

In Calcutta they had about 100 young men—educated young men, who had embraced the truth as it is in Jesus, but for so doing, they had to suffer persecution, the severity of which could not be conceived by Englishmen. One young man—a remarkably intelligent young man, named Bygonath Ghose, expressed a wish to become a Christian. His friends were all opposed to such a wish, and were so violent that he was obliged to flee from home. They gave him an asylum in the Missionary House, and he took refuge there. His friends were very much incensed, and applied to the Judge for an Habeas Corpus, which was granted. In the meantime they changed his horoscope—or in other words they altered the date of his birth in order to make him under age. They falsified it so as to make him under the legal age, and the court gave him back to his friends. When being taken away by them his screams were fearful, and his sufferings during the two years they kept him were exceedingly great. He was kept constantly tied up, curses and imprecations of the most dreadful nature were heaped upon him, every sort of threat was held over him, but at the end of two years he escaped, and being mindful of the truths which he had been taught, he immediately sought the missionary, and being now of age, he was baptized in the Lord. Although still a consistent and a pious Christian, the remarkable intelligence which God had given him was destroyed by the drugs administered to him during the two years of his captivity. Another young man was a most useful minister of Jesus Christ. He was named Rev. Krishna Mohana Banerjee. From 1833 his conduct had been perfectly consistent, and a more intelligent man and good Christian he was not acquainted with. Like all Indians, he was married at a very early period of life. When the proper time arrived, he applied to the friends for his wife, but because he had become a Christian, they refused his request with scorn. He was not contented with this, but desired to hear from her own lips whether it was of her own will that the refusal was given. He was not allowed to see her even for this purpose, and therefore he applied to the magistrate. Being a woman, she could not be brought into open Court, but she was brought up under the Purdar, and on the questions being put to her, to the rage of her friends, she declared she would go with her husband, and she was now a good Christian lady, and an example to all around her. Most present would remember Dwarkanath Tagore, who was a lion here a short time since; on his return to India he dined with him (the Archdeacon), and the Indian clergyman and his lady were at the table; the Baboo said he had dined with the Queen of England, and with ladies of all degrees in England, but that was the first time he had ever sat at table with one of his own countrymen. On Trinity Sunday last the Rev. Mr. Pratt received into the Church of Christ a most intelligent Indian, named Kailas Chunder Ghose. A prize was offered for an essay to be written by natives on the state of darkness and misery of the Indian mind. Five young men competed for the prize—two of them attributed all the evils of society and the native ignorance to bad government; but most singular to say, the other three ascribed the fact to its true cause, the prevalence of idolatry. The young man of whom he spoke obtained the prize, he said it was impossible that the natives could ever become intelligent or happy under a system of idolatry, and that it was the possession and knowledge of the Christian Bible which had made England, a little insignificant island, the most powerful nation on the earth. Only four months after he obtained the prize for the essay, he came forward and said, he could resist the voice of conscience no longer, he felt constrained to join the flock of Christ. He had been a teacher in a Hindoo College at a salary of £130 per annum, but he was deprived of the office as soon as he became a follower of Jesus; they feared to permit the truth amongst them. There was another young man, named Jopinath Mitter, a very talented man, possessed of much poetic taste, who had been brought up at one of the Hindoo Colleges. He was desirous of becoming a Christian, but he said if he went home to his father and mother he would never be permitted to return. Acting up to the rule which guides them, the missionary told him he could not be baptized until all means of overcoming the hostility of his parents had been tried. He was afraid to go home, and he was sheltered in the Mission House, where his friends had free access to him at all times. They were numerous, and so fierce with rage, that they were obliged to obtain the assistance of a guard to protect the house. They visited him frequently, and tried every method to entice him away; amongst other things, they offered him a carriage for himself, with much wealth. Finding all their efforts vain, for he was steadfast in the faith, they heaped curses and imprecations of the most awful and horrid nature upon him, and held out the most ferocious threats if he became a Christian. He stood firm, and received the rite of baptism, and he was now a teacher in one of the Colleges of India. The poor natives had to endure much more than scorn for the sake of Jesus. Constituted as society was there, so different from anything in this country, it was scarcely possible for