as follows :

Instructions.

“ The powers of the Deputation are expressed in the following Resolution, adopted by the Prudential Committee at a meeting held April 25, 1854, namely :

Resolved, That the Rev. Rufus Anderson, D. D., Senior Corresponding Secretary of the Board, and the Rev. Augustus C. Thompson, one of the members of the Prudential Committee, be, and they hereby are, appointed Agents and Representatives of the American Board of Commissioners for Foreign Missions, to visit their missions in India, with full power and authority to give such directions to the several missions, which shall be visited by them, as they shall judge that the best interests of the missions demand, in all cases in which it shall be their united judgment that the exigency is such as will not justify delay for the action of the Prudential Committee ;—provided, however, that the action of the said agents and representatives shall in all things be subject to the revision of the Prudential Committee ; and that they shall not be at liberty to make appropriations of money other than those made by the Prudential Committee.

1. By means of this Deputation the Prudential Committee seeks to do that for the several India missions, which cannot be accomplished effectually by mere correspondence. The grand object is not the survey of the country, nor of its people and their pagan manners and institutions, but to confer with the missionaries residing on the ground, individually, and in their collective capacity as missions.

In each of the missions of the Board, after such visits to the several stations as time shall permit, the Deputation will request the members of the mission they are visiting to assemble

for free conference and discussion on such subjects as the Deputation or the mission itself shall desire to receive particular attention ; and the Deputation are authorized to make such provision as they deem proper for defraying the expenses of the meeting. Some convenient way will of course be devised for embodying the proceedings of these meetings, so as to make them most available for the use of the Prudential Committee ; and the Deputation, in transmitting those proceedings to the Missionary House, will be expected also to signify how far their views coincide with those of their brethren.

2. It is made the duty of the Deputation every where to see how far the oral preaching of the gospel is actually the leading object and work of the missions ; and to exert themselves, fraternally, to encourage the determination of every brother and sister to "know nothing" among the heathen "but Jesus Christ and him crucified."

3. It is a leading object with the Committee, in sending this representation, to ascertain for their own guidance more clearly than they have been able hitherto to do by correspondence and by conference with missionaries on their visits home, to what extent in India the missions of the Board are prepared to rely on the oral preaching of the gospel, and to dispense with the pioneering and preparatory influence of schools, and especially of schools in which the use of the English language is a prominent and characteristic feature.

4. As the Mahratta missions will be the earliest visited, the most perplexing and difficult of all the questions that will require their attention, and which was one of the special reasons for their appointment, will be among the first that call for settlement, namely : "How far the institution by Scotch and English Societies, of large and expensive schools in the great cities, resembling those of the East India Government in every thing but the exclusion of Christianity, is a reason why the Board should institute similar schools in Bombay and Madras." An early settlement of this question is much desired by the brethren of the Mahratta missions and by the Committee, but it is not made incumbent on the Deputation to give an opinion before visiting the Madura and Ceylon missions, should they need the additional information to be obtained in those quarters.

At present, it is the strong persuasion of the Prudential Committee, that no school can properly be sustained by the funds of the Board, in which the vernacular language is not the grand medium of instruction ; and the Deputation will not feel at liberty to do any thing contrary to this persuasion, without what shall seem to them very conclusive reasons.

5. It is time to inquire more earnestly as to the place which

schools ought to hold in the system of missionary efforts among the heathen. And the Deputation is instructed to procure an answer, as far as possible, to the inquiry, whether, in general, missionary schools should not be restricted to converts and stated attendants on preaching and their children. The chief doubt of the Prudential Committee is, how far there are features in the present transition state of the India population, that should retard the strict application of this rule to the missions under the care of the Board; nor should the feelings, habits, and long cherished views of many of our respected brethren in the India missions, be by any means disregarded. On this subject the Deputation will secure the most unrestricted interchange of views with their brethren in each of the missions, and, as far as may be, with the brethren of the British missions.

6. The Committee have never been able to appreciate the reasons for so great a delay in putting native converts into the ministry, and into the pastoral office. To this highly important point, therefore, the Deputation will give particular attention.

7. It has seemed to the Committee, that the procuring of houses of worship in India, except for the use of the missionaries in the first instance, is not among the duties incumbent on the churches of America, but they should be furnished by the natives themselves; and that where aid from us is deemed expedient, there is nothing in the history of Apostolic times, nor of the early periods of modern evangelical churches, to justify an expenditure with a view to securing architectural effect. The financial importance of this subject will secure for it the attention of our brethren of the Deputation wherever they go.

8. Our Printing Establishment at Madras is valued at thirty thousand dollars, and has large provision for job printing in English. The Deputation is instructed to inquire whether the cause of missions would suffer, were this establishment reduced to a strictly Tamil basis. The large establishments at Bombay and Jaffna will also be subjected to similar inquiries.

9. The natural tendency of organizations is to merge the individual in the community. The Deputation is to observe what effect this principle has in the missions, and how it may be so far counteracted as to secure a healthful and proper degree of individual liberty and responsibility.

10. The employment, education, salaries, and supervision of native helpers will be another object of great interest and importance.

11. It has seemed to the Committee, that of late years, and in some of the missions, there has been an increasing disposi-

tion to form plans so as specially to reach and affect the brahmins, and other high classes. The arguments for a higher education are based somewhat on this. The Deputation will ascertain whether there is any undue tendency in this direction, having in view the Apostolic precedents, and the result of Apostolical labors.

12. Although the Committee have thus called the attention of the Deputation to some prominent topics to which their inquiries should be directed, it is not intended to restrict them in their investigations; but, taking the Resolution by which they are appointed as their commission, they will act in view of the solemn responsibilities placed upon them, and possess themselves of all such information as they shall judge will be of service to enlighten the Committee and the Board in the prosecution of their great work, and adopt all such measures, within the scope of their authority, as they shall judge that the interests of the various missions may require.

13. The Prudential Committee need not bestow upon these beloved members of their Deputation words of commendation to their brethren and friends of the missions. Possessing the utmost confidence and love of the Committee, and worthy of the highest respect and affection of all men, they are intrusted with this important service, knowing as we do that, with the blessing of God, rich and permanent benefits to all concerned will result from their embassy.

May they come to the missions full of the blessings of the gospel of peace; may the communion of the Holy Ghost be with them and the missions in all their conferences; and may their Report raise the affections and quicken the zeal of their fellow Christians at home!

On behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and by their order.

WM. J. HUBBARD, *Chairman of Prud. Com.*
S. B. TREAT, *Clerk* " "

Missionary House, Boston, July 28, 1854."

Concession made to the Bombay Mission.

To meet the views of their Bombay brethren at once, so far as their own information allowed them to go, the Prudential Committee adopted the following Resolutions on the 2d of May, 1854.

"*Resolved*, That the Bombay mission be authorized to commence a school, in a building to be rented for the purpose and

on the general plan suggested by the mission in letters read to the Committee April 18th ; with the understanding,—

“ 1. That the vernacular language be made the principal medium of instruction in the school, especially in the inculcation of religious truth.

“ 2. That the whole annual expense of the school, exclusive of the salaries of missionaries and of some necessary purchases of school books and apparatus at the outset, do not exceed three thousand rupees. And,

“ 3. That the plan of the school shall be open to reconsideration and modification on the arrival of the Deputation at Bombay ; and that assenting to the opening of a school of this sort in Bombay, shall not be regarded as indicating any purpose, on the part of the Prudential Committee, with regard to similar schools elsewhere.”

The High School thus authorized, was all that the Bebek Seminary in the Armenian mission, or the one at Abeih on Mount Lebanon, has been for years past. On reaching London, we heard that our brethren of the Bombay mission, presuming that the Committee's reply would be in the affirmative, had commenced their proposed institution on the 1st of June, before the reply had time to reach them.

Opinions on Missionary Schools.

It may be proper to remark, that when we went forth, and for many years before, there was no point in controversy between the Missionary House and any of the India missions, as to the manner of conducting missions. Nor had either of us extreme opinions in relation to schools. We occupied, as we long have done, the middle ground on this subject ; and so we did through our whole tour. A discussion on “ Missionary Schools,” written some eighteen years ago by the senior member of the Deputation, to counteract an unreasonable prejudice then existing against such schools, and published in the *Biblical Repository* for 1838, and afterwards as a *Missionary Tract*, is still a good expression of our opinions on that branch of the missionary work. On the “ place which education should hold in the system of modern missions,” we could not do better than to quote the statement under that head. It is precisely the doctrine we inculcated in India, and it indicates the result to which our brethren everywhere arrived in their proceedings ; namely, “ *That the system of education in all its parts, so far as it is supported by the funds of the mission, should have a direct reference to the training up of native teachers and preachers.*” There is no reference in that discussion to the use of the English language. Were its author now to rewrite

it in defence of missionary schools against unreasonable prejudices, he might, indeed, change a few of its aspects, but none of its doctrines. And all in the hundred pages of our letters to the India missions, printed in connection with the proceedings of those missions, would be found, it is believed, in consonance with those doctrines.*

Travels regulated by the Seasons.

We sailed from Boston on the 2d of August, 1854, having a regard for the seasons as they were made known to us by Dr. Allen, who had spent many years in India. We needed to

* The portion of the Tract on 'Missionary Schools' above referred to, is here subjoined :

" It is time now to state, more precisely, *what place education should hold in the system of modern missions.*

" 1. If we were to regard education simply as a convenient method of inculcating a knowledge of the gospel on minds of a certain class, still it may properly be used by the missionary. So far as heathen youth are concerned, it is found in practice to be the only method of getting early access to their minds, the only method of preaching the gospel to them. It is often the most direct and effectual means of bringing others, and especially parents, under the preached gospel. (Acts xix. 9.) The visitation and superintendence of schools also gives a fine field of usefulness to missionaries recently come upon the ground, and not enough acquainted with the native language to preach formally to the adults. It is almost the only thing they can do; and in the larger missions there will almost always be some missionaries in this condition.

" 2. In barbarous pagan countries, if we would make any use of the press and the printed word of God, elementary schools are indispensable. If we withhold the Bible from the pagan, no matter how, in what respect does our policy differ from that of the church of Rome? I need not say that books and the press are useless in a community which cannot read.

" 3. Ages of experience in Protestant Christendom have shown that connecting a small system of schools with the stated and frequent preaching of the gospel, is wise as a means of increasing the effect of preaching and the durability of its influence. And if it be so within the bounds of Christendom, why not beyond? The ministry throughout the world acts under one and the same commission, and is governed by one and the same code of laws. The gospel they preach is the same. Human nature, with which they have to deal, is the same. If the circumstances differ, as they do very greatly, the difference only shows the greater need of connecting schools with preaching among those who know not the gospel. The ordained missionary will indeed engage no more than is necessary in their elementary instruction. He will commit this, as soon as may be, to native teachers. But when occupying a fixed station, he will no more be without such schools than the pastor at home, and no more will he withhold from them his fostering care and watchful guardianship. The missionary who has these schools around him, and the missionary who has them not, will do well from year to year to compare their respective congregations, and the results of their preaching. Let their native churches also be compared, and their prospects among the rising generation.

" 4. After all, we cannot undertake to educate the youth of the whole heathen world, nor even any considerable proportion of them. The labor and the expense are both out of the question. Whatever it may be proper or desirable for us to do, in a general point of view, the scantiness of the means placed at the disposal of missionary societies renders it expedient, yea unavoidably necessary that schools at the expense of such societies be established on a limited scale. We can educate only the few, and they must educate the many. Our pupils, as far as possible, should be select, and selected with some regard to the ulterior employment of the most promising of them as helpers in the mission. Our schools should be model schools. They should be nurseries of teachers. They should be introductory to the higher seminary, and preparatory to it. The preached gospel must at all events be sustained, and the number of schools should be regulated by the means placed at the disposal of the society, and the balance remaining of what is appropriated to the mission, after providing for the support of its preaching members. Still I must doubt,—if missionaries are not to be mere itinerants, if they are to have a fixed residence and operate within the bounds of some one district,—whether the church has any right to insist upon their laboring wholly without schools; or, in other words, without a system of means in operation around them for rearing up native helpers and successors in their work. Do the Scriptures confer any

avoid, if possible, both the rains and the excessive heats of that country. In this a kind Providence favored us beyond our expectations. We reached Bombay just after the rains; visited the Deccan in the cool of winter; and finished our work in the Madura mission before the hot season. It was now evident, that we could not reach home in time for the meeting of the Board at Utica. The unavoidable delays brought us to the Ceylon mission after those fearful diseases, the cholera and small-pox, had subsided in Jaffna, (by one of which our brother Poor was removed from his earthly labors,) and when the dry south-west monsoon had begun to send its healthful breezes across the District. And thus it happened

such right on the churches? Do they impose any such obligation on the missionary? Had missionaries the power of conferring supernatural gifts by the laying on of their hands, as the Apostles and some of their associates had, the case would be very different.

"5 While I assert the legitimate use of schools as one of the means of propagating the gospel in foreign missions, and while I maintain the right of missionaries to be furnished with them to a certain extent, I would suggest a general rule in relation to their establishment; having respect in this rule to the average amount of funds which experience has shown may be relied on by missionary societies, and the proportionate demand which will be made on these for sending forth and supporting preachers of the gospel. The rule is this:—*That the system of education, in all its parts, so far as it is supported by the funds of the mission, should have a direct reference to the training up of native teachers and preachers.* To this, in the smaller missions, and also in the less concentrated missions, there must be exceptions. A liberal construction should always be given to it. In some missions, as among the Tamil people of Ceylon and Southern India, the rule itself may require a considerable number of schools; to awaken attention, to give tone to the public mind with respect to education, furnish a better selection, give importance to the subject in the view of the select pupils, open a field for the occasional trial of their powers while pursuing their studies, and strengthen their motives to arrive at high attainments. Still, whatever scope is allowed for the exercise of discretion in arranging and managing the details of the system, there will be a great practical advantage in having the one definite object proposed by this rule. And it is a question, whether missions themselves ought not to be established, organized, and prosecuted with more reference to the same end. Are not many of our missions modeled as they should be, if our object and expectation were to furnish a *full* supply of preachers from Christendom for all the nations of the heathen world, now and for ages to come; and as they should not be, if our object be to imitate the Apostles by throwing the great amount of permanent labor upon converted natives, and introducing what the Holy Spirit may be expected to make a self-sustaining, self-propagating Christianity?

"The plan suggested would involve a seminary of a higher order in each considerable mission, which would receive pupils from the preparatory schools, and conduct them through a course of liberal education more or less protracted. These seminaries should be commenced on a small scale, and enlarged no faster than shall be necessary. They should combine the college and the school of theology. The notion that instruction in the principles of human science must precede the study of theology, is derived from the schools of philosophy, and is not countenanced by the word of God. The plain, simple theology of the Scriptures can be taught to youth, and even to heathen youth, in every stage of their education. The institutions should be eminently missionary institutions. The whole course of education, from beginning to end, should be Christian. It should be no part of the object of these seminaries to educate natives for the law, nor for medicine, nor for civil affairs, nor for trade, except so far as this will directly promote the legitimate objects of the missions with which they are connected. The course of instruction should be planned with a view to raising up, through the blessing of God, an efficient body of native helpers in the several departments of missionary labor—to be teachers of schools, catechists, tutors and professors in the seminaries, and, above all, preachers of the gospel, pastors of the native churches, and missionaries to the neighboring heathen districts and countries. For this purpose the seminaries should be furnished with competent teachers, and with all necessary books and apparatus; and a press should generally be in their neighborhood.

"These missionary seminaries will be as really subordinate to the preaching of the gospel, as are the theological seminaries of our own country. If we teach in them, and in so doing turn aside in any degree from the formal ministry of the word, it will be that we may multiply teachers and ministers of the word. Our object will be the more effectually to plant these instrumentalities, which, with God's blessing, will secure for the gospel a permanent footing and constant increase in heathen countries."

that we were at Madras and in Arcot when the hot season was nearly over.

II.

LETTERS RECEIVED FROM DR. POOR.

Soon after reaching Bombay, we received a letter from Dr. Poor, of the Ceylon mission, which had the double effect of impressing us with the difficulty of the problems to be solved in that mission, and awaking a hope that, when we were once together, we might be guided to solutions which should harmonize the views of the older and younger missionaries. It had been the privilege of the senior member of the Deputation to correspond with that devoted missionary for the space of thirty years, and this letter, dated November 15, 1854, was the last in the series addressed by his own hand. As it exerted considerable influence upon the feelings with which we prosecuted our official duties in India, and was not without influence upon the brethren whom we saw, before we reached Ceylon, the Board will permit us here to make some extracts from it. In this letter Dr. Poor says :

“ For several years past, we have been about to enter upon a new and advanced stage of progress ; but though time has run on, the affairs of the mission have remained stationary, or in some respects, certainly in a retrograde course. Being ourselves dissatisfied with the present state of things, we are almost ready to look hard at each other, and at the Prudential Committee, as presenting obstacles to further progress ; not, however, without occasional and strong suspicions that we, the complainants, may prove to be defaulters in our high enterprise. The object of these remarks is to stimulate the zeal and courage of the Deputation to come on, in the confidence of hope that the great Head of missions may have so timed your visit, as to bring you hither at the very crisis in our affairs, when, by the united counsels of the East and the West, the mission may be put forward upon the right track, with increased velocity and safety. And this will we do, if God permit and assist.”

The whole of this quotation is worthy of special attention. Dr. Poor says, that the mission had “ been about to enter upon a new and advanced stage of progress,” but had not, and had rather lost ground ; that they were themselves “ dissatisfied with the present state of things ;” and that he had written to stimulate the zeal and courage of the Deputation to come to Ceylon, with the confident hope that the great Head of missions had so timed their visit, as to bring them there at the

very crisis in the affairs of the mission, when the combined exertions of the mission and the Deputation would "put them forward on the right track, with increased velocity and safety." It is not supposed that our venerable brother had any specific changes in view; indeed, we presume he had not; only he was impressed with the necessity of *some* modification, that should have the effect, through the divine blessing, to relieve the mission from its present embarrassed position.

After describing in what condition he and his associates found the District of Jaffna, when they arrived in the year 1816, he goes on to state how their school system arose, and that they were then ready for any real improvement in their system. "As this state of things opened upon us, it became more and more evident to us, that nothing short of a wide-spread system of elementary Christian education in the vernacular tongue, and a thoroughgoing system of scientific and theological instruction, both in Tamil and English, were the appropriate means to be used. Such a course seemed indispensably necessary for securing the desired access to all classes, male and female, for the one great object of preaching the gospel to every creature. Both these systems of education we have been permitted to carry to an extent beyond all our thoughts, and with a degree of success not distinctly anticipated. We are however, I trust, ready to abandon either or both of these courses, as soon as it can be made to appear to us, that there is 'a more excellent way.'"

What specially impressed the mind of Dr. Poor, was the peculiar condition of the native churches, resulting from the long continued predominance of their eleemosynary system. "Our churches," he says in the same letter, "as now constituted, are in an *artificial state*, and appear more comely to a casual observer, than they really are.—For, (1.) they were, as a body, reared in our boarding establishments; which, as we have often remarked, are like unto hot-houses in the frigid zone.—(2.) They are to a great extent sustained by the mission, being in mission employment, earning their livelihood indeed, but envied by the heathen.—(3.) As they then are not a self-sustaining church, in the most desirable sense, they are, to a great extent, *disabled* from becoming a witnessing church, which is the grand desideratum in the land.—And (4.) the profession of Christianity, or certainly the *possession* of it, has, under the circumstances of the case, been attended with such worldly benefits, as to have begotten and strengthened a *mercenary* spirit in all around us. In view of these and other collateral circumstances, the native church stands before us under an uncomely aspect, and awakens our deepest anxieties."

“The children of church members,” Dr. Poor adds, “are being multiplied, and it is not easy to foresee how they can be sustained without becoming in some degree amalgamated with the heathen, which may necessarily produce a disastrous reaction upon the parents.”

He then describes—somewhat too strongly we think—another ground of apprehension, saying, “We have long been pained to notice, that when the church members leave the service of the mission, they either at once or gradually leave the church and all regularity of attendance on Christian ordinances, as though they were freed from a yoke of bondage. Many of them openly apostatize from the faith, and others make ingenious apologies for their irregularities. It is impossible, therefore, for us to predict how many would stand fast in the faith, should the whole body of church members be made independent of mission service.”

“These,” he adds, “are some of the thoughts on a prospective view of the affairs of the native church, in anticipation of the gradual removal of the evils naturally arising from the eleemosynary system we have introduced. And the same view renders it highly probable that our junior brethren have a more arduous task before them, than has hitherto been accomplished by their seniors. And for such an enterprise let them be firmly girded, richly endowed, and newly anointed from on high. In one point we have already begun to sympathize with them; i. e., that they should be called in Providence to become the *foster-fathers* of the *weaklings* we have begotten, and whom, with all their weaknesses, we must presently give over to their charge. We must admit, and you will regard the admission credible in proportion as you know the ‘hole of the pit’ from which they were digged, and in which, to a great extent, they are now re-settled,—we must admit, I repeat, that these weaklings are *heathenish* and *worldly*, not *valiant for the truth*, *mercenary* and *dwarfish*.”

In a note, Dr. Poor says that there is a redeeming view to this picture. We do not precisely know to what he referred; but we believe that his brethren of the mission all looked more hopefully upon the native church, than he would seem to have done. We ourselves did; having formed an acquaintance with several educated helpers in the mission, who, if they had the responsibilities of the pastoral office in village churches, might become good Christian ministers. Yet was there too much ground for his strictures.

The exercises of Dr. Poor’s mind very affectingly appear in a few lines he dictated to the same member of the Deputation, after he was so suddenly prostrated by the cholera upon his

death-bed ;—which was after we had reached the Madura mission, and he had doubtless heard of the proceedings in the Mahratta missions. This dying message was expressed in these words: “Tell Dr. Anderson I have the impression that the Deputation is sent of the Lord, and I have anticipated meeting them with great pleasure. But I have written him freely, and all of you know my views. It may be better that I should not be here when they come. *Truth* may have a better hearing. This is all I would say to Dr. Anderson.”

We were much affected by this message,—*first*, that Dr. Poor should think of us at such a time, when sending hurried messages from the very borders of the grave to children and friends ; and that he should send us his distinct impression, cherished as he was leaving the world, that we were called of the Lord to make this visit, and his assurance that he had enjoyed great pleasure in the anticipation of meeting us. And, *secondly*, that he should think the Lord was calling him away, in order to facilitate the discussion and adoption of the necessary changes in the mission.

It should be added that Dr. Poor was the first principal of the Batticotta Seminary, but resigned the office almost twenty years ago, and had subsequently sustained no other relation to the educational system of the mission, than did the rest of his brethren.

III.

INTERCOURSE WITH THE MISSIONS.

We were together two hundred and twenty days, or more than seven months, among the India missions ; and after Mr. Thompson’s departure for home, his associate spent near a month at Calcutta, and two months in the Syrian and Armenian missions.*

On reaching a mission, our first business was to visit the several stations, that we might gain an accurate acquaintance with them by a free, personal intercourse with our brethren. The object of this visit was not to discuss questions of mission policy, but to perfect our knowledge of facts, and to ascertain

* The Deputation spent 72 days in the Mahratta missions ; 50 in the Madura mission ; 65 in the Ceylon ; 21 in the Madras ; and 12 in the Arcot ;—in all, 220 days. Mr. Thompson then embarked at Madras on his homeward voyage ; but, detained by illness, spent a fortnight in the Syrian mission, and nine days at Smyrna, in which time he visited the church lately organized at Thyatira ;—making his sojourn in the missions more than eight months. Dr. Anderson was 24 days in Calcutta, 14 in the Syrian mission, and 46 in the Armenian,—visiting Kessab, Antioch, Aleppo, Aintab and Constantinople ;—making 84 days, and a total in the missions, for him, of 304 days, or about ten months. Their arrival at Bombay was on the 2d of November, 1854 ; Mr. Thompson’s departure from Smyrna was September 12, 1855, and Dr. Anderson’s from Constantinople was November 8th. The former reached his native shores October 27, 1855, and the latter January 13, 1856. The shorter absence was one year and a quarter, and the longer nearly one year and a half.

the individual impressions of our brethren as to the proper method of dealing with the facts. In this, which was the most laborious part of our duty, we were generally very successful; and this was an essential preparation of our own minds for the protracted meetings of the missions which followed. The number of stations thus visited was thirty-seven,—twenty-eight in India, and nine in Western Asia. We had formal conferences, in special meetings, with the Mahratta, Madura, Ceylon, Madras, Arcot, and Syrian missions, and with such members of the Armenian mission as could assemble at Aintab and Constantinople. The aggregate number of our brethren present at these meetings, was fifty-eight; the number of sessions one hundred and six, occupying the business hours of seventy-eight days; and the number of written reports discussed and adopted in these sessions, eighty-seven. Of these, thirty-three missionaries, fifty-nine days devoted to the general meetings, eighty-seven sessions, and sixty-two reports, stand connected with the India missions.*

A small edition of the proceedings at these meetings, including our official letters to the missions, has been printed for the use of the Prudential Committee and the missions. It was the only practicable method of procuring the requisite number of copies.

For the sake of showing the method of proceeding in the several missions, we will give a brief description of the proceedings in the *Ceylon mission*. It will serve for a specimen of the other proceedings. The proper limits of this Report will not allow us to do more, and probably more is not needed for the objects of this meeting; especially as there are copies enough on hand of the entire proceedings in the missions to serve for committees.

* The number of missionaries, length of the meetings, number of sessions, and of written reports, are indicated in the following table:

| MISSIONS. | Missionaries present. | Length of meetings in days. | Number of sessions. | Number of written reports. |
|-----------------------------------|-----------------------|-----------------------------|---------------------|----------------------------|
| Mahratta, | 9 | 16 | 22 | 17 |
| Madura, | 10 | 16 | 19 | 22 |
| Ceylon, | 9 | 20 | 38 | 21 |
| Madras, | 2 | 4 | 4 | 1 |
| Arcot, | 3 | 3 | 4 | 1 |
| <i>In India,</i> | 33 | 59 | 87 | 62 |
| Syrian, | 11 | 5 | 5 | 12 |
| Aintab, | 3 | 6 | 6 | 1 |
| Constantinople, | 11 | 8 | 8 | 12 |
| <i>In Western Asia,</i> | 25 | 19 | 19 | 25 |
| Total, | 58 | 78 | 106 | 87 |

I V.

PROCEEDINGS IN THE CEYLON MISSION.

We landed in Jaffna on Monday, April 2, 1855. The first three weeks were devoted, according to our custom, to visiting the brethren at their seven stations. We nowhere found a more intelligent and devoted body of missionaries; and our progress through their stations had the effect to relieve us in a considerable degree of the apprehensions we had on our arrival.

On the 10th of April, a meeting of the graduates of the Batticotta Seminary was held, to give us a public welcome to the Province. It was entirely their own movement; and nearly half of the 454 graduates, then living, were supposed to be present. The meeting reminded us of college-alumni meetings in our own land. It made, too, a strong impression upon us, that perhaps the mission had done its full share of direct labor for general education, and that the unsanctified intelligence of the Province had grown out of proportion to the controlling religious influence in the mission and the native churches. In short, we sympathized a good deal with the last speaker at the meeting, a native gentleman of much intelligence, who had made himself a successful medical practitioner, and who spoke as follows: "It is a source of pleasure to us to see our country civilized, and our countrymen well educated. I say *well* educated, for Mr. Merwin [a native gentleman who had preceded him] says, that the existing system is not high enough to raise up efficient men for government employment, and applies to Dr. Anderson to raise the standard a little higher. But whom are we expecting to do this? Is it binding upon Dr. Anderson, or upon these missionaries, to effect this? If you will but allow me, gentlemen, to answer these questions in the words of a young Ceylonese gentleman, who is now in Europe, I will say with him, *No*; this is not binding upon Dr. Anderson, or the missionaries, at all. 'Now that the missionaries have pointed out the way,' says the gentleman above referred to, 'it is the bounden duty of the more civilized and wealthier part of the native community to come forward to effect this. I know some are already awakened to the sense of this their obligation. But it is not in the power of a few to accomplish this. Let me, therefore, earnestly entreat of my educated countrymen to view this as absolutely obligatory upon them. The seed has been sown for us; let us now contribute our labors to its growth. The tree has been planted; it now remains for us to prune and water it. The foundation, the imperishable foundation, has been laid; come, my beloved countrymen, let us raise the superstructure. Be thankful for

what we have received from the missionaries, and lay no more *claim* to their labors.' ”

‘The mission assembled on the 25th of April; and when it was duly organized, we read a statement of facts and opinions just as they lay in our minds, after the personal inquiries we had made at the several stations; but we took care to affirm, that all we then said was merely *suggestive*, and that we held ourselves free to modify or change every opinion we had advanced, during the discussion that was about to ensue.’ The whole tenor of the discussion, the reports, the measures proposed by the mission, all showed that no idea of authority attached itself in their minds to our suggestions.

The following list of subjects was then read; containing those we wished to have discussed, and also a list handed to us by the mission. The digest and arrangement were our own.

‘1. *The governing object in missions to the heathen.*—Should it be the conversion of sinners, the gathering of those converts into churches, and the ordaining of native pastors over those churches?

‘2. *Preaching.*—Its connection with schools—difficulty of obtaining stated congregations from those not in the schools or supported by mission funds—permanent congregations—preaching at the stations and in the villages—comparative disposition of the heathen to attend at the churches and at school bungalows—preaching by the missionaries—amount and value of native preaching.

‘3. *Native Churches and Pastors.*—Evidence of piety to be required for church-membership—organization and discipline of the native churches—is the church covenant sufficiently explicit—names given to children—in what circumstances churches should be formed, and have native pastors—whether native preachers should be ordained except as pastors—licensure as catechists and preachers—the proper relations of native churches and pastors to the mission—relation which missionaries and the mission should bear to them—why no native pastors hitherto—power of the mission, as such, to organize native churches, ordain native pastors, and to superintend the same—advantages arising from this being done by the mission, as such, rather than by a separate body organized for the purpose by missionaries in their simple character of ministers of the gospel—whether all native pastors should be educated alike, and what education should be afforded them—where it is desirable that churches should now be organized, and native pastors ordained—whether native pastors are desirable at any of the station churches.

'4. *Caste and Polygamy*.—How far caste exists among church-members—how far there are specific actions in church-members, bearing a relation to caste, which ought to be discountenanced in native preachers and catechists, and how far such actions are observable in the social life of church-members—what should be done to eradicate such causes of disunion and dishonor from the native churches—whether there is any actual regard paid to caste-distinctions any where in the distribution of the cup in the Lord's Supper—whether any one should be ordained as a pastor, or licensed as a preacher, who, on being directly questioned on the subject in his examination for licensure or ordination, refuses to declare himself willing to eat any kind of food with a Christian on the ground of its being prepared by a low caste person—how far caste is regarded in admissions to the Seminary, and the Female Boarding School—how far *Polygamy* exists here—whether found at all in the church—how it is regarded and treated.

'5. *Station Schools*. (1.) *English Schools*.—Number of these and their relation to the Batticotta Seminary—why called *English* schools—their effect to cultivate a taste for English studies in the villages—missionary value of these schools—their effect on the village female schools—effect of their discontinuance.

'(2.) *Girls' Schools*.—Prejudice against female education—means employed to bring girls to the schools—whether the donations of clothes, &c., ought to be continued—effects of these on Christian parents and their children—condition and prosperity of village schools for females.

'(3.) *The Free Schools*.—Their rise—comparative prevalence, in periods of five years—employment of heathen masters—how far the mission took schools that were actually existing into pay—what was taught—number taught in these schools—estimated average time of continuance in the schools—preaching to them—were there conversions in these schools—what is known of the pupils since leaving the schools—what of their heathen masters—how far parents were drawn to hear preaching and the effect of this—estimated cost of these schools on the whole—how far they now exist—native books used in the schools—whether these schools have answered expectation in promoting the grand object of the mission—on sustaining the free schools mainly for children of Christians.

'6. *Oodooville Female Boarding School*.—Historical facts—statistical views—results—difficulties that were to be overcome—how far this has been effected—changes now to be made—exclusion of English studies—shortening the period of residence

in the school—reduction of the number of pupils—preparations to be required in Tamil studies.

‘7. *Batticotta Seminary*.—Rise and progress of the institution—what was its design at the outset, and what it has been since—what has been the number of pupils, and what they have done since leaving the institution—the education given—the number of English studies attended to compared with those in Tamil—why the native mind is so intent on English studies—feelings of native teachers in the Seminary towards Tamil text-books, as compared with English—effect of the English studies on the several Principals, retarding their acquisition of Tamil—effect of introducing pay-scholars upon the character of the Seminary, and upon its relations to the Female Boarding School—has there been a decline of piety among the students—contemplated changes—in the studies required for admission—in the number of pupils—in the manner of support—in the time of residence—in the *curriculum* of studies—class of advanced students in Theology—instruction in English to a selected body of students after the academic course.

‘8. *Native Helpers*.—Their number—origin—education—employment—salaries—training and supervision—whether too many at any of the stations—whether employed and paid after they are superannuated—whether they should pay their rent.

‘9. *Modifications in the Stations*.—Oodooville and Manepy, &c.—number of missionaries required for the mission—peculiarities of the Jaffna field.

‘10. *Restrictions on Correspondence*.—Rule of the mission—reasons for its discontinuance.

‘11. *Printing Establishment*.—Extent of it—work done—whether this establishment and the one at Madras are both needed—is the English department needed—expediency of continuing to print a part of the “Morning Star” in English—how far the mission is responsible for the contents of that paper—how far for the printing done in the office—publishing committee—statement concerning the depository—what ought to be done with the unsaleable books and sheets and stationery on hand—has the existence of the press here been an advantage to the mission.

‘12. *Provision for Widows, Children, and Invalid Missionaries*.—Is it desirable that any additional provision should be made.

‘13. *Grants of the American Bible and Tract Societies*.

‘14. *Visits to the United States*.—Is any further legislation needed—how far to be provided for from the mission treasury—rules for preventing unnecessary cost in returning home—health stations connected with the mission—the overland passage.

‘ 15. *Salaries of Missionaries.*

‘ 16. *Medical Establishment.*—Where should the headquarters of the mission physician be—what are his duties—medical practice out of the mission—presents—medical class—should their instruction be in the vernacular—general results.

‘ 17. *Mission Property.*—Property in lands—in dwelling houses, &c.—in churches—how far the government have a right in the property—tenure on which the property is held—what is being done to improve the tenure—real value of the Dutch churches and parsonages to the mission—buildings at Varany—land near Manepy.

‘ 18. *Government Grants.*—Grants received, and how applied—whole amount received—implied condition of the grants—school commission at the seat of government—school commissioner and his visits—views of the Prudential Committee with respect to government grants for schools.

‘ 19. *Estimates, Appropriations, and Expenditures.*—What the estimates should contain—intent of the appropriations—whether the expenditures should be restricted to the specific objects—whether balances should be used for other objects—whether money received by the treasurer from every source should not be credited in his accounts with the treasurer of the Board—new estimate for 1856.

‘ 20. *Houses.*—Plan and cost of a house for missionary residence—station and rural churches—houses for native helpers—expediency of reducing the space in the present station churches.

‘ 21. *Temporal aid from missionary funds to indigent native Christians.*—Ought this ever to be given.’

These subjects were assigned by the meeting to the following committees, in whose appointment we had no agency. The members of the Deputation neither served on committees, nor voted on the reports, but reserved to themselves and to the Prudential Committee the adoption, or otherwise, of the opinions and recommendations embodied in the reports.

- √ 1. The governing object in missions to the heathen, assigned to Messrs. Howland, Spaulding and Hastings.
- × 2. Preaching.—Messrs. Spaulding, Lord, and Smith.
- 3. Native Churches and Pastors.—Messrs. Lord, Meigs and Howland.
- 4. Caste and Polygamy.—Messrs. Sanders, Spaulding and Green.
- × 5. Station Schools.—Messrs. Meigs, Burnell and Smith.

6. Oodooville Female Boarding School.—Messrs. Hastings, Burnell and Spaulding.
7. Batticotta Seminary. — Messrs. Smith, Sanders and Hastings.
8. Native Assistants.—Messrs. Sanders, Howland, and Smith.
9. Modifications of Stations.—Messrs. Lord and Spaulding.
10. Restrictions on Correspondence. — Messrs. Burnell and Meigs.
11. Printing Establishment.—Messrs. Howland, Burnell and Smith.
12. Grants of Bible and Tract Societies.—Messrs. Hastings, Spaulding and Burnell.
13. Provisions for Widows and Children.—Messrs. Meigs and Sanders.
14. Visits to the United States.—Messrs. Green and Smith.
15. Salaries of Missionaries.—Messrs. Burnell and Spaulding,
16. Medical Establishment.—Messrs. Hastings and Green.
17. Mission Property.—Messrs. Smith and Lord.
18. Government Grants.—Messrs. Spaulding and Sanders.
19. Estimates, Appropriations, and Expenditures.—Messrs. Meigs, and Smith.
20. Houses.—Messrs. Green and Smith.
21. Temporal Aid to Indigent Native Converts.— Messrs. Sanders and Spaulding.'

The reports were to be drawn up *after* the discussions, that they might be a fair embodiment of the opinions of the meeting.

The sessions were continued during twenty days, and the Board may learn precisely from the printed record how each successive day was occupied.

The first subject—the governing object in missions—went to the committee on the second day. That on preaching was committed on the third day. The third, on native churches and pastors, was discussed during the third day and nearly all the fourth, and then went to its committee. The subject of caste occupied a part of the fourth and most of the fifth and sixth days. The subject of station schools, that is, of common schools, occupied the seventh and part of the eighth days. The greater part of the eighth and ninth days were given to the Oodooville Female Boarding School. The Batticotta Seminary did not come under consideration till the ninth day, and was continued till noon of the following day, and then went to its committee.

The remaining fourteen subjects occupied a part of the tenth

day and the next four. The last five days of the meeting were devoted to hearing the reports of the committees. Several reports were recommitted, and most were more or less amended, in order to express the views of the mission. Great unanimity and the best Christian feeling prevailed through the whole meeting. While it is not supposed, that every report could have been rendered exactly in accordance with the views of every member of the mission, it is believed that all made the nearest approximation to that result that was practicable; and it was rare, if ever, that a hand or voice was raised in opposition to the final adoption of any one of them. We have the most confident belief, that every report had the cordial support of a decided majority. None of the discussions assumed a controversial character; unless what related to a feature in the proposed management of caste was an exception; but that subject, the most difficult one to adjust, at length took a form of settlement, in which the older and younger brethren agreed, and where the older subsequently took a very satisfactory lead in conference with the native helpers.

We were gratified with the unanimity of our brethren. At the same time it was evident, that the chief preparation was wrought in their minds before our arrival. It was the result of God's blessing on their own experience. The meeting had a highly religious character. Nor did it appear so to ourselves alone. A member of the mission wrote us on the eve of our departure as follows:—"Our meetings have been to me one of the greatest privileges in my life. It has been like the communion of saints, and I believe in the end we shall rejoice over the results to which we have come. I have had two meetings with my assistants, unfolding to them our future plans. They listen with intense interest, and seem to appreciate the reasons for the changes which have been made. The more I reflect upon what we have done, the more I am constrained to believe that we have been led by the Holy Spirit."

We early took occasion to assure our brethren that the powers conferred upon us were to *aid*, and not to *control*, their operations, and this made our relations to them easy, and gave us an opportunity for much social enjoyment. The following resolution, adopted unanimously at the close of the meeting, was the more prized by us, as we had no doubt that it cordially expressed the universal feeling, viz :

"*Resolved*, That, as a mission, and as individuals, we desire to express our gratification in the results of the visit of the Deputation of the American Board. While we have highly enjoyed their society as Christian brethren, we have been greatly assisted by their friendly counsels, in revising our plans of opera-

tion, and feel that we have been strengthened and encouraged in our work by their presence and aid.”

The Secretary of the mission, Mr. Meigs, after recording this resolution, adds, that the hymn was sung, commencing, “Sweet the time, exceeding sweet,” “as an appropriate close to the meetings.”

As we shall have occasion to quote repeatedly from the official letter we addressed to the Ceylon mission, it will be well to say, that the mission, on hearing it read, kindly appointed Mr. Meigs and Mr. Smith a committee to suggest to us some corrections before it should be printed. This was done, and the corrections were made. Those brethren then stated what was their own individual impression, under date of June 22d.

“Aside from these points specified, the statements of the letter are, we believe, substantially correct, and will receive the cordial assent of all the members of the mission.

B. C. MEIGS,
J. C. SMITH.”

In the opening paragraph of that letter, we made the following statement concerning the meeting of twenty days: “Considering the number and importance of our subjects, and the amount of change involved in the discussion, it calls for the profoundest gratitude to God, that nothing occurred to mar in the least our unity of feeling, and that the results embodied in your twenty-one reports are an expression, with no important exceptions so far as we perceive, of your unanimous views of what will advance the interests of our mission in this Province. We came hither, as you know, with expectations of finding missionary problems hard of solution, and practical views among yourselves of missionary policy not easily harmonized. In both respects we have been most happily disappointed. Our visit to you was evidently at the right time, and we were sent, as we humbly believe, of the Lord—sent to aid you at a critical juncture; and we have had occasion to act only as auxiliaries. At the opening of your meeting we stated indeed, with all possible frankness, what appeared to us to be the actual posture and relations of the mission, and what were the measures that seemed most likely to be advantageous to your working system. We were pleased to see, as the meeting advanced, that most of the changes then suggested were but an expression of your own views of expediency and duty. The tendency of your minds, under the pressure of experience, was all in the same direction with our own; and when the facts had been properly arranged, so as to bring out their actual relations to

each other—a thing it was easy to do—no protracted or earnest argumentation was found to be needful.”

Mr. Meigs was appointed by his brethren to wait on the English Resident or Governor of the Province, and explain to him the proceedings of the mission, and why the brethren thought it not expedient longer to receive the Government grant of £200. Writing to one of us on the 2d of June, Mr. Meigs says, “Mr. Dyke (the Resident) was very kind, and seems much interested in our movements. He thinks that Government should establish a high school or college at Jaffna, set a layman of high qualifications over it with a high salary, and that all who receive an education there should be made to pay handsomely for it ; also, that Government should establish vernacular schools in every village through the Province, and make the natives pay for them by taxation.”

V.

REPORTS AND LETTERS.

We would say of the eighty-seven reports of the missions, which emanated from the different meetings, that the missions are responsible for them. The object of the reports was not to lay the foundations for debate, but simply to embody the results of previous discussions. The committees were not to make out a case of their own, but merely to record faithfully the facts and opinions of their several missions. Hence the reports are not largely argumentative, but generally mere statements. There was not time for elaboration, but they appeared to us remarkably successful as to the object they had in view. Minor inaccuracies were unavoidable, from the brief time allowed for their production, but we know of none materially affecting their value.

Our own letters to the missions, which follow the reports, and are a sort of commentary upon them, are a brief embodiment of our own experience and views on some of the more important of these subjects, growing out of our personal intercourse with missions and missionaries, and a protracted and intimate correspondence with a score or more of missionaries, including those which originated these reports. The circumstances in which the letters were written, will bespeak the candor of the Board for apparent carelessness in the form of expression ; but the opinions, which are freely expressed, are cheerfully submitted to whatever scrutiny they may be thought to deserve. It will be seen that they have one great object in view, namely, that of PROMOTING THE PREACHING OF THE GOSPEL WITH A VIEW TO THE CONVERSION OF THE EXISTING

GENERATION OF HEATHENS; THE GATHERING OF THE CONVERTS INTO CHURCHES, AND THE ORDAINING OF NATIVE PASTORS OVER THE CHURCHES; *more especially in the rural districts of India.* To this we were brought by observations and discussions in the Bombay Presidency, to which our steps were first providentially conducted. This was also, and necessarily, the almost engrossing topic in the Madura meeting. And it was to this, in the Ceylon mission, that the attention of all was mainly turned, in the twenty days of the meeting of that mission.

VI.

GENERAL VIEW OF THE CHANGES DESCRIBED IN THE REPORTS OF THE MISSIONS.

So voluminous are the reports of the missions, that we will endeavor to give a concise description of the course of events in our older India missions, for some eight or ten years past, as it may be gathered from those reports.

Great Cities and Rural Districts.

A distinction should be made between the *great cities* of India, and the *rural districts*. If we would gain access for the gospel to the inhabitants of such cities as Bombay, Madras and Calcutta, and especially to the higher classes, it *may be* that measures must be adopted there, which are neither necessary nor expedient in the rural districts, especially for the masses of the people. The best method of conducting missions in such cities, is still subject to costly experiments, which have not as yet had time enough for testing their results. There are peculiar circumstances in them, which will more or less control our plans and movements. The question of chief difficulty in respect to *Madras*, is, whether it will be expedient for the Board to retain its present mission. In case it should do so, it is a fact of importance, resulting from the comparative isolation of this city, that the plans there pursued will not probably have the effect to interfere with the working of the Arcot and Madura missions. But it is thought to be otherwise with Bombay. The most difficult question is, how to prosecute the Bombay mission so as not to draw down the more enterprising converts from the interior villages to the metropolis, from whence few of them would ever return.

Nature of the Field.

The great districts of Western and Southern India, now open to us, and the district of Jaffna in Ceylon, contain thou-

sands of villages; and the grand topic of interest in the meetings of our brethren which we attended, was *the planting of the gospel in these villages*. The whole form together a noble field, made ready by divine Providence for all the labors we have to bestow; and our success hitherto, in the conversion of souls, has been chiefly among these rural people.

Aim of the Deputation.

Our own efforts, as a Deputation, went mainly to encourage our brethren to carry the gospel into the villages, and in such a way that its institutions may speedily take root in them;—preaching it especially to the poor Mahars and Pariahs, who are most ready to hear, and with the expectation of converting adults, as well as the youth; and when the converts are sufficiently numerous, to gather them into such churches as the missionaries themselves shall deem most accordant with the New Testament model for mission churches; to ordain native pastors as soon as possible, and to throw upon the native churches the chief responsibility for the education of their own children;—the missionaries themselves, as long as pecuniary aid is required, standing in the relation of counselors and guides; taking earnest heed, meanwhile, that their own labors among the surrounding heathen lose none of their aggressive character, and that the native Christians be trained to give their hearty co-operation. Indeed, we dwelt much on the importance of that noble determination, which the Apostle Paul says he came to on his way from Athens to Corinth, “not to know anything” in their labors, “save Jesus Christ and him crucified;” preaching “not with enticing words of man’s wisdom, lest the cross of Christ should be made of none effect,” “but in demonstration of the Spirit and of power;” that the “faith” of their converts “should not stand in the wisdom of men, but in the power of God”; with the deep, practical conviction, that “neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.”

Such, Fathers and Brethren, was our grand aim, all the while we were in India; and such, we believe, is the grand aim of our respected brethren in the missions.

The Changes similar in each of the Missions.

1. The Ahmednuggur, Madura, and Ceylon missions were alike in their *beginning*. They were so in respect to *schools*. At the outset, schools for heathen children, taught by heathen masters, were a prominent feature in them all; though there was also much preaching. The number of pupils in the Mah-ratta missions rose at one time to two thousand; in the Madura,

to four thousand ; in the Ceylon, to six thousand ; and there were select schools and boarding schools. But a period of decline always comes to such schools. This does not necessarily indicate a decline in the missions ; it may result from progress. Other instrumentalities come into use. The heathen schoolmaster is a questionable agent for inculcating gospel truth, and it comes to pass that the money can be better employed than in his support. Our brethren in the Mahratta missions declared that they were unable to point to a single case of conversion among the ten thousand pupils, who had been thus instructed in their missions. Our brethren in Ceylon could recollect only about thirty conversions among the thirty thousand children, who had been in their common schools. Looking at the whole working of the schools, we were led to say in our letter to the Mahratta missions, " Schools, regarded as *converting* instrumentalities, have almost wholly disappointed us ; regarded as *preparatory* means, they have not answered expectation ; and as *auxiliaries*, they have been expensive." We added, " Where there are competent Christian teachers, and funds to spare for the purpose, it is well to have schools in heathen villages. In general, however, and more as missions succeed, the funds to be appropriated to such purposes will little more than suffice for aiding the native Christians in educating their own children, and for educating catechists and preachers." The gradual increase in the value of labor has had a depreciating influence on the common schools. This is affirmed in one of the Ceylon reports drawn up by Mr. Meigs. " These schools," he says, " are not as valuable as they were formerly ; principally because the children do not remain so long in the school, as they were accustomed to do many years ago. This is owing to the fact, that their parents demand their services in their fields and gardens at an earlier age. Hence we have a succession of little children in our schools, who cannot, from the nature of the case, be expected to receive as much benefit as those who are older." And he states this as one of the reasons why it was " believed to be wise and necessary," last year, " to revise and remodel the whole system of station schools" in that mission.

2. We see in the missions, in the early stages, the same tendency to what may be called *centralization in missions*. The tendency to this is then almost irresistible. The missionary's district embraces numerous villages. His place of abode, or his ' station,' is the central point. The schools, congregations, church-members, native helpers, every thing tends towards this centre. The printing press, boarding school, ' English school,' ' compound,' if they exist at all, are there, and they are all

centralizing influences. In *Ceylon*, the roofless walls of the great Dutch churches were repaired and covered, and thither the tribes went up from all the adjacent villages. There were schools, indeed, in the villages, and the missionary and his helpers preached the gospel everywhere ; but the congregation, the only organized church, the only pastor, were at the station. So it was in the *Madura* mission, prior to the year 1845. Commodious houses of worship, erected at four or five of the stations, were filled every Sabbath, chiefly by the children of the station boarding-school, who were drawn from the villages, and by the schools taught by heathen masters near enough to attend. The case, as illustrated by experience, was thus stated in our letter to the Mahratta missions.

“ At the outset of a mission, if we employ no heathen masters, we can have no common schools ; and much has been said of the importance of such schools in the first years of a mission, as a means of obtaining congregations. Time was, as the history of our appropriations shows abundantly, when we admitted this plea ; and we well know that there are intelligent and respected missionaries, who would now have such schools. But the large experience of the Board disapproves of the practice. We would by no means pronounce such schools useless ; but they are in a degree delusive, both to the missionary and to his supporters. The size of the congregation, thus constituted, is no index of the real interest in the preaching ; and experience has painfully demonstrated, that this is not the best way of obtaining a permanent and valuable congregation, nor converts and churches. The *school* is not a good nucleus. The common school with a heathen master, (and even with a Christian master,) has not been a productive instrument of conversion. Such a congregation as the missionary needs, and as will prove an effective nucleus, is the result of a gradual process, and much preaching and painstaking by the missionary. One and another, and yet another, are added to the congregation, and these draw others, until there is a sufficient number of converted persons, through God’s grace, to be formed into a church. The *church* is in fact the only effective nucleus ; nor will its greatest attractive power be attained till it has its pastor and deacons.”

In the *Ahmednuggur* mission an inroad was made on the centralizing influences in the year 1851 ; but owing to peculiar hinderances which existed to establishing village stations in that mission, some of them remained down to the time of our visit. We found an institution here, which had grown up insensibly, and was comparatively new to us, as it will no doubt be to the Board. It was the ‘Mission Compound,’ as the enclosed

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ground around the mission-house is called. This, or rather the uses to which that inclosure is applied, regarded as an institution, awakened much concern in us from the great attractive power it seemed to possess. A census of the three compounds in the city of Ahmednuggur, gave 35 native families, and 163 persons, old and young, generally from the villages; besides 13 families and 53 persons sustained by rendering service in the mission families,—all having their cottages rent free, with the immunities and privileges afforded by the mission premises. This presented itself to us as a refuge, an asylum, with a strongly attractive influence, in proportion to the general diffusion of extreme poverty among the converts in the country villages. To us it seemed to be entering largely into the general system of operations, and to be incompatible with any great extension of the mission. Its centralizing influence, drawing native converts from the villages; its deceptive influence, giving to the centres an appearance of prosperity and strength, which they had not in fact; its nature as an asylum, fostering the feeling of dependence in the native mind, and weakening the mission in all its departments and ramifications,—were most freely discussed in the protracted meeting held at Ahmednuggur, and a way was provided for the gradual removal of the evil. The mission church at Ahmednuggur contained 128 members, the greater part really belonging to the villages.

3. It is interesting to see the *changes* that have been and are in progress. We believe that the first mention made to this Board of what are now called 'Village Congregations' and 'Village Schools,' in the *Madura* mission, was in the year 1846. The village congregations were commenced at least ten years ago. The system of village operations was then begun, which now numbers five hundred church members, three thousand adults, and two thousand children; and it is the one to which it was the leading object of the mission in their meeting of sixteen days, and of ourselves as auxiliaries, to impart a more vigorous life. This village system is the converse of the station or centralizing system. The latter was well at the outset, the former is the result of progress. To a visitor, the *Madura* mission would not be as good for an exhibition now, as it was twelve years ago. The Sabbath congregations are smaller at the station, nor can there be such an array of schools at any one place. The leaven is more effective, because it is pervading the lump.

That mission has an admirable field, and is and has been moving on in the right direction. Yet it seemed to us that the time had come for carrying out its system of village schools somewhat more perfectly. These, regarded as a whole, appeared to be

deficient in vital energy. The average number of nominally Christian pupils in each of the seventy-six schools, was only about eight. It seemed desirable that still further innovations should be made upon the old plan.

It was arranged by the mission, that the *Seminary* at Pasumalie, instead of one and the same course of study for all the students, preparing them mainly for one kind of service, should have a diversity of studies, adapted to different classes of persons; as, 1st, for young men of promise and piety, between the ages of fifteen and twenty-five, a course purely Tamil, of from two to four years, to prepare them for schoolmasters, catechists, and eventually in some cases for pastors; 2dly, for the better improvement of some now employed as catechists, who have developed a talent for preaching and pastoral duties, and who would be greatly benefited by a longer or shorter connection with the Seminary; and 3dly, for those whose talents, piety and circumstances indicated the propriety of a more extended education. In this higher class, the English language was to be one of the studies.

Of the *Boarding-Schools for small boys*, one of which formerly existed, we believe, at each of the stations, four were remaining in this mission. The existence of these was deemed incompatible with the highest prosperity of the village system of schools and congregations, and just in proportion as the former should be carried on with discrimination and vigor. The interests of the village schools and congregations demanded, that the boys remain longer at home than the boarding-school system allowed. The most promising lads would naturally be drawn to the higher institutions; including the children of parents on whom the village would most depend for building school-houses, and for example and influence. Catechists would send their sons and wards to the boarding-schools; and we found eight from this one source in one of the schools. The best families would send their brightest sons. The best villages, parting with only a few boys, would lose their strongest motives for giving vigor to home education. We heard of one such school broken up by the withdrawal of four of its best pupils. In the infancy of the village system, when struggling for existence, it was unwise for a hundred boys to be withdrawn, and their parents relieved from the care and cost of their education.

The mission arranged that the four station boarding-schools should be merged into two at the end of the year, the two into one at the close of 1856, and that one to be discontinued at the end of the year 1857.

But that which was most essential to the highest practical

development of the system, was the *village church* and the *village pastor*. The mission had already made a beginning in respect to the former of these, before our arrival; having organized a church in the promising village of Mallankineru. We had the unspeakable happiness, a year ago, to assist in ordaining the native pastor for that church, and the first native pastor in the mission.

4. The Prudential Committee resolved, in the year 1851, to withhold appropriations from heathen schools in the *Ahmednuggur* mission, taught by heathen masters; except in existing cases of rare peculiarity. They also voted to relinquish the Seminary at Ahmednuggur, as no longer answering the purpose for which it was instituted; though with the expectation that it would be revived one day in an improved form. We did not find the mission prepared to recommend the forming of a new seminary at present, the existing necessities being sufficiently met by schools now at Ahmednuggur, and by a class in theology taught by Mr. Ballantine, embracing English studies to some extent. The views of the mission on the education to be given to the native ministry, embodied in their report on native churches and pastors, are well deserving of the careful attention of the Board.

“The *education of native pastors*, should be according to their talents and the field of labor which they are expected to occupy. It will be well, in many instances, for pastors of churches in the cities, or in important places, to have such a knowledge of English as to be able to consult English commentaries and other English books. They should also have some knowledge of English science. In our large cities there are many intelligent natives well acquainted with English science, and familiar with English works on various subjects, and it is important that our native pastors in these places should be prepared to stand on an equality with this portion of the community, and be able to meet those among them who are deists, or infidels. It is desirable, also, that they should have a knowledge of the Sanscrit language, that they may be prepared to answer the learned Brahmin who opposes Christianity, and be able to show him, from his own sacred books, the absurdities of Hindooism, and the correctness of the principles of Christian truth. The number of pastors, who need such extended preparation for their work, will of course be comparatively small. Persons who are to be pastors of churches in country places, composed of members comparatively ignorant, do not need a knowledge of English science or of the English language. They should have a good knowledge of their vernacular, and should be prepared to explain the truths of the

word of God in a satisfactory manner. Their education should have particular reference to this matter. Persons who are well acquainted with the Scriptures, who understand the great doctrines of the Bible and are apt to teach, without any other literary qualifications, may, we think, be ordained as pastors over native churches formed in the villages, and may be expected to prove good soldiers of Jesus Christ. Between these two extremes, there will be various grades of qualification, and each pastor should be placed over the church for which he is especially adapted by his talents and character."

The thing specially needed in the Ahmednuggur mission was, *the actual commencement* of village stations, and of village churches and congregations, with village pastors. One of the providential results of our visit was to arrange a plan on which rural stations might be sustained. The native roads are nearly impracticable in the rains, from their bridgeless torrents and deep mud; and that being the season for acute diseases, families have scrupled to settle where medical and friendly succor, in times of sickness, would be so difficult of access. The progress of English roads, especially railroads, will ultimately destroy the force of this objection. It was obvious to us, in our visit to the great valley of the Godavery, that there was weight in the objection; and it was arranged that the missionary occupying the rural station should have the option of retiring to a central post during the rains. At other times, and during three-fourths of the year, it is at least as healthy in the country as in the city; and with houses adapted to the hot season, the country is to be preferred. Such houses, of one story, with thatched roofs, to cost not more than a thousand dollars, it is proposed to build; with the understanding that, when the time comes for the missionary to remove to another post, the windows and wood-work, valued at one-fourth the original cost of the house, will go to complete the dwelling for the new station.

We assisted in the ordination of the two first native pastors in the Mahratta missions, and in the organization of a native church. A village church, some forty miles from Ahmednuggur, was formed not long after our departure; and arrangements were made for a temporary village station. We see nothing in the way of an indefinite progress and enlargement in this field, of which there are already encouraging indications.

On reaching *Bombay*, we heard with concern of the recent departure of Mr. Hume on his return to America, as the only, and as it proved ineffectual, means of preserving his valued life. This painful event had the effect to transfer the place

of the general meeting of missionaries to Ahmednuggur, one hundred and seventy miles in the interior.

It was arranged to apply a legacy of \$3,750, given years ago for chapel-building in Bombay, to the erection of a new and more commodious house of worship, on an eligible site already owned by the Board ; with a *chaudi*, or *zayat* in front, to be frequently opened for informal preaching during the week. Chaudis were also to be opened in different parts of the city, to be visited by members of the mission. The old chapel was to be left for the use of the printing establishment ; and the upper part or present chapel, with some modification, will serve for a High school, whenever it may seem best to sustain one.

Without going into the question, what sort of a High school is expedient for the Bombay mission, in its future prosecution, the mission and Deputation were clear in the opinion that it was not advisable to continue the *English High School* then existing, beyond its first year. The reasons against continuing it were well set forth by the general meeting at Ahmednuggur. We should add to them the strongly attractive influence such an institution conducted by ourselves in that great commercial city,—stronger than if conducted by others,—would exert on the young converts in our missions of the Deccan, drawing them thither, with little prospect that many of them would ever return ; thus creating a demand for similar institutions in Ahmednuggur and Satara, and perhaps even in Kolapûr. The reasons stated by the general meeting were as follows :

“ What would be expedient and highly desirable, viewed only in reference to a particular station, may be inexpedient on the whole. The following considerations seem to us to weigh against the present High School at Bombay, and to render it undesirable that it should be continued on its present basis.

“ 1. The English language is made to too great an extent the medium of communicating instruction. Past experience has seemed to show that such schools are not the most efficient instruments in forwarding the great work of missions, that of making known the gospel to the heathen and saving souls. The vernacular of any people is believed to be the most suitable language in which to communicate truth, and through which to affect the heart. Schools in which the vernacular is the grand medium of instruction, and the English if introduced is only taught as a classic, seem to be founded on the best basis and to promise and produce the best results.

“ 2. The expense of such a school as that at Bombay is an objection to continuing it. It must be able to compete with other schools of a similar character at Bombay, or it cannot be successfully maintained. To do this, it must have those advan-

tages and appurtenances which money alone can procure. It does not appear that the present expense can be essentially reduced consistently with making the school what it should be in order to answer the ends for which it was established.

“The funds of the Board are limited ; they are not sufficient to carry forward all operations that would seem desirable or highly useful. There must consequently be a choice of fields, and in each field a choice of means. If there are two kinds of labor which promise equally well in all other respects, the selection must be made with a reference to economy. It is known that such High schools are among the most expensive operations undertaken by mission Boards. And with the present amount of funds and a choice of the means to be employed, it does not appear that a due regard to economy would warrant the necessary expenditure for sustaining such a school at Bombay.

“3. The influence of such schools on other mission fields is undesirable. If the High school at Bombay is continued, there are other missions of the Board which will feel that they have equal claims to be allowed such an institution. It will be impossible to convince them that there are good reasons for allowing such a school in one large city and not in another. Thus the decision in respect to the institution involves practically a decision in respect to several other places where the same want exists. It becomes in fact a question of mission policy. Shall a large part of the funds be appropriated to maintain these expensive English schools in the different fields occupied by the Board ? The question is not one on which there is no experience to guide us. The experiment has been tried elsewhere under the most favorable auspices, and the results, if not actually disastrous, have at least proved unsatisfactory. The system seems to be a forced, artificial one, and produces artificial fruits. In view of these facts it does not seem desirable to make it a part of our mission policy, and we think the institution at Bombay should not be made an exception to the general policy of the mission.”

5. The changes in the *Ceylon* mission have been of the same nature with those in the other missions, and greater only because longer deferred. In point of fact, the Ceylon mission has followed one track for the space of almost forty years. This has been partly owing to the peculiar difficulty of missionary culture in that field ; and one grand cause of this peculiarity has been thus described by our lamented brother Poor. “After an external pressure,” he says, “weighing the people down for ages and drying up their spirits, was removed by their being brought under British rule, they believed not for joy that they were once more allowed to taste the sweets of idol-

atrous liberty. But on finding that it was even so, there was a mighty rush from a nominal Christianity to the all-absorbing system of Hindoo idolatry; and they entered on a course of temple-building and adornment, wholly unparalleled in the annals of the Province, and which is in vigorous progress at the present time. Such was the state of things on our arrival in the year 1816."—The high-caste population of Jaffna have been less easily operated upon, than the people on the adjacent continent; and the evil has been greatly enhanced by a singularity in the social state—the landed property being held and conveyed almost solely for marriage dowries to the daughters. But so long a persistence in one course would scarcely have been possible, had it not pleased God to spare the venerable founders of the mission, and to endow them with those qualities of mind and character which give influence to the possessor. Well is it for the church, that men advanced in years are usually averse to changes in their own long cherished habits of labor. Such, however, has been the spirit of this mission, that no disturbance in its social harmony has occurred between its founders and those to whom, as Dr. Poor remarks, they are so soon to leave the work in charge. Our visit was evidently seasonable; and we may here be allowed to quote a few sentences from a letter of a member of the mission, dated August 20, which we have seen recently published. "Cholera and small-pox ceased raging so suddenly," says the writer, "about the time of the arrival of the Deputation in Jaffna, that we could not but regard it as a special providence in their favor. From the first of April to the first of June, our time and attention as a mission were wholly occupied with them. We enjoyed their visit exceedingly. Great changes were made by the mission, after long and prayerful consultation with the Deputation. The need of important changes had been long felt; but no measures had hitherto been devised, in which there was unanimity among the members of the mission. The Holy Spirit was very manifestly with us during our long meeting of twenty days, which was attended by both males and females. At the close of these discussions, there was found to be a degree of unanimity wholly unexpected, considering the great change proposed."—We may add, that we had ourselves no definite plans to propose to the mission on our arrival. We soon perceived that our chief business was to promote the freest interchange of views and sentiments among the different members upon desirable modifications to be made in their working system. It became at length obvious to us, as it evidently was to a majority of the brethren, that it was time, as Mr. Spaulding remarked, to "tack ship."

While at Madura, in February, we had been pained to hear from Mr. Spaulding of the ravages of disease in the District. "At present," he said, "all our operations are suspended. Our village schools and congregations are scattered to the winds, and few, very few attend on the Sabbaths. The cholera and small-pox are all about us. Our mission looks like a wrecked vessel, and when it will right, if ever, is beyond my forethought. You come in a good time to help us. Even so, come." These afflictive events made a reconstruction of the common schools, about eighty in number, comparatively easy. The extract already made from Mr. Meigs's report has described them as composed of small children, and so of diminished value. In the reconstruction, the mission provided for the existence of village schools of a higher order than the old ones, and every missionary was called on to say, in the presence of his brethren, how many he wished to have for Christian children, and how many for heathen. The number desired for Christian children, as the fact was thus drawn out, was twenty, and for heathen children twenty-one; and the appropriations of the Prudential Committee, the present year, provide for the support of these forty-one schools, at a cost quite equal, we believe, to that of the larger number of inferior schools on the former plan.

It was found that the centralizing "*English Schools*" at each of the stations, supported by the government grant of £200, could not be continued in the mission without exerting an influence adverse to the growth and prosperity of the parochial village schools, so urgently required by the progress made in the work. No parent would send a son to the vernacular school, no boy would go there, if he could reach by any means the English school; and the best of the teachers had like aversions and aspirations with the pupils. Both the native language and the vernacular school were in low repute. And as the Christian village schools formed an important element in the village congregations and village churches, the English schools would retard the development of the Christian village system,—the only possible system for rooting gospel institutions effectually in the native soil. An efficient vernacular education there could not be, for the masses, without relinquishing the English schools. This the mission did, and with our approval. It also respectfully declined longer receiving the *government grant* of £200. Such grants were generous, and deserve the grateful acknowledgments of the Board; but they were no longer necessary, (if they could properly be received on our new basis;) and, implying the right of visitation, they would sooner or later, in various ways, work adversely to the strictly evangelical character of our schools. It is an evil for a mission

to become a disbursing agency for large sums of money among the heathen, as it awakens in them hopes of earthly gain, and strengthens their mercenary spirit.

It is impossible for us, Fathers and Brethren, to go into a full exposition, in this Report, of all the changes made by our Ceylon brethren in their working system, in order to the erection of a spiritual temple upon the foundation they had sought to lay in the native mind. It may be well for us, however, to say somewhat more of these changes.

The Batticotta Seminary had been shorn of the great religious strength it possessed in former times, and, under the force of circumstances beyond direct control, was working mainly for the secular advantage of the native youth; and none were more earnest for changes in it than Mr. Hastings, its excellent Principal. Only eleven out of ninety-six pupils were members of the church; and many were looking forward mainly to government for employment, "and seemed determined," in the language of the mission, "to have nothing to do with Christianity." The introduction of pay-scholars was filling the institution more and more with the sons of rich men, or of men connected with the government, who were preparing for secular posts of honor or profit, and might be expected to prefer heathen wives, with large dowries, to a connection with our pious Oodooville girls. The studies, moreover, though adopted with no such intent, fell in with the ambitious schemes of the young men for acquiring wealth and influence. These studies were mainly English, which had gained on the Tamil, until, as we learned from the Principal, the purely vernacular studies of the three classes were only twelve, while the English were thirty-five; and there were fourteen others in which there was a mixture of English and Tamil. The evils of this system are stated by the mission in their report on the Seminary, which is appended to this Report. The youth were all drawn from the villages, and their education was such as to unfit them for a return, except upon a high salary from the mission. The mission says in its report, that "they are so much elevated by their education above the mass, that they feel unable to live on the income they would receive in the ordinary occupations of the country, become discontented, and seek employment in other places." Few of the graduates have returned to their villages, without employment from the mission, or without heathen wives who have brought them rich dowries,—for it is a curious fact in this District, as already stated, that the land goes chiefly with the females in the form of dowries. Ninety-two of the graduated church members of this Seminary, or a fourth part of the communicants, have been

excommunicated by the mission, and chiefly for marrying heathen wives. "By their education," says Mr. Spaulding, "they have raised their worth above their former value in the matrimonial market, and sell themselves for rank and dowry." The only question in respect to this institution, was as to the extent of the changes. The Deputation suggested, that were the English language thrown out of the regular course of study, it might be expedient to have a select theological class of graduates who should be instructed in English; but the mission deemed it unwise *then* to make any such provision. The suspension of the Seminary for a time, was resolved upon after we left the island, and was not suggested by either of us. One of the older brethren was the first person we heard recommend it. He said they were so well supplied with educated helpers, that they should not need the institution for two years to come, and that there was no one who could be spared to take charge of the Seminary, sufficiently conversant with the native language to make it such a religious institution as it was originally. He was, therefore, for suspending the Seminary, and giving the Principal that opportunity he so much desired, apart from English-speaking natives, to come into a free use of the Tamil language. The Principal himself has since informed us, that this arrangement had his cordial approbation. The institution, when revived, is to be mainly a theological school, with pious pupils, and to have the Tamil language for its medium of instruction. But we presume the English language will be taught to a select class, at some stage in the course of study.

The *Oodooville Female Boarding School*, under the care of Mr. and Mrs. Spaulding, assisted by Miss Agnew, has retained its excellencies as a religious institution. The excommunications have been only twelve, or one in fifteen. The firmness with which the females from this school have adhered to their Christian profession, is remarkable. We saw many of them as wives and mothers at their houses. They were intelligent-looking women, thoroughly christianized, cordial in their manners, and evidently a blessing in their community. The difficulties to be overcome in female education at the outset, were very great in Jaffna. It was deemed necessary, for twenty-five years, to receive pupils on the basis of remaining till they were married; and also, when married, to give each of them a dowry of about twenty dollars. Those received after 1849 were to remain only six years, and were to receive no dowry from mission funds. The object of the school is to give to a select number of promising females an education superior to what they can obtain in the Christian village schools, with a view to their becoming the wives of native pastors, catechists and other missionary agents. The number of pupils

when we were there, was seventy-three, which was much larger than any probable demand for educated Christian wives. Indeed, many of the pupils had been too long in the school. "Some," says the report of the mission, "have remained fifteen or sixteen years, and one over nineteen years." Of the two hundred and twenty-two who have been in the school, exclusive of the present pupils, sixty had resided there ten years and upwards. It was the opinion of the mission, that these older pupils should be gradually removed from the school, and that it was not wise to create a supply of females educated in this manner beyond the probable demand. Provision was made by the mission for gradually reducing the number of pupils to thirty-five; and they are to be twelve years old when received, and are generally to give evidence of piety, and to come from the families of church members or nominal Christians.

We have no doubt that these changes resulted from the general and decided convictions of the members of the mission. But the carrying out of the plan, as regards the older pupils, cannot but be a source of perplexity and trial to the feelings of the venerable Principals. Yet, seeing it is a result which must come at some time, and that it can be brought about with less odium among the natives through their agency, than by a missionary and his wife newly come on the ground, it is matter for gratitude that the reduction will be made while they are spared to effect it. Indeed, this reflection was derived by one of us directly from Mr. Spaulding.

This Board occupies the Province of Jaffna jointly with the Church Missionary Society and the English Wesleyan Missionary Society, both of which have gone largely into education. Our own expenditure for education alone, from the beginning, has been \$250,000, which has been among 130,000 people, our own part of the population of Jaffna.

After such an outlay, we may well presume that a sufficiently broad foundation in the District has been laid in general education. If it be not, then is it beyond the power of missionary societies. We are entitled to presume, too, that the great body of our *alumni* have acquired some measure of that appreciation of knowledge and enlargement of views and public spirit, which are supposed to belong to educated men. They are among the leading men, the intellectual aristocracy, of their day; and if science has taught them the falsehood and folly of Hindoo mythology, and is at all reliable as a missionary influence, then they, in their respective spheres, will bear witness to the truth. They, too, will favor a vernacular education for the masses of the people, and will cooperate with us in the effort to make it take root in the soil, and become self-supporting and independent. But the precise value of the results

of the above expenditure, in a religious and missionary point of view, will more clearly appear after there shall have been time to know the effects of the changes that are now in progress in the working of the missions.

Thus has the Ceylon mission, after a long, costly and elaborate preparation, adapted its system of education to the demand arising from that preparation. It was in no sense an abandonment of education, but a modification, answering to what the mission regarded as clear indications of the will of God. We cannot doubt that the Seminary, the Female Boarding School, and the schools for heathen children, if vigorously prosecuted on the plan recommended in the reports of the mission, will, in their several spheres, be more efficient for strictly missionary purposes, than they have been of late years ; and the present parish schools for Christian children are an addition, a great addition, to the system. The entire distribution of forces, including the village congregations, churches, and native pastors, is adapted to the present advanced preparation (so rarely found as yet in India) for preaching the gospel 'from house to house,' and also to the peculiarly rural life of the people. The more direct aim of the mission is to be henceforth the planting of gospel institutions in the villages in such way as will, through God's grace, give promise of dispensing with all foreign culture at a day not too remote for our hopes to dwell upon. A member of the mission, already quoted, says that "one of the most important changes" while the Deputation was in Jaffna, "related to *the gathering of village churches*. One such church was formed while they were here, and a native pastor was ordained over it ; and we hope," the writer continues, "before many years, to see the village movement general throughout the island." It is very justly added, that "a great and noble preparation for this has been made by the older members."

The whole thus far, however, is a *preparation*. The actual converts are not numerous ; and, as Dr. Poor has remarked, the eleemosynary nature of the training has somewhat hindered the development of Christian graces among them. It is due to the Board, that we transfer to this Report a few statements from our official letter to the mission, written after its protracted meeting. In that letter we said,—“Your report on *preaching* shows that yours has been, as you say, 'truly a preaching mission.' The mission, as a body, has from the first been composed of able and faithful preachers. Notwithstanding this, there has hitherto been a failure to obtain reliable *adult* congregations, where the same persons attend from Sabbath to Sabbath. We know of nothing more surprising in our experience of missions, than the result as regards *congregations* in

your five older stations. For a period of from thirty-four to nearly forty years, those stations have enjoyed the labors of some of the ablest and most faithful of missionaries ; and during all this time, there has been every facility which popular schools of varied form could give. Yet, in a population of one hundred and thirty thousand souls, separating from the congregations the pupils in the mission schools and the persons deriving their support from mission employ, only one hundred and twenty-four adults remain, for the whole of these five older congregations, who are not members of the church. Had so much piety, talent and labor been employed, for so long a time, simply in *direct preaching* efforts to collect congregations, *without the intervention of schools*, we should have been ready to regard this mission as without doubt to be relinquished for some more productive field. As it is, however, we come to no such conclusion. We have supposed that it proves the insufficiency of schools as a means of securing stated congregations, rather than the impracticability of the field. It falls in with similar facts elsewhere to show, that though schools may secure an *audience*, for the time being, they are not the best way of securing a *stated congregation*. They would seem rather to stand in the way of it. We say this with a perfect recollection, that we at home have had a joint and cordial agency with our brethren here in this method of working the mission, and have written and published much to secure to it favor and success ; and through it much valuable experience has been acquired, experience that has been and will be useful here and elsewhere, saving vastly more money than it has cost. We believe, too, that in the working out of this great experiment, there has been much real preparation made for the spread of the gospel in this Province ; and that God's providence will in time make this fact stand out much more clearly than it does at present. Even now, your older members are at no loss for proofs of this abundantly satisfactory to their own minds."

We further stated, that "the whole number of church-members is 376 ; and of these, including 31 members of the two seminaries, 249 derive their support, in some form, from the mission. This is not mentioned as a *defect* in the churches ; for in one point of view, it is certainly well that so large a number of members are worthy of employment, and can find it as preachers, catechists, schoolmasters, etc., or of being educated in boarding schools. Still it is a misfortune, that so large a *proportion* of the members stand in just that relation. Now this peculiar constitution of the mission churches in this Province should be viewed in connection with the no less peculiar constitution of the mission congregations ; and these again should be viewed in connection with the other

parts of the working system. Thus the two boarding schools have been the chief feeders of the church. In other words, the converting influence of the mission is and has been chiefly through its boarding schools.

“Churches thus formed and sustained cannot become self-supporting, active, united churches, nor give highly satisfactory evidence of piety. We find it hard to trust the motives of the members, and to confide in them, and of course to love and respect them as we should. They cannot be greatly multiplied, and more change is, therefore, needful in our method of operating.

“The general course of your proceedings in your late meeting, as detailed in your reports, is in accordance with these views. You regard the main strength of our future efforts as to be in the village church, the village pastor, the village school with its nucleus of Christian children, and the native preaching bungalow, which may serve also for the village school.

“Such churches as this you propose to form wherever the Lord is pleased to renew by his grace a sufficient number of the inhabitants; and you intend to ordain pastors wherever there is a suitable man to fill so sacred and responsible an office, and a church that needs and desires him for its shepherd. From the feeling of interest awakened among the people in this movement, it is easy to see that you will need to exercise great wisdom and firmness, to prevent the existence of worthless churches, and of pastors a great deal worse. We earnestly advise you, however, for obvious reasons, to suffer no unnecessary delay in organizing churches in the several villages which came under the distinct consideration of our late meeting.”

VII.

MADRAS AND ARCOT MISSIONS.

We have restricted ourselves in this Report chiefly to the older and larger missions, which we first visited. There were no extended discussions of subjects while we were at *Madras*; except as regards the Printing Establishment, of the value of \$30,000, which we believed ought to be restricted to the demands of the native language. Mr. Hunt, the printer, returned from the United States while one of us was yet in India, and he inclined strongly to the same opinion. Our venerable brother Scudder was called to his rest while we were in India, and before we reached Madras. Only Messrs. Winslow and Hurd were there to meet the Deputation. A small num-

ber of copies of their report and of our official letter have been printed for the use of the Prudential Committee.

The *Arcot* mission, at that time composed of three brothers, sons of Dr. Scudder, we visited in June of last year. Their three stations are all of recent origin; and it was not deemed necessary, nor was there time, to renew the discussions of general principles there, which had already been discussed once and again, and some of them for the third time. Their report, a letter addressed to us, and our official letter to them, have been printed for private use. Born in India of missionary parents, and admitted at an early age to the spoken language of the people, they have a strong bias towards preaching as their especial vocation; though not to the neglect of vernacular schools and books. We were much interested in their labors as preachers, and were happy to encourage them in this good work of the Lord.

VIII.

THE ENGLISH LANGUAGE.

We shall be brief in what we have to say on the place which the *English Language* has had, and now has, in our India missions. The Board will kindly bear in mind the distinction we have made between the means to be used in the *large cities* and in the *rural districts* of India, and that our remarks are not designed to have a special bearing upon the former. We make a distinction, also, between teaching English as a *study*, and using it as a *medium of instruction*. We should say, moreover, that the use of this language has never been a matter of any serious difference of opinion between the Prudential Committee and the India missions. Never, before the year 1854, had it come up in a form to create even an issue between the Committee and their brethren in India; and then it was in the proposal from Bombay which led to our visit. The subject has not been often discussed in letters to the India missions. In letters to the Ceylon mission, we find a single page as long ago as the year 1847, and that in the mildest argumentative form. To the Madura mission the Secretary went into a more extended statement of the subject in the year 1850, but took no extreme view, and disclaimed any authority. The Prudential Committee and the Secretaries have said so little on the use to be made of the English language, because they did not know what were the proper metes and bounds to its use. It is a question to be settled by experience, and there has not yet been experience enough to harmonize the views even of missionaries. The *Mahratta* missions have recorded it as their opinion, that "there is no reason

for the study of English in their schools for catechists and teachers, at least in the Deccan. They should be strictly vernacular schools. Our ordinary catechists and teachers," they say, "are to be employed in laboring for their countrymen in the Mahratta language. It is important that their training should be vernacular." "The vernacular of any people," they add, "is believed to be the most suitable language in which to communicate truth, and through which to affect the heart. Schools [for the higher education] in which the vernacular is the grand medium of instruction, and the English, if introduced, is only taught as a classic, seem to be founded on the best basis, and to promise and produce the best results."—The *Madura* mission decided, that the class of young men of promise and piety between the ages of fifteen and twenty-five, preparing for schoolmasters, catechists, and eventually, in some cases, pastors, should be restricted to purely Tamil studies. But they say, that a part of the higher class "should, in" their "opinion, study the English language, both for mental discipline, and that they may have access to English literature. But as a medium of instruction, the English should be excluded where proper text-books in Tamil can be obtained."—The *Ceylon* mission declared it to be their opinion, that it was not expedient to continue the study of English in the Female Boarding School. They affirm their ability to show by many facts, "that efforts to evangelize a people through a foreign tongue, have not proved successful." They also state, that the system of instruction pursued in the Batticotta Seminary "has tended to give a prominence to instruction in the English language and the sciences, which has led many of the students to neglect their own language. Though great efforts have been made on the part of the missionaries in charge to give special prominence to biblical instructions in the vernacular, and bring in science to illustrate and impress the truth, the current in favor of English and the sciences has steadily advanced with little interruption." "A class of men" too, they affirm, "has been raised up, who though well educated, and in some respects well qualified for service among the people, are not in the best manner fitted by their course of training for that kind of humble and persevering labor, which is most needed in making known the gospel, and giving it a footing permanently in the villages, on a self-sustaining basis." And they add, that the "missionaries connected with the institution have been hindered in the acquisition of the colloquial language of the country. They have not been compelled by circumstances to speak in Tamil, and the temptation to use their own mother tongue has too often prevailed. The same

may be true to some extent of other missionaries, who have catechists under their care that can speak the English language."

The mission accordingly gave it as their conviction, "that no instruction in English should be given in the regular course;" and that "the course of study, being wholly in the vernacular, should be eminently biblical, such as will by the blessing of God prepare the pupils to wield the sword of the Spirit, which is the word of God. Sacred history, geography, and science should be brought in to aid in this work, and all should centre in the Bible, and be made to explain its truths." It has been already stated, that we suggested the expediency of teaching the English language to a select advanced class in theology, but that the mission did not deem it expedient at that time to make a formal provision for such an arrangement.

After so extensive a use of the English language in their school system, none can be more competent than our brethren of the Ceylon mission to judge and speak of its real value as a missionary instrument. How far the mission has had an agency in creating the passion for it, which seemed to pervade the District at the time of our visit, we do not know. We thus wrote to the mission:

"The declarations we have heard from the most intelligent natives, as to the rush of feeling for English in the native mind, almost exceeds belief; and yet, until quite lately, we have heard no contrary testimony from any quarter. We have heard it affirmed by the highest Tamil authority in the District, that no education is valued by the people except in the English language; that the value placed upon that language is simply as a means of acquiring wealth, office and influence, and not for the purpose of reading English books, and so gaining access to the fountains of English knowledge; that western science is not sought by the people for its own sake, and would not be valued if clad in a Tamil garb; that if English were excluded from the Seminary, the scholars would all flee from the institution; and that if the mission should cease giving instruction in English, and restrict its labors to the use of Tamil, the natives would lose all interest in the mission, and all its schools and congregations would come to an end. We could only reply, that if such would be the consequences resulting from the change, it was high time for us to abandon the English, and restrict ourselves to the Tamil altogether. But the belief that such would be the result, is sustained by no experience whatsoever. Who ever heard of such a phenomenon? It would prove the people of Jaffna to be the most narrow-minded, unintellectual, mean-spirited people in the world. What could

be said in favor of schools as pioneers and auxiliaries of preaching, were such consequences to follow in Jaffna from restricting ourselves to imparting instruction in the mother tongue? It would show that the minds of the people in all their gradations of society,—and of Christians no less than heathens,—were grasping at nothing but rupees. We will not believe in the possibility of this, before the facts demonstrate it.”

A member of the mission having the above statement in mind, and writing to one of us under date of August 2, 1855, said :—“ We have seen nothing of that contempt and disrespect, not to speak of more violent demonstrations, from the natives, on account of the late changes, which were foretold, and already begin to doubt the accuracy of the predictions.”

It seemed to us, that the mission acted on the very best reasons in excluding the English language from their schools, and from the course of study in the Seminary. The English language, as acquired by the Tamil young man, found no market in his native village, nor within the territory occupied by the mission, except as the mission became the purchaser by giving him a salary that would meet his own views. The consequence was that it was needful to give larger salaries than the village churches would be able to pay; and too often the graduate went into the more lucrative service of the government, or of some merchant or planter, and thus his labors and influence were lost to the mission, and to his native village. Were our object merely to educate and civilize the people, this might do; but the churches cannot afford to prosecute their work in this manner.

The missionaries of the Church Missionary Society, who have long cultivated a district lying between two parts of our own territory, had given up teaching the English language in their high schools before our arrival, for reasons similar to those which governed our own brethren, and declared themselves decidedly against the system of English studies which had been pursued.

I X .

C A S T E .

In every mission except the Ceylon, all seemed to be done that was possible for the suppression of *caste* among the church members. In Ceylon, we did not find caste tolerated in the mission churches, but we found it existing in the *social life* of the Christian community, and we thought that more should be done to expel it thence. It is doubtless true, that the peculiar

state of caste in the Jaffna community makes it the more difficult to eradicate the same wholly from the church. It is an evil, like intemperance in our own country, that requires a perpetual watch, and perpetual effort; and thus it will be for a long time to come. It connects itself with notions of family rank and consequence, and of the value of dowry; and many native Christians seemed too desirous of retaining their connections with their heathen relatives, and too fearful of the consequences that would follow from breaking wholly with the world.

The following pledge was signed by about ninety of the leading members of the church, while we were on the island; namely,—“We, the undersigned, do solemnly pledge ourselves and affirm, that we will wholly renounce in ourselves, and discountenance in others, all caste and other distinctions and usages in society, which tend to foster pride, impair the affections, and hinder the kindly offices of Christian love, and that we will not object to eating any kind of food, on account of the caste of the person or persons by whom it was cooked or offered to us.” And the mission declared its intention of carrying out this declaration, both in the spirit and letter. “In the formation of future village churches,” they say, “in the appointment of officers, and in the ordination of pastors over them, every precaution will be taken to proceed upon correct principles in reference to caste.”

X.

POLYGAMY.

The action of the missions with regard to *polygamy* was explicit and satisfactory. The Mahratta mission came to the following result:—“When a legal divorce can be effected, it should always be required before an individual be admitted to the church. The only cases of real difficulty which present themselves to our minds are when a legal divorce cannot be effected. We believe, however, that it is not expedient to admit any one to the church, even in such cases, without his giving a written pledge to the church that he will no longer cohabit with more than one wife, and that he will also, if necessary, support the wife thus put away so long as she shall lead a virtuous life. Such a man, though unable to free himself from the legal relation of husband to the person thus put away, we believe to be free from the guilt of polygamy, and hence a proper candidate for admission to the church.”

The Madura mission laid down this principle:—“That as

polygamy is contrary to the original design of the Deity in the institution of the marriage relation, and opposed to all the teachings of Christ, and as there is no positive evidence that the Apostles ever admitted polygamists into the churches established by them, no polygamist, however well fitted he may be in other respects, should be admitted to any of our churches, until he has entered into covenant with the church that he will henceforth be the husband of only one wife."

No polygamists have ever been received into the church in the Ceylon mission, nor, indeed, into those of any other of our India missions; and it was the expectation of the missions that none ever would be received. The brethren in Arcot say, "Polygamy has not existed, and will not be allowed to exist, in any of our churches."

XI.

FINANCIAL CONCERNS.

We reflect with pleasure on the financial results to which the missions have come in their deliberations. We shall not go into detail, but a topic of so much importance ought not to be wholly omitted.

The Madura mission voted to sell the houses and land in what was formerly called the Madura Fort, the property at the unproductive station of Sivagunga, and the houses at West Dindigul; the whole estimated at \$7,000. The proceeds of the sale were to go for preparing some three or four new and more eligible stations for missionaries; the expense of each new station being estimated at \$1,750. At Bombay, the Board owns two dwelling-houses in a part of the city called Byculla, estimated to be worth \$7,000. It was arranged that one of these be sold; and it was recommended that the other be retained only for the present. A wet, unhealthy open ground lies back of them, and a thousand dollars, voted by the Prudential Committee for purchasing and filling a part of this ground, was appropriated to current expenses, as being an inadequate and inexpedient remedy for the evil. The Huntridge chapel legacy of \$3,750 was invested, as far as needed for the purpose, in a new and desirable chapel. The mission premises at Bhangar, near Ahmednuggur, not now occupied, are also to be sold. Their estimated value is \$2,500.

The property in houses, lands, printing establishments, and the like, held by the Board for the use of the India missions, is of value for missionary uses; and much attention was given to perfecting the titles by which it is held, and to prevent

unnecessary investments in lands and buildings, agreeably to the established policy of the Board.

A great ultimate saving was effected by the principles and rules adopted for the building of dwelling-houses for missionaries and native helpers, and of houses for public worship. Considering the inexperience of new missionaries in all such matters, this department of expenditure requires constant attention, and we found our brethren fully awake to the subject. Great reduction was made prospectively in the rate of expense for native houses for worship and catechists' houses. The Board will be interested to see at what a sum it is believed such buildings may be erected.

| | Houses for Worship. | Dwellings. |
|------------------------------|---------------------|-------------|
| Ahmednuggur Mission, - - - - | \$25 to 150. | \$25. |
| Madura Mission, - - - - | \$12 to 50. | \$ 8 to 50. |
| Ceylon Mission, - - - - | \$25 to 75. | \$50 to 75. |

The value of these in a religious and missionary point of view, is even greater than in a financial. Where the style is suited to the native taste, and the cost is so small, it may be hoped the native Christians themselves will assume much of the expense at the outset, and the whole at no distant day.

Whoever carefully reads the reports adopted by the missions on estimates, appropriations and expenditures, will see that the annual expenditure of the Board is approximating towards that exact method, which is so eminently desirable in our extended operations.

XII.

OFFICIAL SANCTION GIVEN TO PROCEEDINGS OF THE MISSIONS.

Our Instructions authorized us "to give such directions to the several missions," as we should "judge that the best interests of the missions demand," in all cases in which it should be our united judgment, that the exigency was such at not to justify delay for the action of the Prudential Committee; with the understanding, that our action be subject to the revision of the Committee, and that we be not at liberty to make pecuniary appropriations. Of "directions" we had very few to give. Every mission of three or more members is regarded as an organized body, for self-government, under the 'Rules and Regulations of the Board;' and the habit of the Prudential Committee is to throw as much responsibility upon these organized bodies, as can be done with propriety. Now it should be observed, that the greater number of the arrangements embodied in the reports of the missions, considered

separately or collectively, were within the discretion of the several missions, (subject of course to the revision of the Prudential Committee;) and had they been adopted in the regular meetings of the missions, would not have needed the ratification of the Committee in order to become obligatory on the members. The proceedings of the *Syrian* mission, at a meeting where only the Secretary was present, are an illustration in point. The location of its members, the assignment of labors, and the prospective arrangement for its female boarding school, will stand, unless disapproved by the Prudential Committee. They were arrangements within the discretion of the mission, as an organized, self-governing body, and needed only the vote of the majority of members. It is expected, however, that such proceedings of the missions will always be promptly reported to the Prudential Committee. The *Mahratta* meeting was not a meeting of one mission, but of four missions; and its proceedings, for that reason, required the sanction of another body. It will be seen, however, that the action of the Deputation, so far as any specific measures were concerned, had respect mainly to the *effective introduction of the village operation*; which a reference to the official correspondence from the Missionary House will show has long been the settled policy of the Prudential Committee for the Deccan. Most of the subordinate details of business depended on reasons which at the time seemed to render delay inexpedient. In the *Madura* proceedings, we see nothing to which we gave an official sanction, that lay beyond the discretion of the mission at its ordinary business meetings; except an appropriation for the *Sanitarium*, which had been specifically referred to us by the Committee. It was stated to the mission, that their meeting with us was extraordinary, and that their proceedings would not become obligatory as they were in ordinary business meetings, until they should receive the sanction of the Prudential Committee through the Deputation, or by their direct action at a subsequent period. As the entire practical system of the mission was then to come under revision, it was thought well to have this reservation. Cases requiring pecuniary grants were, of course, referred to the Committee. There were several such cases in these missions. The changes in the *Ceylon* mission, at least the more important of them, were all intimately connected together, and should be regarded as forming one whole. We see nothing in the proceedings of that mission beyond the discretion of its ordinary business meetings. This is true even of the reduction in the number of scholars in the Batticotta Seminary, and the modifications in the course of study. Similar modifications, only somewhat less in degree, had been effected

before. The institution has always been in the hands of the mission. The same is true of the Oodooville Female Boarding School. The circumstances must, indeed, be extraordinary, which would justify so much change without a previous correspondence with the Committee; but seeing the change involved no increase of expenditure, it was not beyond the discretion allowed to so experienced a mission. Our official sanction was required for the reason mentioned above in connection with the Madura proceedings; and it was clearly apparent to us on the ground, that it would not be wise to defer this sanction. The arrangement made with the printing establishment, was not suggested by us, but, as we have understood, by one of the older brethren. All appeared to believe it was the best thing that could be done. If done at all, it must be while the printer was on the ground, and we could not doubt it was the duty of the Prudential Committee at once to approve of it. The transfer of Mr. Burnell to the Madura mission was not among the powers committed to a mission. This was effected by the Deputation, with the approval of all the brethren; who thought favorably of his entering the gospel ministry, and believed he could do it more advantageously among the people of the Madura district than in Jaffna. It was a clear case.

The powers which it is safe and wise to accord to missions, constituted as the missions are under the care of this Board, is a thing which has been gradually learned by experience; but these powers cannot yet be reduced to a constitution, or code of laws, that shall be equally applicable to all missions, or to any one mission in all circumstances. The whole is conveniently regulated by a free and frequent correspondence. A point where the Deputation came near to exercising authority, during their visit, was in procuring the abrogation of a rule in some of the missions, against which the Prudential Committee had declared themselves some years ago,—that no member of the mission should write to the Committee, directly or indirectly, on any subject concerning the character or operations of the mission, or any of its members as such, without first showing what he had written to the mission. There were members who had apprehensions of evil from dispensing with the rule. But the great body of our missions work well without it; and the rule had been found to prevent the Prudential Committee from learning the views of the minority, and thus, in effect, to give the majority an undue preponderance. We deemed it safe and wise that more freedom should be allowed to the individual missionary in his correspondence.

We also exercised the responsibility, for reasons generally

approved by our brethren, after learning the facts in the case, of deciding against the continuance of the *English School at Madura*. The school had been in operation twenty years. Not far from five hundred boys had enjoyed its advantages. The Board had expended three thousand rupees, not to speak of interest money, in buildings for it ; and one thousand rupees more as its share of the current expenses of its support, in addition to what was raised in India. A great amount of missionary time, thought and labor had been given to it. All had been done for it that the nature of the case permitted. No one could doubt it had been useful to society. But not a member of the school had ever been known to receive a saving impression from the truths of the gospel. God had withheld from it his seal, and we believed that the experiment had been sufficiently tried. The school was at the station in what has been called the Madura Fort, which has since been relinquished for one more favorably situated.

XIII.

RELATION OF MISSIONARIES TO NATIVE PASTORS AND CHURCHES.

On the fifth day of the meeting of the Ceylon mission, the expediency of organizing a church on the island of Caradive came under consideration. The usage of the mission required this matter to be determined by a body, bearing the name of 'The Consociation or Presbytery,' but composed of identically the same persons with the mission, and only those. Another chairman and another clerk were called into requisition, and it so happened that the clerk, not foreseeing the exigency, had failed to bring his records. The inconvenience of the arrangement was apparent, and the question arose, whether the *mission, as such*, had not authority from God's word to perform that service. As the result of the conference which followed, the mission unanimously voted, "That, hereafter, the business which was formerly transacted by the ecclesiastical body, be transacted by the mission." In the Madura and Mahratta missions, we found no bodies of any kind distinct from the mission.

A memorandum, drawn up by the senior member of the Deputation while in Constantinople, and read to the Conference assembled there, contains all, and more than all, the suggestions which were made at any time in India, by either member of the Deputation, on the subject of '*the relations of missionaries to the native pastors and churches.*' The object of the

memorandum was to see how far it was sustained by the experience and judgment of that intelligent body of missionaries. The Board will perceive that the views taken of this fundamental subject are strictly *missionary*, and not at all *sectarian*. They accord with the early training the writer received from the justly honored Evarts, and with the equal relations sustained by the Board and its officers to the several bodies of Christians which it represents. It should be added that none of these views have ever been presented to missionaries, orally or in written form, except as mere suggestions, to be received, or otherwise, as they satisfied the judgment. Beyond this simple, unsectarian, fundamental view of the relation which missionaries sustain, and may with most advantage sustain, to native pastors and churches, we have not gone, as a Deputation or as individuals.

“1. A missionary is a minister of the gospel sent to heathen or unevangelized people, under the command of Christ, to preach the gospel. He does not derive his authority from the Board, nor from the ordaining body, nor from any earthly source. The ordaining body, the Board, merely recognize it. They attend to the proofs of his divine call, and pronounce a judgment upon them.

“2. The missionary's work and office are, in some respects, *extraordinary*. He is not a pastor of a church, but the founder of churches, and may have the care and superintendence of many churches. He is not an Apostle, and has no miraculous gifts. But he has, nevertheless, gifts to bestow; providential gifts, that are more essential to his work than miracles. He has the disposal of funds,—for training native preachers, supporting native pastors, building churches, educating children of the church, for books, and the like. He is a minister of the gospel, and he is something more. What he is, is best indicated by the word *missionary*; which is an *extraordinary* office for an *extraordinary* work.

“3. It is not material to the question, whence the funds are derived. It is enough that they are at his disposal; that they have been providentially rendered essential to the working out of the great results of modern missions; that the existence of native churches, native pastors, native preachers and schools, native books including the Holy Scriptures, and the whole working of the mission, depend upon them. The missionary's *financial* responsibility cannot be separated from his *clerical* responsibility. He is himself to reason and act, and he is to be reasoned about and judged by others, in his complex and higher character as a *missionary*.

“4. For him to become the pastor of a native church, is to

place himself in a position which may in time give rise to serious practical errors. It must weaken the moral power of a mission as a presiding, guiding, regulating agency among the native churches. Whatever pastoral labor and care are exercised by missionaries, should be exercised by them *ex officio*, and of their own right.

“5. The effect of this will be to prevent much of that interference with the working of the native ministry, that conflict of opinions and interest between the two bodies, and that ‘lording it over God’s heritage,’ of which there is so much danger on the other plan. The line between the mission and the native ministry, being more distinct, will be less frequently crossed. There will be less misunderstanding, less jealousy, on the part of the natives. Missionaries and the mission will find it easier to maintain a firm and consistent stand. Where there is liability of having not a few wayward pastors, and not a few wayward churches, this is of immense importance.

“6. It seems to be a departure from the simple and beautiful constitution of the missionary work for missionaries to perform their *main* business, i. e., *preaching the gospel as missionaries*, and to perform the other parts of their business, i. e., *organizing churches and ordaining native pastors, as mere ministers*; in bodies separate and distinct from the mission, whether called councils, associations, consociations, presbyteries, or classes. Why not perform the whole missionary work as missionaries and missions?

“7. As a *mere minister*, the missionary is on a parity with the native pastor. As a *missionary*, he is not. The native pastor must be admitted to an *association* or *presbytery*, and with an equal vote; but into the *mission* he cannot be received. And considering the pecuniary responsibilities involved, for a time, in every organization of a church, and in every licensure and ordination, and that these pecuniary responsibilities must be restricted to the missions, it is obvious, *while this state of things lasts*, that missionaries ought to keep their working system distinct from that of the native ministry, and perfectly simple. Associated with missionaries in ecclesiastical bodies, on a parity as to voice and right, which, after all, cannot exist in effect, the native ministry will be in danger of becoming ambitious, envious, jealous, and addicted to cliques and cabals for carrying their points against missionaries and the mission. Nor would this be the best way to train them for standing alone.

“8. They are babes, children, youth, and not men; and should not be put forward to the position of manhood, until they have attained to age and experience.

“9. In process of time, under missionary guidance, the native churches and pastors will of course become associated, in some form, for the independent transaction of their own business. What that form shall be, may well be left to be determined in the light of the experience then existing.”

Thus far the memorandum. A quotation may properly be added from the report of the Mahratta missions on native pastors and churches. The report says, —

“It is our opinion that the native pastors should not be associated with the missionaries in ecclesiastical bodies. There are many objections to such a course, and it has been found to be attended with difficulties in the places where it has been tried. The business of the missionary is peculiar. He is intrusted with the disbursement of funds for mission purposes by the Christian churches of his native land, and he cannot delegate that trust to others. He stands in a peculiar relation to the churches which have sent him out and which sustain him in the field, and to the Society under whose superintendence he labors. The native pastors do not come into the same relation to that Society. They work under the supervision of the missionary, and are responsible to the mission by which they are employed, the mission being responsible to the Society. Of course the native pastors cannot act as members of the mission. And whatever ecclesiastical body or bodies are formed by the native pastors among themselves, the missionary should in our opinion remain unconnected with them. He may attend the meetings of their ecclesiastical bodies when he shall think it desirable, and advise them in difficult matters; but in general we think it will be found most expedient to leave the native pastors to manage their ecclesiastical affairs for themselves. In this way they will become most speedily prepared for maintaining the institutions of religion independently of foreign assistance, and their churches for becoming self-governing and self-sustaining churches of Christ. The departure of the missionary, when that shall finally take place, will then be no sudden disruption of ecclesiastical relations, nor will it weaken the ecclesiastical body which the native pastors have formed.”

XIV.

CONCLUSION.

What was the governing idea in all these progressive movements? It was the *organized village church*,—with its plain house of worship, its native pastor and officers, its congregation, its weekly and Sabbath schools, and their self-supporting ten-

dencies. Should it be thought that, till of late, this idea was not fully developed in the minds of our missionary brethren, it is still true that divine Providence was leading in this direction. Great practical truths usually have a gradual development. But when, in our conferences, the facts were brought together in their natural relations, the will of Providence became most clearly manifest. And the stand-point, from which the Board will obtain the best view of God's work of grace in and through these missions, is the village church.

A main object of this Report, Fathers and Brethren, has been briefly to describe the more important adaptations of means, by our respected brethren in India, to the progressive demands of the work in the three older missions. You have seen the Ahmednuggur, Madura and Ceylon missions successively in that more advanced stage of progress, when they were enabled to form centres of operation distinct from the stations, with that best of all spiritual germs—*the church*. Such churches you have seen organized, for the first time, in each of those missions; and furnished, also for the first time, with native pastors. As an important means to the same end, you have seen the way opened for commencing village stations in the Deccan in Western India, with resident missionaries, remote from the cities; thus providing for successive constellations of light and influence in that most interesting region. Next you have seen the schools subjected to modifications, to adapt them to this new position of the work. Men may be converted by preaching without schools, but how, without them, can we build up and perpetuate churches and congregations? You have seen that one of the main inquiries in the Madura mission was, how to strengthen the large system of vernacular schools connected with the village congregations. It was to invigorate them, and through them the congregations, and thus to lead on to the gathering of village churches, that the boarding schools at four of the stations in that mission were to be progressively relinquished, and that more variety was to be imparted to the studies of the Seminary at Pasmalie. So in Ceylon, where the work of preparation had been elaborately performed, and had been much longer in progress, where were scores of native Christians ready to be formed into village churches, and educated natives for pastors, the Board has seen that the time had fully come for entering at once and earnestly into the only method of planting gospel institutions effectually in all parts of the Jaffna District. Going then, as the mission did, for the establishment of village churches, it perceived the need of having Christian schools, to be under the especial care of those churches, and to look mainly to them for support. With-

out such, the churches could not live and grow. The Board will remember, that twenty Christian schools were instituted in Jaffna ; while the heathen were not overlooked, an equal number having been provided for their children, besides the privilege of attending the Christian schools. Nor will it be forgotten, that, among the reasons for discontinuing the English station schools, was their evident incompatibility with the success of the vernacular village schools. And it must have been seen, that the Batticotta Seminary could not meet the high spiritual demands upon it, in this new order of things, without some such thorough reconstruction as it received from the mission, even at the expense of a temporary suspension of its functions in order more effectually to secure that result ; and also, that the Female Boarding School at Oodooville must needs be adapted in form and character to its correlative institution.

Simplicity, order, economy, spirituality, are essential to the high prosperity of these and all other missions ; and to the attainment of each of these great excellencies the missions aimed in their late discussions, and not without success. And surely the result, to which they so unitedly came on the subject of polygamy and caste, calls for our gratitude to the Giver of all good.

The use to be made of a language foreign to the people, in missions,—as for instance of the English,—is wholly dependent on circumstances, and to be determined by experience. It must have been obvious to the Board, that the great body of our brethren in India believe its use in the rural districts, except as a classic for select theological students, is no longer conducive to the attainment of their object. Both the missions and the Prudential Committee have had much to learn, and much to unlearn, by experience.

For ourselves, we sought every where to retain and strengthen our hold upon the affections and confidence of our brethren. That which we desired, and which we believe we obtained, was the actual opinions of the several missions on the subjects proposed for their consideration. Never were messengers of the churches more blest with words of affection than we were, when we met our brethren, and when we left them. We trust we say this with gratitude to Him who sent us forth, and was ever with us. Such a testimony is due to the several missions. The resolutions which were adopted at the close of the conferences were spontaneous, and their purport was unknown to us till they were read in the meeting. We valued them the more, as believing them to be a correct expression of the sentiments cherished towards us. We embody but three of them in this

Report ; the others will be appended. That of the Mahratta missionaries assembled at Ahmednuggur, was as follows :

“ As the Deputation are now about leaving us, it is due to ourselves as well as to them to express the gratification which their visit has afforded us, and our sense of the benefit conferred upon the missions of the American Board in the Mahratta country by the opportunity we have enjoyed of meeting and conferring with them. They have carefully examined the working of these missions in all their departments, and have given us many valuable suggestions and wise counsels. Their efforts to retrench the expenses of our missions have had our hearty concurrence ; and in this matter they exhibited a liberality and regard to our feelings which have gratified us much. The results of their extended experience and observation in reference to missionary operations in other countries have led us to view some questions of mission policy in a different light from that in which we should have otherwise viewed them ; and we have reason to regard their counsels in reference to these subjects as very timely and important. They have given us new ideas of the best mode of gathering and organizing churches, placing native pastors over them, and preparing them speedily to be self-governing and self-sustaining churches. These suggestions we regard as extremely important to the best working of our missions. We have also been very much gratified in the opportunity we have had of social and religious intercourse with the members of the Deputation ; and our souls have been very much animated and quickened by the exhibition of their religious views and feelings. May the great Head of the church prosper them on their way, and attend their visits to other missions whither they are sent with his blessing, making them the means of great good to all those missions, even as they have been to us.”

The Madura mission adopted the following preamble and resolutions :

“ Having been visited by a Deputation from the American Board of Commissioners for Foreign Missions, composed of the Rev. Rufus Anderson, D. D., senior Secretary of the Board, and the Rev. Augustus C. Thompson, a member of the Prudential Committee, and having enjoyed intercourse with them in our families, and, in a general meeting of twenty days, joined with them in the discussion of many subjects pertaining directly to the coming of the Redeemer’s kingdom, and united frequently with them in social worship ; we desire to present to them, and those by whom they were sent, a cordial expression, both of the views we entertain with respect to their

visit, and of our feelings towards them as brethren in the Lord. Therefore resolved unanimously,—

“That we anticipate from this visit great and good results, and that these brethren, as they leave us, will bear with them our confidence, our respect, and our love.

“We have been gratified by the frankness and Christian courtesy, which have attended all their intercourse with us. We have been encouraged by the interest they have manifested in the native Christians under our care and the general good of our mission. We have been greatly assisted by the counsels their experience has enabled them to give in regard to subjects of difficulty.

“They have endeared themselves to us by their instructions as ministers of Christ, their sympathy with us in our trials, and the warm interest they have manifested in the welfare of our children. We commend them, on leaving, to the care of Israel’s God; praying that He may watch over them in all their travels by land and sea, assist them in the arduous duties they have yet to discharge in this country, and restore them in safety to the bosom of their families, and to their former labors.”

The resolution of the Ceylon mission was quoted in that part of the Report describing the changes which have occurred in that mission.

FATHERS AND BRETHREN :

The first subject considered by the missions of India and Western Asia, in their successive meetings, was this:—*The governing object in missions to the heathen—Should it be the conversion of sinners, the gathering of such converts into churches, and the ordaining of native pastors over such churches?*

The missions found great advantage in prayerfully endeavoring to obtain a more distinct idea, from the Holy Scriptures, of the OBJECT of their mission to the heathen, before discussing any one of the MEANS to be employed. And we would suggest whether we all, at this present meeting, may not find it useful to devote time to a consideration of the *great end* we have in view as a missionary institution. We may thus come more fully into sympathy with our brethren in the missions, and so be better able to judge of their proceedings. A more important inquiry, one more vital to the missionary work, can never come before the Board. And it surely will be well for us to be earnest in supplications at the Throne of Grace for the illuminating presence of the Holy Spirit to raise our minds to those sublime contemplations of the gospel, as God’s appointed instru-

ment for the conversion of the world, which, through his blessing, will strengthen our faith, inflame our zeal, and give unity to our counsels and efforts. The cause is one of transcendent dignity and glory, connecting itself with the entire movement of the church militant and triumphant. It is the cause of our Redeemer and Lord—of Him “ who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

We are your fellow-laborers in the service of Christ,

R. ANDERSON, }
A. C. THOMPSON, } *Deputation.*

Albany, March 4, 1856.

APPENDIX.

I.

VISIT OF THE DEPUTATION.

In addition to the expressions of opinion and feeling from the Ceylon, Mahratta and Madura missions, embodied in the Report, there were the following :

1. Rev. Miron Winslow, of the *Madras* mission, wrote thus, under date of July 10, 1855: "The response of our mission to your statement of views respecting the mission, contains a brief expression of our united feeling of high respect and individual esteem, as well as of Christian love,—not the less heart-felt because it was brief; but I cannot deny myself the privilege personally of expressing my feeling of individual obligation.

"Your visit has not only refreshed my soul, and cheered my heart, and I trust strengthened my faith, but also enlarged my views, in some respects, on the leading objects to be kept in mind in prosecuting Christian missions in India; especially in regard to the importance of establishing native pastors and churches at an earlier period than has generally been thought prudent. Though not as yet in this mission prepared to act upon the suggestion, we are not the less thankful to see it acted on by others.

"I do not profess to adopt all the views and opinions which seem to have been arrived at in the other missions,—as possibly I might, had I heard all the points discussed,—and I may not even agree with the Deputation as to the form and manner of carrying forward the missionary work in all its various details,—which must differ in different places, at different times, and under different agents; but I most heartily concur in what has been kept in view in all the discussions, that the controlling object of missions should be *the glory of Christ in the conversion of souls*; and the main instrument the *oral preaching of the gospel*, as far as possible, *to every creature*.

"I trust that your toilsome visit to India, and your unwearied labors and counsels, will greatly promote the conviction of missionaries, that this *one thing* they must do; and if so, you will have an abundant reward."

2. Extract of a letter signed by the three brethren comprising the *Arcot* mission, dated Chittoor, June 30, 1855: "We have especially reason to be thankful that you have visited us. You have done us good. You have pointed out, in our operations, certain things, which would impede the full carrying out of the fundamental principle of our mission. These we have cheerfully abandoned. We feel under deep obligations to you for calling our attention to them. You have also made many other valuable suggestions, for which you will kindly receive our sincere thanks. We are now in circumstances to prosecute our labors with more light and discernment. We rejoice that you have seen our work; that you have personally acquainted yourselves with our difficulties and trials; that you have conversed with our congregations, the flock over whom God has placed us as shepherds. You

are thus in circumstances to sympathize with us more fully, and to present more clearly our cases in your pleadings before the Father of all mercies."

3. Resolution of the *Syrian* mission, October 1, 1855: "*Resolved*, That it is a source of high gratification to this mission, that both of the members of the Deputation to the India missions, the Rev. Dr. Anderson, senior Secretary of the American Board, and the Rev. A. C. Thompson, have been enabled, though providentially separated from each other, to visit us on their way homeward. With devout thanksgivings to God for this timely visit of his servants, we would express our particular obligations to Dr. Anderson for his most valuable counsels, and for the very essential aid he has afforded us, in settling the many important questions of missionary policy brought before us at this meeting. It is our prayer and hope that this visit of Dr. Anderson may prove, with God's blessing, highly useful as a means of giving a new impulse to the work of the gospel in this land; and we now commend our respected friend and brother to the guidance and protection of that same kind Providence which has watched over him hitherto, and which we pray may long preserve him to us, and to the missionary work."

4. Messrs. Schneider, Pratt and Beebee, at *Aintab*, adopted the following resolution, viz: "That our sincere gratitude is due to God for directing hither the steps of our esteemed friend and brother, the Rev. Dr. Anderson, senior Secretary of the American Board, and to our brother himself, for all the valuable and important suggestions, which he has made to us in our continued conferences, and for all the kind and fraternal spirit which he has manifested in all his intercourse with us; and that, in departing from us, he may have the assurance that our prayer shall be for him, that he may yet be prospered in his intended visit to our brethren of this mission at Constantinople, and in due time be restored in peace to his friends and his accustomed labors."

5. The Conference of missionaries assembled at *Constantinople*, adopted the following Minute: "Having been permitted in divine Providence to enjoy a season of free and fraternal conference with the Rev. Dr. Anderson, the senior Secretary of the A. B. C. F. M., in regard to the missionary work in this land, we desire to give expression to our feelings of gratitude to God, who has brought him to us in safety after the multiplied labors and exposures of his journey hitherto, and of satisfaction at the character and results of our interviews with him. We have been permitted to confer with him respecting the great interests of the kingdom of Christ, and partially to survey with him the wants of a field which the Lord hath blessed. It is gratifying to find our maturest views so much in harmony with those expressed by him as the result of his own experience and that of the Prudential Committee. We are thankful for the valuable practical suggestions which he has given us. We have also been refreshed by social and spiritual converse with him; and only regretted that his associate in the Deputation to the India missions, the Rev. Augustus C. Thompson, was prevented, by the imperative calls of duty at home, from visiting us in company with him. And now we heartily commend him to God, and to the guidance and care of his providence, and to the word of his grace."

II.

STATEMENT OF THE CEYLON MISSION TO THE PEOPLE OF JAFFNA.

THE following statement was made, by a committee of the Ceylon mission appointed for the purpose, to the natives of Jaffna and other readers of their semi-monthly paper called the "*Morning Star*," after the depar-

ture of the Deputation. It will be interesting, as showing the view of the case, as a whole, which was entertained by the mission, and which they were desirous of imparting to their native helpers and to the educated portion of the native community.

“In the last Star, it was intimated that some details in reference to the changes and modifications contemplated by the American mission would be mentioned in a future number. Perhaps the publicity already given by some circumstances, to the visit of the Deputation from America, is a sufficient reason for so doing, though any statement must necessarily be brief.

‘It is well known, that in the operations of the American mission considerable prominence has been given to education. While the publication of the gospel in its simplicity and purity, relying upon the influences of the Holy Spirit to make it effectual to the salvation of souls, has ever been the great object, education has been brought in as an auxiliary. The results of this course are, in many respects, very encouraging. They are such as can only be appreciated by actual acquaintance with the highly intelligent Christian families scattered throughout our field, and the well educated, and, it is believed, truly devoted native assistants who are not known to the public, from the very fact that they are quietly at work in the villages. A good work has also been accomplished in spreading a knowledge of the Bible and its truths among the mass of the population.

“There are, however, necessary evils connected with this course, which in some measure counteract the benefits. It is not to be expected that all who receive a higher course of education will be renewed by the grace of God. Those not thus renewed, while they have received sufficient knowledge of the truth to break away from many of the superstitions and restraints of heathenism, have not been brought under the higher restraints of Christianity. As a natural consequence, many of them become infidel in religion and reckless in moral conduct. ‘Knowledge is power’ for evil, as well as for good; and it is hazardous to place this power, to any great extent, in the hands of a heathen people, before they are brought under the controlling influence of Christian principle in the heart.

“Moreover, it is obvious that an undue proportion of the people are seeking an English education. Thus the natural order of things in the country is disturbed, and many are removed from their places in the villages who are the very persons needed there as witnesses for the truth, while engaged in the ordinary occupations of the people.

“It is unnecessary to speak of the tendency of a system of schools, supported by foreign aid, to lead even the native Christians to depend upon that aid, instead of supporting their own educational institutions; or of the tendency of the training of boarding schools to foster this spirit of dependence, and render those thus educated less able to ‘endure hardness as good soldiers of Jesus Christ.’

“The evils above alluded to have for some time engaged the attention of the missionaries of Jaffna, and the question of the necessity of some modification of plans of operation has been discussed. In the American mission various circumstances have of late seemed to combine to prepare the way for such a modification, and in connection with the visit of the Deputation it has been effected. The object of the changes determined upon is—

“1. To disencumber our work, as much as possible, from all appliances which may act as a hinderance or diversion from the direct making known of the gospel to the heathen, in simple reliance upon divine power to make it effectual for their salvation; and,

“2. To aim at the establishment of the institutions of Christianity in the villages upon a natural and independent basis.

“Churches are to be organized in those villages where there are a sufficient number of Christians, and native pastors are to be appointed over them.

*

These pastors will receive their support chiefly from the mission, till the members of the churches are able gradually to assume it. The village schools will be confined principally to those villages where there may be a nucleus for Christian churches. They are designed mainly to furnish the children of the members of these churches and of the congregations, with a thorough education in the vernacular, in all the branches necessary for the ordinary duties of life. From these schools a few of the most promising candidates may be selected to receive a higher education in the Seminary and Female Boarding School, to prepare them for mission service. This higher education will be in the vernacular language, and is designed to be eminently biblical.

“Immediate attention will be given to the selection and preparation of suitable books in Tamil for these schools. The Seminary at Batticotta will be suspended in September next, and recommenced on the new basis as soon as Providence directs. The Female Boarding School at Oodoville is not to be suspended, but to be reduced in numbers.

“The printing establishment is to be transferred to native hands, and to aim at an independent and self-supporting basis. The Morning Star, from the commencement of 1856, will be printed only in Tamil, and efforts will be made to increase its value as a periodical among the native population.

“In making these changes the mission do not reflect upon their previous course, nor those who still continue the educational system. The present state of our field seemed to demand a change. There is too, at the present time, material for organization and centralization in the villages, forming centres of light and influence amid the surrounding heathen, and for native pastors for these churches, such as has never been before, and such as may not be again, if the present occasion is not improved. This work has already been commenced, as will be seen by the notice in the last Star of the formation of a church and the ordination of a native pastor. Some other villages are ready for a similar movement, and it is hoped that ere long there may be many.

“It would not be strange if many do not understand or appreciate the reason for these changes; and it is expected there will be many difficulties in effecting them. It may be that at first there will be a reaction in the minds of the native community, which will seem highly disastrous. However, the changes are the result of much careful inquiry and serious deliberation, and they are made in dependence upon Him from whom we receive our commission as missionaries of the cross, hoping for his approval and the gracious continuance of his blessing.”

III.

REPORT OF THE CEYLON MISSION ON THE GOVERNING OBJECT IN MISSIONS TO THE HEATHEN.*

In answering the question, “What is the governing object in missions to the heathen,” it is scarcely necessary to remark, that it is not to relieve human distress, to minister to the necessities of the suffering, to raise the degraded and deliver the oppressed. This is a work which has called into

* This and the three following articles are among the official documents from the missions, mentioned in the Report of the Deputation. The Ceylon report on *the governing object in missions to the heathen*, was written in view of the highly suggestive experience of that mission. That of the Syrian mission was understood to have been intentionally supplementary to the other. The reports on the *Batticotta Seminary* and the *Oodoville Female Boarding School* will give more ample materials for understanding the reasons, which governed the Ceylon mission in the recent modifications to which they have been subjected.

action the noblest powers, and awakened universal admiration. But the work of missions is of a higher character than this. It looks beyond the physical sufferings and necessities of man, and contemplates him as a sinner against a holy and just God, and exposed to endless wrath; and proclaims to him pardon and salvation. It contemplates no less an object than raising him from the awful gloom of the shadow of eternal death, to the regions of eternal life and joy in the presence of a reconciled God. This is an object which meets and harmonizes with the first impulses of the newborn soul. Every one who has tasted the joys of salvation feels a desire, that others should come and drink of the same fountain. To this desire is added the sense of obligation expressed by Paul, "I am debtor both to the Greeks and to the Barbarians, both to the wise and unwise." But it is not left to the mercy of human desires and promptings of duty. It is presented to us with all the authority of a command, emanating from the highest source which the redeemed soul acknowledges, given under the most solemn and impressing circumstances, being the last words, the final will and testament, of our glorified Savior. By this every redeemed sinner is sent into the world, even as Christ was sent by the Father, and is to take upon himself the burden of a dying world.

This great work, having its centre in the cross of Christ, and for its limits the ends of the earth, contains in it the spring and principle of every mission to the heathen. And it is only as the salvation of lost souls is kept distinctly and prominently in view, as the single, all-absorbing object, that these missions can retain the life and vigor necessary to their existence and success.

Though this is the avowed object of all who are engaged in this great work, yet there is so much tendency to turn aside from the simple terms of the command, and bring in other ends, and trust to other means than those divinely appointed, that it is desirable to recur anew from time to time to our commission, and refresh our minds with a review of its scope and import. In doing this we may be aided by noticing two or three principles which are fundamental.

I. This work is one evidently designed to make a large demand upon faith.

The soul of every man is dark and desolate, but only those who have actually lived among the heathen can have any conception of the darkness and desolation which reigns in their souls. It is not merely that the divine inhabitant of the soul is gone, and the stately temple is in ruins, but the prince of darkness has established his throne upon those ruins, foul fiends lurk in every nook and corner, and the very vapors of the bottomless pit ascend from every altar. Surely there is no power which can eject these usurpers, renew and enlighten this desolation and darkness, but that which in the beginning "spoke, and it was done"; which said, "Let there be light, and there was light." And it is only as sustained by implicit faith in the all-sufficiency of that power, and in the certainty of those rich promises which make it available to us, that we can dare to act as instruments.

II. It is a work designed to manifest the greatness and power of God, and the weakness of man.

A distinguished astronomer, while contemplating God's wonderful works unfolded by the discoveries of science, exclaimed, "O Lord, what are we, that we should be permitted to walk in thy footsteps and think thy thoughts after thee!" But we, as Christians, are not only permitted to walk in the footsteps of the Almighty and think his thoughts after him, but more—we are called to be co-workers, "laborers together with God," in his greatest, most glorious work. The greatness of the work is such an infinite distance above our fitness, our capacity, and our comprehension even, that the very thought of our being employed as instruments overwhelms us with a crushing sense

of our weakness and insufficiency, and we are compelled to exclaim with the prophet, "Ah, Lord God, I cannot speak, for I am a child." And will a simple message, mere words, a breath, uttered and gone, have any power in a work so great? Powerless indeed are the words of man; but when "the Lord putteth forth his hand, and touches the mouth" of his messengers, saying, "Behold, I have put my words in thy mouth," then those fleeting words become the "breath of the Almighty;" they are "spirit and life," "the sword of the Spirit," "the power of God unto salvation;" and we become strong in our weakness, subdued by the thought that the power of the Almighty rests upon us. And the whole work and instrumentality seems as if arranged for this very purpose of magnifying the power of God, and humbling the pride of man, as expressed by Paul: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." In this respect it is in harmony with all God's dealings with man.

III. This work acknowledges no necessity of any auxiliary means, or preparatory process.

Not only the men of the world, but often the devoted, self-denying missionary, whose sole object is the conversion of souls, is so repulsed by the degradation and debasement of those for whom he labors, and so defeated in all his efforts to get a hearing for the truth, in a mind pre-occupied by all that is false, vile and blasphemous, that he feels the necessity of some preparatory work to fit the mind for the reception of the truth. This has given rise to the various plans of education and civilization, which have sometimes been brought forward with considerable prominence. And there is an appearance of reasonableness in the plea, that the young mind should be pre-occupied by the seeds of truth, and the public mind elevated by diffusion of the light of science, and the elevating and refining influences of civilization. But whether we look at the terms of our commission, or to the example of Him who gave it or of those who first received and acted upon it, or at the work as one of faith and a work of God, we find no authority for these auxiliary means, or for any preparatory process. The example of our Savior is especially instructive on this point. Having, as he did, all the stores of wisdom and knowledge at command, he might by a single sentence have flashed light upon the hidden mysteries of science, or by a single suggestion have given a clue to some of those wonderful discoveries which have such a tendency to arouse mental action, and which at the same time would have given him such a power and influence in controlling the mind thus awakened. But he stooped not a moment from the higher work of laboring for lost sinners. This was the one, all-absorbing object, which allowed not a moment's diversion.

The example of the Apostles teaches us the same lesson. "They determined to know nothing but Jesus Christ and him crucified." They every where preached "Christ crucified; unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God." They evidently, in all their preaching, relied alone upon the influences of the same Spirit which is promised as freely to us as to them.

Again the nature of the work, as a work of faith, and a work of God, leads to the same result. We cannot for a moment defend the position, that God is at all dependent upon human instrumentality, for the salvation of the world. He does indeed permit us, for our own good, to labor as instruments in this great work, but he could as well do without us. In this view is it not the highest wisdom to confine ourselves as near as possible to the simple terms of our commission, the example of Him who gave it, and the example and teachings of those inspired agents who first received and acted upon it, attempting "no other foundation than that is laid, which is Christ Jesus," taking heed also how we build thereupon. In this view of the subject we

must admit that it is as easy for the divine Spirit to clear away the rubbish of false opinions and heathen superstitions, as to renew the mind not thus pre-occupied. Even though these notions and superstitions may have become incorporated in all the habits of daily life, and are a part and parcel of the very language of a people, we cannot limit the power of the divine Spirit. And we believe all will admit that such views of God and heaven, of sin and salvation, as the Spirit alone can give, are better than any which can be given by any preparatory process of teaching, or of acquiring a language untainted with those associations, and that the effect of such views, carried out in the lives of those who have received these heaven-born impressions, form a better commentary for others. The Holy Spirit is not dependent upon such means. "The things of God no man knoweth but the Spirit of God." "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

We may avail ourselves, in this work, of all those incidental advantages afforded by the tide of civilization following in the wake of the progress of Christianity, such as the facilities for communication, discoveries in science, and the higher standard of education, which are so characteristic of the present age. But we need to be careful lest we be turned aside from our peculiar work, in becoming personally the agents in introducing them.

IV. This work not only acknowledges no necessity of any auxiliary means, or preparatory process, but is actually retarded by a resort to such appliances.

The evils, which are the almost necessary consequence of this, need but to be briefly stated to be understood.

1. There is danger that the means thus used become in themselves an end, and turn aside the thoughts and labors of those engaged from the great work of the salvation of souls.

2. Even when these appliances keep their place as simply a means, there is danger of our trusting in them to such an extent as to prevent the exercise of that faith in divine power so necessary to the successful prosecution of the work.

3. The introduction of these means tends to turn the attention of the missionary to the elevation of the masses, by bringing them in contact with those elevating influences, instead of laboring directly for the conversion of individual souls. And intimately connected with this, is the tendency to limit, in effect, the power of God, by putting off to a distant period the salvation of these masses, instead of laboring in hope and expectation of immediate results.

4. This course perverts the divine order of things, by introducing prematurely those things which are the results of Christianity, and are designed to follow and be controlled by Christian principle. It has been remarked that "probably the reason why the recent discoveries in science and art were kept hidden so long, was because the world was not good enough to render it safe to give such power to man." And it is worthy of notice, that this mighty power has come as a result of the progress of Christianity, and is directed and controlled by Christian principle acting upon the public sentiment of Christian nations, to an extent which cannot but lead us to acknowledge a design of Providence. If then this power is given to a heathen people in advance of the Christian principle necessary to control and regulate it, we pervert the order of nature, and set in motion powerful influences which are likely to work against us. Many are thereby so far elevated and enlightened as to break loose from the superstitions and restraints of heathenism, while they are not brought under the influence of the higher restraints of Christian love and Christian principle, and form a class infidel in religion, and reckless in conduct.

5. The introduction of these things involves an amount of machinery,

which in itself is an evil to a heathen, or infant Christian community. It is an evil to the heathen, because it turns aside their thoughts from the simplicity of the gospel of Christ; and while they are liable to misunderstand the true motives of the missionary, desires of gain and worldly profit are awakened in their minds. The newly converted Christians are exposed to a similar danger. They become naturally associated with the missionary as agents in the working of this machinery. Thus their natural relations to the community are disturbed; they become paid agents, in whose minds a spirit of covetousness is awakened, and their influence as a witnessing church is impaired.

6. The use of these auxiliaries leads to the development, both among missionaries and native Christians, of a worldly policy, which results in a tendency to be guided by motives of expediency instead of the Word of God.

7. There is danger of those who become Christians, becoming so from conviction of the understanding, instead of genuine conversion of the heart by the influences of the Spirit; and as their "faith stands in the wisdom of men instead of the power of God," in time of trouble or persecution, they fall away.

In view of these evils, and others of a similar nature, which are incurred by turning aside from the great object before us, we are prepared to re-assert, with additional emphasis, the proposition with which we started;—that it is only as the salvation of lost souls is kept distinctly and prominently in view as the single, all-absorbing object of missions to the heathen, that they can retain the life and vigor necessary to their existence and success.

But the work of the missionary does not stop here; as it pre-supposes success in the conversion of sinners, the missionary is brought into a new relation in connection with the persons thus converted. Now he is to carry out the second part of the command, "Teaching them to observe all things whatsoever I have commanded you." He is not to disturb unnecessarily their relations in society, and to avoid, as far as possible, rendering them pecuniary aid. Preserving his high character as a spiritual teacher, he is to endeavor to render them, by his counsel, instructions and example, witnesses for the truth, and in their turn, agents in this great work among their own people. As the number increases, in order that he may not be turned aside from his peculiar work as a missionary, he is to look out some one from among the number who is fitted by nature and grace to take charge of the flock thus gathered, and himself to go on in the strength of the Lord, gathering other flocks, and committing them to faithful shepherds, to whom he will retain, under the great Shepherd, the office of counsellor, teacher, and guide.

These we believe to be the true principles of missions to the heathen, as taught by reason and Scripture. That they are the principles upon which the American Board was founded, we have evidence in the Instructions of the Prudential Committee given to the first company sent out under its auspices in 1812. They say, "It will be your business to bring the heathen as directly as possible to the knowledge of the truth," adding, "*It is the truth, the truth as it is in Jesus*, which is mighty through God to the pulling down of strong holds." The Ceylon mission, which was formed soon after, was undoubtedly founded upon the same basis. If in its progress it has in any degree turned aside from this singleness of purpose, it has been, we believe, inadvertently, and so far as it has been an error, it has been an error of the times, and of the general sentiment of the Christian community, rather than any fault of the individuals more immediately concerned. Although we have seen in our field, to a greater or less extent, the evils which have been enumerated, it is a cheering fact that our course has not been fatal to success. God has indeed blessed this mission, as precious remembrances of the past, and present results in themselves most cheering, testify. He always

blesse faithful, prayerful efforts for the promotion of his cause, such as have been made here from the beginning. We believe, too, that those who have labored here, have ever endeavored to follow the leadings of Providence in all their plans and operations, and have enjoyed a sense of divine presence and guidance. Now, the "pillar of fire and cloud" seems to turn in a somewhat different direction. We are led by circumstances to a review of the fundamental principles of our work, and a consequent revision of plans. And while we prepare to follow in the way in which the Lord seems to be leading us, we may hope for a continuance of his presence and favor. The fact that he has a people here, is in itself a pledge that he will not forsake us. And we believe, too, that there is hope for the multitude who have become acquainted with Scripture truth in connection with our educational institutions; that he will grant the influences of his Spirit to bless the good seed thus sown, and that we may yet see an abundant harvest to the glory of his great name. And have we not encouragement to pray that God may, by the baptism of his Spirit, fit many of those who have been the subjects of so much labor, and of so many prayers, to be humble, faithful leaders in the host of his elect, when he shall grant us "the great rain of his strength?"

THE SYRIAN MISSION ON THE SAME SUBJECT.

(AN EXTRACT.—SUPPLEMENTARY TO THE PRECEDING.)

YOUR committee have not time to enlarge on this subject, which has been so fully discussed in the reports of the India Missions, on the occasion of the recent visit of the Deputation from the Prudential Committee; but, in addition to the full view of the case presented in those reports, we remark briefly—

1. This object is the only one which will secure the requisite number of *efficient* laborers.

In order to bring even Christian men to the point of giving up the endearments of home and country, to make them willing to sever the numerous ties which bind them to all they hold most dear on earth, and voluntarily exile themselves from the society of those they love, from civilization, refinement, Christian privileges, and a host of other precious things, that they may dwell among and labor for people of a strange tongue, a perverse generation, a degraded nation, there must be brought to bear upon the heart and conscience motives of the highest and strongest kind. Tell them of the ignorance and degradation of men—they will pity them; of their oppressions and hardships—they will feel a sympathy for them; but tell them of immortal souls, going down to eternal death, with none to show them the way of salvation, and they will run to their relief. Having entered the field, they will feel that every moment is precious; that eternal interests are at stake; that heaven or hell may depend upon the issue of a single interview. And they will be in *earnest*; and *earnest* laborers are the only truly efficient ones.

2. This object is the only one which will keep the missionary in the field, and sustain him under his labors and difficulties.

A spirit of mere benevolence may lead men, for a time, to labor for the good of others, and among other things for their conversion. But while human nature remains the same, these efforts will not be met in the spirit of meekness and docility, but with pride, perverseness, opposition, and often ingratitude, if not actual injury. Here the laborer will need to fall back upon something that has power sufficient to make him persevere in spite of these

difficulties, as he will be almost sure to faint, be discouraged, and perhaps withdraw from the field. Mere benevolence, philanthropy, a desire to do good in general, to elevate and enlighten, will not do this, as ample experience has shown. There must be the deep feeling that eternal interests are involved, that the glory of God is concerned, that the interests of the Redeemer's kingdom are connected with the work. Keeping this object prominently before the mind, it will be seen to be paramount; there will be the feeling that it *must* be accomplished; that nothing must be allowed to interfere with the work of plucking brands from the burning, and adding jewels to the Redeemer's crown. It will be seen, too, that this object has the promise of success; that God is pledged to accomplish it; and therefore no discouragements will be sufficient to cause its abandonment.

3. This object is the only one which will call forth from the churches the funds necessary for the support of missions.

Let the churches know that their missionaries are teaching the sciences, dispelling superstition, creating a Christian literature, and they will be glad; they will even do much to help forward the good work; but it will only be for a time. They will soon grow weary of the repeated calls made upon their benevolence; and should a season of pecuniary embarrassment occur, their contributions will be in danger of being withheld altogether. But keep before them steadily and constantly and simply the conversion of souls, their eternal salvation, and then you may safely trust the churches of Christ for any amount of means that can be wisely and judiciously distributed. There will be felt that most powerful of all motives—that which must always deeply affect the pious heart—the salvation of the never-dying soul. And if the churches supply the means with this object in view, then, in faithfulness to their trust, the Prudential Committee must make the appropriations of funds with reference to this object, and to this alone.

IV.

REPORT ON THE OODOOVILLE FEMALE BOARDING SCHOOL.

THE Female Boarding School at Odooville was established in 1824. Previous to that time a few girls, about sixteen in number, had been placed under the immediate care and instruction of the missionary ladies at the different stations. Subsequently the plan of a *Central Boarding School* was adopted. The design in establishing such an institution was to "impart a careful Christian education to a select number of females, under circumstances that would exclude them from heathenish influences, and be most hopeful for their moral and intellectual improvement. And it was thought that, by this means, there would be provided more suitable and acceptable companions for the young men educated in the Mission Seminary." The school opened under the superintendence of Mr. and Mrs. Winslow at Odooville, with twenty-nine pupils, some of whom had previously been under instruction at the several stations. In 1825, on account of the necessary absence of Mrs. Winslow from ill health, the school was removed to Manepy, where it remained about three years in charge of Mr. and Mrs. Spaulding. It was then removed back to Odooville, and its superintendence resumed by Mr. and Mrs. Winslow, under whose care it remained until the death of the latter in 1833. Mr. and Mrs. Spaulding were then called to Odooville to take the charge of the institution. It has continued under their superintendence,

with the exception of about three years while they were absent in America, up to the present time. Miss Agnew became connected with the school in 1840. Others for short periods have assisted in the care of the institution.

From the beginning, the pupils were admitted with the understanding that they should remain, except in cases of misconduct, until they were married. They were also to receive their clothing and board, and when married, if with the approbation of the mission, £4 10s. as a dowry. The prejudice of the people against female education, made it impossible to procure pupils on any other terms less objectionable. In 1848 it was determined to receive a class on the condition of not bestowing the dowry when they should be married. Notice was given to this effect, and much to the surprise of all, 75 or 80 applied for admission. Others would have made application had they received timely notice. A class of twenty-two was selected from these applicants.

In 1850, in admitting another class, it was thought advisable to limit the period of their residence in the school. Accordingly twelve were received to remain for a term not exceeding six years. The rule in regard to withholding the dowry also applied to them. Since that time other classes have been admitted on the same terms, and no difficulty has been experienced in obtaining as many pupils from respectable families as were desired.

In 1852, a class was received, of which a portion were required to pay a certain amount for board. The number taken was thirteen. Four were received on charity. A part of the remainder were required to pay 15s., and a part 30s. annually. Those admitted to the school since that time, have also been required to pay at the same rates. The whole amount received for board in 1852, was £4 18s. 9d.; in 1853, £7 0s. 9d.; and in 1854, £14 5s. 2d. This fact is a striking evidence of the progress of public sentiment in reference to female education.

The age at which pupils have been admitted has varied from six to ten years. They have been taken from various castes. There have been none, however, from the lowest caste, and none from among the Brahmins. Very few have been obtained from the more wealthy families of the province. The instruction has been given principally by the missionary ladies at the station, and three native teachers. The whole number who have been connected with the school is 222, exclusive of the present pupils; nineteen of them died while members of the school.

Of the whole number 175 became members of the Christian church, 10 of whom ultimately relapsed into heathenism and two became Romanists. The following table exhibits the time of residence in the school, of the former pupils.

| | | | | | |
|-------------|----------|-------------|----------|------------|-----------|
| 11 remained | 1 year. | 23 remained | 7 years. | 7 remained | 13 years. |
| 13 " | 2 years. | 20 " | 8 " | 3 " | 14 " |
| 15 " | 3 " | 24 " | 9 " | 2 " | 15 " |
| 13 " | 4 " | 20 " | 10 " | 2 " | 16 " |
| 12 " | 5 " | 19 " | 11 " | 2 " | 19 " |
| 20 " | 6 " | 15 " | 12 " | 1 " | unknown. |

Forty-six pupils were compelled, when young, by their heathen friends, to leave the school and marry heathen. A few left of their own accord, four or five have been sent away as unpromising. Those who have left the institution are now mothers of more than 250 children. Of these children 29 have been educated or are now pupils in the school, and 15 have been or are now connected with the Seminary at Batticotta.

The influence of this boarding school, we need hardly say, has been most excellent and far-reaching. The many Christian families scattered over the province, the island and the continent, exerting a silent, but important influence, testify to its usefulness. Many tokens of God's special blessing have been granted, in the frequent revivals which have been enjoyed, and in the

uniform prosperity which has attended the institution. There is no part of our missionary work, which we have regarded with more pleasure and hope than this school, and there are no results of our labors here, which seem to us to be telling, with more power, at the present moment, upon the evangelization of the land, than those connected with this department of our mission.

The school is now, as it has been for several years past, under the immediate superintendence and instruction of the two missionary ladies at the station, Mrs. Spaulding and Miss Agnew, assisted by three native male teachers. The missionary at the station, Rev. Mr. Spaulding, renders important service in general over-sight, and in the religious instruction and pastoral care of the school.

There are seventy-three pupils. The time of their residence in the school severally, is as follows:—one, has been connected with the school eighteen years; five, fifteen years; one, fourteen years; one, eleven years; two, ten years; 11, nine years; 19, seven years; 11, five years; 11, three years; four, two years; six, one year; and one, a few months. The one longest in the school has been employed as an assistant in the cooking department.

Of this number forty-three are children of Christian parents; twenty-one are members of the church, of whom nine were baptized in infancy. The number of classes is six. The course of study pursued is as follows:

In English.

6TH CLASS.

English Alphabet.
English Instructor, 1 and 2.
Pictorial Primer.

5TH CLASS.

Pictorial Reader,
Reading Books, 2 and 3,
First Lessons in English, Parts 1st
and 2d.

4TH CLASS.

Phrase Book,
Diglott Psalms,
Spelling.

3D CLASS.

English Instructor, 2 and 3,
Pailey's History,
Writing.

2D CLASS.

Childs' Book on the Soul,
Gallaudet's Natural Theology,
Elements of Natural Philosophy,
Rhenius' Grammar,
English Grammar,
Writing.

1ST CLASS.

English Grammar,
Bible History,
Pailey's History,
Writing Compositions.

In Tamil.

6TH CLASS.

Tamil Instructors, 1, 2 and 3,
Tamil Bible,
Writing on Ola.

5TH CLASS.

Genesis and Psalms,
Tamil Instructor, 4 and 5,
Tamil Geography,
Scripture History,
Elements of Science,
Writing.

4TH CLASS.

Indian Pilgrim,
Pilgrim's Progress,
Geography, with Maps,
Arithmetic,
Bible,
Writing on paper.

3D CLASS.

Doddridge's Rise and Progress,
Geography of India,
Arithmetic,
Elements of Grammar,
Bible.

2D CLASS.

Arnold's Poem,
Barth's Church History,
Negundu,
Arithmetic.

1ST CLASS.

Body of Divinity,
Negundu,
Arithmetic,
Physiology.

The hours of study for all are from 9 to 12, A. M., and one hour in the evening. Two classes study, in addition, one hour in the afternoon. Most of the afternoon is devoted to sewing. The time thus occupied varies from one and a half to two and a half hours. In addition to this, it is understood, many occupy much of their leisure time in needle and crotchet work. There are forty monitors, who have various services to perform in connection with the school and the missionary family at the station. All the girls who are able, have some work assigned them each day, in connection with keeping their rooms and premises clean, in preparing for use the rice and other articles of food, and in cooking. Effort is thus made to keep them occupied, to give them suitable exercise, to teach them order and neatness, and form in them habits of industry and trustworthiness.

As must be expected, there are evils connected with such an institution in this land; some of them have in a good measure been overcome, while others still remain. It was necessary, at first, to offer such inducements as would be effective to lead parents to send their children to a boarding school. Hence the plan was adopted of giving them their food and clothing while in the school, and a small dowry when married. The evil of giving dowry has been removed by the change of feeling in the community, which has enabled the mission to discontinue giving dowries to those received since 1848.

Keeping the pupils in all ordinary cases until they are married, has resulted in prolonging the residence of many in the school to an undesirable length. Some have remained fifteen or sixteen years, and one even nineteen years. This evil has in part been remedied by limiting the course of study to six years.

The custom of the country in reference to young females appearing abroad, and the confined premises of the school, have made it difficult to secure for the pupils proper exercise, and this, no doubt, has been in some cases a detriment to health. This evil has also, to some extent, been remedied by increasing the amount of labor, as well as by enlarging their premises.

Other evils, more difficult to remedy, have arisen in connection with the quality of their food, which has been, of necessity, better than most of them would receive at their houses.

In the providence of God, we are called upon, at the present time, to look at this institution with a view to modifying it, and placing it, in some respects, on a different basis. Hitherto it has been a part of a system of education, adopted with the design of raising a suitable native missionary agency, and with the expectation that it would prove one of the best means of evangelizing the land. This system has been productive of much good, and has, in many respects, more than answered the expectations entertained; but the time for a change seems to have arrived. And while with gratitude we acknowledge the goodness of God in bestowing the special blessing hitherto upon this institution, thus making it a source of blessing to others, we desire, with humble dependence upon him for the future, to follow the leadings of his providence in respect to this, as well as to other departments of our work.

The great object of this institution is to give to a select number of promising females, in circumstances favorable to moral and intellectual development, an education superior to that which they can obtain in the family or Christian village schools, with the view of their becoming the companions of native pastors, catechists, and other missionary agents.

With this end in view, the present number of pupils seems much larger than is demanded, and we think it may with profit be considerably reduced. The present number, as has been stated, is 73. Of these, 21 were received previous to 1848, and have been connected with the school nine years and upwards. Your committee recommend, that the connection with the school, as pupils, of all these, cease at the close of the term in May, 1856. This

reduction, if no vacancies occur in the lower classes, will leave fifty-two pupils in the school. The class received in 1848, consisting, at present, of 19 members, should be dismissed at the close of the term in May, 1857. The term of residence of the class admitted in 1850, 11 in number, according to the arrangement made when they were received, expires in October, 1856. The number of pupils in future should not, in the judgment of your committee, exceed 35, and these generally should give evidence of being Christians themselves, or should come from the families of church-members and nominal Christians. We are not prepared to say, however, that none should be taken, hereafter, from heathen families. Cases may occur when, in the judgment of the mission, it may be best to receive such, though it is believed that the necessity will not often arise.

As to the terms upon which the pupils should be received, we are of the opinion, that, so far as possible, they should be taken from the Christian village schools, and that a certain amount of preparation in those schools, to be determined upon by the mission, should be required; that they should not be received under twelve years of age; that their term of residence in the school should not exceed five years; and that, as the school is to be entirely select and for a specific purpose, no pay should be required for board from those hereafter admitted. In receiving new classes to the school, it is important to avoid encouraging them to come together in considerable numbers for examination, as the greater part must necessarily be subjected to a mortifying and painful disappointment. And yet, on the other hand, it is important to secure the effect on the village female schools, of cherishing a desire for the advantages of the boarding school among parents and their daughters. To secure both these objects, if possible, the appointment of a committee is recommended, which shall be especially instructed to look for suitable pupils, and shall have the whole charge of selecting them for the several classes. In making the selection, reference should not be had to locality, rank, or pecuniary circumstances, so much as to the character and promise of the applicants.

Your committee are further of the opinion, that it is not expedient to continue the study of English; but the instruction, hereafter, should be entirely in Tamil. The course of study will be affected somewhat by the amount of preparation required for admission. It should be eminently Christian and practical, such as will best fit them to be useful in the position they are to occupy.

There should be one married missionary at the station, to take the general oversight of the institution; and an unmarried lady, who should acquire the native language sufficiently well to communicate instruction herself, and take the direction of the female native teacher who may be employed. The wife of the missionary at the station, it is expected, will, so far as she is able, assist in the management of the domestic affairs of the school, and in giving instruction. It is desirable, on some accounts, that when the reduction of pupils is completed, all the native teachers should be females; but, for the present at least, it seems important that one or more of the male teachers should be retained; with the understanding that hereafter, should it be deemed advisable by the mission, the instruction may be given altogether into the hands of females.

In regard to the internal arrangements of the school, it is important that strict rules be enforced in reference to visitors; guarding against its becoming a refuge for the poor and orphans, or a retreat for invalids. Long visits from former pupils, or from friends of the pupils should in all cases be discouraged.

Particular attention should be given to providing suitable exercise, at regular times, for the pupils. They are taken at an age when they require much exercise; but, confined as they are within their premises, they are in danger of neglecting it. They will be able to continue to do most of the

work necessary to keeping their rooms and premises in order; and perhaps all the work connected with the preparation of their food, under the direction of a single cook. It may be expedient to put some restrictions upon needle and crotchet work, out of the hours devoted to this purpose, as a taste for that kind of work, or a desire for gain, may sometimes lead to too close confinement, at the expense of health.

Your committee would suggest, in reference to the future, whether the system of monitorships, now existing, should not be modified, so that more responsibility shall be thrown upon individuals, and a smaller proportion of the whole number be paid for their services from the allowance for the school. The design of these offices is simply to secure order and efficiency, and they should not be unnecessarily multiplied.

In conclusion, your committee would express the hope, that this school, on its new basis, with the blessing of God, may still prove to be an important auxiliary in the great work of planting the institutions of the gospel in this land. We commend it to the prayers of all who are interested in the cause of missions to the heathen.

V.

REPORT ON THE BATTICOTTA SEMINARY.

THE Batticotta Seminary was established in the year 1823. Previous to that time, boarding schools for boys had been sustained at most of the mission stations, and the Seminary was composed of the most advanced and promising boys in those schools.

The main design of the mission, in establishing this institution, was to raise up efficient laborers to aid in the work of evangelizing this people. Subsequently it was enlarged, with the hope that it might furnish suitable men to aid in extending missionary operations on the neighboring continent. By a reference to some of the early reports, it appears that the mission had in view also the general elevation of the people and the raising of the standard of education in the country. There are also some expressions which indicate that the fitting of men to act as efficient officers of government was among the minor considerations which influenced the mission to carry on and enlarge their operations in this department.

For the carrying out of this design, it has been a prominent object from the first to give the pupils a thorough knowledge of the English language, and thus furnish them a key to western sciences and literature, and relieve them from the bondage of Hindoo superstitions founded on false science.

I. The *History of the Seminary* divides itself into four periods.

First Period.—The Rev. D. Poor was Principal of the Seminary from its commencement until 1836, a period of thirteen years. During that time the native practice of studying aloud in school was continued. The proportion of studies in the Tamil language, compared with the English was greater than in late years, and the desire for mathematical and astronomical studies was much more developed. Great efforts were made by the Principal to bring this knowledge to bear upon the false systems of the country. Being able to use the native language, his instructions, especially those of a religious nature, were given mostly in that language.

In the latter part of this period, special efforts were made to bring to light the hidden mysteries of Hindoo sciences, and expose their fallacy. High

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hopes were entertained that the triumphs of European science, in showing the inaccuracies of the Hindoo system, had done much for the overthrow of error, and the establishment of the truth of Christianity. This led to a more vigorous prosecution of the plan which had been adopted, and the desire for education in the English language and western sciences gradually increased.

It should be remarked that during Mr. Poor's connection with the institution, great prominence was given to religious instruction in the vernacular, and the numbers hopefully converted and gathered into the church was greater than during any other period, of equal length, in the history of the mission. In this period the number of pupils increased from 48 to about 150. From 1833 Dr. Ward aided the Principal in the department of instruction. Mr. Eckard also rendered assistance for a short time.

Second Period.—In 1836, Rev. H. R. Hoisington became Principal, and continued at his post until 1841, when he was obliged to return to America, on account of failure of health. During this period of five years, the institution received a new impulse, and the native practice of studying audibly gave place to a less objectionable method. Dr. Ward continued to aid in the department of instruction. The Principal devoted much time to the study of the high works on Hindoo science, and labored zealously to fit the teachers under his care to be efficient in their several departments, without neglecting the religious and moral training of the pupils. While great efforts were made, on the part of the Principal, to give a prominence to the Bible and instructions drawn therefrom, and to bring all their acquisitions in science to bear upon the same points, the desire for scientific knowledge, which was increasingly manifest in the previous period, was more and more clearly developed.

In 1840, the Rev. E. Cope was associated with Mr. Hoisington in the care and instruction of the Seminary. Up to that time, all the expenses of the students had been borne by the mission, even to furnishing them with cloths and paying for their washing.

Third Period.—Mr. Hoisington left the institution in charge of Dr. Ward and Mr. Cope. In 1842, Rev. R. Wyman became associated with them, and remained two years. Mr. Hoisington returned at the close of 1844, and resumed his position as Principal of the Seminary. He continued in this position until 1849, when he was obliged to leave the country on account of failure of health. Mr. Cope was absent from ill health one and a half years, and resigned in 1847.

Rev. S. G. Whittelsey was connected with the institution about one year, but was at his post only six months.

While Mr. Hoisington was absent, the scientific department did not receive so marked attention from the instructors, yet the same general course was pursued. Those in charge were not able to communicate with the students to any great extent, except in the English language.

In 1843, there were disclosures of immoral practices among the students, in which one, at least, of the teachers was somewhat implicated. This resulted in the dismissal of a large number of the students from the different classes, and all of a select class which had been formed with the design of giving its members a course of instruction in theology and such studies as would fit them for catechists and preachers.

This, for a time, seriously affected the prospect of the institution, and greatly impaired the confidence of the mission in the moral and Christian character of those students who professed to be Christians, and cast some shades of doubt even upon those who were not implicated in the evil practices. The first effect of this gradually disappeared, and confidence was, in a measure, restored.

On Mr. Hoisington's return in 1844, he brought with him some valuable

apparatus for the scientific department, and commenced anew his efforts to raise the scientific character of the institution, while he was equally zealous to have the biblical department well manned, and that prominence given to thorough training in the Bible which its importance demanded. The result of this was the modification of the previous plan, and the formation of three departments of instruction, viz: Scientific, Biblical, and English, and the appointment of Mr. Whittelsey in the biblical department, who, it was hoped, from his knowledge of the vernacular, would be able to give greater prominence to biblical instruction, and create an enthusiasm in that direction which would check the tendencies in favor of English and science. These fond hopes were disappointed in the early removal of Mr. Whittelsey by death. Others who were connected with the institution, during that period, did what they could to bring the truth to bear upon the minds and hearts of the students; and by the blessing of God their labors were not in vain. There were several seasons of religious interest in the institution during the three periods above mentioned, and a goodly number were gathered into the church.

At the close of the first period, the number of pupils had increased to about 150. From that time onward to 1845, the number varied from 150 to 160. At the close of the third period, it was reduced to about 100. At the commencement of the fourth period, Rev. E. P. Hastings, who had been previously associated with Mr. Hoisington two years in the care and instruction of the Seminary, was appointed Principal, and Rev. C. T. Mills was associated with him. In February, 1850, Mr. Hastings resigned, and Mr. Mills was appointed Principal, who continued in office until he left the mission in 1853.

Mr. Hastings, the present Principal, was re-appointed on his return from America. During the past five years, there has been only one missionary connected with the Seminary, with the exception of eight months; and his labors, so far as he has been able to give instruction, have been devoted to the biblical department, mainly in the English language; and special efforts have been made to raise the standard of scholarship.

In the early part of the third period, the practice of furnishing cloths to the pupils was discontinued. Soon after, the parents of the boys were required to give bonds for the payment of board.

A few years later, those who were able were required to pay for board, one term in advance, at the rate of four shillings and six pence per month. Some were received at half that price, and about one-fourth of the whole number received were admitted on charity. Even on these conditions, the applicants have been double the number which could be admitted. This practice has continued to the present time; and within a few years, an initiation fee of ten shillings has been required to meet the expense of books. The amount received for board and initiation fees in 1854 was £150.

The result of this practice has been to introduce a class of students from wealthy families, whose main object is to get an education to fit themselves for government service; many of whom are not only of no benefit to us in a missionary point of view, but are often a hinderance to the work. From this and other causes, the number of pious students in the Seminary is comparatively much smaller than in former times. There is, however, a redeeming feature to this pay system, viz: there is more room for the development of an independent character, and fewer temptations to a servile spirit. If one of that class is really brought to bow to the convictions of truth, he is usually a more decided and consistent Christian.

The institution has been in operation thirty-one years, and has cost the Board about £20,000, including the salaries of the missionaries who have been connected with it. Besides this, about £1,100 were collected in Ceylon and India, for buildings and apparatus. We might add also some donations of apparatus from America, not reckoned in the above account.

| | |
|--|----|
| XI. Financial concerns, | 49 |
| XII. Official sanction given to proceedings of the missions, | 50 |
| XIII. Relation of missionaries to native pastors and churches, | 53 |
| XIV. Conclusion, | 56 |

APPENDIX.

| | |
|---|----|
| On the visit of the Deputation, | 63 |
| Statement of the Ceylon mission to the people of Jaffna, | 64 |
| Report of the Ceylon mission on the governing object in missions to the heathen, | 66 |
| Report of the Syrian mission on the same subject, | 71 |
| Report on the Oodooville Female Boarding School, | 72 |
| Report on the Batticotta Seminary, | 77 |