

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL.—PICTON.

Quarter ending for 30 June 1858.

Average Number of Scholars in attendance	67
do. do. absent	48
do. do. on Roll	114
Number of Scholars admitted	7
do. do. left	8
Number of Scholars on roll at Commencement of Quarter	124
Number of Scholars on roll at end of Quarter	115
Number of Teachers 14, Librarian 1, Superintendent 1, Visits paid to families	17
Scarlet Fever & Measles prevented the usual visiting; hence, the attendance became less and much more irregular.	

QUARTERLY REPORT FOR Quarter ending 30th Sept. 1858.

Average number of Scholars in attendance	86
do. do. absent	31
do. do. on Roll	117
Number of Scholars admitted	13
do. do. left	9
Number of Scholars on roll at commencement of Quarter	115
Number of Scholars at end of Quarter	117
Number of Teachers 14, Librarian 1, Superintendent 1, Visits paid to families	70

Missionary Intelligence.

FREE CHURCH MISSIONS.

INDIA.—CALCUTTA.—*The Home and Foreign Record* contains a letter from Dr. Duff, in which he refers to the difficulties encountered by Missionaries arising from the state of the native mind, and the terrible influence of Hinduism and Caste. He gives, as specimens of the sentiments generally entertained, several extracts from the Journal of Jagadiskwar Bhattacharyya an ordained native minister. We subjoin a few of these extracts.

EXTRACTS FROM A JOURNAL OF PREACHING.

MOIRAYARI.—Preached in the chandi-mandab of a respectable ryot of the village. I had for my audience, in addition to all the male members of the family, a few of the other villagers who happened to be there at the time. I began with reading a tract, and then explained to them the way of salvation through a crucified Saviour. After I concluded, a discussion took place with a ryot, which I put down here for the purpose of shewing what kind of sentiments are entertained in regard to religion by that numerous class of Hindus, commonly known by the name of ryots.

Ryot.—No one ever saw, or can see God; the Shastrastell us the Brahmans are our gods, and if we honour and serve them no doubt we will go to heaven after death.

Preacher.—Are not Brahmans sinners like other human beings, and how can you expect to be saved by them? We know that God is holy, and there is no sin in him.

Ryot.—They are not sinners. It would be sin in a Shudra to charge a Brahmin with sin.

Preacher.—Do they not steal, lie, and commit adultery, murder, and such like crimes?

Ryot.—Let them do what they like, I have no right to judge them. If they do evil, they will suffer for it. I am commanded to serve them, and I do it.

Preacher.—Is not this maxim of the Hindus true, which says, "He who is not pure in him-

self cannot purify another?" How then can a sinful Brahmin save you?

Ryot.—Yes; but we Shudras ought not to look into their conduct. It is our duty to do what they tell us.

Preacher.—In worldly affairs you show great wisdom; for instance, when a man pays you a rupee you make a trial before receiving it; you sound it, and if it be found genuine you then take it. Why, then, in spiritual matters, do you not shew that common sense with which the Almighty has endowed you, and which he expects you to exercise in all the varied affairs of life.

Ryot.—We do not want your knowledge. Our forefathers were Hindus, they lived and died as Hindus, and we will do the same.

Preacher.—You have not followed your forefathers in every respect. For instance, you know very well they never had potato cultivation, but you carry on that cultivation from year to year, because you find it profitable.

Ryot.—Yes, we cultivate potatoes, because we make money by them every year.

Preacher.—So in respect of religion, if you deviate from the custom of your forefathers, and become followers of our Lord, you will obtain treasure, not of this world, which takes wings and flies away, but an heavenly one, which the moth and the rust cannot destroy, and which the thieves cannot break through and steal.

Ryot.—You are learned men, we are ignorant creatures; it is folly in us to argue with you.

Preacher.—It is not our learning that gives us the advantage over you; we have truth on our side, and it is that which obtains for us the victory.

Before we parted, the poor ryot seemed considerably humbled, and disposed to listen without cavil. May God in His infinite mercy shed some light of His Divine truth into the dark understanding of this poor heathen, and convince him of his errors, and bring him to acknowledge the truth as it is in Jesus!

KANTAI.—Preached from Matthew xviii. 3. "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom." I dwelt particularly on the conversion of our hearts unto God, and the means which the Christian religion has provided to effect this happy change. My hearers, who numbered from fifteen to twenty, highly praised the discourse; but, on being urged to examine into their hearts and conduct, whether they had or had not experienced that change which I have been speaking to them, one of them, the village priest, said, that his heart was as clean, if not more, as that of any Christian. I replied, a tree is known by its fruits; whether his heart was clean or not was best known to the people of his village. Moreover, I begged him to remember a saying of Scripture, which says—"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Upon this the Brahmin kept quiet, and did not open his mouth afterwards. A Baishtab next came forward, and discussed for a short time. After him a ryot, with his gravity, declared—"That whatever God has decreed regarding him, must come to pass, and no effort of his, or any man, will avail in the least to alter it." He added, if he was fated to become a Christian, he must be so at some period of his life. I replied, that the decrees of God were hid from our sight; we ought to make use of those means. To render this intelligible to his mind, I gave him a homely illustration which I thought he could not misunderstand. I said, My friend, you do not know whether God has decreed you this day's meal; would you sit down in your room, with closed doors, and comfort yourself with the thought, that you would no doubt get your rice at the proper

time, if the Almighty had decreed it? or rather would you not make efforts to obtain it, if you have it not at home? Why then will you not make use of those means of grace which our merciful heavenly Father has ordained for the conversion of our hearts unto Himself? The man seemed to feel the force of my argument, and kept quiet. May he and the others who have heard the Gospel this morning experience that change of heart, without which no man shall enter into the kingdom of heaven!

MADRAS.—A letter from the Rev. Mr Braidwood at Madras announces the settlement of the Rev. Rajahgopaul as Pastor of a native congregation. The letter contains several other interesting items, of which we subjoin the following.

THE NATIVE CONVERTS BECOME EVANGELISTS.

At present, almost all the agents of the mission are very faithful and diligent in their various spheres of labour. We are endeavouring to reach as many of the adults as we can with our reduced strength; and we are sure that the fruit will come if we faint not. The three Chetties, Appavoo, Patcha, and Narrina, who about three years ago, came from their native place, more than a hundred miles off, suddenly down to Madras for instruction, were directed in May last to return to their country and people, and arrived at Poothoor, their native village, on the 13th May last. Appavoo, the eldest, is married and is a very sensible man; he got his little daughter baptized some time ago, and she is in Mrs Anderson's institution; but his wife, though now willing to hear the gospel, and able to read it, has not yet desired to be baptized. Though none of them know much English, they have set up a school, and are offering the gospel to the people in the people in the surrounding villages. They are rather far away for adequate superintendence, but it was judged best to make a trial of this plan for six months, as we could not find occupation for such a class of agents in Madras. The railway now extends eighty-one miles in that direction, and will soon be opened as far as their district. They have a good deal of practical training under Mr MacCallum, when at Chingleput and Wollinjabad; and Appavoo, for some time stood entirely alone among the heathen, and maintained his consistency in a way that was satisfactory to competent observers. They are in great difficulties as to getting a house to dwell in. Some of their relatives are not unkind, but they cannot help them in this matter lest they bring upon themselves the hatred and opposition of the people of their own caste.

ACCESSION OF NATIVE ROMANISTS.

On the 20th June we had the happiness to receive into our native congregation four native Romanists—an aged man and his wife, and the wife and daughter of his eldest son. On the 18th instant, another young female, connected with the same family, was also baptized. We felt it to be our duty to insist on the re-baptizing them all, because we believe that Romanism everywhere, and emphatically in India, is the Antichrist, and that all ordinances in her hands are so perverted and polluted as to be unacceptable to the Lord. The old father had long pondered his position, studied the Scriptures and other books, and marked the ways of Protestants. But we believe that it was the consistent and dutiful conduct of his two sons, Rajandram and Conigasawny, who were received into the Church here some three years ago, that operated most powerfully on his mind in the way of means.

A LILY AMONG THORNS.

Though a lily among thorns, our native Church is slowly growing in numbers, in ex-