

character and such a highstandard of piety as well repaid the pains taken with them and made them pillars of the Church when they were grown up. Mr. Noble's great idea was to raise up a native ministry from among his converts, and before he died he saw a large measure of success in that direction. Two natives, In Ratuam and Ai Bushnam, were prepared by him for holy orders, while he was at the same time carrying on his school. The pressure was very severe. He used to say in those days, "my life is a scramble." He had the invaluable help of the Rev. J. Sharp, and the work accomplished was worthy of them.

Mr. Bushnam served for many years in Raghapuram and Bezvada, and was early called to his rest, but Mr. Ratuam had a long course of service as headmaster of the Ellore and Bezvada schools, and finally as missionary in charge of the mother district of Masulipatam, which had then three thousand converts. Along with that he had charge of the Vernacular Training Institute, and was called by the good will of the European missionaries to a seat in the Masulipatam Missionary Conference, an honor never before extended to any Hindoo convert, and not likely ever again to be given to any other. Mr. Ratuam's end was a beautiful conclusion to a noble life. While leading the prayers of the missionary prayer-meeting he was seen to fall forward, and in a very short period breathed his last. These two converts are buried along with Mr. Noble and Mr. Sharkey and many others, in St. Mary's churchyard, Masulipatam—silent witnesses till the Resurrection Day to the power of God unto salvation. In Mr. Noble's lifetime the Rev. G. Krishnayya was also prepared for holy orders and ordained. The Revs. Jani Ali and A. Subarayudu, of his own pupils, and several others became ministers of the Gospel of Christ, and are filling important posts in the mission. Thus the purposes of this noble missionary were fulfilled. In secular walks of life his pupils have also taken a high place. One is a native judge, another is home Sarithsada, the highest revenue and magisterial post open to the natives, apart from the collectorate, and several others have high places in the government of the country, having won the trust and esteem of their European superiors, also the confidence and good will of the people under them.

The Masulipatam School, now called the Noble College, in memory of its founder, has multiplied itself very widely by branch institutions in Masulipatam, and by kindred schools in Ellore and Bezvada. In Ellore, a town of thirty thousand people, there is a flourishing high school, educating up to matriculation standard, with its branch schools. It educates about three hundred pupils, one half being Mohammedans. This school shares with the Harris School in Madras the honor of being

specially worked for the benefit of the Mohammedans. Many Mussulmen have been educated in Ellore and have gone into the Nizam's service in Hyderabad. Alas! not one Mussulman, as far as we know, has as yet been converted to God. One Hindoo, only, has been baptized; for years he has filled a post of great trust in the branch school. Others that we know of have been saved, though not called by the name of Christ.

Bezvada, on the river Krishna, has also another of these high-class schools, and has given us two precious converts; one of them, a graduate of Madras, and an ordained clergyman, takes a leading part in the itinerancy, the other holds a high place in the public service.

"Thank God for our mission schools." I do not know any other agency so powerful for the spread of Christ's Gospel. They carry the "water of life" through many a channel never open to any other Christian influence.

The second division of our mission work may be called evangelistic. Mr. Fox, its founder, was an unwearied evangelist, preaching for the first time over large portions of the country. He was only three years and a half in actual mission work. He saw no fruit to his labours in the open field. Some who came under his personal influence were saved and baptized, yet his glory is to have been the father of vernacular preaching work and to have sent into it two clergymen, Mr. Sharkey and Mr. Darling, God's honoured instruments, by this means, of bringing thousands into the fold of Christ.

In those early days there was nothing else but village preaching. Not one congregation existed but the small one in Masulipatam. We preached mainly to Sudras, who live in large and lovely villages, thickly scattered over the land. The cultivators are a wealthy and very intelligent class. A small and increasing section of them are educated in indigenous or local fund board schools, but the great majority are entirely uneducated. Attached to nearly every village is a hamlet of Malas and another of Chucklers. Malas are very like the Pariahs in the south. I have found in every instance that these Taniel Pariahs are well acquainted with Telugu. I believe they are fairly well off. I believe a good many of them cultivate on their own ground, and generally they help this out by weaving cloth. There is a priestly class among them, well read in the native classics, which they learn mainly for begging purposes. With this exception Malas are nearly all unlettered, and are veritable slaves to the higher castes, who greatly oppress them and make gain of their poverty by giving only a mere pittance in return for unremitting toil. When famine comes these are the worst sufferers, always having hardly a bare margin of support. The least failure of crops leaves them entirely destitute, and they perish, no man regarding them.