

The studies pursued are the same as in former years;—the Scriptures of the Old and New Testaments, History, Brief Survey (first and second parts), Geography, Grammar, Arithmetic, Writing, &c. Though the school was quite unprepared for our visit, and the examination was strict and searching, there was not a single failure in the English department—the portions they had studied were thoroughly gotten, and they were able to answer every question put to them.

We will state, as the result of our last visit to Chingleput, that perhaps the school was never in such a healthy state as at present. The boys are fresh and active—regular attendance is secured by the strict enforcing of discipline—the different classes are under the vigilant superintendence of the head teacher. The main cause of the present state of life and vigour of this school is, that the agency now employed, both in the English and vernacular schools, have all been trained, with the exception of two, one a Mohammedan and another a Hindu, in our English school, and into whatever they teach, they infuse the life which they have drunk.

Our private dealings with the pupils this time shewed us that the truth is not only treasured up in their memories, but gradually leavening their souls, and acquiring every day that influence and authority which it is the prerogative of God's Word to have.

*(From the Home and Foreign Record of the Presbyterian Church in the United States.)*

#### INDIA. FURRUKHABAD MISSION.

##### THE OPPOSITION OF THE HINDUS TO THE CHRISTIAN RELIGION AND ITS CAUSES:

BY THE REV. J. L. SCOTT.

It cannot be doubted that the inhabitants of Hindustan generally entertain a peculiar, and most virulent dislike to the Christian religion. This dislike is natural to fallen man, and no doubt exists in all countries, and in the hearts of all ungodly men; for "the carnal heart is enmity against God," and cannot but hate the things of God. But there seems to be something beyond this in Hindustan. It is not merely that Christianity is an embodiment of the purity of God that it is abhorred by the Hindus. There are other causes at work, and it is proper that Christians at home should know what these are, in order that they may understand the difficulties with which we have to contend, and pray the more earnestly for our success. Let the truth be told. It will always, in the end, be beneficial.

[The feeling of dislike to Christianity has been strongly displayed in Calcutta by events of no remote date. Public meetings were held, and violent resolutions adopted, to secure the repeal of the law by which those who renounce caste should no longer be subject to the loss of property. A leading inducement to these measures was the apprehension that many might become Christians.] In most other places besides Calcutta—and I speak especially of the north-west—the dislike to Christianity is not less real; but it is not so well organized, and partakes more largely of the elements of ignorance and prejudice. The great mass of the people know but very little of what it is. Their idea of a Christian I believe is about this: that he is one who wears English clothes, drinks brandy, and eats beef and all kinds of abominable things. They see us pay no attention to external forms and ceremonies, on which they place so much reliance, and they think that we have very little regard to religion of any kind. We are in a religious point of view, *the mclean*. Even the Mohammedans, though beef eaters, and thoroughly hated as religionists, have a regard to what is clean and unclean, and have far more external religion than we have. The term Christian (Christian) is a term of reproach, or at least it conveys so unpleasant an idea, that if a Hindu wishes to be respectful he will not use it. It is applied by the people entirely to native Christians, and I believe the idea generally conveyed by it, is that of a worthless vagabond, who from motives of gain has renounced the religion of his fathers, and who is now at liberty to do all kinds of abominable things. Those who have had more intercourse with the world, of course have their ideas somewhat modified, but they are not mitigated. It is not dislike to us as foreigners. We, as belonging to the ruling class, are generally respected, and treated with a high degree of deference. It is considered natural and proper that we should be Christians.—If they find us just, kind, generous, and religious after our own way; if they see us earnestly engaged in efforts for their good, they will only respect us the more. They generally listen to our preaching with deference. When we urge the moral doctrines of the gospel, they approve with apparent cordiality. For the cross of Christ they have no relish, but they will generally listen, and admit that Jesus Christ was as true an incarnation as their own Ram or Krishna. It is only when you ask them to renounce Hinduism and become Christians, that their whole soul revolts at the idea. It implies so much that is abhorrent to their feelings, and wakes up such a train of revolting images, that they turn from it with disgust.

*Whence this exceeding dislike?*

Much might be said in answer to this