

Sachiapuram still reminds us of Ragland's self-denying labours, bearing, as it does on the fly-leaf, the suggestive text, "For His Name's sake they went forth, taking nothing of the Gentiles." He died in 1858, and his tomb at Sivagasi is still regarded with feelings approaching veneration by the heathen. Its epitaph well sums up his noble life, "One that obtained mercy of the Lord to be faithful."

Since the days of the itinerancy the work has been fostered carefully by Messrs. Meadows, Horsley, Finimore and others. For a time it was under the direction of a native pastor, Mr. Vedanayagam, who is affectionately remembered by all classes of the community as an able and devoted worker. The Native Church has reached an interesting stage in organization. Its members, numbering about 5,000 adherents, are bound together by a system of pastorate and circle committees and associated in one Church Council. In connection with this Church Council there are some ten pastors and 100 other agents. Special attempts are being made now to occupy the large towns in force, and to this end agents of superior education and culture are being sought and located in convenient centres. The Vice-President of the Council is Rev. S. Paul, a native pastor of considerable experience and more than ordinary powers of organization.

The Christian Boarding Schools for boys and girls are situated at Sachiapuram, the head quarters of the mission, while Anglo-Vernacular schools are at work in two of the large towns. The Church of England Zenana Missionary Society also have six good schools at work and a few Bible women. Various attempts are being made, in reliance on God's Spirit, to edify the Native Church and also reach the non-Christians.

I. It is felt that the surest way to *deepen the spiritual life of the Christians* is to begin with the agents who minister to them the Word of Truth. Accordingly the Quarterly Church Councils are made the occasion for special addresses on selected subjects. At the last Council in October, the subject chosen was that of "Holiness," while the major part of each day was given up to the discussion of necessary business, the mornings and evenings were devoted to special services, which included a Missionary Litany and the administration of the Holy Communion.

The subject was divided and dealt with as follows:

- I. Holiness, God's Perfect Standard.
- II. Holiness, God's Appointed Means.
- III. Holiness, Man's Possible Attainment.
- IV. Holiness, Man's Practical Duties.

The addresses were given by Revs. Douglas, Walker (two of the Evangelistic missionaries), and S. Paul, and are specially intended to meet

the case of the agents and stimulate them to holiness of life. We are thus seeking to make each gathering of agents for business purposes also a real means of grace and spiritual help.

II. The Evangelistic missionaries as well as the native Evangelistic catechists, have been working in this district during the year, seeking to carry from village to village and from town to town the message of salvation. A few illustrations may be selected from the work of the year in this connection.

1. *A Noisy Preaching.*—We sallied forth one evening, as agreed upon, from Sachiapuram to the adjacent town of Sivagasi. As we walked down the road, the rain began to fall rather heavily; but we did not feel inclined to desist from our undertaking. Hearing that some Afghan showmen were exhibiting a rhinoceros in a tent close by the mandapani or gateway of the temple, we thought it probable that we should find a crowd already collected there under the shelter of the temple portico. Our conjecture proved correct, and we took our stand in the covered gateway, tuned our fiddles and struck up a Christian lyric. Very soon a large crowd had assembled round us and after prayer for God's blessing, we began our preaching. For a time we were listened to with respect and attention, but suddenly, in the midst of our preaching, an infuriated Hindu burst in upon the crowd and forbade our preaching so near the temple. He was, as we afterwards discovered, a pandaram,—a kind of ascetic preacher who lived by "sponging" on the people. Not caring to dispute the point with our assailant, who was roaring thunders of denunciation at us, we quietly stepped out into the rain,—leaving our audience still under shelter of the covered gateway. No one attempted to molest us now, and so we stood out in the rain for a witness to the people, and most attentively they heard us. The only further interference was a violent beating of the temple drums; but Mr. Carr, the missionary who was speaking at the time, is blessed with good lungs, and he was easily heard above the vibrations of the drum. It was a little noisy, but the interested faces of the people showed us that our quiet endurance was not without effect. Since then the hinderer of our work on that occasion has been driven by the people from the town, his trickery having been exposed by the Hindus themselves.

2. *A Magic Lantern Exhibition.*—We had announced our intention of giving an exhibition of our lantern in the public street of a certain town; and a little crowd was waiting for us when we arrived upon the scene. The fixing of our sheet on poles and bamboos was watched with eager interest, and soon a large crowd had assembled on either side of the sheet. Some of the school boys sang bright Christian lyrics, and after prayer the slides were displayed to