

After the meal was over, a number of hymns were sung and the people dispersed. That day, the 8th Oct., was the sixteenth anniversary of the day when I found peace,—a day that I like to keep in remembrance with gratitude. At present there are ten girls in the school. Joseph, who was at Avaram, is just taking charge of the teaching, and his wife, Deborah, was installed as matron of the girls' home on Tuesday last before I left Akidru. I may add that three men were baptized last Sunday.

JOHN CRAIG.

On Mission Boat, India,
11th Oct., 1883.

Report of Samulcotta Theological Seminary

[The last annual report of the Baptist Foreign Missionary Society of Ontario and Quebec, will be published in full in the forthcoming *Year Book*. It is far too lengthy for the columns of the LINK. But as so much money has been contributed by the Circles and Bands of Ontario and Quebec, to the Samulcotta Training School for Native Teachers and Preachers, and so deep an interest is taken in its progress by all our readers throughout the Dominion, we have extracted the whole of that portion of the report which relates to it. We trust it will be read with deep interest.—ED.]

WE HAVE MUCH pleasure in submitting this our first report of the Samulcotta Theological Seminary, to the prayerful attention of the Board. I need say nothing to you about the importance of this school to our mission, and the necessity of maintaining it in a state of efficiency. To this I believe you to be fully alive.

OUR OBJECT: Our first great object is to train men, who have given evidence of a call of God to preach the gospel, to be more efficient in their work. We do not pretend to qualify these young men; piety, devotion, brains and talents must be the gift of Another. We train those faculties and teach the man how to make use of himself. People in Canada have little idea of the difficulty of our position, on account of the peculiar circumstances by which we are surrounded. There is a great danger of educating our boys beyond usefulness. False notions of the relation of education and labor to social position, etc., have prevailed in this land for centuries. These have to be carefully guarded against and if possible eradicated.

The universal idea is, that so much more education, means so much more pay, and so much more pay means a better social position, more clothes, better food, etc. The people cannot imagine what is the use of education if it does not secure this. Our boys are full of this idea.

But we do not confine ourselves to the class mentioned above. We receive as many boys, who show some capacity for work and who are anxious to make themselves useful, as we can support. Some of these develop faculties and desires which will justify us in advising them to devote themselves to the work of the ministry. Others will make good teachers in village and other schools; while others will be sent back to their ordinary work to become better and more intelligent workers in the churches. Some of our men are married and so far as possible the wives study with their husbands, but some of them are unable to read at all. These are taught separately by the wife of our Christian teacher, but, at best, studying after marriage is very unsatisfactory both to husband and wife, besides being very expensive to the mission.

OUR MODE OF WORK: Of course, our first mode is *direct teaching* of the several studies laid down in our curriculum, which I presume is in the hands of the Board

At present, our standard of admission is too low for our curriculum. We must either re-establish our station schools, which by resolution of Conference in 1881 were abolished, or establish a corresponding department in the Seminary * * * We are still only experimenting in this direction, but for many reasons, I would like to see the station schools re-established. Of *indirect teaching* there is a good deal. In our Sabbath school besides what is taught in the classes the more advanced pupils are taught how to teach. A number of them are actual teachers. They are also taught how to manage a school, conduct business, etc., etc.

Our church meetings give them some idea of how these things should be done. Bands of three or four go out each Sunday afternoon to the surrounding villages to preach Jesus. Each band contains one of the most experienced preachers who is responsible for his band, and also we make sure that each contains one who can raise a tune for singing. Good has already been done by these bands, not only in much seed sown and much interest created, but also in fruit gathered. This gives the younger members of the school the opportunity of watching their elders do their work; and also will tend to keep before them their great life work.

The advanced students occasionally conduct our Sunday morning preaching service, as well as an evening meeting in the village. I attend these meetings and take occasion of privately calling their attention to mistakes in matter or manner, laying special stress on the necessity of *simplicity, brevity and directness*.

The higher classes are taught what is called sermonizing, at home. Stress is laid upon the desirability of getting the pith out of each text or portion selected. Besides these, essays, declamations and other literary exercises take up several hours of each Saturday. Along with the Bible lessons, notes are given on the authenticity, genuineness, chronology, etc., of the different books, with some notes on the history of the writers.

OUR MEANS OF DOING THE WORK: The house in which we live, serves the double purpose of school and dwelling house. This of course, is not pleasant either for us or the school; but there are many unpleasant things in India and we must bear them as philosophically as possible.

The largest room is set apart for our various meetings and for my classes. It is also my study, library, etc. A second small room attached is used by the Christian teacher, Indla Philip. Just in front of our largest room was an octagonal roofless building which was once used as a band stand. I took the \$100 which I asked last year for cleaning the compound, and covered this and made a very nice large class room of it. It is occupied by the heathen teacher and his classes. This is perhaps a misappropriation, or rather a divergence of funds, but one which I doubt not the Board will sanction.

Our teachers are not all I could wish by any means, but they are as good as our means can command. Most High schools pay Rs. 100 per month for head teacher. Our last has only had Rs. 10 thus far. The Christian teacher Rs. 15. The Board must be prepared to make some very considerable advances in this direction before long. Our school cannot stand still. It must advance if it would meet the wants of our mission.

Text books for the subjects taught in our Theological course will be a difficult problem. Many of them are not in existence in Telugu. They must be reduced and translated from the English. It will take years to do this, and much labor. In the meantime the teacher must do the best he can with lectures. We have some text books