

of 1,000 rupees per annum, one half of which went for the payment of a great part of the expenses of this Mission, and which, from whatever cause it has now been discontinued, was for many years, and especially at a time when little was known of this interesting Mission, regularly remitted from Germany through our Society.

"Twenty years have now elapsed since the commencement of this Mission in 1830, and it may be asked what are the fruits of the labour and expense bestowed upon it during these twenty years. In order to form a proper estimate on this subject, it will be necessary to take into consideration that the original proposal of locating a Missionary in this district, to take the immediate supervision of these congregations under his charge, was not carried out till fourteen years after its commencement. During these fourteen years, therefore, this district enjoyed but a small portion of pastoral superintendence. It has already been shown that its situation rendered it difficult for the Missionaries at Tanjore and Trichinopoly to visit it frequently, even if they had leisure for doing so, and that the only means that could be devised at that time for its spiritual welfare was to place it under the immediate superintendence of Native Catechists; and besides the occasional visits of the European Missionary, a Native Priest was periodically sent to administer the Sacraments, and to set in order the affairs of the congregations. Under these circumstances, surely it is matter for thankfulness that these congregations were enabled to remain steadfast in their profession. Considering the disadvantages under which they laboured, and the power exercised by the Romish Priest who was residing among them, it might almost have been expected that these people, thus left in a great measure to themselves, severely harassed and oppressed by their Romish brethren, would have gone back to their old Church. But it was not so; by God's grace they have been enabled, with trifling exceptions, to stand fast in the liberty wherewith Christ had set them free.

"In 1825, when our venerated Metropolitan, Bishop Wilson, came on his visitation of the Churches in Southern India, these congregations were brought under his Lordship's personal notice; and though I am unable to refer at present to the very interesting account of his Lordship's visit to Maitooputty on the 22nd January, 1833, contained in one of the Quarterly papers of our Society, published in England; if I am not mistaken in my recollection of what I have read therein, his Lordship was led to form a very favourable estimate of the condition of these congregations on that occasion.

"The appointment of a Missionary to take the immediate oversight of these congregations did not take place, however, till the beginning of 1843. They hailed this event with evident tokens of gratitude to the Lord, and received with delight the Pastor who was sent to reside among them, and to have the distinct charge of them. I must not

omit to mention here a very encouraging proof of the steadfastness with which some of these congregations maintained their profession of the Protestant faith, during the period above referred to. A few years after they had been received into our communion, Thumbay Serveyccaran, who was the chief instrument in bringing over these people from Romanism, died, and the Roman Catholics hailed the event as one which they confidently predicted would tend to the return of these people to their Mother Church. On this occasion, however, one of the most influential members among the Protestants, being desirous to prove to the Romanists that their anticipations in this respect were groundless, and at the same time to strengthen his brethren in maintaining their ground in the faith, resolved to build a substantial church for Protestant worship in his village, instead of a temporary one, such as was erected in each village at the expense of our Mission. He accordingly went to Tanjore and communicated his intentions to the Missionaries, but the state of their funds would not allow them to give more than 50 rupees towards this object. He received this sum from them with their good wishes for his undertaking, and on his return to his village commenced the erection of a substantial Church, the expenses of which may be estimated at a sum of not less than 300 rupees. It must not be understood, however, that his private resources were such as to enable him to expend so large a sum on this building. The walls were raised, he told me, almost entirely by his own and by his children's hands, the trees which support the roof were procured from his friends, and the tiles and other articles were paid for mostly at his own expense. This individual, who is the headman of Veraloor, is now upwards of eighty years of age, and still continues to adorn his profession by a holy life. His conversation on religious subjects is always free from enthusiasm on the one side, and worldly indifference on the other, and he takes a deep interest in the propagation of the Gospel as far as his influence extends. He is quite looked up to by the natives, and, though he sometimes feels the infirmities of his age, he does not decline the trouble of going several miles to settle any differences among his people, which are referred for his adjudication.

"Whatever may have been the cause of their renunciation of Popery, it is certain these converts soon became acquainted with the *wide difference* which exists between its doctrines and those of the holy religion of Jesus, which they now had the happiness to profess in its purer form, and in which, by the Divine assistance, they were enabled to continue without any prospect of temporary reward; and it may reasonably have been expected that the spirit of inquiry which had been stirred up among them, had it been followed up by more efficient measures, might have been attended with results of a most cheering and satisfactory character.

"It is, indeed, a matter for great thankfulness to the Lord