

expected appeal to the charity of a congregation, or to its missionary zeal, to *slip* over one of the regular Church Collections.

When other important charities or missions request the aid of our congregations, they do so, not as rivals to the Six Schemes, but on the very ground that the claims they put in are never intended to interfere with the righteous claim of the Church, or with the regular appointment of the General Assembly.

We trust the lists for 1860 will show a still greater increase than those for 1859.

ABSTRACT OF THE ANNUAL REPORT OF THE INDIAN MISSION.

As usual, your Committee now proceed to give an account of the present condition of the Mission, at the three Presidencies, viz:—

CALCUTTA.—The number of pupils that have received instruction, in the course of the year, amounts to seven hundred and twenty-seven. "The castes to which the pupils belong, and the number connected with each, will be seen from the subjoined statement taken from the roll of the present month:—

Hindoos,	{ Brahmans,	175
	{ Kayasthas,	267
	{ Other castes,	265
Mohammedans,		20

727

There were, during the year 1858, twenty-two classes. The pupils in the highest class received instruction in "Religion; New Testament; Moral Philosophy; a portion of Smith's Moral Sentiments; English Literature; Spectator, Goldsmith, Cowper, Johnston's Vanity of Human Wishes: History; Murray's India: Natural Philosophy; Elementary Instruction: Mathematics; Geometry and Algebra." The Institution continues to be presided over by the Rev. James Ogilvie. He is assisted by a staff of native teachers, to whom also he communicates religious instruction. When any subject is handled that may not be very easily understood by the less advanced of his audience, Mr. Ogilvie uses the vernacular as well as English in addressing them. "The native catechist is always present, and generally gives a simple and very clear outline of the whole." Mr. Ogilvie adds, "It may be proper, however, to say here, that people listen with much more attention and much greater respect to discourses delivered in *English* and this is the reason that most of our religious instruction is conducted in English; for surely everybody will allow that people are more likely to be benefited by being instructed in a language which they carefully attend to, than they could in any other way."

By such statements, Mr. Ogilvie gives a new of the manner in which he "preaches the Gospel." He is also able to state that, while his object in dealing with the natives is "to convey into their hearts, and to fill their minds with, the very thoughts, the very words, and the very images, which our blessed

Saviour inculcated and impressed on His followers now nearly two thousand years ago," his instructions "were listened to apparently with much interest;" and he adds, as a proof of this, "scarcely any of them wished (as on many former occasions) to avoid what they call the religious hour; they seemed, I thought, to look forward to it with pleasure, and to be rather disappointed if anything occurred to call me away for a time."

The exaction of fees from the pupils has been for some time introduced, and, apparently with satisfactory results.

From a letter to the members of the Calcutta St. Andrew's Missionary Association, by Bipro Churn Chuckerbutty, recently printed in the *Missionary Record*, it appears, that besides communicating, through the medium of English and Bengali, a knowledge of the way of salvation to the pupils of the General Assembly's Institution, this catechist preaches twice every week to his adult countrymen; and has prepared several tracts and a hymn-book that have been extremely popular. His attention has also been given to the task of writing a series of school-books, which would be very useful should the Mission be extended to stations in the Mofussil.

It has been reported to the Committee that this catechist is allowed by all competent judges to be a man of great ability, prudence, zeal, and sincerity; and is greatly beloved and respected by his heathen countrymen."

BOMBAY.—From the time at which Mr. Sheriff left, till towards the beginning of this year, your Institution at Bombay continued to be conducted by the native missionaries and teachers who had been trained under Mr. Sheriff. They were indebted to the Rev. George Cook for advice and countenance, and for such superintendence as his varied and pressing duties enabled him to exercise. After the committee had made many unsuccessful efforts to secure the services of a missionary for Bombay, the name of Mr. Peter Grant, a graduate of the University of Aberdeen, was brought under their notice. The Committee resolved to avail themselves of his services as a missionary teacher. Accordingly, he sailed for Bombay on the 27th of January last; and having arrived on the evening of the 27th of February, was conducted to the Institution by Mr. Cook, and has since then, up to the latest accounts, continued in the vigorous discharge of his duties.

It is ardently to be desired that Mr. Sheriff were so far restored to health, as to be able to resume his labors in Bombay; but the Committee regard it as a matter of congratulation that, in the meantime, a teacher of so much zeal and energy as Mr. Peter Grant is now laboring in the Institution.

PUNJAB—SEALCOTE.—While your Committee have had constantly in view the re-establishment of the Mission in the Punjab, by the occupation of Sealcote, they have not yet been able actually to take steps for the purpose of carrying that object into effect. They en-