

# The Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

Vol. I.—No. 9.]

TORONTO, MARCH, 1852.

PRICE: \$1 PER ANNUM.  
Paid in advance.

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## Religious Intelligence.

### RESULTS OF MISSIONS IN INDIA AND CEYLON

In a letter from Bombay, November 17, Mr. Home has transmitted an extract from an article in the last number of the *Calcutta Review*, which contains reliable and very encouraging facts as to what has been effected by missionary effort in India and Ceylon, in the last half century. It must be borne in mind, while reading this extract, that the larger part of these results have been gained within a few years. It was an immensely difficult work, and one which required a long time to prepare the ground and get in the seed, the first fruits of which are beginning to appear. "When it is said that 'five thousand have been received into the churches on evidence of their conversion,' it is not meant to throw discredit on the conversion of the remaining number, but we are probably to understand, that while many have been taken into a nominal connection with the church by baptism, which has been readily done by the missionaries of some societies, especially in Southern India, yet, none of these have been admitted to full communion, till, in the judgment of charity, they could be regarded as real Christians.

"At the close of 1850, fifty years after the modern English and American Societies had begun their labours in Hindostan, and 30 years since they have been carried on in full efficiency, the Stations at which the Gospel is preached in India and Ceylon, are 260 in number; and engage the services of 403 Missionaries, belonging to 22 Missionary Societies. Of these missionaries 22 are ordained Natives. Assisted by 551 Native Preachers, they proclaim the word of God in the bazars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded 209 native churches containing 17,556 members, or communicants, of whom 5,000 were admitted on the evidence of their being converted. These church members form the nucleus of a Native Christian community, comprising 103,000 individuals who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education, are now directed to 1315 day schools, in which 82,700 boys are instructed through the medium of their own vernacular language; to 72 boarding schools containing 1,292 boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to 152 day schools, with 14,000 boys and students, receiving a sound scriptural education, through the medium of the English language. Their efforts in female education embrace 351 day schools, with 11,250 girls, and 91 boarding schools, with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into 10 languages, and the New Testament into 5 others, not reckoning the Serampore versions. In these 10 languages, a

considerable Christian literature has been produced, and also from 20 to 50 tracts, suitable for distribution among the Hindoo and Mussulman population. Missionaries have also established, and now maintain, 25 printing establishments. While preaching the gospel regularly, a 23 numerous tongues of India, missionaries maintain English exercises by 23 chapels, for the edification of our countrymen. The total cost of this vast missionary agency during the past year amounted to £187,000, of which £73,500 were contributed in this country, not by the native Christian community, but by Europeans."—*Calcutta Review*.

### SOCIAL CHANGES AMONG THE HINDOOS.

Facts communicated by Mr. M. Winslow, also show that great social changes are rapidly taking place in India. This is especially true of Calcutta and Bombay, and to a less degree of Madras, places which exert a vast influence on the country at large. In Bombay a society has been formed, having for one of its rules to dine with all castes, at the same table, after the European fashion. This society is represented by a native paper, strongly opposed to it, as in a flourishing condition. Another has risen into formidable influence in Calcutta, under the name of Young Bengal. Its members, who number more than ten thousand, while they have not altogether forsaken the Hindoo religion, have yet left off observing all its ceremonies, customs and modes of worship. They eat flesh and fish of all kinds, and sit at table with Mohammedans and Europeans. The members of these societies are mostly young men, educated at government or missionary schools. They act boldly and openly in the dissemination of their views. The opposition which they have encountered has not in the least checked their progress. The one in Calcutta paid no regard to the ban of excommunication under which its members were put, and that in Bombay heeds as little the threat of being treated in the same manner.

It forms no part of the object of these associations to introduce the gospel in the place of Hindooism; many of those composing them are doubtless quite as strongly opposed to the doctrines of Christianity as to their former superstitions; but they are aiming a deadly blow to what the gospel has found to be its greatest obstacle—the institution of caste. Not a few in contemplating the manner in which this institution ramifies itself through the entire organization of Hindoo society, penetrating to every fibre of it, and moulding it into an accordance with itself, and how obsciously all classes have yielded their neck to the iron yoke of its requirements, have not been able to comprehend in what way the gospel could make any progress while it continues to exist, nor how it could be broken down by the gospel. But the mountain is crumbling into dust under the action of the new sharp threshing instrument having teeth; and 'the whirlwind shall speedily scatter it.'

### CANTON.

Daily preaching, commenced last year by Dr. Ball, has been continued through this, the greater part of the time by himself, the two Chinese assistants supplying his place for a period when he was unwell. Dr. Ball states that there is a growing disposition to listen to the gospel, and the number who hear the speaker attentively is becoming larger. A service has also been kept up through the year by one of the Chinese assistants in The Chew district. Mr. Williams has held two services regularly on the Sabbath, and a part of the time three, the united average attendance on which has been fifty, and in the afternoon, at Dr. Parker's hospital, a few females are among the audience. Mr. Bonney, with few exceptions, has maintained one service each Sabbath in the village of Sun Chow, having from ten to thirty listeners, who have generally given good attention. Frequent excursions have been made into the country for distributing books. Mr. Bonney mentions having made 120 visits to villages, distributing from 20 to 100 portions of the Gospels and tracts each visit. Women who have come from quite a distance will produce an eager to receive books, and often make part of their daily congregation. Some thousands of tracts have been given away weekly by Dr. Ball and his two assistants, by a system of almost daily distribution from the door. The press has also been busy to meet the demands thus made upon it. At the Chinese press, under the care of