

copy, psalms and paraphrases, and all; but it went with my knapsack, and I fear I shall never see it again,' almost rends my heart, when I meet it by the hearty words: 'Here, my good fellow, is a new copy for you; regret not the one you have lost.' It would amuse, as well as melt you, to hear and see some men say: 'My Bible is gone with all my traps.' The arms are thrown out, and the hands opened wide, to shew how empty they are; and, when able, held up to shew that he is indebted to another for the very shirt he wears; and with a becoming indifference for an old knapsack, and an air, I think, peculiar to a soldier, he exclaims: 'I have nothing here!'—apparently grateful that he is still here himself, although all else is gone.

"Well, my plan was to go over the whole hospital, talking a few minutes to each man; and beginning at corridor A, I walked up between the two first beds, having learned, from the ticket attached to each, that I had two Protestants beside me. (The new tickets have English and Scotch Protestant upon them.) Both were so willing to listen, and I felt so much inclined to prolong the conversation, that I soon discovered my plan would not do. One of my friends, with honesty portrayed in his face, said: 'I was thinking that may be this was a warning to me.' A hopeful state; and though not Scotch, I must see him again. I speak to all, even to Catholics, when opportunity offers. One told me yesterday, he was a Catholic; but would be thankful for a good advice from any one. The hopeful lad of whom I have just spoken, pointed me to a Scotchman near by. This one told me where I would find another, and so on till I found myself surrounded by Scots Greys, mostly from Edinburgh and Glasgow. In this way I saw and conversed with fifteen; and with all I found no difficulty in entering upon the chief object of my mission. I have now the addresses of thirty-two; but I have not made the acquaintance of all these, as I got a list of names from the English chaplain.

"Here I must close, or be too late for to-day's mail. I shall write again on this day week. To-day I have to take writing materials to the hospital, to write some letters to my friends by their bedside.

"To the queries of your letter I shall reply after I have the necessary information."

Baptism of Seven Natives,

In connexion with the Church of Scotland's Mission, Madras.

On Sabbath evening, the 17th December, a very gratifying service was held in the Mission House of the above mission. At the close of public worship, which was conducted by the Rev. W. Grant, the missionary, seven Hindoo converts, who had all been for some time—several, indeed, for a long time—candidates for baptism, took their places in front of the pulpit. They were,—1, *Chinnatumbi*, (now Paul,) by profession a native doctor, upwards of fifty years of age; 2, *Aganbrum*, (Ascerthan,) a young man, about twenty-five years old, who had been employed for upwards of two years in the mission; 3, *Theroo-man*, (Isaac,) a young native, about twenty years of age; 4, *Monicum*, (Paul,) 5, *Ponambulum*, (John,) 6, *Comorappen*, (David.)—these three last,

were about eighteen years of age, and had been living for a considerable time in the mission; 7, *Kigum*, (Kesia,) a native girl, about sixteen, who had also been residing about a year in the mission house.

Mr. Grant gave a short account of each, stating that all had been under Christian instruction for a considerable time—at least a year—some, indeed, for several years; and that they had, during a period of probation, afforded every reason to believe that they were sincerely desirous of being truly the Lord's. He then put a number of questions to them—some in English, and others in Tamil,—regarding their past state as heathens, and their present hopes and resolutions as disciples of Christ. Having received satisfactory answers, after praying for the divine blessing, and an address to the candidates, he proceeded to administer the sacred ordinance, the seal of their admission into the Church of the Saviour; and then, in prayer, committed them to the care of the Shepherd and Bishop of souls. May they be strengthened with might in the inner man by the Spirit of God dwelling in them, and enabled so to live as to adorn the doctrine of God their Saviour in all things!—The attendance of Europeans, East-Indians, and native Christians on the occasion, was numerous. A number of heathens were also present.—*The Home and Foreign Missionary Record.*

The South-West Church.

We observe from an advertisement in to-day's publication that this splendid edifice, erected at the entrance of Kelvinhaugh Street, in the immediate vicinity of Sandyford Toll, and in the centre of a locality which has, almost as if by magic, become a very extensive district of the city, and the residence of wealthy and influential citizens, is to be opened for public worship on the 22nd of April. This structure has been reared by the voluntary subscriptions of some of the wealthy and generous friends of the Church of Scotland, chiefly resident in that quarter, to supply a desideratum, there being no church connected with the Establishment within a considerable distance; and as the formation of the West-End Park will soon create a new community in the vicinity, the same gentlemen have resolved to erect another of equal magnificence at Kelvingrove, to be designated the "North-West Church." What the structure on the Kelvingrove grounds may be, we believe, has not yet been determined; but judging of the exquisite taste of the promoters by the manner in which the South-West Church has been designed and executed, we anticipate something still more gorgeous in the north-west. The church at Sandyford is in the pure Gothic style, from designs by Mr. Emmett, of London. Exteriously there is the same chaste adherence to style as is displayed in the interior. There are three windows in the east and west ends of the buildings, the latter being the front, but those in the east are the more elaborate, and five on each side. The pillars supporting the roof, which is in three sections, are built of stone, brought from Caen, with which also the whole interior walls are faced, to the exclusion of plaster. The ceilings are of imitation oak, and harmonise most agreeably with the other portions of the building. The fine effect is unbroken by the intervention of galleries; the seats in the area, formed of Memel and pitch pine, being, in cathedral fashion, without doors, spacious

in their breadth, and to be cushioned throughout. The pulpit is peculiarly primitive in form, and quite in keeping with the architecture of the church. The heating apparatus is of the most approved construction, capable of very delicate control, and such as to secure the comfort of the congregation. The massive doors, with their old gothic hinges, are faced with oak, stained and varnished in the first style of the art. The church is seated for 1100, but, for the width of some of the passages, forms can be placed so as to increase the accommodation. Underneath the church there is ample accommodation for schools, and a large hall for congregations or other meetings. It is proposed to divide the under compartment of the building into three by glass screens, one of the aisles being set apart for a female, the other for a male school, the centre forming the larger hall, which we have referred; each of the schools having a play-ground attached. On the whole, the building does honour to the city, and reflects the highest credit on the zeal and liberality of the gentlemen who have aided in its erection.—*Glasgow Constitutionnel.*

Letter of the Rev. Edward Stallybrass

Formerly missionary in Siberia, but now missionary to the Russian prisoners of war in England

It gives an account of the visit of Mr. Stallybrass to the Russian prisoners at Plymouth:—

Clapham, Jan. 31st, 1855.

My Dear Sir,—Having just returned from Plymouth, I am anxious to give you a short account of the result of my visit.

In consequence of the arrangements which your western missionary, Mr. Lawes, has kindly made, I found no difficulty in obtaining access to the different wards of the prisoners. I arrived at Plymouth early on Saturday morning, the 27th inst., and in company with Mr. Lawes, proceeded to the prison. Mr. L. introduced me to Mr. Pearson, its chief warder, who received me very kindly, and at once obtained an interview with the governor of the prison. The latter kindly allowed me to have free access to the prisoners, only wishing me to abstain from speaking to them on politics,—which I found no difficulty in promising.

I first visited the hospital, where I found a Finnish woman, who is married to a Russian in an apparently sinking state. She had a Swedish Testament, which she is able to read and understand. As she speaks the Russian language, I was able to hold conversation with her. She listened attentively and thanked me, while I exhorted her to look to Jesus as a poor helpless sinner, and assured her of His ability to save to the uttermost, and of His willingness to save her, &c. I saw her every day during my stay at Plymouth; and when I came away she said, "Many came to look at me, and shake their heads, but I was unable to understand anything they say, and it is truly comforting to have some one to speak to, whose words I can understand."

I proceeded to some of the wards, and had conversation with many of the men, all of whom seemed pleased to see me. I felt the advantage of having spent twenty-four years in Russia, and endeavoured to speak to the hearts, and hope that in some good measure I succeeded. I found that all who can read have copies of the New Testament, either in Russian, or in some other language which the