

a very interesting, and solemn, and promising season. We met again at eleven o'clock, when I preached from Psalm cxviii : 25 ; after the sermon, during which some seemed to feel, but many, I feared, were hardened, I called on the deacon to pray, being exhausted myself; his prayer was most deeply earnest; with weeping and supplication did he crave prosperity for us, and confess the greatness of our sins before God. The Lord seemed to crown among us. After prayer I again addressed the people, and besought them not to turn away the mercy of God this day; the Lord, I trust, enabled me to speak and to show them that he was waiting to be gracious to them. The whole congregation was a scene of weeping, and we felt, I think, as if God were in that place. I concluded the service with a short prayer, after having been together about two hours; all the praise and glory be to the grace of God, if any sinners have been broken to-day. In the afternoon we met again, and had another solemn and affecting meeting; the congregation was broken down, and many seemed to be cut to the heart. May this day be long remembered by Tutulia. The same meetings have been held at the other stations. The Rev. Mr. Hardie, laboring at another station, writing on the 29th January, says :—

Since my last communication we have experienced many tokens of the Divine favor, and which, blessed be God, were never more manifest than now. During the last nine months 124 fresh members have been added to our church, making a total of 211 members. The number of candidates continues to increase. At present they amount to 200. Attendance on the preaching of the gospel is also very promising, and the attention is generally very marked. While these pleasing instances of the Divine favor call for gratitude on the part of the society, they afford encouraging evidence that its labors have not been in vain, and supply an answer to the many prayers which have been presented on behalf of this mission. Oh may these prayers be continued and become more fervent and effectual ! that the present measure of success may be but as the droppings before a copious shower of divine influence on all these islands.

We shall be very sorry, however, if our friends in England are led from the above statements to suppose that the conflict is terminated. We wish the state of things here to be fairly, faithfully, and fully reported, that our christian friends may be directed aright in their prayers for us at the throne of grace. A vigorous onset has been made, several advantageous positions have been secured, many fair trophies have been won from the enemy, and the hope of a decided and glorious victory urges on the fight, but these very advantages which we have gained have awakened the slumbering energy of our foes, and provoked them to a desperate and deadly struggle to secure their falling empire. The holiness of the gospel, interfering with their heathen and unholly customs, excites the hatred and opposition of their ignorant and wicked minds. They cannot bear to have their sins forbidden, nor to see their ranks continually deserted. Every effort is made by them which either threatening, force, or cunning bad device, to prevent the people from embracing the gospel, and to ensnare and draw back those who have embraced it. Many of the converts know experimentally the meaning of the words of our Saviour. "If they have persecuted me they will also persecute you." "If they have called the master of the house Beelzebub, how much more they of his household."

FESTIVAL OF JUGGERNAUT IN THE YEAR 1841.

THEY who have read the appalling account given by Buchanan of the scenes which he witnessed around the temple of Juggernaut in the year 1806, will not soon forget with what horror they were thrilled by the perusal. The account which follows was written by another eye-witness of these cruelties and abominations, and will show that they remain to this time as a grand illustration of the terribleness of heathenism. This account is taken from the London Missionary Register as abridged from the Calcutta Friend of India.

The car festival of this year preceded by an unusually large bathing festival. A number of astronomical conjunctions occurring on the day of the bathing, endued it with the appellation of the "maha-joge." These conjunctions, it is reported, can happen but once in 400 years. To the maha-joge, therefore the people flocked in very unusual numbers, especially from Bengal and the south; and there could not have been fewer than 125,000 pilgrims, to witness the ceremony of bathing "the world's lord." The people contended with great vigor and patience for a little of the old paint from the idol's body, and for stripes of the old cloth which formed his skin during the past year. Very many of the pilgrims remained till the ruth.* At the natra uchob, or festival of the eyes, which occurs the day before the ruth, the rush into the temple was great; and notwithstanding the precautionary measure of a temporary railing, several people were crushed; and one or two, I understand, were carried to the hospital in a hopeless state.

On the afternoon of the 21st of June, the idol Juggernaut, with his brother and sister, were rocked out of their temple into their cars. Nearly 200,000 pilgrims formed a dense mass around the spangled wains. The roofs of the temples and houses, and especially the raised verandahs of the houses, were hung with garlands of evergreens, chowries, and fans, and literally jammed with groups of joyful and smiling faces, all eagerly directing their eyes to the field of interest. This vast crowd was variegated by the presence of most of the Poorce and several of the Cuttack European residents, mounted on gaily-caparisoned elephants, all anxious to catch the first glimpse of "the world's lord," as he was majestically marched into his superb car, or seated on his throne.

Such was the eagerness of the Christian attendants about the cars, and such the intensity of their gaze towards Juggernaut, that they were believed, by the natives, fully to estimate the advantage of an early sight. By this eager attendance, 200,000 natives would depart to their homes, confirmed in the conviction that their European rulers fully and really believed in Juggernaut with all their hearts. This produces a most extensive and injurious effect, and is used as a convincing argument by the pilgrim-hunters, in promoting Juggernaut's glory. Amidst this vast multitude, and the object of its eager attention, Juggernaut was raised upon his car, and a loud and wide and protracted shout of "hurree! hurree!" proclaimed his accession. No sooner was the shout thus announced, than a stream of pilgrims set out from the midst of the mass, and thousands of Bengalees left the town.

But amidst all this hilarity and joy, there was

*A ruth is a carriage on low wheels, generally drawn by bullocks; but, in this case, by the pilgrims themselves. The term is here applied, not only to the vehicle, but to the car festival generally.