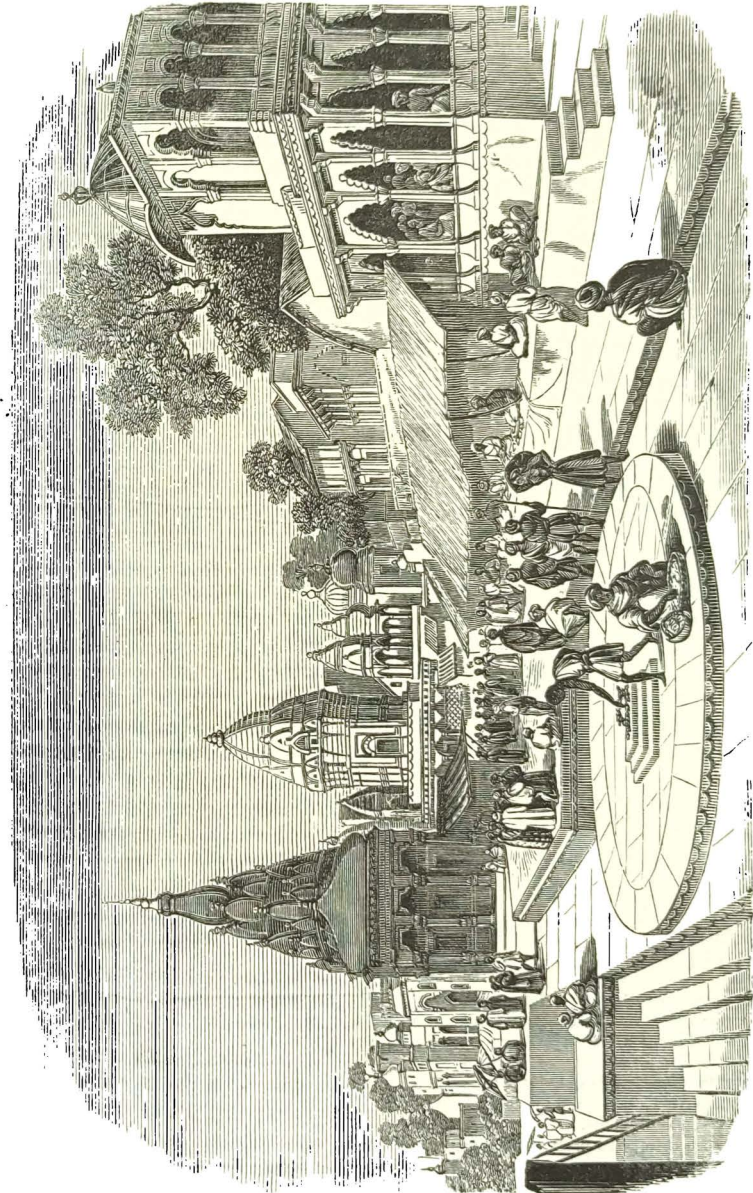


THE  
MISSIONARY HERALD.



BENARES.

## BENARES.

WE are indebted to our friend Mr. Ellis, now in this country, for the following remarks illustrative of the annexed view of Benares, with a Brahman placing a garland on one of the holiest spots of this venerated Indian city.

“Benares is, of all places in Hindustan, the most sacred. Every Hindu capable of procuring the means of so doing, makes to this city a pilgrimage or visit before he dies; by which foolish practice they vainly hope to secure the remission of sins and a dwelling in paradise. Benares is an ancient seat of Brahmanical learning and Hindu superstition, and is situated on the bank of the river Ganges, about 600 miles north-west of Calcutta. It contains a population of upwards of 200,000 persons; but during idolatrous festivals the concourse of people from distant parts of India is almost beyond calculation. 8000 houses are said to be occupied by Brahmans, who receive large contributions from the deluded visitors. The Muhammedans here form about a tenth of the population. In this large city, so wholly given to idolatry, labours our devoted and excellent missionary brother, Mr. Smith, who formed here a little church so long since as 1817, which contains now, we believe, fourteen or sixteen members. This number of converts may appear small, but those who go from hence among the heathen learn practically not to despise ‘the day of small things,’ knowing that mission-work, especially in Hindustan, is still a work of faith as well as a labour of love, while a very great deal of preparatory although needful labour has also been accomplished, and they rest confidently on the promises of God, and in the patience of hope wait for and expect the time when ‘the little one shall become a thousand, and the small one a strong nation.’ A prominent object in the engraving will be seen to be the Brahman or Hindu priest. The sign of their order is a cord, or rather six or eight cords tied together, hanging from the neck, resembling fine twine, tied here and there with mystical knots, and to which they attach a good deal of superstitious veneration. The Brahman has immense power over every rank of the Hindus, and is literally connected with every relation of life. They have among them different classes and employments; some being the astrologers of the people, priests of the family, and priests of the temple. The Brahmans differ altogether from the priests of Buddha, the other gigantic superstition of the east, the Brahmans being hereditary priests, without any regard to character or acquirements. Among the Hindus, religion, as embodied in the Brahmans and their literature, is not merely connected with the state, but really guides and controls the government itself, and no Hindu, high or low, is exempt from the ever present influence of the Brahman.”

An extract from one of Mr. Smith's letters, dated Benares, Oct. 22nd, 1841, will form a pleasing supplement to these observations.

I have received your kind letter, informing me of the scriptures you have despatched for Benares, which I am glad to say I likewise received a few days ago. I gave thirteen copies of the Sanskrit Testament to the pandits of the Sanskrit College, a copy to each, with Dr. Yates's compliments. They were highly pleased with them, and present their warmest thanks to Dr. Yates.

Since I wrote to you last, I have been to the following melas:—Lankkadhara, Nankua, and Barua, where I declared the message of God to a concourse of people, and distributed 150 copies of Sanskrit Gospels, 20 Pauline in Sanskrit, 160 Hindui Gospels, 30 Hindui Testaments, 40 Bengali Gospels, 50 Urdu Gospels, 12 Urdu Testaments, 12 Persian Testaments, and 20 Persian Gospels. I have la-

oured as usual in different parts of the city, and often taken my position in the verandas of the missionaries' chapels, where I get a good many people to hear me, without being molested. Several respectable Hindus and Musalmans have called on me for the scriptures, with whom I had a good deal of conversation on re-

ligious subjects, besides supplying their wants. Two brahmans expressed their wish to join the church; they appear convinced of the superstition of their idolatry. I think of going to Dadri fair next month; I much need your prayers.

## CALCUTTA.

Our most recent intelligence from Calcutta is contained in letters dated Feb. 15th, 1842. Mr. W. W. Evans says:—

Our health, on the whole is very good. Another hot season, however, is approaching, and then our time of trial will come again; but our hope is in God, and to his gracious care and guidance we commit ourselves in faith and confidence.

The church confided to my care continues to prosper and increase. Seven have already been added to the number of church members since January, and two were proposed last sabbath for baptism and membership. This will

be a total of thirty-four since I accepted the pastoral charge of the church in Lal Bazar. Let the praise of this gratifying increase be wholly ascribed to the great Head of the church, from whom all future success and prosperity must come.

In the state of the heathen around there are many indications of future success. Tracts and scriptures are received and read gratefully, and conversations on Christianity are sought now most eagerly.

Under the same date, Mr. Pearce writes from Entally, as follows:—

It will afford you pleasure, I am sure, to learn that my health has been, on the whole, very good since I landed, and in some respects has considerably improved. The cold season, however, is just closing, and the trying hot weather is at hand. I trust, however, that He who has conducted me back again hither under so much mercy has yet something for me to do. You have already been apprised that the sphere of labour assigned to us soon after our return were the Native Christian Institution, vacant by the departure of brother Ellis, and the village stations formerly under my care. These two departments bring with them no small degree of labour. On our taking charge of the Native Christian Institution, we found in it forty-two boys and five students for the ministry; we have now fifty-two pupils and the same number of students. The village stations I found considerably reduced in number, owing to the depredations of the "Propagation missionaries," and still subjected to their unfair and unchristian attacks. I have reason to believe, however, that my return has had the effect substantially to check their depredations, for they have not been able to entice away a single individual since my arrival, although they have spared no efforts to do so.

I have been twice to the village stations

since my return. In these visits I was absent the first time from home six days; and the second one to Khari fourteen days. On both these occasions the people received me with much affection. At Khari we had the pleasure of baptizing one person. Ah! it is slow work, you will say, compared with the West Indies. So it is: but what shall we say? Conversion work is God's. He is yet trying the faith and patience of his saints; but he has here some precious souls, and more will yet be given us, I am persuaded. Let us, however, have but men to preach to the people and labour among them, and then we shall see whether converts do not appear. Khari had not been visited by a European missionary for twelve months before my visit on this occasion; but this could not be helped: brother Wenger's health and engagements were such that he could not go, and there was no other person to supply his place. The confusion that has arisen in the villages is the consequence chiefly of the stations being left without the superintendence of a European missionary after my departure. I hope this may not occur again, and also that what has occurred will be overruled by the great Head of the church for the purification of our infant churches in this quarter.

In a letter dated Calcutta, Jan. 18, 1842, Mr. Wenger gives an account of our operations in Calcutta, so detailed and yet so lucid, that it will afford the reader peculiar pleasure.

It devolves upon me, as secretary to your Calcutta Auxiliary Society, to furnish you with a statement of the proceedings of our mission during the past year. I regret that, owing to the long delay which took place last year, as well to the peculiar circumstances in

which I have lately been placed, it should not have been found practicable to get out our report by this month's mail; I will try to have it ready next month. Meanwhile I have compiled two statistical tables, which, when joined together, will furnish you, I hope, with a sufficient amount of correct information, brought up to the end of December last. The receipts of our auxiliary during the nine months from April 15th to December 31st, have been about 2,116 C. rupees or £211 12s. A correct list will be given in our report. Now, *ad rem.*

1. *Distribution of missionary strength in Calcutta.* Dr. Yates has continued to devote his time and energies mainly to the work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labours, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or Boys' Boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchook, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (Heathen Boys' Day School) at Entally, together with the study of the language, and occasional English preaching. Mr. Gibson has entered upon his labours with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.* Our esteemed brother, Carapeit C. Aratoon, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favourite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Ganga Na-

rayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed Missionary Scenes in Calcutta. The students at Entally have also been occasionally employed in a similar manner, especially since brother G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mahomedans oppose it; but signs of repentance for sin and of a desire after salvation are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but they do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali,—This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance at the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having in compliance with the wishes of some members (chiefly East Indians), commenced to address the people in Hindustani on sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce.—This church is intimately connected with the Native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Haurah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical know-

ledge I have established a Bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends; among whom I wish to express my obligation to Captain Gardener (a gentleman trading into this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok*.—Under my superintendance.—This has been a year of trial to us; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people bad to endure much petty persecution both from their heathen neighbours and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendance of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R.

Gibson, A.B., &c. The present number of resident members is sixty-one, or, including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*. The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the fifteenth of December an examination was held, which showed that the institution had been much raised above the low state in which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent Rev. G. Small.—The attendance throughout the year was about two hundred; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e. g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless

or me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit who teaches Sanscrit and Bengali, the masters are all Christians.

*The Students of Theology* are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that remain gives much satisfaction, and they all endeavour to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.* This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—On this head I am not prepared, to-day, to give much accurate information. In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2nd, Gospels and Acts, 2,500; 3rd, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe 5,000 copies. A new edition of the Proverbs is printed except the title-page and two last chapters: the entire Bible has advanced to 1 Kings xvii., but it is in type as far as 2 Kings viii. How far the Hindui Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

The present state then of the mission in Calcutta and its vicinity is not very encouraging. In some branches of labour, as the translations, the operations at Haurah and in Bow Bazar, we have, it is true, been advancing; but in others we seem to have been losing ground. But even taking a human view of things, we need not be discouraged, as this unfavourable result is the effect either of the many losses we sustained in the preceding year, or of the unwarrantable proceedings of the Propagation Society's missionaries in the south. God, who is able to bring good out of evil, will remain faithful to his promises and prosper the work of our hands.

## CHITTAGONG.

Extract of a letter from Mr. Fink, July 22nd, 1841.

I have reason to be thankful to the Lord that in his abundant mercy he has again restored my health, so that I am now able to walk about and go out among the heathen. My labour during the month of May was as usual, in the town, in the markets, in the chaux bazaar meeting house, and in my house, preaching, and distributing scriptures and tracts both to Bengalis and Mugs, who were, as usual, very ready to hear the word of life, and very eager to receive books and tracts.

During the month of June, I was confined to my room for a fortnight by illness; but as soon as I was able to walk about in the house I had almost every day natives coming to my verandah for books, to whom I addressed the word of life, and gave books and tracts, which they ardently longed for. In distributing the

books I acted according to my established plan; that is, they were not given away indiscriminately to the applicants, but the latter were made to read first a few lines, and only those that could read were allowed to receive them.

A few young men (Hindus) also came to me a short time ago. In the course of conversation I asked them what they had learnt from the scriptures and tracts which they had received both from me and brother Johannes. They in reply said, they had read that no man in this world could be saved, but through Jesus Christ, whom God did once send into this world, who is the son of God, and who had made an atonement for our sins by sacrificing his life, and shedding his blood upon the cross; that he had died, and had risen

agnin, and ascended up to heaven; that he was the Saviour of the world, and that whosoever believed on him would obtain the forgiveness of his sins and life everlasting. When I heard these expressions from the lips of those heathens, I felt happy to see that the scriptures and tracts which we had given them had been perused by them, and that they had learnt the fundamental parts of the Christian doctrine; although the mere knowledge of the tenets of our most holy religion will avail them nothing either in time or in eternity. We would rejoice in union with angels in heaven, if these heathens, after having received the knowledge of the scriptures, were converted from the darkness of sin and idolatry to the marvellous light of the Son of God, and from the power of Satan unto the living and true God. But it is impossible with us to convert a single sinner; we must labour as he has commanded us, and look up to God with prayer; we must wrestle with him, and we ought not to let him go until he blesses us. Ask and knock, says the Saviour, and it shall be given, and the door of his blessing and mercy will be opened. Let us pray to him for the outpouring of his Holy Spirit, the only agent that can convert a poor sinner from the errors of his ways. I then asked them whether they believed in the Lord Jesus Christ, but

they in reply said that if they confessed Christ openly, and became Christians, they would not only be exposed to persecution by their neighbours, but that they would also be deprived of their wives, children, relations, &c. &c. as unclean outcasts. In reply, I told them that they should consider that their souls were of infinite value, and that they should appreciate their salvation and eternal life more than all the comforts of their houses and families, yea more than all the honours and riches of this vain world; and I added, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The Mug convert, repeatedly mentioned in my letters, gives me and brother Johannes satisfaction. He labours every day among the Mugs, reading the scriptures and tracts, and speaking the word of life to them. He also attends at my house every day for two hours reading the scriptures, and we both have conference upon what we have read, and close it with prayer. By his receiving instruction every day from me, I trust that by the grace of the Lord his mind will be drawn more and more towards God, and will, I trust, grow in grace and in the knowledge of our blessed Redeemer.

## DINAJPUR.

Mr. Smylie writes as follows:—

A brahman who had received several tracts called on me while engaged with many people in the bazaar. As he raised himself above the crowd that stood before him, he watched me; the instant our eyes caught each other he called, "I wish to have a large book; I wish to be fully instructed in this way. We have read the books you gave me; your books have given us great pain of heart, and as your books have been the cause of our distress you must take it away. I will call on you; I have very many things to ask, and you must tell me all I wish to know, for we are in much trouble of heart. You must also give me a large book. I will surely call on you." As there were several people between this brahman and the place where I stood, he was obliged to speak so loud that all could distinctly hear him. A large book seemed to be all he desired, for he again called, "You must give me a large book." Almost every one now asks for large books, but not every one obtains them. When they ask for large books I call to their recollection the conditions on which they were promised large books. Those who cannot call to mind what they have read will stand and try again and

again to recollect something; when they find they have failed, they evidently feel sorry. The little boys who attend will say, "Did you not know that you must remember what you have read, otherwise you cannot get another book." "I surely did read, and I could remember while reading in my house; what can I do? it is gone from me: I will try again." And in this way they leave me, hanging their heads, but often come again with a few words.

I had a call from my old friends the Jews. They would insist that the Messiah was yet to come, and that the Musalmans had been telling them that the gospel was an invention of Satan. I answered, "Do you know any Musalmans who read their own or any other people's books?" They said, they did not. "When they said so, did they prove what they said?" "No." "Well, always bear in mind that people can very soon assert a thing which they can never prove; and you know, for you read your bibles, that no prophet has ever said any thing whatever of the coming of him whom they call a prophet; you also know that they often say their prophet's name is mentioned in our book; if our

book be false it can be no honour to have their prophet's name mentioned in it. It would be no difficult task to prove that the Messiah has come; and if he be not already come, he never will. I believe no man can say that any one of David's race is now living. This being the case, how can he come? You all know he is to come of David, do you not?" "Yes, we do; but is David's family all dead?" "I have said so; and when Christ came, few, if any, but Joseph and Mary were to be found; he was, therefore, a root out of a dry ground." He was evidently perplexed with what I said last, and, after a moment's thought, asked me if I could give him a Hebrew New Testament, and he would read it. I gave him my own New Testament, and before we separated he read part of it. I asked one of them whether he did not long to return to his own land? "Not now," was his answer; "we live happy in the Company's country, which we could not do in our own, because the rulers of our country are Musalmans."

Nov. 4th.—I had the pleasure of baptizing three young people on the 3rd of October, one of them the wife of a pious young man who has for some time been a member of the church. She was formerly a Musalmani. The other two are youths about 14 or 15 years of age. It is very gratifying to see young people coming forward and offering themselves freely to serve the Lord.

The young Munshi who read the New Testament with me joined us a few days after the baptism. I have known him for some time, and I am happy to say his conduct has been very good, and he has come in the way we could wish; he has come as a poor sinner seeking pardon through a crucified Redeemer. This shows that God has begun to call those who have long heard his word. I trust he will soon call others. Until lately I had employed him as my Munshi, but at length found myself obliged to tell him I could not continue the study of Hindustani any longer. He appeared distressed in mind, and for a time stood in silent thoughtfulness, but recovering himself, he said, "What am I to do for instruction? Sir, I do not want money; God will provide. I want instruction." I answered that he might call daily, although he was not employed as a Munshi. Shortly after this his people threatened to turn him out, if he came so much about me. They said he could not attend at my house without being turned away from the faith. When he told me what they had been saying, I could see that his mind was strongly inclined towards the truth. I however did not

invite him to join us, as I wished him to come freely of his own accord. His acquaintances continued to trouble him. Two Maulavis frequently argued with him, but as they always lost their temper, and one of them in particular could scarcely hear a word or two without becoming furious, he became disgusted with them. All the tracts we have in the Persian character, and also the four gospels, he had read, so that he was not without arguments, and I strengthened his hands as much as I could. By these means he could clearly see that what they said was contrary to fair truth. Some days after they threatened to turn him out, he came and gave me the little money he had carefully saved, and requested me to get a small house put up for him in our compound. After worship on the Lord's day he gave himself up in the most humble manner; I leave you to judge what I felt. No father could rejoice more at the birth of his firstborn, than I did in my own heart over this Musalman youth. I trust, I pray, that God will soon send many others; three and one are not to be compared to the hundreds and thousands of the West Indies; but we are in Bengal, where Satan reigneth.

For the greater part of the month I have not been able to do any thing, on account of a violent fever, from which I am only just recovering. I feel thankful that I am again able to converse with freedom and to conduct worship.

I have, however, been to the bazaar several times, and although many people had gone into the country during the Hindu puja, I have met with numbers who cheerfully received our books and tracts.

A very interesting little boy about 8 or 9 years of age came to me the other day in the bazaar. He asked if Jesus Christ was the Saviour. I answered that he was. Is Jesus Christ and God one and the same? They are, was my answer. He appeared as if he had just called to mind something he once knew, but had forgotten; and before I could proceed said, "Ah! the same, but differing in form. He is the Saviour." Having said so, he walked off immediately. The men who stood about me at the time, appeared to be greatly pleased with the boy; I could see every eye fixed on him.

I had a call from a young wealthy Musalman yesterday, who requested me to allow him to attend at my house to receive instruction; I trust he will attend. May God draw him to his only Son Jesus Christ.



## DELHI.

Mr. Thompson writes from Garhmukteshwar thus, Nov. 23rd, 1841:—

Here am I amidst the din, the bazaar scenes, and religious folly of the thousands who annually assemble at this reputed sacred place; and happy am I in being again permitted of God to come out, after so much that tried the mind and harassed the body for upwards of four months. A little breathing time is now granted me, and I pray I may both find my hands full here and also return hence rejoicing in my God, who is still the God of mercy and power.

It may appear strange that so many Persian and Urdu Scriptures should find acceptance at Hindu fairs, yet it is a fact of which there is increasing evidence every year, and indeed at every fair. The recipients of these scriptures are, to a great extent, Muhammadans, who open shops temporarily at the fair, for fruit, cloths, coverlets, stained dresses for Hindu females, toys, shoes, and other articles from Moradabad, Rampur, Najidabad, and places about. These persons either have fewer prejudices against Christian books, or show them not. A class of Muhammadans who appear little bigoted are such as hold employments under government in the courts, police establishments, and other departments; the asperities of these men appear to be softened down, and they are more bland in their inquiries, replies, and conversation generally. To this class I would add zamindars and all Muhammadans connected with agricultural pursuits; they have, in general, very little that is repulsive in their spirit and bearing when conversed with; and if unlettered, listen to, and if read, thankfully accept of, the Christian scriptures. Students of government schools, oriental and English, come forward with great readiness, in numerous instances, for the word of God in Persian and Urdu. While a great portion of the above desire to know what is to be found in our scriptures, there are some who, having prejudged our books from their acquaintance with the Quran, seem desirous of ascertaining if things are so. From whatever motive it is that these Muhammadans desire the scriptures, whether to be satisfied that Muhammad is the promised comforter, or to discover or torture some passage of scripture in his favour, their anxiety for the word is undeniable; and if they all read what they take, as I have good evidence that many do, it is impossible they can all read in vain; God may, in their search after fallacies, be leading them to an intimate acquaintance with the truths of his word, which, as such, they may never be led otherwise to care for.

24th.—Numerous pandits, with their characteristic anxiety for our books, both encountered me on the road and also called at the

tent for them, and a few pleaded last year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books, and, when we have them to offer, or a testament, or even a gospel, no pandit has a reasonable excuse, or I should say, the shadow of an excuse, for turning away with contempt from our offer, and they now seldom do it. Among others, one eminent opposer, indeed, a scoffer of years, went away to-day with his hands full of the same divine word in his venerated and admired Sanskrit, which possessed no attraction for him in Hindi and often called forth his contempt, although, poor man, every truth was as plain to his understanding in the one as in the other, and he was, on that score, without excuse. Yet as he for years refused in substance what he seemed to take a pride in accepting in another form; and if he will but read, I am almost sure of his benefiting by the majesty, purity, and wisdom of the divine word. This man, of all my opponents, appeared the hardest to make any favourable impression upon, and his marked opposition to the gospel, his subtle mode of reasoning, and his air of self-complacency and triumph, always gave the multitude pleasure, as they did me pain.

25th.—A numerous attendance and much attention to-day, both when walking about among the scattered multitudes and calling their attention to the word of the Saviour, and likewise when the people collected round the tent. Brahmans and pandits were numerous, and from what they knew of our books and what they expected to find in them, it did not appear necessary to urge them to accept of them; not a few appearing to act under the impulse of views and feelings brought to the scene of labour, not originated on the spot: as, for instance, a pandit who wished to have the testament in Sanskrit, was prepared to appreciate its worth from having last night listened to the reading and rendering into the vernacular dialect of twenty pages of that book by one who had yesterday taken it. One requires a gospel, on account of the genealogy of our Saviour which it contains; another, a different gospel, giving an account of the birth of Christ; a third desires to see the ascension of Christ described. As an instance of the state of mind of some of those into whose hands our scriptures fall, or who are led from some cause or other to desire and read them, I shall mention the opinion entertained of himself by a brahman of this place whose sole support is derived from his disciples. "How do you effect the salvation of your disciples, and bring their souls to heaven?" I asked. His reply was, "How can one whose own hands are tied unbind

the hands of another?" He expressed by this his incompetency to help, in their spiritual condition, his disciples, whom also he considers as bound in the fetters of guilt and wholly impotent to save themselves.

A young pandit, who has given it out among Europeans and natives that he means to write a refutation of good Mr. Muir's *Mat Parikshya*, has come forward to-day and solicited a Sanskrit testament. Query: is it with the view of qualifying himself the better for his most difficult task by the discovery of weak points in the sacred book of the system he is preparing to attack? If he should indeed set about the odious work (of which he says he gave intimation to Mr. Thomson at the late college examinations at Delhi), I earnestly hope he may, in reading through the testament, receive convictions of the truth as it is Jesus, that shall never be eradicated.

A mahant of Kabiris came forward and expressed great delight on hearing the determination of the above pandit, and added, that some natives of Bengal also had written a refutation of the religion of Jesus. I offered him a tract, and asked him to read and give me the sense. He said, he would not deign to touch it. I offered to hold it for him, and accordingly stood before him holding it with both my hands, and asked him without touching it to read it: but he declined, and looked very foolish in the eyes of all the people. I admonished him to understand well the merits of a cause he undertook to speak against. In the face of his aversion another mahant of the Kabiris solicited and took the volume of the Gospels and Acts in Hindi, and said he desired to make himself acquainted with their contents. Viewing with contempt all efforts to win souls to Christ, he observed, I had not succeeded in catching a *lat*, a beautiful little bird. I said, I should be content with *pidris*, or a common kind of bird, meaning men in general, as I considered the preciousness of the soul, not the outer garb. All the men approved of this, and the man felt ashamed and shortly after went away.

26th.—I felt happy in being able to convey the word of the Saviour to the opposite bank of the Ganges, where are encamped on the sands some thousands of people from Ram-ur,

Amroha, Sambhal, Moradabad, and Bareilly. Many listened with surprise on being addressed on the subject of salvation; some wondered that the Sahibs had a religion to offer more efficacious than theirs, and one man with apparent joy exclaimed,—“Hitherto the people had been accustomed to hear the names of Muhammed and the Devtas as able to save, now you have made known to us the name of the Messiah as the Saviour; we shall see what his word contains.” This was a Hindu, and I pray he may fulfil that scripture, “Faith cometh by hearing, and hearing by the word of God.” While I was away, an aged Hindu of the followers of Ramanand, gave Devagir much pleasure. It appears that some eight years ago he got a gospel and tracts of me at Delhi, the reading of which has produced in his mind a conviction that “the Lord Jesus, who became incarnate for the salvation of sinners, is the Saviour of the world;” and hence he is persuaded that they are happy who trust in him. At present he is contented to take a testament, tracts, and some other books for a further and closer examination of the truths of our religion. Another aged Hindu, a bairagi, on getting books was overjoyed, as Devagir says, and exclaimed, “I must now go to the bazaar and get glasses to read these books!” In the evening I saw this man come with an offering of sweetmeats for Devagir's acceptance, but he had to take them back, much disappointed. The offer, however, evinced the gratitude of the poor man. A third man, a young pandit, came and rated Devagir in very severe language, for having abandoned the faith of his fathers, and embraced a religion contrary to the shastras. This individual was a student of the Delhi College. At one time there was so much altercation between brahmins and Devagir, that fearing the issue would be profitless, I opened the fifteenth of Luke, and having read it through, I called the attention of the people to the purport of the three parables it contains, viz. the joy of heaven over one sinner that repents, and the reception of such a soul by God according to the gospel. This had the effect of putting down the contention, and producing a solemn impression on the hearers.

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## WEST INDIES.

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Mails from the Western hemisphere having been unusually retarded, we are unable to communicate this month any intelligence from the West Indies.