



A VILLAGE IN CHOTA NAPORE.

Church of England was perhaps the most remarkable part of this impressive scene. When told by the Bishop that he would, after Easter, return to Ranchi to ordain their pastors and to receive them formally into the Church, their countenances at once fell, and the question was immediately put, and put too with evident sorrow, "Then we are not *now* received?" They could not see the force of the Bishop's answer that he wished first to make the necessary arrangements for the affiliation of their Mission with the Society for the Propagation of the Gospel. It was not until they received the Bishop's positive assurance as to their reception into the Church of England that their countenances brightened; and when, after having received the Bishop's blessing, they sang the Thanksgiving Hymn, "Now thank we all our God," their very notes seemed replete with exultant joy.

At a second visit, on Sunday, April 19, 1869, the Rev. F. Batsch, H. Batsch, and H. Bohn were ordained Deacons and Priests, and Wilhelm Luther, a native pastor, was ordained Deacon in the presence of a congregation of about 1,100, of whom about half received Holy Communion; forty-one natives were baptized, and 630 were confirmed.

Immediately upon the connection of the Mission with the Society being formally recognised, the Rev. J. C. Whitley was transferred from Delhi, and he reached Chôta Nagpore in June 1869. He found the prospect most encouraging at Ranchi, and on the day of his arrival he was introduced by Mr. Batsch to the congregation, who greeted him with their usual salutation, "Yasu saháy," or, "Jesus help you." In 1870 Bishop Milman again visited the Mission and preached to a congregation of 1,200, of whom 585 remained for Holy Communion. He also on

his visit confirmed 255 candidates. The district within the sphere of the Mission comprised 300 villages. "Christianity," wrote Mr. Whitley, "now spreads spontaneously, as it were, among the Kols. Within the last ten months there have been over 600 baptisms, including the children of Christian parents, and there is every reason to hope that the whole people will become Christian." A theological class was formed, to which Mr. Whitley lectured on St. John's Gospel, the Epistle to the Romans, and

the Thirty-nine Articles, etc., and the wives of the students made efforts at self-improvement, being greatly assisted by Mrs. Whitley, who formed them into a class which she taught for two hours daily. Church organization and discipline were carefully developed by Mr. Whitley and his colleague, Mr. Kruger, in Chayabassa, Katabari, and the outlying villages, which were periodically visited. The readers were summoned to a conference at Ranchi, and the system of instruction to be adopted was defined, so as to tend more to the edification of the Christians scattered through the district than desultory preaching. Mr. Whitley's visits aided greatly the establishment of the native Christians in the faith, and he records how, at Chayabassa, the congregation, which in November 1869 numbered 124 baptized members, had increased in November 1870 to 173. On Christmas Day 1870, the congregation was so large that services were held in two places, and 450 communicants greeted Mr. Whitley and Mr. Vallings, the Secretary of the Calcutta Diocesan Committee, on their return from their visitation of the district. The Missionary staff was not sufficient in numerical strength to meet all the demands made upon it by the daily increasing numbers of inquirers and candidates for baptism, and they very wisely concentrated their efforts upon the consolidation of the Church by promoting the advance of the people in knowledge and godly life, and by training for Holy Orders natives who might conduct for their own people the elementary work of Christian instruction. Drunkenness, superstitious belief in evil spirits, and tyranny of the zemindars or head-men of the villages, who, like the craftsmen of Ephesus, saw their system of illegal taxation endangered, were the chief hindrances against which the