

represents ministry; because absolutely needed. Aim not to be more, at a ministry full of the Holy Ghost, knowing Christ, teaching Christ, following Christ; ready to endure all things for Christ and his kingdom. When difficulties thicken and helps are low, and the wilderness is dark as day, remember that you do not minister to others without being ministered unto; you have a "Good Shepherd"—not of sight—but always near; ever holding you with his right hand. Jesus ministereth to you. Let him minister. Open your whole soul to the working of his silent all-subduing ministry. It will lift you up, and fill you with peace, and make your wilderness and solitary place to be glad.

Finally, remember, the time is short. The six working days of this short work will soon be over; the everlasting Sabbath will soon begin. Labour hard. The work is great; but what we do must be done quickly. "We must give ourselves continually to prayer and the ministry of the word." We look for the appearing of the great God and our Saviour Jesus Christ." Watch and work; with a father's heart, I pray for you. With a mother's heart, I pray for you; commending you to God and the word of his grace. "The God of peace, who brought again from the dead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Amen.

MISSIONS IN INDIA.

REMARKABLE RELIGIOUS MOVEMENT IN BENGAL.*

In the London Missionary Register for June, received by the Great Western, we find a highly interesting account of a remarkable religious awakening among the Hindoos in the vicinity of Kishnaghur, one of the stations of the Church Missionary Society, on the Jelingha, a branch of the Hoogly, about 70 miles north of Calcutta. It seems that in 55 villages, extending for sixty miles along the Jelingha, to the N. E. and S. W. of Kishnaghur, more than 3000 Hindoos have thrown away their idols within a few months, and expressed a desire to be admitted into the Christian church. The movement bears a strong resemblance to that witnessed by the Apostles on the day of Pentecost, and will remind the reader of similar recent scenes in the Society and Sandwich Islands.

We give below the report of Archdeacon Dealtry, who visited the villages at the request of the Lord Bishop (Wilson) of Calcutta, for the purpose of learning the truth respecting the reports of this wonderful change. On ascertaining that they were true, the Bishop immediately entered with his whole soul into the matter, and wrote to London, to the directors of the Church Missionary Society, urging the importance of sending between 30 and 40 additional clergymen, schoolmasters, and catechists, into this part of the field. In his communication to the directors, the Bishop says:—"If we can but enter at the wide and effectual door in time, not only these 3000 or 4000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the sixth and seventh centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal!"

The following is the report of the Archdeacon:—
Report by the Ven. Archdeacon Dealtry of his visit to villages north of Kishnaghur.

On the return of the Bishop and myself from the Straits, at the end of November, 1838, we received from Mr. Deerr, the Church missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry, on the subject of religion, among the natives in several villages near the Sudder station, to which he is appointed. Subsequent letters to the same effect determined us to visit those villages, and to inquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his

* From the New York Observer.

request, I most gladly agreed to visit the scene of this work, and to make all inquiry I could, in order that we might judge how far it was the work of the blessed Spirit of God.

Accordingly, on February 8, 1839, I left Calcutta in company with a native friend, the Rev. K. M. Banerjee, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbett, Esq. the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavoured to obtain from Mr. Deerr as full an account as possible, of the work which had brought me up. I received from him the following particulars:—

I. Number of Inquirers.

There are not less than fifty-five villages, containing among them, upward of five hundred families, who are convinced of their lost state as sinners, believe that the gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

II. Origin and Commencement of the work.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called 'Kurta Bhoja,' worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted, in addition, some articles of the Christian faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them if possible, to the true way of salvation. He accordingly went; and, in the first visit was convinced of their sincerity; saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think there was much impression made; but he left them some copies of the gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favourable to the truth. After several visits of a similar nature, he asked to have public worship among them; they agreed, but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them one by one, 'Are you afraid to pray?' They replied, 'No, we are not afraid.' He then said, 'Let us pray;' the inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian instruction and a few months after were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others, of the especially above named, visited the Christians, and became more favorably disposed towards them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them, many were convinced of the truth of Christianity, and openly declared 'that this was the very thing which they had been seeking for.'

[What follows is from the letter of the excellent Bishop of Calcutta, to the Church Missionary Society, London, which we met with in the Episcopal Recorder, after the foregoing was in type.]

"In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, embraced openly the doctrine of Christ; and after some months further instructions, were baptized; these be-

gan from that time to celebrate Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity; whole neighbourhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit; help was afforded; Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields, to see how their brethren did. The neighbours said, 'There see how these Christians love one another! For us poor fellows, no one cares. Of a truth, there is the true religion among these people.' Your Lordship will here again recognize the scenes of primitive Christianity.

"This was the occasion of Mr. Deerr sending down the Catechist to me at Christmas: the distress was so great, he was unable to relieve it; and the number of inquirers after Christianity, and of candidates for baptism, was still more overwhelming and exciting. The Archdeacon Dealtry cheerfully went, supplied my lack of service; he took with him the Rev. Krishna Mohana Banerjee, whom I ordained in June, 1837; and he found there the Rev. J. J. Weitbrecht, and the Rev. T. Sandys of Burdwan and Mirzapore, who have been attracted by the tidings, and come without concert, to give what aid they could to such a work, at such a moment.

"The Archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They called themselves 'Kurta Bhoja,' worshippers of the Creator. They had some connection with the sect of Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by caste; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and sincerity in following it. Mr. Deerr thinks it will be found that some early Christian Missionary had visited them, the traditions of whose instructions had come down to the present generation. More light will be cast on the history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright; as is evident from the bitterness of Islamism, with all its fine theory of the unity of the Divine Being.

"On reaching the first field of labour, the Archdeacon assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man; with the incarnation and holy life of our Lord Jesus Christ; with His atonement; with the doctrines of justification and sanctification, in their substantial import; and with the necessity and duty of following His example.—Jesus Christ was the beginning and the end of their religion. Prayer to Him was the test of discipleship. The moment any one fell down and called on the name of the Lord Jesus—the Society will recognize again the Apostolic faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with De Witt's First Catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in Him, and in no other; that to believe in Him is the way to obtain this