

who had been removed from the institution about three years ago, and has since been employed as head teacher of Lord Auckland's school at Barrackpore.

"Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the rising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated fragments to the four winds of heaven. The cry of "Down with Christianity! Down with the Missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resounded through every street, and re-echo from every bazaar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It pervaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippic—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!"

Dr. Duff in concluding, refers in the following terms to the effect which these events have had on the Institution, and while we may well rejoice with these servants of Christ, we ought to cherish a solemn sense of the difficulties of their present position in the midst of thousands of infuriated heathens, and pray much for them, that the Lord who can still the tumults of the people, would keep them safely from the strife of tongues, and give them to see greater things than have yet been manifested. The converts also need an interest in our prayers; the persecuted pupils should be remembered before God.

"Before any of the cases of baptism took place, the actual daily attendance considerably exceeded a thousand, there being upwards of twelve hundred, or rather about thirteen hundred bona fide pupils, a fourth, or thereabouts, being always absent, from various unaccountable causes. The baptisms of Garu Das and Umesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed. The decrease in three weeks, you will perceive to be about three hundred. The smallest attendance was on the 27th, when a strange panic from another cause prevailed. The report was universal, that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped on the streets; with many other such like incredible tales. On the 7th of May the attendance was nine hundred and sixteen; on the 31st, six hundred and eighteen. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta. This, indeed, is passing strange! It is the doing of the Lord. May we praise him!"

CONVERSION OF THE JEWS.

CONSTANTINOPLE.

The hands of Mr. Allan are strengthened by

brotherly association with the missionaries from America. He mentions some very affecting incidents connected with their labours among the Armenians. With the sufferings of those persecuted for righteousness sake, every member of Christ's body must deeply sympathize.

All the branches of our mission at Constantinople are in full activity, and give much promise of good results. The school, the dispensary, and the operative institution are flourishing; whilst, by Mr. Smith, assisted by Mr. Konig, the gospel is fully proclaimed.

The Rev. W. O. Allan writes as follows from Constantinople:—

The American mission in Turkey held their annual meeting in Constantinople in the early part of May. It was unanimously agreed that I should be invited to attend as a corresponding member. With the greatest pleasure I availed myself of this very kind invitation; and, in addition to the benefit of their spiritual exercises, derived also the benefit of much information and experience. I understood more perfectly than formerly the nature and extent of the work these men are doing among the Armenians; and it is refreshing and encouraging to know that there is, in these lands of darkness and of death, an enlightening and vivifying power at work. This has been the case for some time, but at no former period more remarkably so than at the present. And if proof were needed, it is found in the fact of a combined, wide-spread, determined persecution. The power of darkness is disturbed, and bestirring itself. During the sittings of the mission, there occurred an incident which, for cruelty, has rarely been surpassed, and for cold unblushing deceit, has, I think, not been equalled. A young man of Trebizond, belonging to the Evangelical party, was seized and sent hither without any notice. He went to the house of the Armenian patriarch, who at the time was not at home, but wrote to his steward that the young man was his friend, and must be provided with comfortable and honourable apartments. This letter was read to the young man, who, amid his warmest thanks for such kindness, was led to his apartments, well furnished with chains! In a few days he was removed to a most filthy place—half prison, half bedlam—where the poor insane are confined; many of them being made so by their treatment. His friends found means of access to him, though on this account the keepers were beaten; they found him on one occasion unable to speak, being fastened to the wall by a chain round his neck. The missionaries were not idle; they applied to Sir Stratford Canning, who has earned, and richly deserves, the honourable title of the Friend of the Oppressed. Prayers were offered up unceasingly by the missionaries and the native brethren; it was supposed that not an hour of the day or night passed without finding numbers assemble together for prayer. The young man enjoyed much peace, and witnessed a good confession. The mission, in view of the circumstances in which they are now placed, and of which this instructive example is but a specimen, appointed a day for humiliation, and that day to be as early as notice thereof could reach the several stations. Before the day came, the young man was set at liberty—by what influence remains yet a secret. A very large fire occurred in Constantinople, contiguous to the prison, by which a vast number of poor were left homeless. The patriarch visited the destitute locality, when he was asked by the keeper of the prison what he should do with his prisoner. The patriarch professed great astonishment at finding him there, and in such a condition—ordering him to be set at liberty, accusing the Turks as the authors of his sufferings, but strongly dissuading him from his expressed intention of prosecuting the instruments of his unjust imprisonment. At Trebizond and Ezroom the persecution is of the most stringent and unscrupulous character; and our friends, the missionaries, are being compelled to contemplate the early organization of a separate body—an event which they have been certainly not desirous to hasten, and which, when it comes, will bring with it such necessary suffering, that they contemplate it with very considerable solemnity. The numbers, too, of the missionaries are diminished much by sickness. Three have left at this time, on account of the sickness of their wives.

BERLIN.

The labours of Mr. Schwartz among the Jewish

proselytes seem greatly blessed. Our readers are aware, that although numbers of them had been baptized before the establishment of our mission, there was too good reason to fear that they were Christ's only in name. It is most cheering to hear of such things as Mr. Schwartz narates, and to be encouraged in the hope that, instead of a barren and empty profession, the life and the power of godliness will prevail amongst them.

Miscellaneous RELIGIOUS INTELLIGENCE.

CANADA.

ORDINATION.

Bytown.—On Wednesday last, the 13th instant, the Revd. Thomas Wardrope was ordained to the pastoral charge of the Free Presbyterian Church at Bytown. The ceremony was interesting and solemn in a very high degree. It took place in the Methodist Church, Upper Bytown—the large and handsome place of worship now in process of erection for the use of the congregation, not being yet completed.

The Rev. Dr. Burns, of Knox's Church, Toronto, preached and presided on the occasion. He delivered a most eloquent discourse from the words "Lift up a standard for the people (Isa 62c. 10v.)" peculiarly appropriate to the present infant state of the Presbyterian Church of Canada. After sermon he explained briefly, but comprehensively, and in a style exhibiting nothing of that acrimony and railing severity which we have so often heard ascribed to him, the causes of the Disruption in Scotland, and their bearing upon the Church in this Colony.

After devotional exercises, the usual questions were put by Dr. Burns, and satisfactory answers were given by Mr. Wardrope. After Mr. W. had been set apart to the work of the ministry, by prayer and the laying on of the hands of the Presbytery, he was addressed in an impressive and affectionate manner, by the Rev. Mr. Smart, of Brockville, the father of the Kingston Presbytery. The Rev. A. McLean followed Mr. Smart by delivering a short and feeling address to the congregation.

The services were concluded with prayer and praise, about half past 3, P. M., having commenced at 11, A. M. Before the ordination prayer, Dr. Burns warmly expressed his happiness at being unexpectedly called upon to preside at the ordination of the son of an old school-fellow of his own, and brother in the ministry, of whom he had long cherished an affectionate remembrance.

We were struck with a new and pleasing (at least to the writer) and very promising feature in this ordination,—we mean the presence, on the platform, of several ministers of the different religious denominations, who appeared to take great interest in the proceedings.

The ceremony throughout was conducted with great order, and all seemed to feel the solemnity of the occasion.

The Doctor preached again in the evening. On both occasions the house was filled.

Mr. Wardrope enters upon his important charge beloved and respected by all who have the pleasure of knowing him. His brethren in the ministry have high hopes of him. May his course be as the shining light that shineth more and more unto the perfect day.

We may mention that Dr. Burns left Toronto on Wednesday, 6th August, went straight to Brockville and preached there on Thursday afternoon. He preached at Gananoque on Friday, returned to Kingston on Saturday, and preached three times in the Free Church there, on Sabbath, August 10th. On Monday he left Kingston for Bytown, at which place he met with the Kingston Presbytery on Tuesday evening. Some hours were pleasantly and we trust profitably spent in prayer and conference. On Wednesday the ordination of Mr. Wardrope took place; and on Thursday morning Dr. Burns left us with the intention of preaching, God willing, at Beckwith, on Thursday evening, at Ramsay, on Friday, at Lanark or Dalhousie, on Saturday, and at Perth on Sabbath, August 17.

The prayers of the Church go with him. May the great Master of Assemblies preside in the