

esting, as showing the silent progress of the Gospel in India:—

“He had since then read the Scriptures in Gujarathi, reflected, and prayed; he had earnestly sought for a teacher, and Providence had thrown in his way a convert of the Serampore Mission, who was employed as a catechist. Narotum's doubts were soon confirmed into conviction that Hinduism was a fable; that Christianity, so far as he knew it, was altogether worthy of God; and with these impressions did this Hindu, in a place far remote from any Christians who could hold converse with him, and teach him more perfectly, openly abjure Hinduism, and assume the character of a Christian *Phagat*, or devotee. He devoted himself to reading the Scriptures, and giving instructions, so far as he knew the truth, in the doctrines of Christianity. He has, as he informed us, upwards of one hundred hearers, or persons whom he instructs, in various places at Deesa, and the country adjacent; and about seven who are fully convinced of the folly of Hinduism, and the excellence of the religion contained in the *book* or Holy Scriptures. Dr. Wilson is much interested in Narotum's case; and will write, I doubt not, a full account of all the particulars. All that we saw of him was favourable; and the truth of the leading points of his history which he gave, has received abundant confirmation on our farther inquiries. A case like this is interesting, not only from the hopes which it warrants our forming regarding Narotum himself and his followers, but as it encourages the belief that there may be many similar instances, in which, unperceived by us, the Divine Word may be working like leaven in the mass of the Hindu population; and it is interesting, from the resemblance it bears to some occurrences during the spread of the Gospel in early ages. Undoubtedly it is a loud call on all who disseminate copies of the Scriptures, and religious books, “to thank God and take courage. Even should some erroneous opinions be embraced by those who read religious books, where there is no living teacher to explain them,—and this may very possibly take place,—such involuntary ignorance is *teachable*; and altogether unlike that wilful blindness that hateth the truth, and warreth against it. Narotum himself had adopted some erroneous views. He was like Apollos, who was “fervent in spirit, and taught diligently the things of the Lord, knowing only the baptism of John.” He required to hear the way of God expounded to him more perfectly; and he most readily and gladly listened to that exposition. All our Christian brethren in Bombay are interested in the facts I have mentioned, and you may depend on hearing the result of our farther inquiries. May the teaching of the Holy Spirit be richly communicated to Narotum and his friends; and may they be the first fruits of an abundant harvest in the wide regions where they dwell!”

Another Missionary, Mr. Braidwood, has been ordained for the Madras station. He is to be supported by the Edinburgh Theological Students. The ordination took place in St. Andrew's Church on the 3rd of last month—and Mr. B. has since embarked for India. The following is copied from a letter received from Mr. Anderson, at Madras:—

“The troubles to which I alluded in my letter to you of May last, have happily almost blown over; though our loss has been considerable. This ‘shaking,’ as usual, has proved a winnowing time; and has shown us how the difficulties tell on our best youths, and those of the greatest promise. This fiery trial for them has, we trust, deepened their convictions, and sensibly taught them what it is to give up all for Christ. It has shut us more simply up to God's purpose and grace; and has made us painfully feel how utterly powerless we are in what can only be wrought by the mighty power of God. Slanders on every side, falsehoods and monstrous lies in regard to us and our schools, were published in the native newspapers, to turn the people against us, and to frighten away our monitors. But God has confounded these councils, and turned them into foolishness. We are again nearly as strong as we were in the middle of March. Upwards of two hundred interesting young innocents are again within our influence daily; and with only two exceptions our monitors are all again at their posts. * * * * This is our great strength, as well as consolation, that our blessed Master, Christ, is invested with all power in heaven and in earth; and His glorious Word is not only fitted to stir, from its lowest depths, the mind of the Hindoo, to elevate his sentiments, and to call forth his noblest sympathies, but sharply to pierce his conscience, and to save his immortal soul. The longer we try the Bible, it becomes dearer and dearer to us. * * * *

R. C. Naarainsawny, our monitor at Conjeveram, has entered the public service in the Zillah of Chingleput, as a deputy translator. He was with us last Sabbath, and is still under our influence. Another of our youths is at present teaching the school there, which is going on very prosperously. A school-house is erecting, which will cost us 1,000 rupees. Mr. Freere, the collector, kindly granted the ground, in a beautiful central spot, upon condition of our paying to Government one rupee per annum. We expect the house to be finished before the monsoon sets in.

CHURCH EXTENSION.—Under this head, we find it intimated that the 11th of October had been appointed for a collection in behalf of this fund throughout Scotland. It appears that 210 new churches had been projected—but of these only 152 have been brought into existence. The remaining 58 are still outstanding.—And to finish these, the Committee solicit the sup