

their faith in Christ, and after different periods of instruction and probation :—

"1st. Neganna, who took the name of Simon, a sepoy of Her Majesty's 7th Regiment Madras Native Infantry, and brother of Cornelius, who was baptized several years ago. It was only after long study of the Word of God, combined with the example and instruction of his brother, that he was led to take the final step of coming out and confessing the Saviour before men.

"2nd. Ungu, now Sarah, a Tamil girl, about fifteen years of age, whose mother some time before became a professed Christian, and was admitted a member of our native Church, but her daughter at the time was deterred from following her example by the evil influence of heathen relatives. Intercourse with her mother and other native Christians, as well as attendance upon the public means of grace, seem to have been made instrumental in bringing her to join the company of believers.

"3rd. The Maha Lakshmi, now Rebekah, a Telugu widow, about thirty-five years of age, who, after being an adherent of our native congregation at Sitabuldi for some time, and receiving special instructions from Benjamin, catechist, was induced to cast in her lot with the Lord's people.

"4th. William Paul, a Tamil Romanist, about thirty-three years of age, who, by the reading of the Word of God, instructions of Benjamin, and the preaching of the Gospel in the regular services of the Church, having been convinced of the pernicious errors of Popery, came forward and publicly abjured them before our English congregation at Sitabuldi ; and, on confessing his personal faith in Christ, as well as acknowledging in detail the great and saving doctrines of the Gospel, was, by prayer and the giving of the right hand of fellowship, admitted a member of the Church. In general, native Romanists who seek to join our Church, desire to be received by baptism, because they have lived almost, if not altogether, as ignorant of Christ and the Gospel as the heathen around them ; and on this ground I have never hesitated to comply with their wishes. However, in the case of William Paul the rite was not dispensed, as he did not think it necessary ; but at the same time he deemed it of much importance, and very desirable, that he should publicly renounce the Popish system of religion, and embrace the faith as set forth in the word of God alone.

"All these cases, I trust, give evidence of the silent but effective progress of the truth among a certain class at this station. The knowledge and experience of the truth may not be in every instance all that we could desire, yet if there be a clear and full understanding of the way of salvation through Christ, with proof of a sincere and earnest desire to follow him, may we not reasonably hope that a good work has been begun in their souls, which the Lord himself will perfect ? 'Not by might, nor by power, but by my spirit, saith the Lord of Hosts.'

"Our educational and evangelistic work proceeds as usual. Up to the middle of April, when our schools, in consequence of the setting in of the hot weather, began to assemble in the morning, Chumpa and I visited the city, and Sitabuldi town twice a week to preach the Gospel, when we generally had large and attentive audiences. Mrs. Cooper and Virama, too, occasionally accompanied by Mrs. Dalziel, went once a week to speak and read to the females, who always gathered round them in considerable numbers. These labours we all hope (D.V.) to be able to resume, as weather permits, during the rains. Pahad Singh, also, in addition to his visiting Sitabuldi town school to give Scripture lessons, continues to go to