

from our Diocesan, the substance of which appeared in this paper—so similar indeed, that the greater part of it is word for word the same.

PROTESTANT ASCENDANCY.—Among the champions of the doctrines of the Reformation whom the present stir among the Papists has called forth in England, the Rev. Hugh McNeile is one of the most powerful, as well as the most popular. His trumpet gives no uncertain sound, but proclaims aloud to every protestant the necessity of being on his guard, and holding fast by that pure and scriptural faith which has been established upon the blood of our fathers. The following is an extract from a late speech of his at Liverpool:—

“If you desire to prolong the peace, promote the improvement, to protect the liberties and the literature of our country, and, above all, if you desire to transmit to your children the glorious privilege so long enjoyed by yourselves, unfettered freedom to preach and hear the Gospel, to preach and hear Jesus Christ, the truth, the brightness of the Father's glory, and the express image of his person, manifesting in our nature, the free, eternal, compassionate love of God to our race—Jesus Christ, by one offering of himself, once offered, the just one instead of the unjust ones, making reconciliation for iniquity, that God may be just, and the justifier of every one that believeth—Jesus Christ risen from the dead, and in the truth of our nature exalted to the throne of the Almighty, far above all principality and power, and every name that is named not only in this world, but that which is to come—Jesus Christ, receiving in his risen manhood the promise of the Father, the gift of the Holy Ghost, and pouring forth the precious blessing upon the chosen members of his mystical body, the predestinated objects of Jehovah's saving grace—Jesus Christ, the Lord of Creation, the second Adam, the Judge of the quick and dead, returning in the clouds of heaven with power and great glory, to break, as a potter's vessel, all the craft and subtlety of the Devil or man worketh against him, and to establish, in judgment and justice, that everlasting kingdom, the sceptre of which is a right sceptre—if you would secure and perpetuate this glorious liberty of preaching, a liberty which dominant Romanism never did, and never will tolerate, then join in our labours, strengthen our hands, and cheer our hearts, and swell our numbers in stedfastly maintaining the only safeguard for all our blessings, and not ours only, but the blessings of the whole nation, **PROTESTANT ASCENDANCY!**”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—We take the following statement of its financial concerns from the Report for 1839:—

“The audit of the Society's accounts for the year 1839, as compared with the audit for the year 1837, shows an increase of about £5,000, or fifty per cent. upon the annual subscriptions; and the receipts for the first half of the year 1839 are such as to authorize an expectation that the whole amount of subscriptions for the year ending 31st December next will be double the like amount for the year ending 31st December, 1837.

This is an encouraging circumstance, particularly when it is remembered that during the year 1838-9 there has been a general collection in behalf of the Society under the authority of a Queen's Letter, and that sum received on this account has amounted to £39,000. Calculating the annual subscriptions therefore at £20,000 per annum, adding to this one-third of the collection under the Queen's Letter £13,000, and taking the Society's present income from legacies of which the interest only can be made available, at £5,000 (including the Jackson Forkhill Fund), is an annual income of £36,000 to meet an expenditure of £40,000, or, with the addition of the West India account, an income of £38,000 to meet an expenditure of £46,000. The difference must be defrayed by the sale of stock, and it is evident that the stock will

not suffice to support even the present rate of expenditure beyond a very short term, and that the large increase of their foreign establishments, to which the Society stand pledged, can only be maintained by a still further increase of annual subscriptions and donations.

The financial condition of the Society therefore is this.—Allowing for the increased means with which they have been furnished, since 1837, they may be able to support their present rate of outlay for several years without any apprehension of pecuniary difficulties. But this rate of outlay must increase considerably in order to meet their actual increase of Missions, and it must be doubled in order to supply the colonies with the assistance of which they stand in need. It is computed that 300 additional clergymen might be advantageously employed at the present time in the British colonies; and supposing that the Society allowed stipends, amounting on the average to £100 a-year, to each of these clergymen, the increased expenditure for the colonies alone would be £30,000 a-year. The demand for new Missions and additional Missionaries to the heathen must also be taken into consideration, and on the whole it may be said that three times the amount of the present annual subscriptions, or £60,000 a-year, is required in order to place the operations of the Society on an adequate scale.”

INDIA.—We copy the following extracts from the Bishop of Calcutta's letter, (the devoted Daniel Wilson) to the Society, dated 11th March, 1839:—

“It may be interesting to our venerable Society to be informed that I have visited Negapatam, Tanjore, and Trichinopoly. At the first place I held two confirmations of candidates prepared by our Missionary, the Rev. Mr. Thomson, one for European Christians, the other for natives. To the latter I officiated in Portuguese, a language familiar to the half-castes as well as natives of that station.—And it was a great pleasure to me to be thus enabled to administer the beautiful rite of confirmation in a language understood by the people. I also inspected the Society's schools, and had reason to think them going on well. The church at Negapatam is to me a very interesting building. It is a fine old specimen of a Dutch Church, both in form and fitting up. The pulpit is surmounted by an enormous sounding board, such as I have often met with in Holland. The walls are decorated by the armorial bearings of several Dutch families. Unlike an Indian church it is fitted up with high-backed and most primitive pews. Its only fault is, that it is far too large for the place. Would that I had it at Madras! In Black Town such an edifice would be invaluable! Our missionary there, who you are aware is brother of the late secretary, appears to me diligent and zealous. Mrs. Thomson is anxious to establish a girls' school, for which purpose I have promised them a little assistance.

“At Mayaveram I had the pleasure of meeting Mr. Coombes, who subsequently received me at Combaconum, where I again administered the rite of confirmation to his native candidates. I am much pleased with this gentleman. He seems to me well adapted to his work—sound, steady, and efficient.—I need not say that I visited Tanjore, with a lively interest. The scene of Schwartz's labours could not be visited without emotion by a Christian Bishop.—The Society is aware that it possesses two churches at Tanjore. And I will say once for all, that I make a point of examining the condition of these buildings as I proceed through the diocese, and have found them hitherto in good repair. Schwartz's house is standing—a plain, but comfortable residence, such as became the apostolic man. His pulpit, the reverse of that of Negapatam, is also in existence: and I could not but think of his devoted labours in the good cause when I ascended it: and I pray that the good work, begun by him, may by God's blessing in His own good time be accomplished. Immediately upon my arrival at Tanjore I sent a note to the truly venerable Mr. Kohloff, who, I had been told, was in weak health, to say that I would pay him a visit. The good old man, however, would not be restrained from showing his re-

spect for the Bishop, and accompanied by Mr. Brotherton, called upon me shortly after my arrival.—I was much struck by his venerable appearance, and this pleasing impression was strengthened by the primitive simplicity of his manners, strongly reminding me of that excellent class of men, the evangelical pastors of Germany. In the course of my sermon on Sunday I felt it due to this faithful servant to allude to his long and zealous services of 52 years, as an encouragement to his younger brethren to go and do likewise. The dear old man was much affected: and when, in conclusion, I requested his blessing, I told him from my heart, that although according to the inscrutable decree of Providence I was a Bishop, and he a missionary, I could not but feel and acknowledge that without all contradiction, the less was blessed of the greater. I was introduced here for the first time to a native priest. His name is Namapirajyam—spiritual light. This venerable servant of God, who, I am assured, is a burning and shining light in this land of darkness, was born at Negapatam, of heathen parents in the year 1750; in 1811 he received Lutheran ordination at Trichinopoly at the hands of the Rev. Christian Pöhl. He bears an excellent character, his conduct being, I am assured, such as becomes a sincere and consistent Christian; and he was highly esteemed by Gericka and Rottler, with the former of whom he travelled over the greater part of Southern India. Schwartz, by whom he was appointed a schoolmaster, speaks of him in his journal, if I recollect right (for I have not the book by me), in very high terms. He is an interesting looking old man, with a countenance full of benevolence; his dress a long white robe, somewhat between a toga and a surplice, reminded me of the figures of the apostles in the Cartoons. A very little pension, be it ever so small, would be well bestowed on the good old man. One of our missionaries, and a young man I am informed of great merit, the Rev. C. Calthrop, was absent from his station with my permission, granted to him on medical assurance, that the immediate removal of his wife to the hills had become absolutely necessary, and that his own health also imperatively demanded change and relaxation—I have since had the pleasure of meeting this gentleman at Kotagerry. He looks ill, and I am sure needs repose.

“The next station visited by me was Trichinopoly where I found at the post he has occupied many years the Rev. D. Schreyvogel. Other ecclesiastical business of a more pressing nature prevented me from giving as much time as I could have wished to visiting his schools. I held, however, a confirmation, administering that beautiful rite to 32 natives, whom I addressed, as in my custom, extempore from the altar, explaining to them the nature of the sacred obligation into which they had entered; each sentence being interpreted to them by the officiating missionary.

“It will be interesting to our Society to know that I admitted into priest's orders three of our missionaries, the Rev. Messrs. Goldstein, Hickey and Hubbard, together with the Rev. R. Barclay of the Church Missionary Society. They have already proceeded to their appointed stations.

Epi-copacy in Bombay.—Within the Presidency, and under the direction of Bishop Carr, are seventeen clergymen, and ten church buildings. His Lordship judges that to meet the wants of his diocese, ten additional church buildings are needed, and eight more clergymen. He strongly inculcates a missionary spirit on his clergy, and urges diligent attention to the schools, the hospitals, the young people, and to pastoral visitation. A highly evangelical spirit breathes through his Primary charge. Does not God design to bless India, when he gives her bishops or pastors of such a stamp?—*Boston Recorder.*

The Scriptures for the East.—A small edition of the Hindostanee Old Testament newly translated, is to be printed in the Roman Character, at the earnest and unanimous request of the missionaries in the Upper Provinces. Archdeacon Robinson is carrying a new edition of his version of the Pentateuch in Persian, through the press in England, with the assistance of Dr. Haberlin.—*Ibid.*