

relieve the spiritual destitution which so unhappily prevails in various districts of Scotland, where the rapid increase of the population has far outgrown her means of pastoral and parochial superintendence; and your Grace is also acquainted with the disinterested efforts which have been made, and the pecuniary sacrifices which have been incurred, for abating this evil. I need only therefore mention it as the last and earnest request of this, as it was of the preceding Assembly, that in the influential circles to which your Grace has access, our urgent claims for the extension of our churches and of our schools, may be promoted by your Grace's countenance and friendly aid.

The prayer of the Assembly for you is, that the blessing of Almighty God may attend your private engagements, your public duties, and your temporal and eternal interests—that his grace may be in your heart, and may sanctify your domestic affections, your views, and your pursuits. We are about to be separated, never to be all assembled again on earth, and our relative condition is on the point of being dissolved. May the Holy Spirit so guide your Grace and us, that when called hence, we may all meet in that blessed country where, if there be any distinction, it is only that which arises from more holy affections, and a more intimate union with our adorable Head.

The Commissioner replied.

The Assembly then dissolved at two o'clock in the morning.

RELIGIOUS AWAKENING IN BENGAL.

From the New York Observer.

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 Jellingha, a branch of the Hoogly, about 70 miles north of Calcutta. It seems that in 55 villages, extending for sixty miles along the Jellingha, to the north-east and south-west 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 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 thirty and forty additional clergymen, schoolmasters and catechists, into this part of the

field. In this 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 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal."

The following are extracts from the report of the archdeacon, dated Feb. 15, 1839.

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 enquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of this work, and to make all the 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. Nisbet, 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 500 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 "Kurtia Baaja," 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, having 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, if possible, to the true way of salvation. He accordingly went; and in the first visit it 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 favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They