

were not more than twenty members there most of the year. Akidu comes next with over Rs. 18, but the membership here is larger. In many of the villages very little is given.

The members of the Asaram church, which was organized in September and which contains 126 members, have given only Rs. 10-7-2. The principle of self-support is not very well developed in that region yet. The members plead poverty, but while their plea may be admitted to some extent I must say I think the poverty that afflicts them most is poverty of zeal and liberality.

In the Gunnanapady church the Sunday collections have amounted to Rs. 7-12-9, very little, considering that this church has a large membership. In some of the villages where the members are farmers and not mere labourers, they have a yearly subscription list. Contributions to this have amounted to Rs. 116-2-8 during the year, making a total of about Rs. 191. The members of the Gudvallyra church have given Rs. 4-2-6. Much of the money thus collected has been given to the poor; some has been used to pay school teachers, and some in building school houses, that serve for chapels also.

*Students at the Seminary.*—The students, who went from here in October 1882, returned in April last for the vacation and spent about two months in preaching or teaching in various villages, all the old students went back to Samulcotta in July and with them went 15 new ones, of whom 10 were boys and young men, 4 were married men and their wives, and the remaining one was the wife of an old student who had been married in the vacation. Two of the boys were sent home, because they were not able to keep up with their classes, and later in the term a married couple left, the husband imagining himself ill. At present there are in all from this field 14 men and boys and 4 women attending the Seminary.

*Statutes.*—I think it well to organize into churches the Christians residing in groups of villages, until the time comes when each large village can have its own preacher. On the 30th September a church was organized at Asaram, where a Meeting-house had been built previously, the members of this church live at Asaram and neighbouring villages.

During the year 178 have been baptized on profession of their faith in Christ. Of these 49 were baptized at one time in a new village. Some have come out in villages near Akidu. This has been a cause of much joy to me, because these had heard the Gospel again and again and could not plead ignorance as an excuse.

Number reported last year, 820; Baptized during the year, 178; Restored, received by letter, etc., 6; Excluded, 21; Died, 8; Number of members, 31st December, 1883, 975.

JOHN CRAIG.

5th January, 1884.

## Samulcotta Theological Seminary.

Rev. John McLaurin, Mrs. McLaurin.

In rendering our first report of a full year's work in our Seminary, our first emotion is gratitude to our Heavenly Father for unnumbered mercies. Then we wish to gather up the lessons of the year to lay before you, and give you an idea of what we have done, as well as what we hope to do.

Two obstacles greatly hinder us in our work.

1. *The stupidity and indolence begotten of generations of Idolatry and semi-serfdom.*—The faculties of the mind and heart like the members of the body are subject to the laws of use and abuse. The untrained mind like the untrained hand is comparatively useless. So of the Telugu mind, which, through the pernicious influences of caste distinctions and repressive customs, has lain fallow for centuries. But this is not all, besides these negative and repressive influences, we have to contend with some very positive ones.

The abused mind like the abused body will not fulfill its functions. The diseased eye will distort the image and so will the diseased mind distort the truth.

The mind was made to grow and expand by the acquisition and investigation of truth. The heart and conscience by the

contemplation of the good, the beautiful, and the true, and so made that they grow into the same image. But what can we expect of the mind fed on the silly absurdities, and the revolting legends retailed on each village street, by filthy fakirs and illustrated by pictures as obscene as the vendors are impure. How can hearts and consciences grow pure and noble? How can they be elevated by the contemplation of gods vice as the Hindu triad, or fiercely vindictive and wantonly impure as the goddesses of the lower classes?

The body in order to its fullest and healthiest development must be supplied, with good food, pure air, and plenty of light. So with the mind. But the Hindu mind has for centuries been fed on the corrupting carcasses of decaying systems and immersed in the foul dungeons of heathen night, unrelieved even by the sickly rays of a cold philosophy. For all this there is but one remedy. Little by little we must bring to bear upon mind and heart and conscience the sublime truths, the noble sentiments and the pure principles of God's Word. It is life, it is life, it is truth. This cannot be done in a year, nor in a generation, but it can be done, and by God's grace done it shall be.

2. *The pernicious effects of the rote system.*—This is the old style. The old home style too. The mere words repeated like a parrot till they are buried into the memory. In this exercise, the mind, the understanding has nothing to do. We have had students who could recite whole pages without missing a word, and yet could not recognize one of these words out of its connection.

This system must be exterminated root and branch. We must teach our pupils to think, and to ask and know the reason why. No word or phrase should be passed over without being analyzed and its meaning thoroughly understood. Let us induce our students to ask the reason why. We mean if possible to teach our students to be *educators* in the broadest sense of the term, and would invite our fellow missionaries to help us to the extent of their ability. We would suggest more attention to the manner of teaching in village schools. We know the ordinary missionary is pressed for time, but it is worth making a little extra effort to obtain.

*Our Curriculum* will be seen on page 38 of last year's Report. It covers five years, including two of Theology. Many of our students are not well enough advanced to follow this course, meagre though it seems. Habits of study are foreign to the majority of them when they come, and we must either raise our standard of entrance, or make some provision for a more thorough training of our students in the elementary branches, if we would maintain our present curriculum, and we dare not lower it. Students who come to us ignorant of the most elementary principles of every branch of knowledge except reading cannot complete the course in the time prescribed.

*English Work.*—We have not incorporated English into our regular course as yet, though Mrs. McLaurin teaches five classes. It is about time we decided one way or another. The English question "will not down," and we may as well face it and make provision for it now as later on. We allow no student to take English who is not well up in his Vernacular studies.

*Examinations* were held in April at the end of the school year, and in December, 1883, the end of the calendar year. Both showed good work done, though the last held were not up to the average of last April. We had a great deal more raw material to deal with this year. The cream of the students was sent last year. Still some of the junior classes did remarkably well.

*Teachers.*—These are the same as last year and do the same kind of work. We hope before the close of the year to secure another teacher of a higher grade, in addition to those already employed. We hope to get a Christian.

*Students.*—We have had 39 males and 5 females attending our classes regularly. Of these 4 were only day scholars who attended more or less regularly, some of them only half the day. Early in the term three boys were sent home, because unable to do the work. A man and his wife went home on account of his sickness. One man and his wife were compelled to exclude for grave misconduct while on their way to us. Ano-