

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 sect especially above named, visited the Christians, and became more favourably disposed toward 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."

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja sect avowed their belief in the gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created great excitement and curiosity among their relatives and connections. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village, the excitement was so great, that when the missionary began to preach, they anxiously enquired, "What! has the pestilence reached us also?" An inquirer had two brothers who fled from their homes for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the missionaries to the village. But, as is usual in persecutions, the truth spread, the Christians were more in earnest, the inquirers multiplied, and the word of God prevailed, so that whole tribes became obedient to the faith. Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian, and cast out by his neighbours on his return. He has, however, since given good hope. From the first time of the inquiry, Christian catechists and teachers have been constantly among them. The missionary has little doubt of the sincerity of most of them.

Here is his statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

III. The present state of the work.

Mr. Deerr thinks, that out of the 500 families who are candidates for baptism, 200 of them are prepared for the holy sacrament—that is, about twelve hundred individuals.

How are the spiritual wants of these people to be supplied, should they be admitted into the church?

1. There are, Mr. Deerr and Mr. Alexander, an European catechist, who has lately been sent to assist in the mission.

2. Two native catechists, Paul and Ramdhum. These are of great importance, in reading the prayers and scriptures, expounding, catechizing, &c.

3. There are six readers. Their duty is simply to read the scriptures and catechise, to read tracts, &c. They have been taken chiefly from the villages, are conversant with the manners of the people, &c. and are very useful in their places.

4. The English schoolmaster at Kishnaghur, Moodha Shoodun. He was partly educated at Bishop's College. Besides his duties at the English School, he renders aid in visiting the villages, and reading the service, &c.

These are all at present engaged—that is, eleven persons for the fifty five villages. However desirous they may be to contribute all the aid which they can, it must be utterly inadequate to supply the most partial spiritual aid to all the villages; they could not even give the baptized one service each Sabbath. Something, then, must be done to provide more help, should the candidates be ripe for baptism.

Saturday Evening, Feb. 9, 1839.—After a pleasant Sabbath day at Kishnaghur—on which I preached twice to the residents, and administered the holy sacrament of the Lord's Supper—we set off to visit the villages, and to judge how far we could concur with our friend, Mr. Deerr, that the work was of God. There were of our party, myself, the Rev. W. J. Deerr, the Rev. K. M. Banerjee, the Rev. J. J. Weithrecht, and the Rev. T. Sandys. The two last named gentlemen we very providentially and unexpectedly met at Kishnaghur: they had heard of the work, and came to see what things God had wrought. We were out three days; visited four of the principal villages, and baptized in them between five and six hundred persons, including women and children. As the work was nearly of a similar character in all the villages, it may perhaps be sufficient to give the proceedings of one of them more in detail, as from that a fair judgment may be formed as to the rest.

We first went to Anunda Bas, a large village about ten coss from Kishnaghur. At this village, there were about sixty families seeking Christian baptism. On our way to it, we had to pass near a small village named Bengal Chu, where there are several families seeking the truth. They surrounded our palanquins, and earnestly desired that we would not pass them without giving them some service. They considered their earnestness and sincerity. It was something new to see Bengalees thus pressing for Christian instruction. We could not comply with their request, as our arrangements had been formed, and such important duties depended on them. We desired, however, our friend Krishna Mohana Banerjee to stay and give them a short address, and then to follow us, with which request he readily complied.

We arrived at Anunda Bas about 12 o'clock. Arrangements for service were made, and the inquirers assembled in a small compound before a native hut belonging to one of the Christians. A kind of screen from the heat was made by cloths being thrown over poles. There was a large number present. The candidates for baptism were placed in the front in rows. We commenced by singing a hymn. I then addressed them, Krishna Mohana Banerjee interpreting for me. I told them that the Bishop, with other Christians in Calcutta, had heard that God had put it into their hearts to abandon their idols, and to embrace Christianity; that we earnestly hoped that it was the work of God upon their hearts; that no temporal motives had induced them to so serious and important a step; that they had well weighed and fully