

begun in Calcutta in 1819, but with very little encouragement. In 1821 Miss Cooke was sent out by the British and Foreign School Society, and met with more success, thirty schools reporting an average attendance of 400 pupils.

In Western India greater success was met with on account of the comparative freedom which woman has there. In Southern India the pioneer school, "The Madras Day School," has also been the parent of a great many others. But it was found that the class of girls who attended the schools was not the class whom the missionaries wished especially to reach, and as these would not come to the schools, the teachers must go to them. Thus began Zenana missions. It is reported that there are now 1,200 Zenanas visited regularly by missionary ladies.

But as the spread of the Gospel can be best shown by the operations of the several societies, we proceed to give a brief account of the work of some of the principal of these. In 1804 the *London Missionary Society* sent to Vizigapatam, 550 miles southwest of Calcutta, two missionaries, and one to Travancore. There they were appointed chaplains to the garrison, and missionaries to the natives. In two years they had mastered the Telugu language. Within a very short time, and without seeing much fruit, both missionaries to Vizigapatam died. But successors soon arrived, and the work was continued. After twenty years' work we find five schools established, the five reporting an attendance of 250 boys. In 1827 we find twelve schools and 500 boys in attendance. The work in Travancore was carried on by one missionary for twelve years, until 1816, when help was sent. The Society then became aggressive, and missions were established in Madras, Belgaum, Bellary, Bangalore, Mysore, Salem, Combaconum, Coimbatore and Cud-

dapah, all in the Madras Presidency and surrounding native states. At the latter mentioned place an interesting experiment was tried and found to succeed in a manner. The Christians separated from the heathen, and formed what was called the "Christian Village." The example of the missionary had thus great room to work, and the one Christian helped the other. They were also aggressive, sending out native evangelists to their heathen brethren.

Soon the work spread to Chinsurah in Bengal and to the capital itself. The Ganges was ascended, and Behampore and Benares were made mission stations. The statistics of this society about the year 1860 shew 47 missionaries, 133 native teachers, and 1,024 communicants. In 1882 there were 48 English missionaries, 271 ordained native preachers, and 5,210 communicants.

The *American Board of Foreign Missions* originated among the students of the Theological Seminary of Andover. It began with a society, formed for the express purpose of securing in the persons of its members missionaries to the heathen. Amongst its members in 1810 were Adoniram Judson and Samuel Newell. The faculty becoming interested in the students' society, formed a plan to institute a Board of Foreign Missions. A charter was obtained and funds were forthcoming. In 1812 Judson, Nott, Newell and Hall left for India, but they were refused admittance to the country. Hall and Nott went to Bombay and managed to find an entrance. Newell followed them, while Judson went to a country more willing to receive him. In 1818 there were three stations, Bombay, Mahim and Taunah. In 1821 Newell died. In 1822 a chapel was built in Bombay by funds obtained in India, showing the hold the mission had on the people.

In 1826 Mr. Hall died of cholera;