

A letter was read from the Rev. H. J. Marshall, dated Montrose, December 31, 1859, with reference to the step taken by the board at the general meeting on December 6, in rescinding the grant of books, to the value of £5, voted at the November meeting, on his application, in behalf of St. Peter's English Episcopal Church, and Sunday Schools, Montrose.

The Secretaries informed the board, that the attention of the Standing Committee had been drawn to this subject, and that the Committee had found, on reference to the Society's rules, that the rescinding of the grant, without notice, was contrary to the rules and practice of the Society.

The Society's ninth rule was read.

It was understood by the board that the books voted in November would be forwarded to the Rev. H. J. Marshall.

The Rev. Brymor Belcher gave the following notice of motion for the next general meeting, on the 7th of February, 1860:—

"That a grant of books having been made at the November meeting to St. Peter's English Episcopal Chapel at Montrose, which is not in connexion with the Scotch Episcopal Church, the Society deems it expedient for the future not to make any grant to the English Episcopal Churches or Chapels in Scotland."

A letter was received from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee, dated Madras, November 26, 1859, sending the names of forty-five gentlemen, desirous of becoming members of the Parent Society. He said:—

"I am very glad to be able to inform you, on behalf of the committee, that the native female boarding schools, established by the aid of the special grant of £1000 made to us by the Parent Society, are progressing favourably. There is no occasion for me at present to enter into any details of the working of these schools, as the half-yearly reports have been published in full in the Madras Committee's 'Intelligencer,' from time to time.

"As soon as possible after the commencement of the new year, I shall have the pleasure of sending you a full report of all the Institutions supported by the Parent Society and the Madras Committee; viz.:

"I. The Vepery Mission Seminary, Madras.

"II. The Sawyerpuram Seminary, Tinnevely.

"III. The Vedarparam Seminary, Tanjore.

"IV. The Native Female Boarding Schools:—

"1. Edeyenkooddy, 2. Christiansagram, 3. Nazareth, 4. Moodaloor, 5. Puthiamputhur, Tinnevely, under the Rev. R. Caldwell, LL.D., Rev. C. E. Kennot, Rev. T. Brotherton, M.A., Rev. J. Sellar, and Rev. J. F. Kearns.

"6. Erungaloor, 7. Combaconum, Tanjore; under the Rev. C. S. Kohlhoff and Rev. W. Hickey.

"V. The Society's Tanjore Catechists:—

"One at Combaconum, under the Rev. W. Hickey; two at Nangoor, under the Rev. A. Johnson.

"We have made very liberal grants of books to missions and schools during the year; full particulars will be furnished in our Annual Report.

"By the terms of the Parent Society's grant to us of £1000 from the Special Indian Fund, for Native Female Education, we were allowed to draw on you in 1859 for £500, in 1860 for £300 and in 1861 for £200. I must earnestly ask, on behalf of the Madras Committee, that the grant for 1860 be increased. It is impossible to keep up efficiently the schools we have established on £300 per annum. Our own resources are already stretched to the utmost. Demands are made on us for fresh schools, and the only answer we can give is, 'We cannot aid you; the Parent So-

ciety's grant is much less than we had hoped for.'

"You will remember that our scheme required or its full carrying out a sum of £650 a year.

"The sum which we can afford from our subscriptions to apply to education purposes is, on an average, 650 rupees, or £65; the remainder of the subscriptions, &c., being applied to vernacular publication, and grants of Scriptures, Prayer Books, books, maps, and school apparatus.

"You see from this how we are straitened in our scheme for Native Female Education.

"I am desired to ask the aid of the Parent Society towards the publication of a quarto edition of the Tamil Common Prayer Book, for use in the reading desks of the mission churches and chapels. It is proposed that the Prayer Book shall undergo careful correction, by a committee appointed by the Diocesan Committee and the Lord Bishop; that 300 copies shall be printed, the type to be bold and clear, the paper stout and good. We cannot expect that the work can be got up at a less cost than 3000 rupees, or £300; that is, £1 a copy. Each missionary will gladly purchase single copies at that price, but unless we can reduce it very considerably, there is no chance of its being introduced for use in the smaller places of worship."

The Standing Committee stated, that they had assigned, from the Special Indian Fund, £200 for the present year, in addition to the £300 for Native Female Education; and £100 towards a quarto edition of the Tamil Common Prayer Book.

The Rev. S. Hoernlé, for eighteen years Church Missionary at Secundra, near Agra, having lost the whole of his private and missionary library at that place during the great mutiny in 1857, applied for a grant of maps and prints, which he specified, as well as for some Common Prayer Books, for the use of native christians. His letter was accompanied by one of the Society's large Scripture prints, to which he had attached a translation of the text, illustrative of the subject in Hindustani and Hindi, as a specimen of other similar translations for use in the Indian native schools.

The Prayer Books and maps, to the value of £10, were granted from the Special Indian Fund.

Should the specimen of the translation be approved, other like translations, with the prints, will be added.

The following are extracts from Mr. Hoernlé's letter:—

"Our accounts of the progress, knowledge, and kingdom of Christ in Northern India are becoming daily more cheering. The Lord has been, and still is, overruling the calamities and losses of the mutiny to the furtherance of His cause. It is a most remarkable fact, that in towns where the fury of the enemy raged most violently, such as Meerut, Delhi, Agra, Cawnpore, Furuttabád, Lucknow, &c., a spirit of earnest inquiry into the christian truth and faith is spreading among the natives. As in some of these places, e. g. in Agra, Delhi, Meerut, &c., where small branch depôts of your Society existed before the mutiny, your books were extensively read, and your maps, &c., used in our English and vernacular schools, you will be glad to know that though a severe and calamitous storm passed over the country, the good seed sown before has not been destroyed, but is beginning to spring up in a measure never experienced before the mutiny.

"Of the new conversions in the neighbourhood of Meerut, brought about under the most remarkable circumstances, you will have read in the Church Missionary Society's publications. In Agra, too, several Hindus and Mohammedans were lately baptized by the missionaries. Among them are a native assistant surgeon and a Ma-

hommedan of Delhi, who now acts as a teacher of the Persian language in our missionary college there. On his side is a converted Hindu who teaches Hindi and Sanscrit. A few more natives are under instruction, and in a few neighbouring villages others are inquiring after salvation by Christ. In Delhi, as the Rev. Mr. Schneider reports, there is a great stir among the natives, both Mohammedans and Hindus. Several hundreds of inquirers have lately come forward, applying for instruction to the missionaries. These are most remarkable facts, if contrasted with the ravages of the mutiny at this place. Delhi was the chief stronghold of the mutineers. Here the now king was proclaimed, of whom, a Moslem, an enemy of christianity and its professors, it was expected that he would, as a matter of course, erase the christian faith from India, and make Islam once more triumphant over the country. And, lo! all these attempts of Satan and his hosts have passed away; the standard of Christ is exalted higher than it was before, and hundreds of natives are gathering round about it, ready to do homage to the King of kings, whose reign was to have been abolished with that of the English Government.

"At Umritsir, Peshawur, and other stations in the Punjab, many native soldiers have embraced the christian faith."

A letter was read from the Lord Bishop of Natal, dated Bishopstowe, Nov 8, 1859. The following are extracts:—

"I enclose an account which has been sent in to me, for binding copies of the Book of Genesis, and Zulu grammar, of which I have ordered copies to be sent by this mail to the Society. The printing has been executed partly by our native boys, and partly by help from the Natal government. I venture to hope that the Society will grant me a sum sufficient to pay the expense of binding."

"Our Zulu books are now becoming of greater importance, and will be more largely in demand, not only because they are being generally read by the natives under christian training at all the mission stations in the Diocese; the works being in true idiomatic Zulu, and very popular with them; but especially because, in consequence of a recent grant of the Gospel Propagation Society, we have begun to break ground for the Church of England in the Zulu country itself. I have just returned, through God's great mercy, from a visit to Zulu king, Panda, and his son and heir-apparent, Ketchurayo, who, you may remember, was the successful leader in the desperate fight which took place about three years ago on the banks of the Tsekela river, the northern boundary of this district, when such multitudes of Zulus perished, whose skulls we saw in our journey, here and there lying about with the marks of the knob-kirrie upon them. In that battle, Umbulazi, the king's favourite son, whom he had intended, but had not proclaimed, for the sovereignty hereafter, was killed. His mother, Monase, and only brother, Umkongo, became fugitives after the fight; and this last is the boy who has been ever since in our charge at this station of Ekukanyeni. The whole strength of the nation is attached to Ketchurayo, a fine young prince, about thirty years old, with an open, frank countenance, and many signs of hopefulness about him, if only he could be brought under good influences. He has no communication directly with his father, and lives at some distance from him; but he still pays him all respect due to his authority, and disclaims distinctly any notion of claiming any sovereign power for himself while the old king lives. 'What am I?' he said, 'I am but a child. What pleases my father pleases me; and I am very glad that he has given you land for a mission station, and I very much wish to be under the care of the