

## SEMINARY REPORT.

## SAMULCOTTA.

In writing you of the year's work I shall begin at the beginning. The beginning is the first day of July, 1891. Students have come in from Vuyyuru, Akidu, Bimlipatam, Chicacole, Bobbili, and Vizianagram, in all eighty-eight souls. Many of them are old students who have been here before, and these are welcomed back with all the heartiness and familiarity of old acquaintances. We are glad to see them as they come trooping into the compound, company after company, some with boxes, some with baskets, some with bundles slung lightly across their shoulders, and still others with various other necessary baggage.

They hurry in, wash, doff their travelled, dusty clothes for more presentable ones, and then make their way to the quarter where we are awaiting them to make their salaams. As they appear, new faces not a few look out at us, faces which we are to study during the coming year and to familiarize ourselves with.

The bell rings—the signal for gathering in the chapel room—and in they come with eager expectant faces. Three months vacation has come and gone since we bade them farewell. They are not all here. Some were graduated and drafted into the work, while others were kept out for various reasons; but the new students more than fill the vacant places. We are glad to see them. We are devoutly thankful that we have all been spared and brought together again for another year's work. We bend in prayer and commend ourselves to Him who has led us hitherto and earnestly pray for another year's guidance. If thy presence go not with us carry us not up hence, is the burden of our prayer.

We then turn to the students and inform them of the rules which will be binding upon them while in the seminary. These fully and plainly given, we proceed to classify and arrange our time table for the year's work. This done, books, slates, pencils, writing paper, note heads, ink bottles, pens, etc., are given to the various classes according to their special needs. Lessons are also assigned, the monthly allowance of money doled out, after which the students are dismissed to their houses.

Late in the day at 4.30 p.m. the work-hour bell rings, when all again assemble in front of the bungalow. On the first evening nothing more is done than the choice of captains and a division of the boys into five or six companies for work; store-keeper is elected to give out and receive back the implements kept in the store room for work; a gate-keeper is also chosen whose work is to keep the gates closed and the compound clear of cattle, goats, etc., while a company of the smaller boys is told off to keep the school room in order, whose duties are sweeping, dusting, cleaning the lamps, black boards, etc. Five companies remain for work, grading the compound, cleaning away refuse, building and repairing walls, and doing generally what is to be done in such a place.

We are not yet through with our preliminary work. A church meeting comes next in order. At this inquiries are made as to new students, those who have brought letters being received into the seminary church, while for others who have not brought letters, the clerk is instructed to write to their respective churches regarding letters of dismission. Committees are also appointed at this church meeting. These are the F. M. committee, the prayer meeting committee, the visiting the sick committee, and the S.S. committee for work in the house.

**Sunday dawns upon us.** At 8 a.m. the S. School meets, and the first thing done is the election of a S. S. superintendant and secretary, and the arrangement of classes with their respective teachers. At 9.30 the bell rings for the preaching service—the chief service of the day. Sunday evening is variously passed, with an English meeting led by the teachers, the monthly commemoration of our Lord's death, F. M. meetings, etc.

Later in the week, on Wednesday evening comes the prayer meeting. The first meeting is a special one, for at this the students relate their experiences in the work during the long vacation. These are often as varied as the ones relating them, and are also very interesting. One after another rises in his place or comes to the front and briefly tells the story of his work. Here is one, a junior student, who has been sent to a distant village with few Christians where he has gathered the village children for the most elementary instructions, and the villagers themselves to hear the way of salvation or to learn more of the love of Christ, and the manner of Christian life. Three have been baptized and others have shown interest. Another rises, but we have not time to listen longer. Still later in the week, but fortnightly, comes the Samaj or the Literary Society in which the students exercise the growing intellectual life in them in debates, reading of papers, singing, etc.

We are now fairly well started. In a few weeks everything has swung into line and is moving forward with all the regularity of school routine. The work in the secular department is very much like that in any similar school in Canada—reading, writing, arithmetic, grammar, etc.—with this exception that the native language is Telugu, and the classic language is English. This latter the students attempt quite early in the course and come to know it much better than the ordinary student in Latin or Greek at home.

In the Biblical course in which teach Miss Hatch and Rev. M. Jagannaikalu, as much of the Bible is gone over as the time of the students and the strength of the teachers permit. In the Theological course are taught the elements of systematic theology, pastoral theology, church history, moral philosophy, Bible geography, selected doctrinal books on Romans and Hebrews, and sermon making. The story of one day is that of its successors, and thus all days are much alike, so much so that they run into each other and seem one blurred line of work—at least so, as we now cast a glance back over them.

India has a trying climate in July, August and September. The weather is close and often very oppressive and muggy. The day is crowded with work, while the punka sweeps back and forth the livelong night wooing for us the coy beauty of sleep. Yet these long days and long nights pass and we enter October. About the middle of this month the "rains" come down; but for once the skies are clear and no signs of rain appear. Scarcity begins to threaten, prices rise rapidly, and in January we raise the boys' allowance a trifle.

So far the work has been what we may call unbroken, but now sickness breaks out and now there are as many as twenty to twenty-five absentees daily. Castor oil, pills, quinine, Smith's medicine, Climax salve, turpentine, Jaques' liniment, Omum water, pain-killer, and a few other remedies are dealt out with the regularity of a home hospital. The sickness abates but lingers for several days loathe to take its departure. All are restored to health except one—Karre Laban—one of our best, brightest and most beloved students. We buried him in the ground set apart for our mis-