

vation; that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecution might come upon them; nor could the Archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness, having the promise of this life*, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized in 1837 and 1838, a year or two before the inundation occurred.

"The result was, that the Archdeacon said to the Rev. missionaries, *Can any forbid water, that these shall be saved. Should not be baptized, who have received the Holy Ghost, in his sanctifying influences, as well as we?* And, upon their unanimous opinion, holy baptism was administered according to the forms of our church; first to the 160 then assembled; and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with the little companies which had been received into the Church in 1837 and 1838, may amount, including children, to nearly 1000. About 1,500 or 2,000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weitbrecht, and Mohana Banerjee, however, went to several villages; and found the same eagerness for instruction, but far less attainments in Christian knowledge: they were inquirers only. Those baptized were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his native catechists and assistants. The rest are in earlier stages.

"But enough, my lord, of the details, into which many errors may have crept. You shall have more accurate particulars as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee Meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's letter to myself, and partly from the notes made on the spot by the venerable Archdeacon. Solemn acts of praise were devoutly offered up; and it was determined to strain every nerve to meet the Divine goodness, and to cultivate the opening fields of usefulness. Mr. Alexander, a catechist at Kishna, had already been removed to Kishnaghur. Mr. Weitbrecht had promised two catechists; Mr. Sandys two others. I proffered the first fruits of my Begum Sumroo's Fund at Bishop's College—a very pious native, Brijnauth Ghose. There were already one schoolmaster, two catechists, and five incipient catechists, with Mr. Deerr. The whole instant body of teachers would thus be, (1) one missionary, Mr. Deer; (2) one English catechist—whom the Committee solicited me to admit as a candidate for holy orders—Mr. Alexander; (3) and eleven or twelve native catechists: but what are these among so many? fifty-five or sixty villages—3000 inquiring souls—a population all around pressing to hear the Word of God—flocks, upwards of 1000 already baptized—distances of fifty or sixty miles on the east, thirty-six on the north, and eighteen on the west of Kishnaghur to be traversed! Such circumstances demand at least three European missionary clergymen, three schoolmasters, and thirty catechists; and these are little enough for the effective work before them.

"But before I venture to suggest any particular measures with reference to these urgent demands, your Lordship will rejoice to hear a few particulars concerning the general state of your missions and Corresponding Committee, in my division of your evangelic labours in India—the diocese of Calcutta. I have now been acquainted intimately with all your missions, and most of your missionaries—I believe I may say nearly all—for between six and seven years; nor can I conceive of any clergy more admirably adapted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love of souls, disinterestedness, diligent affection for each other, attachment to the natives, prudence, fortitude and resignation under a thousand privations. They are, indeed, men of God.

"In addition to this substratum of good in your missionaries, the first rough preparation work is now, after twenty years, a good deal got through; the buildings, compounds, institutions, schools, chapels, are erected; the impression on the vast native population around, as at Burdwan and Benares, is beginning to be acknowledged; the European gentry's ignorance or prejudices are subdued; the magistrate's friendly aid, is experienced; the translation and circulation of the Scriptures, with the munificent aid of the British and Foreign Bible Society, is advanced; the communication of the Christian doctrine, by the means of their children at our schools, to their parents, and also by the conferences held in the bazaars, as well as by the direct preaching of the gospel, is in full train—some, yea, many souls, I may say, have been added to the Lord, also, of such as

"Thus, all is waiting for similar visitations of mercy with that which has led me to the present letter. That very curiosity, that very spirit of inquiry, that very feeling of interest in the subject of Christianity, which is now awakened at Kishnaghur, is what our brethren are praying and longing for, with eager and unceasing anxiety; and this may serve to show us the immense importance of this spirit of inquiry, and also the humble thanksgivings we owe to God, for the distinguished mercy.

"Nor is there any thing to prevent similar outbursts at any given moment, at any place. Benares, with her 500,000 Brahmical devotees, may desert the point of the Trident of Shiva, for the divine Redeemer and his cross. The city of the imperial Akhbar (Agra) may quit its gorgeous Tuj for the Christian mission chapel; and the commencement of grace, begun under the honoured and beloved Bishop Corrie, and apparent in Abdool Messeeh and his flocks for a season, may revive, after so long a decline, under your present missionaries.

"The importance, therefore, of the events at Kishnaghur, vast as it is in itself—for the value of a single soul who can estimate—is elevated much higher by the relative position of your other missions, and the hopes which they serve to enkindle of the further effusion of the blessed Spirit."

The Bishop, while remarking on the insufficiency of native help, when unsupported by European missionaries, proceeds to observe:

"But your Lordship will remind me, that I promised to offer such suggestions as occurred to me, for the supply of the immediate demand of help at Kishnaghur. Three European missionaries, I apprehend, are indispensable. They would soon acquire enough of the language to be of essential benefit. And even their going round frequently to each village, and aiding the native catechists, and addressing the flocks for the first twelvemonth, through an interpreter, would be of incalculable moment. India hangs upon European intellect, firmness, and matured piety, under God, for every thing spiritual, abiding, influential.

"From the number of your own noble youth in England, your lordship and the society must look to supply this mighty occasion, which the providence of God has vouchsafed to a thousand, yea, ten thousand prayers, poured out during the nearly forty years of your labours as a missionary body.

"The thirty or forty catechists who will still be wanted, God will raise up by degrees. Extinguish not His arm, that it cannot hear, nor His ear heavy, that it cannot hear. The apostle intimates that Titus would find, in every one of the hundred cities of Crete, men fit to be ordained by him to the priesthood, or body of presbyters and elders. And if so, then we may hope that, now, the name of Jesus in catechetical response, may gradually be found. Novices, 'Neophytes,' they must at first be; and therefore not to be thought of as formerly of Abyssinia, is on his way to Calcutta; and candidates for holy orders, lest being lifted up with pride, they fall into the condemnation of the devil. — one of them being appointed to the head seminary in Calcutta—have sailed during this month. There will be, in a short time, three missionaries draughted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love of souls, disinterestedness, diligent affection for each other, attachment to the natives, prudence, fortitude and resignation under a thousand privations. They are, indeed, men of God.

Universities, in the hope that 'they will condescend longer with flesh and blood'—and that England will not desert the conjuncture of grace, now that it seems to have arisen." His Lordship proceeds:

"Surely the love of Christ, the zeal of the gospel, the glory of the cross, the patience of the kingdom of God, the self-denial of the Spirit, the right estimate of eternity, the bright dawn of prophetic bliss, the full accomplishment of the purposes of grace, are not all obscured in England, the glory of the Western world, and the brightest of our Protestant churches. Surely the case only needs to be fairly stated, and our petty selfishness and excuses to be dismissed, to ensure the voluntary offer of an adequate array of missionary—not martyrs, but—labourers!

"Your lordship will forgive my warmth. I stand, as it were, the advocate of 3000 inquirers before your table, who cannot plead for themselves. I represent before you the teeming population around these inquirers and catechumens, who are waiting, as it were, for the kingdom of God. Opportunity is the golden spot of time. I may to-morrow be myself silent in the grave. The society may wait in vain the recurrence of such a glorious opening as this, if the present moment be allowed to slip by.—Thirty years back, we had not Delhi. We have now the Indus and the Punjab, stretching itself in our view. A century since we were unknown in Hindostan; we are now its masters. To hope to occupy this vast territory is fruitless, unless as we enter vigorously, and joyfully, and with gratitude to God, the particular doors of utterance, as they unfold their golden hinges before us."

His Lordship adds, in a postscript:

"Since writing the above, a letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the committee—and most joyfully shall I act on the recommendation—as a candidate for deacon's orders: it is dated Ranahanda, near Kishnaghur, Feb. 25th. He informs us, that a great change of character is perceptible in the converts, in their desire for instruction, their constant attendance on such means of grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted their own private apartments, now bring out the rice and vegetables for the brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. 'It is delightful,' says Mr. Alexander, 'to hear the whole company join in; and this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the false prophet had reigned triumphant. I do trust,' he continues, 'that a glorious work of grace has been begun: but the almost entire want of teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about to and fro, accusing the Christians of having left light for darkness. The fields are white for the harvest, but labourers there are none scarcely.'

"It is my intention, if Providence should permit, to go up to Kishnaghur, and hold a confirmation for such of the newly baptized as may be of age, and prepared: this will be toward the end of October, on my way to Burdwan, Gorruckpore, Hazerabagh, Allahabad, Meerut, the Hills of Mussoutie and Simla, Leodrana, Kurnaul, Delhi, Agra, Bareilly, Cawnepore, Ghazepore, Dinapore, &c. a circuit of more than 3000 miles, which will occupy me from October 1839, to March 1841; and which I visited four years since. I need not say, I entreat your prayers for me."

In publishing these deeply affecting communications the editor of the Register observes: 'It is the earnest desire of the committee to meet the wants of the corresponding committee in Calcutta to the utmost of their power. They are truly rejoiced to be able to state, that one missionary, the Rev. C. H. Blumhardt, formerly of Abyssinia, is on his way to Calcutta; and three others, destined for the North India mission—one of them being appointed to the head seminary there will be, in a short time, three missionaries draughted for the station of Kishnaghur. Our readers may will join in the prayer, that the Lord would graciously bless their labours, and enable them to collect and build up, a people to the glory of His great name in the midst of the heathen."