

The Rev. C. Bancroft gave notice, that at the next Meeting of the Central Board, he would move the reconsideration of so much of the vote at the Meeting before the last, on the Report of the Lay Committee, as relates to the conditions of the grant of £100, to the Corporation of St. James' Church, St. John's.

Expenses incurred by the Assistant Secretary, to the amount of 14s. 11½d., were ordered to be paid.

An abstract of the Treasurer's account was presented to the Board.

The Meeting was closed with Prayer.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

On the 16th June the 152nd anniversary of this Society was celebrated in St. Paul's Cathedral, in the presence of the Archbishop of Canterbury, and the Bishops of London, Manchester, Bangor, St. Asaph, Antigua, Quebec, Montreal, Nova Scotia, Norwich, Salisbury, Oxford, Chichester, Gloucester, and Edinburgh. The Dean of St. Paul's, Archdeacon Hale, the Lord Mayor, the Sheriffs, and many members of the corporation also attended. The service was performed with a full choir, and the sermon was preached by the Bishop of Manchester, who impressively urged upon the congregation the duty of propagating the word of God throughout the world.

A very numerous meeting was held on Friday, at Willis's-rooms, London, of the supporters and friends of the Society, at which the Archbishop of Canterbury presided, and with his grace on the platform were the Bishops of London, Oxford, St. Asaph, Bangor, Llandaff, Montreal, Quebec, Cape Town, Antigua, Nova Scotia, Edinburgh, and Glasgow, Bishop Carr, Archdeacon Thorp (Bristol), the Rev. J. W. Colenso, M. A., Sir R. H. Inglis, Mr. Justice Coleridge, and other gentlemen known for their support of religious institutions. After a prayer had been said, the chairman, in opening the proceedings, adverted to the exertions of the Society in propagating the Gospel in foreign countries and earnestly called upon the meeting to assist the Society in carrying to lands still in darkness the light of truth. The Secretary then read the report. It stated that the Society, being pressed out of measure by applications for assistance to propagate the Gospel, had determined upon this meeting to urge its claims upon the public, and proceeded to notice the enlargement of the operations of the Church in consequence of the emigration to Australia. The number of missionaries supported in whole or in part, in the year 1852 was 401. The establishment of the Episcopate in Southern Africa had led to largely increased demands upon the mother Church, and the Society was unequal to the work before it. The new operations of the Society had extended to Borneo, where Sir James Brooke had opened an important mission, having for its object to impart to pirates and savages European civilization and gospel truth. This mission had led to increased demands upon its resources. There had been a vast extension of the missions of the Church to Southern Africa, owing to the labour and self-sacrifice of the Bishop of Cape Town. The Society's grants in that part of the world had increased from £200 a year in 1843 to £1,500 in 1853. Much more, however, was required to carry out the Bishop's designs, for four times that amount would not suffice to plant the missions of the Church in the two new dioceses of Graham's Town and Port Natal. The Society also had determined to establish a collegiate and missionary institution in the ancient capital of Delhi, and it had pressed upon the proper authorities in India measures of importance for the religious, moral, and social benefit of the people of that country. The report then claimed support for the Melanesian mission of the Bishop of New Zealand, and for the aborigines of Australia. These exertions to propagate the gospel among the heathen required more support than the Society had heretofore received, and it therefore now pressed its claims upon the consideration of the public.

THE BRAHMIN STREENAVASA.

(To the Editor of the Gospel Missionary)

"MY DEAR SIR,—The readers of your little periodical will not, I trust, have forgotten the Brahmin Streenavasa, of whose conversion I sent you an account, and who was baptized by the name of Andrew Philip. * It will, I am sure, afford satisfaction and joy to you, and to all who glorified the grace of God shewn in his conversion, to hear that that grace which 'prevented' him has also 'followed' him. His conduct as a baptized Christian has been altogether such as those jealous of the honor of Christ could have desired. It has been marked by simplicity, cheerfulness, and devoutness. I do sincerely believe that he has been growing in grace, and in the knowledge of the Lord Jesus.

As you are already aware, shortly after his baptism, Andrew succeeded in regaining his wife, and in subsequently retaining her, notwithstanding the efforts made to take her from him. On the anniversary of his own baptism he had the joy of seeing his wife admitted into the Church of Christ by holy baptism, and more closely than before united unto himself, by being made one with him 'in the Lord.' Of Lutchmee Unmal, now Mary Streenavasa, and her baptism, I shall hope to give you some account in a second letter.

On Easter Sunday, April 11th, 1852, being nearly the anniversary of his baptism, I had the happiness of receiving Andrew to the Sacrament of the Lord's Supper. In consequence of the absence of the Bishop, he had had no opportunity of being previously confirmed, but as he fully expressed his intention to avail himself of that ordinance on the first opportunity, I had no hesitation in permitting him to become a communicant as the Rubric allows; for I was fully persuaded, after a year's probation, of his sincerity and fitness. During last month (December) a Confirmation was held by the Bishop, when I was privileged to present Andrew, together with another convert to whom he had himself been useful, and of whose conversion and baptism I shall hope, in a third letter, to give you an account.

For nearly a year and a half after his baptism Andrew and his wife continued to reside in my "compound," but for the last few months they have been living in a little house by themselves at St. Thomé, near to my Church. After much consideration, and in concurrence with many experienced friends, I determined that it would be advisable that Andrew should not become a Missionary agent, but should rather return to secular occupation. This will, perhaps, surprise some friends of Missions who may think how desirable it would have been to have secured the services of so intelligent and respectable a native for direct Mission work. But my own conviction was, that as a simple layman he would probably prove more useful to the Missionary cause than by becoming a Catechist, or even a Clergyman. The reasons which led to this conviction were chiefly the following:—

In the first place, the practice that has usually prevailed, of making Missionary agents of such well-educated caste men as may have embraced Christianity, has, in my opinion, worked in some measure prejudicially. It has caused an impression, that directly a caste man becomes a Christian, he must become also dependent on some religious society. Thus the convert's motives are exposed to suspicion, and instead of standing forth as a man acting independently on conviction, and able to sustain those convictions, he is looked on as a mere follower of some Clergyman. This has, I think, tended to diminish the respectability of such converts, and has, perhaps, operated to deter other caste men from coming forward.

At first sight, indeed, it may seem advantageous to enlist such men as teachers of the Gospel to their fellow-countrymen, but then it must be remembered that it is as important to raise up a Christian laity as a Christian ministry among the Hindoos. It is most desirable that the power and excellency of Christian

* See Canada's Ecclesiastical Gazette, vol. ii, p. 58.