

man Catholics. They are all trained in sound evangelical principles, and the school is gaining more and more in the confidence of the public. The pupils are mostly from the first families. The directress is a lady of high attainments and deep christian experience. The assisting and teaching deaconesses are all pious persons, who labour with much self-denying zeal in the sphere of their duties. The Lord has blessed this school in a visible manner. It began about six years ago with a few girls, and is now quite a large establishment. Four of my daughters have been educated in it, of which two have finished their studies, and two are going back after the vacation. Yesterday the Greek classes were examined. Among the Greeks present was also an ecclesiastic, the preacher of Smyrna. After the singing of a Greek hymn, I offered up a short prayer in Greek, after which the examinations were proceeded with, to the great satisfaction of all present; and, at the end, the Greek preacher desired me to express to the directress his entire satisfaction, and his best wishes for the prosperity of the establishment.

To-day the English classes were examined by one of the deaconesses, who is an English lady. When all was over, a Greek gentleman, whose daughter has been educated in the school, desired to say a few words. He then made a short speech in French, in which he thankfully acknowledged the good impression made on the public by this school. "The grain of mustard seed," he said, "had already become a tree, 'so that the birds of the air come and lodge in the branches thereof.' May God, he concluded, 'bless the institution; bless the deaconesses, bless the children! May they prosper in their work to the glory of God!'" One could not help feeling that what he said was deeply felt by himself. He is one of the most respectable and well-educated Greek merchants of Smyrna. His wife is a Protestant lady; and though his daughters are baptised in the Greek Church, yet they frequently attend the English service with their mother.

I must mention, also, that, at my application, the British and Foreign Bible Society have lately made a grant to this school of 25 Bibles and 60 New Testaments, and 25 Greek Bibles and 60 New Testaments. The Bible is the book of the school, and all the girls, to whatever creed they belong, must attend scriptural instructions. The day is begun and closed with prayer.

CEYLON MISSION

JAFFNA.

The Revs. R. Pargiter and C. C. McArthur are at this station. The former says (February 25, 1860)—

We have erred, I think, very much in taking such a gloomy view of the mission work here (Jaffna,) and my recent visit to Madras and several stations along the coast has strengthened this conviction. As far as I was able to judge of the progress of mission work there, we in Jaffna are far in advance, both with respect to education generally and actual success amongst the people, christianity has accomplished here what it has not accomplished there: I mean as to its general influence over the mind of the population. Although we do not enrol so large a number of converts, yet the altered state of feeling with regard to Hinduism as a system totally unworthy of trust and confidence, so much so that many of its observances are now become mere customs and habits, with no amount whatever of the religious element connected with them—the con-

fidence the people place in us, and the willingness with which they are ready to commit their children to our instruction—the amount of christian knowledge diffused amongst them, which has raised them in the scale of society—all this incontestably goes to prove that we have advanced very materially beyond many of the missions in India, and that the work of preparation which must always precede the permanent establishment of a church has been carried on to an extent there unknown. The oldest Brahmin of the place hesitates not to express to us his wish that his children and grandchildren may become christians.

We are meeting with very considerable opposition from the Romanists, who are employing very strenuous efforts to counteract the Protestant feeling which has been diffused by means of our educational establishments. Their numbers have been increased by the addition of lay brethren, whose whole time is to be devoted to education; so that within a few hundred yards of my residence there are a bishop, three priests, and two seculars, all bent on injuring us, and only one solitary missionary to contest the ground with them, and oppose their aggressive power, and his hands are full, with the work of two stations and two educational institutions. However, we must maintain our ground as well as we can, and look to God for his blessing on his own truth, in opposition to the errors and frauds of Rome

A PICTURE OF MISSION LABOUR IN INDIA.

(From Visitation Sermon by Dr. Kay.)

As for you, my dear fellow labourers in the mission-field, how shall I attempt to describe the magnitude of the work that lies before you? The longer I live in the country, and the more I know of its various races, institutions, practices, schools of philosophy, religious sects, the less I feel able to grasp the immensity of the subject. Suffice it then to say, (you yourselves will readily supply what is wanting in the picture,) that we have here a congeries of nations which for 3,000 years and upwards have lived very much apart from the rest of the world,—a little world in themselves—yet even in their isolation exercising a very important influence on both Europe and Asia, by their trade, their philosophy, and their religious systems; bound together by a common regard to the same sacred books, by reverence for the same, everywhere dominant, hierarchical race, by frequentation of the same places of pilgrimage, and by reception of the same fundamental metaphysical notions: yet amidst all this outward uniformity, affording scope for the widest contrasts of character, here, the utmost licentiousness of intellectual speculation there, absolute subjection to a round of minute unmeaning ordinances; here, mystical abstraction from the senses—asceticism carried to its highest limit, there, indulgence in gross, obscene rites, under the sanction of supposed gods. To this ancient and singular race, with all its stereotyped usages, its abhorrence of every thing foreign its thoroughness in carrying out its religious theories, God has given us access—access so full and free, that we have come to think it a mere common-place incident if one among us traverse the whole length of the Ganges or the Godavery, or pays a visit to Cungotri, or Pooree, or Râmissoram. Yet it is only 162 years since Aurungzebe died! None surely but He that openeth and no man shutteth, could have brought about so marvellous a change. Doubtless He employed the Mogul to break in pieces the Hindu kingdoms, then raised up

the Mahratta to weaken the Mogul empire, and last of all, made away for the ascendancy of the British power. And now the Church, which had been so long struggling to maintain her Master's cause in that distant island of the north-west of Europe, is confronted with this vast empire, and compelled by the very force of outward circumstances to listen to that long neglected commission—"Go ye unto all the world, and preach the Gospel to every creature."

Now, then, the massive doors have been rolled open, and we, a small and feeble band (none more ready than ourselves to acknowledge how feeble,) have come forward to obey God's call; and whilst we engage with humble trust and hopefulness in the work (for we know that God is on our side,) how emphatically can we apply to our own case the Apostle's words, "A great door is opened to us . . . and there are many adversaries." While we were at a distance we saw only the open door; we thought that, armed as we were with the weapons of truth, nothing but a continuous course of victory awaited us: now that we have got inside the gates of the fortress, we perceive that hosts of opponents are ranged all round us. Here is the Brahmanical creed marshalling against us its phalanx of (probably) two millions of self-esteemed gods;—here is Mohammedan fanaticism, urged on by the thought of its past military achievements, and agitated by its belief in the approaching advent of the Mehdi; here is polytheistic superstition covering the land with its shrines, which are so numerous that (it has been said) if collected together they would form a city as large as London,—here is European infidelity stopping the awakened Hindu inquirer, and hurling him back into a worse state than that from which he was emerging. And these foes we have to encounter under enormous disadvantages. When we address the Hindu, few among us, except those with whom the vernacular is their mother tongue are more than half understood. We are looked on with suspicion, as emissaries of the ruling power. We find it almost impossible to hold social intercourse with the people. The climate compels us to live an unnatural in-door life, the tendency of which (especially when combined with the separations, sicknesses, and bereavements incident to our Anglo Indian life) is to depress the spirits of even the most cheerful man.

But enough. I would not seem to be bringing up an evil report of the land which we have been called to occupy. It is true that the spiritual strongholds held by the people of the land "are high and fenced up to heaven;" but we are not discouraged; we say with Caleb, "Let us go up at once and possess them; for we are all well able to overcome them:" their defence is departed from them; and the Lord is with us; fear them not."

NEW FEATURE IN THE ANGLO-AFRICAN MISSION.

Having previously hailed with great pleasure the new Mission to Central Africa under the auspices of the English Universities, we notice lately a new feature in the Mission, as indicated in the following, from an English paper. "Great meetings in aid of missions to Central Africa had been held in Manchester and Liverpool. Lord Brougham was the principal speaker at both places, and urged that a vigorous support of the missions, which would indirectly encourage the production of cotton, would tend to suppress the slave trade and slavery."