

One third of these have knelt at the Table of the Lord. The inhabitants of one settlement have built a small church at considerable expense, chiefly from their own resources; and two other places, with the aid of the Society, are zealously following the example. There is ample field left for the rise of several other churches; and they may be expected gradually to spring up at the different stations, as they become ripe for the undertaking."

CALCUTTA.

It was announced in the last Report that the Society, on account of the state of its funds, and the small number of students in Bishop's College, had resolved to suspend the Senior Professorship, and allow Professor Holmes to retire immediately with a full pension. In compliance with this decision, Mr. Holmes quitted Calcutta in the beginning of the present year, and arrived a short time since in England. Upon occasion of his departure, the remaining officers of the College, Principal Mill and Professor Withers, recorded their strong sense of his merits and services, and their regret at the loss of a colleague for whom they entertained sentiments of the greatest esteem.

The Bishop of Calcutta's opinion respecting the College continues unchanged. In a letter dated September 11, 1835, his Lordship says, "I am now much more master of the question than I was, and my deliberate conviction of its adaption for eminent usefulness, is confirmed by all I have seen and observed. It is the Institution which India wants. Its Missionaries are already beginning to appear in the field of labour and success."

The Society has reason to fear that its expectation of being able to retain the services of Dr. Mill for any considerable period beyond the term for which he was originally engaged, will not be fulfilled. In the last letter received from the Principal, he expressed his inability to continue in India beyond the middle of the year 1837; and even intimated an apprehension that he might be compelled, by the state of his health, to return at an earlier date. His retirement, whenever it takes place, will cause sincere regret to every friend of the Institution, over which he has presided with such distinguished ability.

Of the Missions in the neighbourhood of Calcutta the Bishop speaks in very encouraging terms.

I have just ventured to authorise Mr. Jones to build two more most simple bamboo churches, in villages, where he has about 150 converts and enquirers, waiting for the Word of life. Raggapore, about a mile from Janjara, but separated by almost impassable waters during a large part of the year, is apparently ready for the kingdom of God; about one half of the whole population come over when they can to Janjara, and a church, which we can build for 500, or thereabouts, will give the old, and very young, the means of uniting with them in the worship and sacrament of the Christian faith. Sulkea, the name of the other village, equally wants the grant of a native church; the whole population here, as well as at Raggapore, seems not far from the doctrine of Christ. When Catechist Driberg is ordained, I propose to place him at Barrypore, and direct him to perform service at that place and at Sulkea on the Sundays; whilst Mr. Jones does the same at Janjara and Raggapore. There is no second example at present of the rapid and solid spread of our healing faith, to be compared with that under Mr. Jones. The scenes of his success are small, lone, agricultural villages, where there are no Brahmans, no heathen temples, no Zemindars—none of those obstacles to the voice and call of truth in the conscience, which most other places present; where caste, moreover, is little regarded, and where in a very short time the numbers will be on the side of Christianity. The magistrate also is a friend to the Religion whose name he bears, and will not allow the Christian to be oppressed because of his conversion to that doctrine. I speak with caution and ever remembering that the work is in far higher hands than ours, and also bearing in mind how rapidly things may fall back. But I have been narrowly watching the case for three years—I have been over to the villages repeatedly—I admonish the Missionaries wherever I meet them—I examine and chase them with all the scrutiny I can master, and I am persuaded the work is genuine. As an exam-

ple, I took down the following particulars the other day from the united testimony of the Missionary, the Catechist, and a pious lay gentleman, a great helper, who resides at Barrypore, as amongst the distinguishing differences between our converts and the heathen. They live much more happy,—they delight in singing hymns,—the love of the wife is greater,—the treatment of wife and children is quite different from what it was,—there are no quarrels or disputes,—the covetousness of the native character is gone,—a sense of truth prevails,—they live as in the presence of God,—they have his fear before them,—they will never join in heathen festivals, nor abstain from their usual labour on those days,—but on Sundays they will not work, but delight in attending the Christian Church for the service of God. They try to bring their neighbours to the knowledge of God,—they know the difference between false and true converts,—they love their Saviour,—they delight in reading and hearing the New Testament, especially the account of our Lord's sufferings,—they abhor the uncleanness so universal amongst the heathen,—they live with one wife, putting away the rest, and maintaining them till they marry.

"The Howrah Mission is now under the care of Mr. Bowyer, whose restoration to entire health and increasing promise of usefulness give me much pleasure. I preached, through his interpretation, to the native converts, two Sundays since, and was gratified by his statement of the schools under his care, about 350 in five spots, and 35 native converts. He assists the Principal occasionally in the English service.

"The Chinsurah circle of schools turns out most delightfully at present. The agency is good. Mr. Betts, a layman, of great meekness and piety, is the superintendent. I have just taken a seventh school into our circle, on the singular encouragement of a native Baboo of property, named Doorga Dass Dass, giving 25,000 bricks to build a school-house; and Mr. Betts having offered 80 rupees himself out of the sum of 160 rupees, which I had lately allotted him, to replace a lost horse, to complete the work. The seven schools will contain about 700 children, who are taught the holy Scriptures, the catechism, geography, natural philosophy, and history. They lie about four miles on each side of Chinsurah. The Baboo made no kind of objection to the Christian Scriptures. His village is called Booktarapoor, surrounded with Brahmans, and consisting of 300 families. The quickness of all these schools is incredible; the impossibility of the absurdities of Hindooism entangling them all again when grown up (they continue in the schools from five to seventeen) is proved by constant experience.

"The circle is examined by Mr. Moreton once a quarter, or oftener; and the whole expence, including the superintendent, and every thing, is not much above 200 rupees a month. It is a fruitful spot."

The Society has received no detailed information from the Rev. Mr. Carshore, at Cawnpore; but in a letter from the Committee at Calcutta, it is stated that his accounts are satisfactory and encouraging. His Christian converts had increased from thirty to sixty. At his native schools 167 boys attended, and were making great progress; a considerable number were learning English, and the upper classes reading portions of the Gospel of St. Matthew.

The Rev. Mr. Moreton has been placed at Madrapoor the chief station of an extensive district, in the province of Orissa, about 75 miles from Calcutta, a field for Missionary exertion not yet explored; and which it is hoped may enable Mr. Moreton to be extensively useful in promoting the great objects of the Society.

MADRAS.

In the months of January and February of the present year, the Bishop of Madras visited Tanjore and Tinnevely, with a view to require correct information as to the state of the Church in that quarter. The Society's congregations in Tinnevely had been visited previously by Mr. Rosen, and a detailed account of them presented by that gentleman to the Committee at Madras.

During his stay at Tanjore, the Bishop endeavoured to reconcile the seceders who had refused to conform to the terms prescribed by the Bishop of Calcutta respecting caste. "I took my stand," says his Lordship, "on the Bible, as the rule of Christian duty, and held that all things condemned by

the Bible must be given up; and when it did not interfere, they should be left to themselves, insisting at present only on the equal right of all Christians to come without distinction to the Lord's Table. I was led to believe that some of the best of them would yield this point, and if so, peace may be restored." The total number of conforming Christians, of all castes, in the four circles of Tanjore, the Transferred, the Rassagherry, and Coleroon, is reported by Mr. Coombes, in February last, to be 3,225. The number of Nonconformists in Tanjore 849, in the out stations 362. The native priests, Visuvanaden and Pakhyanaden, who had left the service of the Society in the beginning of the year 1835, were admitted into it again by the advice of the Bishop; and stationed, the first at his former residence Combaconam, and the second at Boodaloor. It is supposed that the example of these very respectable men will be followed by the larger part, if not the whole of their late congregations.

Mr. Thompson has the chief superintendence of the seminary at Vepery. Mr. Heyne, a catechist from Bishop's College, is appointed head-master of the school, and Mr. Kohlhoff, also a catechist from the College, is appointed to give instruction to the seminarists. The Society for Promoting Christian Knowledge has granted the sum of two thousand pounds to defray the cost of the buildings required for the Institution in its amended form; and an annual grant of five hundred pounds, for two years, towards the general expenses.

In addition to these very satisfactory arrangements respecting Vepery, the Society has the pleasure to report, that the Rev. Mr. Cammerer has entered upon the discharge of his duties as Missionary there, and that the Tamil congregation has increased since the period at which his services commenced. Mr. Hickey has been engaged, on the recommendation of the Bishop of Madras, as a catechist, and placed in charge of the Portuguese congregation, which is also increasing; and measures are in progress for erecting a chapel in St. Thome, a quarter of Madras where there is an immense population of natives of all descriptions, many of them nominal christians, and of the English Church.

The account of the Society's proceedings during the last year at Madras, cannot be more appropriately concluded than by the following extract from a letter of Archdeacon Robinson, written since his arrival in this country:—

"In announcing to you officially my return from Madras, I should be wanting to myself if I omitted to express my deep sense of the value of the Society's labours, and the aid afforded by it to the advancement of true religion throughout our territories in India. An experience of twenty years, in the three Presidencies, and in the various departments of professional labour, enables me to speak of this with greater confidence, and consequently with greater thankfulness, than many of my brethren; and I rejoice especially in being able to assure you of the cordial and increasing attachment of the community of Madras, to the views and principles of the Society. It is only indeed since my return that I have learned their present extended supply of new labourers; but I can with truth assure you that this only was wanting to realize the wishes, and encourage the future exertions of your Committee there. It was a source of the greatest satisfaction to me during the time that I had the honour of presiding over their counsels, that the most perfect union of sentiment prevailed amongst them on all the important matters confided to them; and I cannot doubt that now, with the advantage of immediate episcopal superintendence, and the splendid accession to the Missionary body in the present year, new hope and vigour will pervade all their establishments in the south. Above all I am bound to express my grateful sense of promptitude and the kindness with which the Board have entertained the most important propositions of the grammar schools at Vepery. Convinced that this measure was indispensable to the solidity and extension of the southern Missions, and equally so to the wide diffusion of sound knowledge and Christian principle through the mixed population of the Presidency. I view this resolution of the Board as the most important movement of the Society in the south of India. Many years must