

among the Hindoos founded upon supposed birth-purity, or impurity, is, in its nature, essentially a religious, and not a mere civil institution; that it is consequently opposed to the declarations of Scripture, though numerous usages founded upon it have been retained in native Christian churches, as, *e. g.*, a member will decline to admit a fellow-member of a lower caste into his house, or to eat with him; and some have even refused to drink promiscuously with those of lower grades from the same cup at the celebration of the Lord's Supper,—usages which are heathenish in their origin and nature; that thus the pride of the human heart is fostered, division kept up where unity should subsist, and a pernicious intercourse and community maintained with the unconverted; the Minute proceeds to state the measures which the Conference would recommend:—

1. Candidates for baptism from the heathen should be well instructed regarding the sinful nature and subtleties of caste; and before receiving this ordinance, should be required to declare that they renounce caste usages for ever, both in principle and practice.

2. The renunciation of caste ought also to be demanded of all native Christians, before their coming, for the first time, to the communion; and this occasion ought to be improved with the special view to the rooting-out of caste feelings and habits from the whole Church.

3. While habitual efforts ought to be put forth to cultivate among native Christians mutual kindness and brotherly love, constant vigilance should be exercised, and, in some cases, special means employed, to see that the professions, respecting the renunciation of caste, made at baptism and on other occasions, are fully and faithfully carried into practice. Among the special means now alluded to, one which the conference would recommend, is a "love feast," at which all the members of the Church, including their pastor and teachers, shall partake of a simple and suitable repast. To secure the same end, native Christians should not, in any case, on the ground of caste, be allowed to reject the ministrations or visits of any catechist appointed by their own pastor. There ought also to be a friendly interchange of visits in cases of sickness and distress. When invited, they ought not to refuse to give their attendance at the marriages and funerals connected with the members of their own church on the ground of caste.

The expressions of Christian kindness now alluded to, are required by the precepts of Christianity. "Be ye kindly affectioned one to another with brotherly love; in honour preferring one another," Rom. xii. 10. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," James ii. 1. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Matt. xx. 26, 27. The example of our blessed Lord, who ate with publicans and sinners, and washed His disciples' feet, bears most forcibly also on this point.

4. Missionaries and evangelists, together with the faithful preaching of man's corruption, the unspeakable condescension and love of Christ, and the necessity of regeneration by the Holy Spirit, should seek to exemplify in themselves those graces of the Spirit to which caste is directly opposed,—namely, humility and love; for, without much lowliness and affection, as well as faithfulness, this deep-seated evil can never be removed from the native church.

The Conference state, in the document which they have circulated; that, while

not wishing to dictate to native Christians regarding their habits of eating, or of dress, or respecting those with whom they would associate, they feel it necessary to observe—

That a Christian's refusing to receive a brother Christian into his house, especially to receive a catechist or preacher, to eat with him, to listen to his instructions, to join with him in prayer, or to receive the Lord's Supper from a native minister on account of caste, can proceed only from the heathenish idea of *birth-purity* or *pollution*, and ought not to be tolerated in the Church of Christ. "In Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." How utterly inconsistent, then, to recognize caste distinctions in that body of which Christ is the Head, and where all are members one of another!

To uphold caste, is to foster the pride of the human heart—to despise, insult, and dishonour those whom God has honoured by making them His children, and to grieve the Holy Spirit who dwells in them; it honours heathenish distinction more than the image of Christ. The institution is pre-eminently anti-christian. It breaks the "unity of the Spirit," deadens the energy of Divine love in the souls of believers, preys on the *vitals* of Christianity, and dries up the streams of affection in every native church where it is allowed to exist.

GHOSPARA STATION.

We give the following interesting extract from the journal of the native missionaries employed at the station of Ghospara, in India, by the Church of Scotland. We extract it from the *Home and Foreign Record*.

21st November.—This day we found ourselves successful in reviving the impressions received from the preaching of many such days. While we were discoursing, we saw some old and young women quietly hearing us, and standing at the doors, which were half shut. How gratifying it is to a preacher to find that the Word of God is proclaimed even to those women whom the custom of the land secludes from society, and from any communication whatever with neighbouring or strange men! To a sick man, we said, when he asked us for some medicine, that he was diseased, not only in the body, but in the soul too; that this physical disease, if not remedied, might, at most, be fatal to his life on earth; but that the spiritual disease, if the only remedy which God has in mercy granted for it, be not duly applied to it, will certainly bring death—(tremendous truth!)—dreadful and eternal death upon the soul! We explained to him at large what the spiritual disease was, what the eternal death meant, and where that gracious remedy could be had. The man said he was greatly troubled by his protracted illness; was pining and despairing because of his old age; and was very fearful of the consequences of his numberless sins. In order to incite him to the duty of believing in Jesus, and to soothe and console his afflicted heart, we cited some of the Gospel promises as the most efficacious incentives in the hand of God. The passages were,—"They that be whole need not a physician, but they that are sick." "I am not come to call the righteous, but sinners to repentance." "The blood of Jesus Christ cleanseth from all sin." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Ye shall serve the Lord your God, and I will take away sickness from the midst of thee." "Who forgiveth all thine iniquities; who healeth all thy diseases." "And even to your old age I am He; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry,

and will deliver you." The man seemed thankful to us for our concern for his soul. We told him to come to our residence that we might give him some medicine; at this offer he was very glad, and said he would come to us on the day following.

18th to 23d March.—During these days there was a Mela at Ghospara on the occasion of the Dolejatra or swinging festival. The number of people who assembled at the Kurta's place exceeded twenty thousand. Of this vast concourse, most persons came from distant and different zillas of Bengal. The Kurta has not only deceived himself and his household, but has succeeded in deceiving many poor, yet precious souls. Women of our country, being weak, ignorant, and susceptible of being easily duped, are the favourite victims to his deception. In this year, as in the preceding ones, women composed two-thirds of the whole crowd. The men who gathered together on this occasion (not to speak of the women whose stupidity, credulity, and want of education are not unknown to many), were chiefly from among the lower classes, and unable to read or write. If some could be found from high castes, and of a higher class, and little acquainted with letters, they were dissolute and abandoned characters. The greater number of this vast multitude did not continue more than four days, while the rest spent full six days with the Kurta. The crowd being immense, the Kurta could not entertain them sumptuously, but gave them, though sparingly, coarse boiled rice, a *dal*, and a common vegetable curry. The Kurta's house, although very large and capacious, not affording room for the accommodation of so many, thousands and thousands were seen to make the open fields their beds, and the spangled canopy of the heavens their curtains. During these days, having so good an opportunity, we were strenuously engaged in proclaiming the Gospel of Jesus to most of these perishing sinners. From six to ten in the morning, and from four to eight in the evening, we were thus employed. The subjects of our preaching were diverse. Some of the texts of our discourses were, Matt. xv. 14, "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." As we suited our discourse to the capacity of our hearers, of course familiarly illustrating them, we were gratified to find that we were profitably heard by numbers. On one of these evenings, as we were preaching to a considerable audience, strange to relate, a poor old man very humbly came before us with a handful of pice for our acceptance. Struck with this extraordinary phenomenon, never witnessed by me during the fifteen years I have been labouring in the Lord's vineyard, we praised God in our hearts, and said to the man, "We will not accept your money, you are a poor man; what you want to present to us, may in some other way assist you. Although there would be no impropriety should we accept the offer, since it is said, 'They who preach the Gospel should live of the Gospel,' yet we decline to accept it; for the Lord is gracious unto us, and supplies our wants." We said to him, "Why do you offer these pice to us?" He answered, "For your telling me the way of Salvation." No sooner did we receive the answer, than brother Tara Charana said to him, "We will not accept your money for it; for freely have we received it, and freely we give; so does our Lord command." Oh! may the day soon come, when those who are now offended at the name of Jesus, shall believe in Him as their God and Saviour, and support those who publish the glad tidings of joy and Salvation.

July 2.—Ah! what an opportunity of publishing the glad tidings of Salvation before the dying heathen was granted us this day! How our minds were affected with different emotions when we drew near the place where thousands were pressing upon thousands, where loud shouts and noise were heard from vast concourses of people, where multitudes were impatiently waiting for the signal to drag the huge car with the idol seated in it by the long stretched ropes attached