

2. *Cochin*.—A small neat chapel has been erected, where Mr. Laceron officiates every Sabbath in Malayalam and English. On 19th August, 1849, nine adult heathens were baptized.

Jehil Benjamin, who had been long persuaded of the truth of the Gospel, but shrunk from the contumely of its open profession, was baptized on 25th November. On that day the Church at Cochin met for the first time in their new place of worship, to commemorate the death of the Redeemer. The morning service was in Malayalam, and twenty-four natives received the communion, nineteen of whom had been heathens. Then Jehil Benjamin was baptized; and after a short interval the Lord's Supper was administered in English to seven individuals, including Jehil. Two interesting letters have been received from this new convert. He is now assisting in Miss Young's school, rejoicing in the opportunity of teaching the Truth as it is in Jesus.

The elders of the synagogue still prevent the attendance of Jewish children at school in the town; but the Black Jewish children in the country districts continue to attend, and make fair, though not rapid progress.

*Ladies' Female Jewish Association School at Jew Town*.—Miss Young perseveres in her strenuous efforts to impress her pupils with the truths of the Gospel. Dr. Duff has borne testimony to the efficacy of her labours. Mrs. Laceron's schools for native children are well attended and prosperous.

3. *Karlsruhe*.—Amidst bloodshed and violence the missionary and his family have been graciously preserved. Infidel and neological opinions, which spread even to the Jews, and exercised a baneful influence on society, have been overruled. A hallowed influence has been communicated from earnest Gentile Christians to their Hebrew brethren; and Mrs. Sutter remarks, "that the Providential dealings of God during the last two years, and the vials of wrath poured-out upon the world, have contributed much to the missionary work among the Jews, preparing the way for it in many a heart."

One convert has been baptized, who, a year ago, was in ignorance and deep depression, a servant of sin. Last Spring a ray of light dawned on him. He came to Karlsruhe in August, and put himself under Mr. Sutter's instruction. It was a joy to teach him. His spiritual renovation is marked and decided; he is well trained, of a sober disposition; in manner, humble, amiable, and winning. Mr. Sutter has obtained permission to officiate every Sabbath evening in one of the parish churches of Karlsruhe, where he has a large attendance, with occasionally Jews and Romanists among his audience. He has circulated a very considerable number of Bibles.

No friend of the Gospel can read the simple and interesting recital of the apostolic labours of Mr. Sutter without refreshment and thanksgiving.

4. *Gibraltar*.—Mr. Davis is now labouring at Gibraltar, where there are about 2000 Jews. Two hundred or 300 are from the African coast, some of them common tradesmen; but the majority merchants of various grades. The Jews here are very ignorant of Christianity, and the little they do know, being in the form of Popery, which is in their minds associated with persecution, disgusts them even at the name of the Gospel. The missionary is cultivating acquaintance with the more respectable of them, showing kindness to the poor, trying to conciliate all ranks, sowing in hope, whilst longing for some more direct opening to show them the unsearchable riches of Christ.

The expenditure of this Committee during the past year was £2204, 4s. 3d. The Ladies' Association for the benefit of Jewish Females expended £394, 6s. 0d. for the year ending 15th October, 1849.

The difficulty with which the missionary to the Jews has to struggle, is the scorn and contempt of the blessed name of Jesus, inherited from those who crucified Him. There is a large ground of belief common to the missionary, and

those for whose souls he travails, in the Scriptures of the Old Testament; and the peculiar equipment of the Jewish missionary, therefore, consists mainly in a profound and exact Biblical knowledge, enabling him to demonstrate, that Andrew spake truth when he said, *We have found the Messiah, which is the Christ*. Here both parties are agreed in the need and Divine promise of a Saviour; and the question between them is, whether this is *He that should come, or look we for another?* There is a different preparation requisite in the missionary to the Heathen. Here there is no common resting-place in a revelation of God's Word; but we have to do with those who are destitute of that preserving and purifying influence, and who, disregarding the power and Godhead of Jehovah, made manifest by the things that are made, have *changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things*. In this Mission, accordingly, the controversy relates to the whole of Revelation, and the entire scheme of man's redemption; and the missionary must be prepared not only to vindicate the truth of God's Word, and show the adaptation of the method of Salvation through a crucified Redeemer to the exigencies of man's ruined nature, and the majesty and infallible righteousness of Jehovah; but he must be instructed, also, in the laws of nature, and her secret truths, whether as regards the external creation, or in relation to the moral and intellectual constitution of man,—so that he may be ready to demonstrate the hollowness and vanity of the inventions and imaginations of the natural mind, and show that everything is out of its place which is not in subordination to Him who made all things by the word of His power.

The Mission to the Heathen is prosecuted by the Church of Scotland's Committee on

## II.—FOREIGN MISSIONS.

The nature of the contest in this Mission is peculiar, also, from the mental constitution and habits of those who are its objects. It is impossible to regard without admiration the self-sacrificing labours of such men as Vanderkemp and Moffat. Their contest was with humanity, divested of every external attribute indicating a higher nature. Enduring separation from home, kindred, and the society of fellows of like training and manners, they had to endure, also, the daily sight of habits the most degraded and filthy, of conduct inconsistent with moral responsibility, and of long and obstinate rejection of humanizing influences; and it is at once instructive and ennobling to contemplate the steadfastness of these servants of God under circumstances thus discouraging, and to observe how, at last, savage obduracy became softened under the example of the Divine life, and the fruits of repentance and godliness were gathered from a soil originally flinty and unyielding.

But it is not to a people, whose moral and intellectual perceptions are entirely perverted or rendered gross and obscure, that the Foreign Mission of the Church of Scotland is directed. The Hindu, although, as regards saving knowledge ignorant, is a cultivated heathen, and by natural constitution as well as by education endowed with a high intellectual capacity. Degraded to the eye of Truth, no doubt because he is a polytheist, and knows not the One Living and True God, he yet occupies a position in the social scale accompanied by sentiments of moral self-complacency and intellectual pride. Here, therefore, it is not sufficient that the messenger of Salvation, be like the Jewish Missionary, versed in all Scriptural antiquities and learning, or, like the African Missionary, armed with a faith so strong and a fixedness of purpose so indomitable as to be proof against the discouragements of moral offence and long failure. In addition to these qualifications, which to him, also, are indispensable, he must have that extended mental attainment which we have already described, and be prepared to enter the lists with

those whose minds have been rendered acute and subtle by nature and training, bringing to the struggle, above all, that mysterious, but unfailing power, derived from the believing contemplation of the Cross, which appeals to the consciousness of sin, and the overwhelming sense of Divine mercy,—arguments which rip-up the specious and deceptive refuges of self-sufficiency, and lay the axe to the root of human insensibility and arrogance.

It is unnecessary to repeat the views presented last year, which suggested arguments irresistible to every British heart for yielding an earnest support to this undertaking. If we have made spoil of those vast regions, abounding with inexhaustible luxury and wealth; if the millions who people that stupendous empire have been rendered tributary by us, is it not reason, that in exchange for the perishable mammon we should enrich them with the treasures of Divine grace, that those who, in any sense, have been made captives by our arms, should, through our instrumentality, receive the freedom and privileges of the sons of God?

Our readers will bear in mind, that the work of teaching in which this mission is still busily engaged, is part, and introductory to the completion, of its grand aim,—viz., the conversion of India by a preached Gospel.

*Calcutta*.—The work goes on with an increased number of pupils, the average daily attendance being 1021. At the annual examination there were present nearly 1000 boys, who evidenced by their advancement the unremitting labours of their instructors. The most interesting part of the proceedings, and that which seemed to make the most favourable impression on the audience, consisted in answers to objections to Christianity, written at the Institution, without access to books; showing, therefore, that the pupils retain the Christian instruction.

Teachers and pupils are encouraged by prizes contributed by friends. The scholar-ships also promise great benefit by attaching the more distinguished pupils to the Institution, and keeping them longer under the influence of Christian instruction.

During the past year one convert has been baptized. Dwarkanauth Dey, an only son, of high caste, sixteen years of age, was admitted in 1846. He subsequently left to attend the Oriental Seminary; but Gospel Truth had sunk into his heart. He had recourse to a native convert who directed him to his former instructor, the Rev. Mr. Anderson, and he was received again into the Institution. Under prayerful instruction he became convinced of the Truth, and at his own desire was baptized by the Rev. Mr. Ogilvie. He is a young man of high moral principle, deep religious feeling, and unostentatious but sincere and devoted piety.

The Bengali chapel is open three days every week. Bipro, one of the converts, officiates, assisted occasionally by Messrs. Lacroix, Munday, and Parker, of the London Missionary Society. At the Sunday evening service from thirty to fifty Hindus attended.

There is cause for anxiety lest the health of the missionaries should fail in endeavouring to overtake work for which double the number of agents would scarcely suffice.

*Madras*.—A young Hindu, of the Naidoo caste, Ramasaromy, about nineteen years of age, having attended the Institution for two years and a half, and been baptized by Mr. Grant in May last, was enticed by his mother into the street, conveyed away, and kept under restraint and persecution, amid which he submitted to heathen rites to restore him to caste. After a time he returned with a mind ill at ease, and desirous to be taken again into the Institution. Though this request will not be complied-with for some time, Mr. Grant holds friendly intercourse with him, as one who has fallen rather in weakness than dishonesty, yielding to temptations, of which, out of India, men can have but little idea. This occurrence for a time diminished the attendance, but it is again 300. The examination was postponed