

Christians amounting to nearly 1,000 souls; 1886-87-88. This loss was owing to defections caused by land agitators, of whom more anon, and by considerable numbers joining the Roman Catholic Church, which became very active during this decade. (In this connection it is worth noting that the numbers of adherents in the Roman Catholic Church rose from 167 to 54,149 in the Chhota Nagpur Division within ten years! The Lutheran Mission lost over 4,000 people in the Lohardagya district alone, during this period 1881 to 1891.)

To return to our summary—over 2,280 pagans were baptized during this decade. The Mission lost the services of the veteran workers, the Rev. F. Batsch and his wife, who retired in 1886. Four new S.P.G. missionaries arrived, who are still working here.

*Third decade, 1890-1900.* With the year 1890 the S.P.G. Mission entered upon quite a new period of its existence. On March 23 the first Bishop of Chhota Nagpur was consecrated in St. Paul's, Ranchi. The Church in Chhota Nagpur was now fully organized as a complete ecclesiastical unit. Mission work was henceforth to be conducted, as is the custom of the S.P.G., through the Bishop and his Diocesan Board. A large access of workers soon came to the diocese. Two ladies, and two more S.P.G. missionaries, the wife of one of whom had received medical training, came to Ranchi. The Dublin University Mission, with five clergy and two Lady Associates, was posted at Hazaribagh, where the work is practically pioneer work. Two substantial churches have been built, and two more are projected.

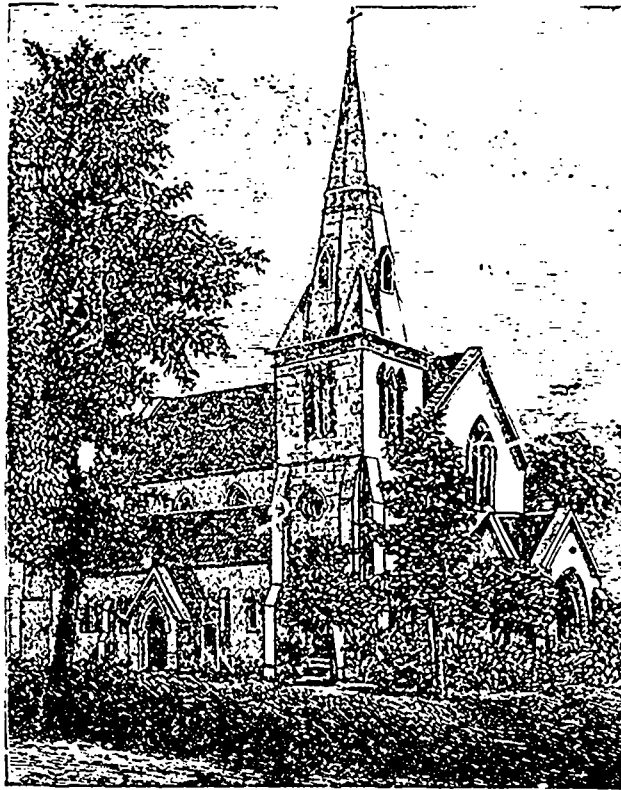
The number of Christians so far in this decade has risen from 12,890 to 13,722 and of communicants from 5,958 to 6,545, pupils in Mission schools from 1,327 to 2,407, European clergy from 4 to 10, and Indian clergy from 15 to 18. From heathenism 1,580 souls have

been baptized, and there are now over 900 catechumens.

A word about the Indian clergy. It was manifest from the first that the spiritual charge of Christians scattered among 300 villages could not be undertaken by Europeans. Resident pastors were needed, and one of the earliest undertakings was the formation of a theological class, to train natives of the country for this work. Early in 1873, after three years' careful preparation, five deacons were ordained—each to take charge of a district containing about 1,000 Christians. Their work was to assemble the Readers from their several subdivisions for weekly reports and instruction.

To meet the stipend of the indigenous clergy a special fund was raised, each congregation contributing Rs. 6 a month, an equal sum being contributed from the Calcutta Native Pastorate Fund.

Up to the present time the pastors receive no part of their salaries from the S. P. G. The contributions from the native Church are not yet what they should be, by a long way; but it is gratifying to think that the right principle has been followed in this matter from the very first. Lay Readers were appointed to the care of smaller groups of villages, and paid from Mission funds.



ST. PAUL'S CHURCH, RANCHI.

Manuals of doctrine have been published locally from time to time for their instruction and guidance.

*Education* is, of course, a different thing amidst an agricultural and entirely illiterate population to what it is in more civilized regions such as the north-west and the great cities.

At first children were induced to come to school with the utmost difficulty, and were always running away. The Rev. R. Dutt did good work, in the early days, for the Boys' Boarding-school in Ranchi. The encouragement of games among the boys went far to reconcile them to educational discipline. Daily