

March. Nine youths were more or less under convictions at the same season, of whom and the effects produced on the Schools by this gracious movement, the following extract gives a brief account:—

"Viswaraunth was taken; Sabapathy was carried off, Calostree and Arjunan went back, and are in the hands of their friends; Rama-Christum comes by night, and tells us he loves Christ more since the baptism; Govindoo, a lad of fifteen, is kept by his parents away from the School, but he tells us, with a tremulous voice, that he believes in and loves Christ. Raamsawmy, a Brahman of twenty-five, was also under convictions, and Kaswaren, another monitor: of both of whom I formerly wrote. They, and all the other monitors but two, have left us, along with upwards of three hundred scholars at Madras and Triplicane. The Triplicane school has this time lost fully the half—and that the best half—of its scholars. Appasawmy of that school, a lad of nineteen, has also been under concern for his soul, and told me, one night after the sermon there, that he would come next Saturday for baptism. They got their hands on him also, and have carried him off to the country. The schools for native caste girls have, for the time being, been reduced more than two-thirds. Say to the mothers in Israel, and those daughters of Zion who seek the good of the Hindu females, that a very short time ago the door was opened wider than in our unbelief we expected it to be, and that the same Almighty hand is able to open it again. Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord giveth, and the Lord taketh away: blessed be the name of the Lord. Besides, these native youths and girls are removed because we did His will: and in the long run no man is a loser who doeth the will of the Lord."

The new Mission at Nagpur, in Central India, is just about to be commenced—the Rev. Stephen Hislop having been appointed as the first Missionary to this station. It will be remembered that more than 12 months ago, a gentleman offered the Free Church the sum of £2,500 to assist in establishing a Mission there. The following account of the field which this Mission is designed to embrace, will be interesting at the present period:—

"The general situation of the Nagpur territories into which we are provisionally invited to convey the glad tidings of salvation, is between 18 deg. 40 min. and 20 deg. 49 min. north latitude, and 78 deg. 20 min. and 83 deg. east longitude. There are many natural forests within their bounds, and several ranges of ghats and hills; but there is also a fair proportion of open country and cultivated fields. They are subject to a Maratha Raja of the Bhoonsla family, whose ancestors conquered them from the Gond Raja of Devagad (Droghur) about a hundred years ago. They comprehend, according to the census of 1825, the foundation of present estimates, the following districts with the population mentioned. I quote from a copy of an able and interesting report submitted to the Supreme Government of India, by Sir Richard Jenkins, long resident at the Court of the Raja, with a copy of which I have been kindly furnished:—

Districts.	Population.	Villages.
Devagad (below the Ghats).....	572,792	1890
Wain-Ganga.....	690,770	2111
Chatisgad.....	739,063	4134
Chanda.....	306,996	1223
Devagad (above the Ghats).....	145,363	1251
Nagpur and suburbs.....	*115,225*	

Total, 2,470,752

"Here, it is at once apparent, is an ample field for a most extensive mission."

**AFRICA.**

The prosperous Mission hitherto conducted in South Africa, by the Glasgow Missionary Society, about to become a branch of the Foreign Missions of the Free Church. The Glasgow Society was instituted in 1795—Dr. Balfour being its first secretary; and Dr. Love one of its early and most

devoted friends. Their early Missions were attempted in Western Africa—the first near Sierra Leone, and a second in the Foulah Country—both of which proved sources of trial, and ultimately failed. They were led after a considerable interval to recommence their operations in Kaar Land, where the labours of Mr. Williams, of the London Missionary Society, and his successor Mr. Brownley had in some measure prepared the way for them, and in 1821 two Missionaries were set apart—Messrs. Thomson and Bennie—Drs. Love and Kaldstone presiding on the occasion. Since that period the Mission has been sustained, and has an institution for the education of youth connected with it, over which the Rev. W. Goran presides.

We add the following statements respecting the general efforts made for the evangelization of this continent, on which Europe has afflicted so many injuries. At the end of 1840, the United Brethren (Moravians) had in South Africa 7 stations, 45 Missionaries, and 4739 converts, of whom about 1390 were communicants. The London Missionary Society have within the Colony of the Cape of Good Hope, 17 stations, with 23 Missionaries and 6 schoolmasters. At 13 of the stations the number of communicants is 1422, and of children under instruction 413. Beyond the Colony they have 10 stations, with 15 Missionaries and two native assistants. The Wesleyans have 4 Missionary stations in this region, and the Church Missionary Society, as also the Wesleyans, have stations in Western Africa—the principal of which is Sierra Leone.

**POLYNESIA.**

These Islands of the great Pacific Ocean—first made known to Europe by Captains Cook and Wallis—have formed an interesting field of Christian Missions since 1796, when the London Missionary Society despatched the ship *Duff* from Portsmouth, with 30 Missionaries, 4 of whom were Ministers, and the rest tradesmen of various occupations. The majority of these were destined for Tahiti, and landed there in March, 1797. For nearly fifteen years the Mission had made scarcely any perceptible progress—the Missionaries having been obliged to withdraw to New South Wales on account of the distracted state of the country. On their return however, in 1811, they found that the seed of the word formerly sown had begun to grow and fructify, and their subsequent labours were crowned with the most wonderful success, so that now not less than 200 Islands of the Polynesian Archipelago have renounced idolatry and made some profession of christianity. In 1826 some Romish priests clandestinely landed on Tahiti. When disco-ered, they were removed from the Island, by order of the Queen Pomare. This act was re-ented by the commander of the French naval force, who demanded and lived a fine of \$2,000 from the native government. Subsequent collisions have taken place between the French and the Tahitians. The law excluding Romish priests has been compulsorily abolished, and the French have intruded themselves so violently into the internal affairs of the Island, that the Queen has been obliged to seek refuge on board a British sloop of war. All this has operated most unfavourably on the religious interests of the Tahitians and the Mission; for although the priests have as yet failed in making a single convert, the congregations of the Missionaries have been broken up—they themselves subjected to injurious restraints, and the orderly and peaceful course of things interrupted. But we trust that these evils will now be speedily brought to an end through the interposition of the British Government.

**MISSIONS TO THE JEWS.**

The intelligence from all the four Mission stations occupied by the Missionaries of the Free Church for communicating the knowledge of the truth as it is in Jesus to the scattered and degenerate children of Israel, is of a very encouraging nature: Pesh—where Dr. Duncan was original-

ly stationed, and which is now under the charge of Messrs Wingate and Smith,—although presenting heavy discouragements, has, on the whole, been favored above the other stations. Recent intelligence from it informs us of the baptism of several additional converts—of a growing concern on the part of many others, and an evident change in the tone and feeling of the surrounding community in regard to spiritual things. Mr. Wingate's last letter states that in one day three married Jews were baptized, and witnessed a good confession before many witnesses,—and that a deep interest has been excited among the Jews. At Jassy, where Mr. Edwards has so long and assiduously laboured without any perceptible success, the blessing of the Lord of the harvest is at length made manifest in several instances of hopeful conversion. In his last letter Mr. Edwards says—

"You will be glad to hear any thing like a cheerful or hopeful note from this forlorn spot. At present, all is looking a little as if the day were about to break, and the shadows to flee away. A trumpet has been blown in the city which has shaken many strongholds. Many hearts have been filled with thought, and many with musing, and some, to our knowledge, deeply, and, as we hope, lastingly and usefully affected by the incidents which have recently taken place. About a fortnight ago, I baptized the fifth individual of Israel's race, who out of this place, has been brought to the faith of Abraham. The consequences were even greater than I had anticipated. It was our coadjutor. He should have come forward along with me, but his wife so wrought upon his fears, that Satan gained a temporary advantage, and although professing that his sentiments were unalterable, he declined coming forward with his testimony for Jesus. He was guilty of the heinous sin of turning back in the day of the Lord's battle. But the Lord was merciful to hunt as to I of while lingering in Sodom, and finding no rest, day nor night, he took the resolution of leaving the country and travelling on foot to England, where he might find opportunity of professing the gospel without danger. Having come to communicate his intention to me, I represented to him, that if he did not comply with the light which was given him, God might possibly withhold his grace in future; that God was not bound to place, and possibly he might be like Gideon's fleece,—left dry even if he were in a place where the dew of heaven was plenty around him. After this he became quite resolute to be baptized here. I have often told you how well known he has been as a strict, and, as they say, pious Jew, and how influential we expected his example would be on others; but it far exceeded my expectation. I gave him an essay in our house for two or three days previous to baptism, that he might have leisure, free from disturbance, to prepare his mind for the solemn occasion. Many Jews came and reasoned with him; others went to his house; and, with curses and imprecations, put his wife into such a state of agitation that a neighbour came up and told him he did not think the would recover. One of the chief Jews sent his servant to inquire of Isaac himself, whether the report he had heard was true.—Great numbers were present at the baptism. After the sermon, as Isaac left his place to come forward to the ceremony, a poor old Jew was observed tearing his hair, and exclaiming, "Woe, woe." Another, in a force spirit, upbraided one of their worst curses. Before baptism, he read, in a voice hoarse with the agitation of conflicting emotions, a paper composed wholly by himself, declaring the grounds of his conversion; with which the Protestant pastor who was present was greatly pleased, and which a Jew, who was long before baptized in the Greek Church, requested a copy of, to print and circulate. The greater part of the Jews remained for several hours after the sermon. Each of our converts had an opportunity of declaring to his former friends what had moved him; and I had myself, a lengthened audience, while explaining more fully the truth as it is in Jesus. Before part-