

MADRAS.

BAPTISM OF TWO HINDU GIRLS.

We have had scenes lately in our Infant Native Church, which would thrill your heart as it did mine. Three Sabbaths ago, I was privileged to baptize the little daughter of Appasawmy and Ruth, who, you may remember, under the name of *Luoniatta*, was carried before Sir Edward Gambier and Sir William Burton in the Supreme Court, and who, in spite of the decent and violence of the Hindu community, witnessed a good confession for Christ, was set free, and carried safe into the bosom of the mission family.

The Sabbath evening before last, Rajah baptized his brother Venka's daughter, in the presence of the congregation, in a spirit of fervent affection and simplicity. I was touched when he alluded to their walking in the streets of Madras together, as heathens, twelve years ago.—*Letter of Rev. John Anderson.*

EDUCATIONAL AND EVANGELISTIC STATISTICS.

We have been laying the foundation of our mission these last fifteen years, deep in the Word of God, teaching and preaching Christ, among the young chiefly at first, with the view of getting, in the long run, through our native Christian teachers and preachers, more effectually at the hearts and consciences of Hindu and Mohammedan adults. Blessed be God, we have reached the landing place at last. We have native catechists and missionaries, who, at stated places on Sabbaths, and in their tours to our branch schools, which may be called their *preaching circuit*, glory in preaching to their countrymen, in their own tongues, Jesus Christ, and him crucified. In our *five* branch schools we have most important nuclei for sounding forth Christ in the regions around amongst millions of Hindus. But we think with *John Knox*, that the native church and the school ought to grow up side by side; and with our venerable father, now in glory, *Thomas Chalmers*, that *Heathenism abroad* just like *Heathenism at home*, must be taken *præcæval*, not in the mass, if either Scotch or native evangelists are, under God's blessing, to make a permanent and effectual impression in favour of the Gospel among a people so long imbedded in superstition and idolatry as the Hindus.—*Letter of Rev. J. Anderson* *et supra*.

NAGPUR.

APOSTACY AND RECOVERY;

Or, the story of Lakshmi Devi, the Patangnin-bearer's widow.

In a letter dated 25th September, 1847, and published in the *Record*, for January 1848, I adverted to the case of a Telugu woman, over whom we had cause to mourn. Lakshmi Devi, for such was her name, was born about 1813, near Masulipatam. Her

parents were of the Boe caste, the members of which are employed as fishermen and palanquin-bearers. She herself was married to a bearer in the Company's service, residing at Kampit. On the death of her husband, she and her mother led a wandering, irregular life, till sickness obliged them to return to Kampit, where they were under the necessity of applying for admission into the Poor Asylum. It was in this distressed condition, when deprived of health and reduced to want, that she was brought under the weekly instructions of the mission. The Gospel was felt by her to have a special adaptation to her circumstances.—Many a time was she observed to shed tears under the preaching of the Word at the Asylum. She now began to attend the Tamil church, as often as her strength would permit her to walk so far; and here also no hearer was so attentive or impressed as Lakshmi. But Satan was unwilling to lose his hold of her soul. The temptation, which assailed her, proceeded from an East Indian, who, by a promise of marriage, contrived to engage her thoughts and affections. We warned her of the guilt and danger of the path she was entering on, but in vain. Her heart, which was previously troubled and melted at God's Word, had become, as I mentioned in the letter alluded to, utterly insensible to its declarations, and she soon left Kampit in company with her deceiver. She was not long in finding out the falsehood of his promises, and the truth of our predictions. After an absence of about a year, she returned to Kampit in poverty and shame. Here she sought service, by which she has maintained her mother, herself, and two children, ever since. It was not till some time after her return that she had the courage to renew her connexion with the mission.—When she did recommence her attendance at the Tamil church, she at the same time resolved to seek anew that tenderness of heart, of which she had been conscious, when she first went up to the house of God. She found, however, that that which had been so recklessly thrown away was not so easily found. For two long years, during part of which she accompanied a family, in which she was employed, to another station, she continued in a dull, cheerless frame, hearing or thinking about the truths of the Bible, but feeling none of their softening and life-giving power. She seemed destined to remain a melancholy monument of the awful consequences of grieving the Spirit of God, and drawing down his righteous displeasure. However, the Lord had mercy upon her poor soul. Upwards of a year ago, she was present at the baptism of a child in Kampit. The subject of the discourse was the love of Christ for sinners. As she thought of his condescension towards the Samaritan woman at the well—his gracious intercourse with publicans and