

ary absence, he is greeted by words of welcome on his return; and that he resumes his duties with the kind regards and good wishes of his people. Be assured that I deeply value this token of your good will, which I have reason to know is not the mere language of compliment, so common in these days of worldly refinement, but the sincere expression of attachment which I trust may long continue to exist between us.

The temporary relaxation from parochial duties, which by the kind permission of our Rev. Bishop and the co-operation of several of my clerical brethren, I have been enabled to enjoy, will, I hope, with God's blessing, have the effect of better qualifying me for the right discharge of the work of the ministry. And I beg to unite with you in grateful thanksgiving to Almighty God, who has watched over and protected me in all my journeyings, and has at length restored me in peace and safety to my family and my flocks. It is a precious privilege, after many years of sojourn in this country, to visit our fatherland, and learn lessons of wisdom and encouragement from the experience of those who are labouring in the same holy cause with ourselves; and I trust that the experience which I have gained, and the diversified information which I have received, will enable me to be more useful to my people, and to labour more effectually in our Heavenly Master's service, than heretofore.

I greatly fear, that in giving expression to your kindly feelings, you have greatly over-estimated my poor and imperfect services, which I now feel to be less than ever; but believe me, that the one sole aim and object of my life is to point out to my perishing fellow-sinners, "the only name under Heaven whereby we can be saved." And in the fearfully responsible work of the ministry, it is a source of the greatest comfort to me, that I serve a people willing to hearken to instruction; and who are persuaded that their spiritual edification and growth in grace is the object which I have most deeply at heart.

But we must never forget that the Divine Blessing is necessary in all our undertakings, and that without the aid of the Holy Spirit our labour must be in vain. Let us therefore, strive more earnestly, and pray more unceasingly, that God would vouchsafe his grace and blessing to both minister and people, that we may be built up together a holy temple to the Lord—that so we may not have run in vain, neither laboured in vain.

Thanking you most sincerely, for your good wishes and prayers on behalf of myself and my family—and beseeching God to pour down his richest blessings upon you and yours, to protect and guide

you in this world, and to receive you to eternal happiness hereafter.

I remain,
My dear friends and Parishioners,
Your affectionate Pastor,
J. WILSON.
To J. D. Goslee and Geo. S. Burrell, Esq.,
Churchwardens of Trinity Church,
Colborne.
St. George's Parsonage, Oct. 25, 1856.

Miscellaneous.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Oct. 10, 1856.

It is well known that considerable trouble has been experienced by missionaries in the East Indies, in inducing their converts to abandon the unchristian distinction of castes. A gradual but successful change has been going on for several years. It is extremely gratifying to find from the following report of the missionaries now labouring in the Tanjore circle of missions, that caste distinctions are now virtually abolished among all the subordinate lay teachers connected with those missions.

"The Local Committee of the missionaries of the Tanjore circle think it right to record their proceedings in regard to caste since the date of the resolution which they adopted in July 1854.

"Various circumstances have intervened to prevent the carrying out of the proposed measures until the present meeting. Preliminary steps have, however, been taken. In conformity with a resolution of a previous committee meeting, each missionary has, in his own district, discussed the matter with his assistant teachers, and required of them a distinct pledge of their abandonment of caste. The result is exhibited in the following table:

	Number who conformed	Refused	Not affected by the test.
Tanjore	21	5	3
Vediarpuram	4	2	5
Canandagoody	none	all, i. e. 7	5
Combarconum	none	all, i. e. 5	8
Nangoor	1	none	10
Negapatam	none	3	1
Anceladoo	none	4	2
Erungaloor	15 ¹	6	none
Trichinopoly	1	none	6
Bethel	3	3	4

"In these districts those who distinctly declared themselves unable from caste prejudices to partake of a meal with their missionary prepared by his servants, were removed from the employment of the mission at once. This was not done without much pain and anxiety. A few of the elder men have received small pensions.

¹ Of these one had for many years been an avowed enemy of caste. He is since dead. The other was educated in the Vediarpuram and Madras Institutions.
² One of these is an assistant catechist, appointed by the Madras Diocesan Committee, who received his education in the Vediarpuram and Madras Institutions.
³ The absentee's courage failed him at the last, and he went to the bazaar.

This, of course, necessitated the temporary closing of some of our schools; and several villages which decline to receive any catechist, not a caste man, are left without a catechist. Some of the dismissed agents have been received by the Tranquebar missionaries, and others are in treaty with them. Some of these gentlemen have been all along most actively employed in visiting our villages, and affording countenance to any who showed an inclination to leave us. To this circumstance may be attributed much of the difficulty we have had to encounter.

"At our annual meeting fifty-six catechists and schoolmasters presented themselves as usual for examination. The Holy Communion was administered, and the annual sermon preached, on Wednesday morning. The preacher, the Rev. H. Bower, gave a view of the whole subject of caste. In the evening, after the examination, the assistants were affectionately spoken to by Messrs. Hickey and Pope, who told them not to pledge themselves to renounce caste, unless they were fully prepared to carry it out sincerely and thoroughly. All then joined in earnest prayer.

"On the afternoon of Thursday all these (with one exception,) sat down to a meal together. The missionaries, and a few others, partook of the same meal with them. Mr. Pope, as the host on the occasion, addressed a few words of welcome to them, and said grace; after which they all partook with much cheerfulness of the meal provided. The usual betel was then handed round, and a good deal of quiet familiar conversation went on between the missionaries and their assistants. One of the senior catechists, who had himself then for the first time eaten with his brethren, rose at the close of the meal and asked permission to say a few words; which being given, he expressed his thankfulness to God that the firmness of the missionaries had led to so happy an event as their all sitting down together. He said that all felt it ought to be so, but that it required a great effort to bring it about: such an effort should have been made earlier; he rejoiced in it. Others then told anecdotes of the violence of prejudice in former times, and spoke encouragingly in regard to the future. The conversation was prolonged for some time, and was most pleasing and cordial. The previous arrangements indeed rendered this rather a social and friendly meal than a test.

"In the evening the anniversary of the Tamil Tract and Book Society was held, when most of the missionaries and catechists were present. At a subsequent meeting resolutions were adopted which will have the effect of rendering the test universal in its application. The social