

ter instruction cannot be given to young females than appears to be given here. I am glad to see so effective a system, and must say that the questions, many of which were difficult, were answered in a way that would have well become the oldest here—in fact they could not have answered better. One cannot but admire the quality of the instruction, and its beneficent effects. It is a great gratification to see a school conducted as this is conducted; and, happily, there are now many in this place in which Christian truth is taught, and in which, under the power of the gospel, the young are rendered respectable, cheerful, and happy. This is the impression of all who have witnessed these schools. Every one that goes and visits them brings away the impression—I say it as a Christian and as a man—What a beautiful thing the gospel is that produces such an effect! Let him be a heathen, a Mohammedan, a Christian, any body you please, and let him go into a Christian school, I say he cannot fail to come away with the impression that that gospel is a lovely and beautiful thing which produces such effects. You, in the first class, have indeed acquitted yourselves well. I hope that some of those about me will help to forward the cause of instruction in this place, and strengthen the hands of faithful men who make it their happiness to do good to others. I declare that it is my firm conviction, that nothing in the world can elevate either the Hindu or the Mohammedan population to any happiness at all—a population now so far sunk in ignorance and misery—nothing can raise them to that political importance which human beings should rise to but Christianity. Look at what nations of the earth are now enjoying freedom, social advantages, and institutions, and governing themselves, choosing their own magistrates and lawgivers, and see whether these are not the nations that have embraced Christianity. Do not imagine that I speak thus because I am a man of high rank and a Christian—as a man, as a citizen of the world, I bear this witness to the truth.

* I will think of those now before me all my days with the most lively interest. There is not one of you whom I will forget till my death. I will witness your conduct when you are settled in life with pleasure; and rest assured, that the Christian people will be ever ready to assist you in all your troubles and difficulties, on this principle, that every one of them is a brother or a sister to those that truly believe in our common Saviour. no one's heart or purse should be shut against his brother who needs, for all things are in common between those that have and those that have not.'

Sir W. Burton, with great kindness, announced that he would place in Mr. Anderson's hands the sum of one hundred rupees, to be deposited in the savings bank, and

given to Ruth (Mooniatta) as soon as she was settled in life. This is the Hindu girl of caste, who, three years and a half ago, by the judgement of the Hon. Sir Edward Gambier and Sir W. Burton, was, in the matter of her salvation, allowed to follow the dictates of her conscience, and to place herself under Christian protection.

Examination of the Madras Free Church Institution and Triplicane Branch School, on Tuesday, 7th January, 1851.

(From the Madras Native Herald.)

Among the friends present, whose names we knew, were the Governor Sir Henry Pottinger, Major C. C. Young, and other officers of his Excellency's suite, the Hon. D. Elliott, the Hon. J. F. Thomas, &c., &c.—W. H. Bayley, Esq., in the chair.

A great crowd of respectable natives, many of them young and middle-aged men, pressed for admittance long before the hour arrived; and towards the close of the day the whole of the back parts of the spacious room was filled by a vast multitude of natives of all ages and castes, listening with the most eager attention to the various speakers, and carefully watching the countenances and movements of the European spectators. It was a most striking and animating sight to see the native mind so thoroughly roused and interested.

Before proceeding with the examination of the classes, Mr. Bayley, the chairman addressed the audience.

After the chairman had finished, Mr. Anderson rose and said—'I have a very few words to say to-day. You have already heard from the chairman a good deal about the principles and results of the Institution. The things before us now is not speaking, but the examination of the pupils. I find that the whole number of youths present to-day is 633; of these 235 are from Triplicane. Among these Triplicane boys 86 are Mohammedans: the rest are Hindus of different castes and classes of society. In the lower department of the Madras Institution there are 292 boys under Mr. Hutton's superintendence, and of these 65 are Mohammedans. In the higher department there is 103 students, besides the monitors and teachers of whom there are *nineteen*. Altogether, from Madras and Triplicane, there are 137 Mohammedans now present. This is a remarkable fact, because we have always found the greatest difficulty in securing the regular attendance of the Mohammedans in our schools.

* The whole number in all our schools is 1800. In the *Conjeveram* school (commenced in 1839) there are 309 pupils, a considerable portion of whom are Bramans; in the *Triplicane* school (commenced in 1841) are 355 pupils, almost all of them in English, in the *Chingleput* school (given to us in 1840) are 318 pupils; and in the *Nillore*