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## PLANS FOR SYSTEMATIC BENEVOLENCE.

If there is any one thing in which more than all others we would desire the Presbyterian Church in this country to resemble the Free Church of Scotland, it is in a thorough and general co-operation in plans of benevolence.

In a large number of our churches there are no collections made for any of our Boards. It is indeed one of the crying evils of the Church that so large a portion of professing Christians seem so entirely to have lost sight of the great scriptural duty of almsgiving. This lamentable state of things is, unquestionably, owing principally to the neglect of church-officers, who might and should see to it that the claims of benevolence are steadily and faithfully presented to the people over whom they are placed as overseers. As far as our observation goes, Presbyterian Congregations do not fail to respond to appeals when made to them from the pulpit in behalf of either of the Boards. The great sin in the case arises from the fact, that those to whom is committed the arrangement of church collections take it upon themselves so often to decide that the claims of benevolence shall not be brought before the people.

Some of our ecclesiastical bodies have taken measures to reach this evil by requiring all the churches to attend annually to the claims of each of the Boards. Amongst others, the Synod of Virginia has adopted a plan which seems as well adapted to secure a general attention to the various objects as any other which has come under our observation. According to this plan, a particular month is assigned for each Board in each of the Presbyteries, and at the spring meeting of the Presbyteries, the acting moderator is required to call on the pastor or elder from every church, to report whether they have complied with the requirements of the Synodical plan; and if not, to show satisfactory reasons for the neglect. So far as we have been able to learn, the plan has worked well, although there is still much room for an enlargement in the scale of giving.

As other ecclesiastical bodies or churches may be induced to adopt this excellent mode for securing regularity and system in benevolent operations, we subjoin a part of the schedule adopted by the Synod of Virginia, by way of information and example. If such a plan were but faithfully carried out over the entire Church, the Boards would not be embarrassed

to its assistance, the result at the close of the year will be most painful.

Beloved brethren in the ministry, we must again appeal to you. Our agents cannot reach the half of the churches. But, dear brethren, you can reach them; and if this blessed cause is presented to all the churches for their aid, it is perfectly safe as far as the means wanted for its support are concerned.

Mission House,  
New York, November 14th, 1850.

### RECENT INTELLIGENCE,

Compiled from Letters received at the Mission House, to  
November 14th, 1850.

**CHINA MISSIONS.**—Our letters are dated at Ningpo, August 2; Shanghai, August 9; Canton, August 22. The Rev. J. K. Wight had removed to Shanghai to be associated with the Rev. M. S. Culbertson, in the new mission of the Board at that city. They were looking out for a suitable site for the mission premises. This it would be no easy matter to procure, owing to the rapid increase of the population attracted by the present and prospective commerce of Shanghai, and the consequent demand for property in eligible situations. Dr. McCartee had opened a hospital adjoining the Chinese chapel of the mission in Ningpo, where on two days in each week he prescribed to from thirty to sixty patients. With the spectators, a good congregation is formed on these occasions, to whom Mr. Quarterman generally preaches in the chapel. As usual a number of patients were prescribed for at the Doctor's house, and numerous surgical operations had been performed. The natives expressed much surprise and admiration on seeing teeth extracted. Two blind beggars were among the patients, and their joy was unbounded on being restored to sight. They abandoned their trade of begging for more comfortable pursuits. It is not easy to estimate too highly the good influence of these things, in their connection with the missionary work of which they form a part, on the minds of a population like that of Ningpo.

**INDIA MISSIONS.**—Letters have been received of dates as follows: Allahabad, September 2; Futtelgurh, September 10; Agra, September 10; Amballa, August 27; Lodiana, August 10; Lahor, August 13. The Rev. J. H. Morrison,

at Amballa, writes, "A few persons from the city have of late manifested more disposition to inquire and to examine as to religious things. May it not be as the morning cloud and the early dew!" We do not observe any thing of special interest in the other letters.

**CHOCTAW MISSION.**—We learn from a letter of the Rev. A. Reid, of October 16th, that the session of Spencer Academy had commenced on the 9th of that month. Mr. Reid says, "Our dear boys have nearly all returned already. There are about ninety present. It is a good sign to see the boys returning so promptly. The number of new boys will be less this session than usual. Our old boys are nearly all coming back. We rejoice in this." The Rev. H. Balandine had arrived at this station.

### INDIA: ALLAHABAD MISSION.

A SKETCH OF ALLAHABAD, AND THE MISSION AT THAT CITY, BY THE REV. A. ALEXANDER HODGE.

#### *Site and Chief Districts of the City.*

Allahabad is the capital city of the province of Allahabad, situated between the Ganges and Jumna, at the point of their confluence, five hundred miles by land north-west from Calcutta. Its ancient Hindu name was Präg, which is still in use among the purely Hindu population. The name Allahabad was given to it by the Mohammedans, and literally signifies, the inhabited place of God, or the city of God. Its population is only about seventy thousand, but from its position it is a place of considerable importance. There is a very strong fort here, its foundations washed by the current of both the confluent rivers, which completely commands the passage of both. It was built by Akbar, one of the greatest of the Mohammedan sovereigns of India, and contains a palace in which he at times resided. Since it is considered one of the strongest fortresses in all India, it has been made the depot of arms and ammunition for all the north-western provinces. Allahabad is also just at the head of steamboat navigation, and consequently has the prospect of ultimately becoming a central commercial emporium. The native city is very unlike Hindustani cities generally, since instead of being crowded on the least possible ground, it consists in long straggling streets and detached villages. The principal streets have also been greatly widened by the English authorities there, and are for India remarkably well ventilated and cleansed. The great city of Benares is the truest type of an Hindustani city which I ever saw. The streets there are not upon an average more than eight or ten feet wide, and the two or three storied houses projecting from either side often almost exclude the light. The town also is in one compact

mass. But one might ride for days through the fine open roads of the Allahabad station, passing through fields shaded by rows of trees on either side, without once seeing the native city. The river Jumna here runs nearly due from west to east, and the Ganges sweeping round, encircles the city from the west along the north side, till turning down toward the south it unites with the Jumna at the eastern point. The principal native city runs in a long narrow line nearly from east to west, reaching from two to three miles. The English civil station and the military cantonments lie to the north of this line; the principal part of our mission establishment is on the south of it, just upon the bank of the Jumna, a mile west of the fort which stands at the point of junction of the two rivers: so that the city lies between our mission and the civil station. The most dense and city-like part is called the *chauk*, or *par excellence* the city. Right in the midst of the English station is a large village called *Katrá*, with two wings bearing the names of *Nayá Ganj* and *Karnáil Ganj*, and entirely detached by itself, on the banks of the Ganges is the village of *Dará Ganj*, and between the principal city and the fort, on the same straight line is the large *bázár* of *Kid Ganj*. Our mission station is in *Muti Ganj*, and right to the west of it, inhabited by *Pathans*, a tribe of *Mohammedans*, is the village of *Dariyábad*. Thus we see that this city is not only extended in a long line, but that it is further divided into detached villages. All these comprise Allahabad, and around and between the several divisions there is much open country, and a very great variety of shady rides on the most perfect *Macadamised* roads in the world. The houses of the English gentlemen are generally situated in the midst of large compounds, and surrounded with trees and shrubbery. The native city contains very few good houses; they are for the most part of mud, or unburned brick, and but of one story covered with tiles. There are some houses however of the better sort, built of burnt brick, of two or more stories, and elaborately painted in the fantastic native taste. The European station at this place is regarded as one of the most delightful and healthful in the country. Mr. Warren, with the mission press and a number of native Christians engaged in translating and printing, are stationed in the midst of the English community, near the large village of *Katrá*, on the north of the long line of the principal city. The other missionaries of the station,\* Mr. Freeman, Mr. Owen, and Mr. Munis, with the girls' and boys' orphan schools, the college and the church, are situated south of the city, on the immediate bank of the Jumna, three miles from Mr. Warren's.

#### *Its Importance as a Mission Station.*

The importance of Allahabad as a missionary station, arises in a great measure from the im-

mense *melas*, or religious fairs, which take place there every cold season, continuing four weeks from the first full moon in January. These afford the missionaries an opportunity of preaching the gospel to pilgrims and merchants from all parts of India, and of scattering the seeds of Divine truth in the form of portions of the Bible and religious tracts to the very ends of the land. The point of the confluence of all holy rivers is regarded as pre-eminently sacred, and the confluence of the Jumna and Ganges as the most sacred of all. The holy place is called *Tribeni*, or the union of three rivers. *Gungá*, *Jumna* and *Saraswati*, a stream fabled by the *Brahmans* to flow under ground and to unite with the two real rivers at this place. All the descendants of the original *Brahmans* of Allahabad are called *Prágwáls*, or owners of *Prág*. They take a toll from each one of the multitude of bathers who come here from all Hindustán. Each *Prágwál* has a right to take the toll from all the pilgrims who come from a certain part of the country, which is regarded as his peculiar district, as *Oude* or *Rhiwar* for instance; and this right to the worshippers from that particular district is inherited from father to son. These people now amount to about one hundred and seventy-five families, and are perhaps the most proud, ignorant, and bigoted set of *Brahmans* in the land.

#### *The Melas—Missionary Labours at these Fairs.*

Some years ago the multitudes that collected at these *melas* exceeded all computation; the city was crowded to overflowing, and the sandy plain upon the immediate banks of the river was for weeks covered by one dense mass of human beings. There is always an extemporaneous *bázár* made by the river, of grass-huts and tents, and here are collected merchants and merchandise of all parts of India, from *Cashmere*, *Bombay*, and the *Dakkan*. This course has been steadily on the decrease during the whole time of the residence of our missionaries at the station, and on the only occasion on which I witnessed it, it was less than ever known before. I have, therefore, not seen one of the monster *melas* of olden time, but on the great day of the *mela* of 1849, *i. e.* at the new moon, which occurs fourteen days after its commencement, I passed with Mr. Freeman over the whole ground through the crowd of dripping bathers, through the large square occupied with naked and painted *fakirs*, religious characters of every name and exercised in every form of fanatical buffoonery, and through the whole *bázár*. Although the multitude was regarded as comparatively small, still it was to an American unused to multitudes, a very imposing sight. When we stood upon the band, or high bank which prevents the overflow of the Ganges during the rains, there must have been fifty or sixty thousand in our sight at once, and all the

\* Now on a visit in America.

roads converging to the mela ground were thronged with the stream of coming or departing worshippers.

Our mission had a tent pitched at the very entrance of the ground, so that every man and woman, going or returning from the mela had of necessity to pass by its door. It has been the custom for years for the missionaries of other stations, especially Benares, to come and assist our brethren in preaching at this fair. It is usual for the missionary with his native assistants to take his seat in the tent, which is entirely open in front, and to commence by reading some Hindí tract in a loud voice. This arrests the attention of some of the passing crowd, and soon the tent and the space before it becomes thronged. The missionary then addresses them directly, either exposing the folly of their superstition, and the absurdity of attempting the sanctification of the soul by the external washing of the body in water, or preaching Christ and him crucified as both sanctification and redemption. Some laugh and soon pass on; a few of the Brahmans make angry and impertinent objections; but the most listen respectfully with apparent attention, and assent sometimes with emphasis to whatever the Sahib says, both when he exalts Christianity, and when he sets forth the wickedness and foolishness of Hinduism. But all this for the most part means nothing; their servile respect for the white Padre leads them to assent to whatever he is pleased to say—afterwards they immediately go on their way as before, prostrate themselves by the side of, and kiss most reverently a huge prostrate stone monkey, their god Hanuman, and then consummate their sanctification by washing in the holy river. The Musalmen are more like ourselves. They believe that there is but one God, and that he can be acceptably worshipped in but one way, and that in the way which he has himself revealed. A Mohammedan believes that all men should become Mohammedans, and is himself one, because he believes it the truth. But with a Hindu, custom is the great fundamental principle which determines all right and all true wisdom. Every nation has its own custom, and of consequence, what is right and wise for one may be most wrong and unwise for another. They are ready enough to admit that Christianity is true for Englishmen and Americans, and if one of our nation should wish to become a Hindu from conviction, they would not receive him, because, themselves being judges, Hinduism is untrue for us. It avails but little to make an ordinary Hindu see the absurdity of many of his religious rites, or the utter blindness of the Brahman his religious guide, he will often, in real sympathy, laugh with you, yet unshaken he will answer, "These, sir, are our customs." Whether the subject be food, dress, or faith, custom is the highest reason and the ultimate appeal.

### *The Melas used for many purposes.*

As I said before, these melas are not exclusively religious gatherings, although their primary occasion is the bathing in Tribeni. They present a threefold character of religion, traffic, and amusement. The multitude first collects for a religious purpose; this attracts merchants, and the whole is attended by a miscellaneous crowd of sport-makers and beggars. So that one of these gatherings is, as to its elements, like a huge fair in Europe, a Babel of traffic, and amusements of all kinds. Here are collected cripples, the subjects of every imaginable disease and deformity, from hundreds of miles round, to beg from the worshippers, dancing girls and boys, old and young buffoons, and with them the most serious self-tormentors, naked, smeared with dirt, chained, and holding themselves in all manner of positions. The Prágwals sitting in their receipt of custom, their feet receiving the kisses, and their eager hands the money of their dupes; and the long rows of polite yet intensely sharp traders, vociferously extolling their goods to their depreciating customers, in the noisy manner of an eastern bazar.

One of the most prominent features of these gatherings is the stream of travellers coming in on all the roads, weeks before the commencement of the regular mela, and continuing for weeks after it is closed, with a bamboo resting horizontally on one shoulder, with baskets containing earthen vessels fastened at both ends. These vessels contain, in many cases, the ashes of persons who have died during the year far from the holy Gungá, which are now brought by a kinsman, or sent by a hired servant, to be committed to their last resting-place. In many cases, however, these vessels are brought merely to carry away into the interior some of the sacred water. A rich man who cannot come himself, will hire a servant, sometimes a woman, to make a present in his behalf to the Prágwals, and to bring to him a supply of the sanctifying fluid.

### *Hindu Temples, and the Cause of their being Erected.*

There are many Hindu temples in this city and Mohammedan mosques. The proportion of the two religions is, about one-third Mohammedan to two-thirds Hindu, although the Musalmen, from their former habits of ruling, and from their greater personal bravery and energy, have much the most decided political influence. Reports have come home as to the neglected and decaying state of the Hindu temples, which have produced the impression that the religious zeal of the people is abating. It may be a fact that their religious zeal, as a general principle, is waxing cold, but I believe that in no part of India, certainly not in the western provinces, can there be observed any neglect of their religious houses, symptomatic of a decreasing inte-

rest. A Hindu will keep in repair his hereditary homestead; but he will never repair or rebuild a public house or monument which his father has founded. A late Rájá of Benares commenced a splendid marble palace on the side of the river opposite that city, and expended a great deal of money in collecting materials, and had half completed his plan when he died. But it remains as he left it. If his son should build, he would recommence from the first stone, so that he might have all the credit himself. The two ever present and operative motives to action with a Hindu, is his love of his stomach and of common applause. As the two most frequent reasons for action, which almost to a proverb are ever on their tongue, are *pét ke wáste*, and *nám ke wáste*, for the sake of the belly, for the sake of a name. Temples, or any religious or benevolent institutions are never founded in that country by the accumulated contributions of many poor, but always are the work of some one rich man for the sake of a name. There is no honour in completing what another has been unable to finish, or to repair what time has injured. This would serve only to perpetuate the fame of the first builder. In consequence of this, one may see in Allahabad and throughout the country, temples in every possible condition, in ruins, in present use, new ones in every stage of erection, and just completed. This large number of new ones shows that the zeal of the people in their superstition has not yet fallen so low that the temples of their gods are in any visible degree neglected.

#### *The European Community at Allahabad.*

As I said before, Allahabad is a place of political importance, by reason of its position beyond what is due to the number or wealth of its inhabitants. When our mission was first established there, it was the seat of the government of all the north-western provinces, and the residence of the Lieutenant-Governor. In the autumn of 1843, Lord Ellenborough, then Governor-General, removed the Government to Agra, which is more central, and consequently the civil and military establishment at Allahabad was much reduced. There are still stationed there, however, the Commissioner of the District, judge, magistrate, deputy magistrate, and their clerks and subordinates. There is a company of artillery attached to the very large magazine there, and generally two regiments in cantonments. These, with the officers of the customs, chaplain, four or five physicians and merchants, form the European community. As these officers are subject to frequent change, the character of the society of course changes with them. At present our brethren there have several kind Christian friends, and the mission constantly receives very essential pecuniary aid. The favour and countenance of some of the highest of these civil officers, which they habitually extend to our brethren on all suitable oc-

casions, is of great service among so servile a people as the Hindus. Whatever a great man smiles upon shines in their eyes. I have heard it wondered at, and almost doubted in America, that English and Church of England Christians should contribute to the aid of American and Presbyterian clergymen. In an American or English city all are Christians, and the only differences are the differences of sect; of course they are prominent, much felt, and constantly operative. But in Allahabad and all Indian cities, there stand together a little band of foreigners in the midst of the ocean of incongenial natives, a little band of Christians, surrounded by the grossest idolaters. Except therefore at the large presidencies of Calcutta, Madras, and Bombay, where there is a strong body of all denominations, there is little scope for the sectarian spirit, and it is little practically felt. If there were two missions established at Allahabad, one Episcopalian and one Presbyterian, the English gentlemen would naturally prefer their own. But there we have the ground. Our establishment has been there nearly fifteen years, and has organized an entire system of schools, a press, and a church, with an orphan asylum for both boys and girls. No sincerely pious Church of England Christian hesitates to assist our brethren cordially with his money and his countenance in their contest with heathenism. The English residents there have always felt and acted on the feeling that the Christian institutions at the station are peculiarly theirs. Not very long since an application was made by an Episcopal mission, of another station, to an English gentleman at Allahabad for contributions in money, founding the claim on denominational grounds. The application was denied with this answer: "We have our own schools and missionary institutions for evangelizing the heathen; we must support them, and your station must do its own work." The Government, as such, aids no mission whatsoever, Episcopal or dissenting. It did indirectly aid us, when it gave up its school in that place, by allowing our mission to occupy free of rent its empty house, then not needed by themselves; but even this was not granted to our brethren as teachers of Christianity, but simply as teachers of the English language and secular knowledge. Government holds itself bound to interfere in no way with the religion of the natives, and consequently refuses all positive official countenance to missionaries who preach against it.

#### *A Brief History of the Mission at Allahabad.*

The first mission established in India under the care of our Church, was commenced by the Rev. J. C. Lowrie at Lodiáná, who arrived with the Rev. W. Read at Calcutta in 1833. That mission was reinforced by the Rev. Messrs. John Newton and James Wilson in 1835. In 1836 the Rev. Messrs. Campbell and MacEwen, and Messrs. Porter, Jamieson, and

Rodgers arrived in India to join the same mission, but Mr. MacEwen having passed up the country as far as Cawnpore, separated from his party and returned to Allahabad, and commenced the mission there in November of that year. The third mission in the order of time was established by the Rev. H. R. Wilson, in the city of Furukhabád, two years after this, in 1833. Mr. MacEwen established at once an orphan school for boys, and was occupied in a great degree in preaching to those members of the English community, which was at that time much larger than at present, who preferred the Presbyterian to the Episcopal form of worship. This was the germ of that church which was afterward fully organized with a regular session of pastor and elders, and which greatly increased under the care of the Rev. J. Wilson and the Rev. J. H. Morrison. When the seat of Government was removed to Agra, the church was by the removal of its members transferred to that place. It is the only European church under the charge of our missions in India. Mr. MacEwen's health declined from the first, and after remaining at his station only one year, he returned home. The Rev. J. Wilson of the Lodiáná mission was then detached to Allahabad, where he remained until his removal to Agra in 1845. The Rev. Messrs. Warren and Freeman joined the station in 1839; the Rev. Mr. Owen in 1841; the Rev. Mr. Munnis, after suffering greatly in health at his former station, removed to Allahabad in the early spring of 1849. These four gentlemen now constitute the mission. The Rev. Messrs. Hay and Shaw are on their way to join it. [The Rev. Messrs. J. Wray and A. A. Hodge, for some time connected with the mission, were constrained to return to this country by the health of their families.—Ed.]

#### *Places of Preaching.*

Mr. Warren has charge of the press, which is constantly engaged in issuing books and tracts, in the languages, and different characters used in that part of India. He is surrounded by a number of native Christians, engaged either in printing or translating, who form quite a little village in the rear of his compound. His principal assistant in translating and proof correcting is Babu John Hari, the elder of the mission church, a licensed preacher, and a very intelligent spiritual Christian. There is in the Katrá Bazar, very near Mr. Warren's house, a chapel, in which he preaches every Sabbath morning, and Wednesday evening, to the Christians in this part of the station, and to as many heathen and Musalmen as may be induced to enter the open doors. All the members of the band, which is composed of East Indians and attached to the native regiment stations near, who wish to attend, have permission from their commanding officer to do so. The whole audience usually amounts to about one hundred. Besides

the large church in the mission compound at the Jumna, there are three substantial, though small chapels, in the centres of the principal bazárs of the city. One in Katrá, where Mr. Warren holds regular service; one in the centre of Kid-Gang, in which Mr. Owen preaches regularly on Sabbath mornings, and also two or three times during the week; and the third in the Chauk or densest part of the principal city, in which all the missionaries occasionally officiate as they have opportunity. The use of these chapels is a very great improvement on what is strictly called bazár preaching, i. e. standing and preaching in the open street. As these chapels stand immediately on the street, and their doors during time of service are left wide open, the access to them is sufficiently free, while at the same time the preacher is screened from the interruption and impertinence of the merely passing crowd, and being upon his own ground he can authoritatively silence fruitless cavilling. Mr. Freeman, while at the station, was pastor of the mission church, and conducted the Hindústáni service in it every Sabbath morning. Here are collected the members of the orphan schools, and all the native Christians at that end of the station, the labourers in mission employ, the members of two or three boys' bazár schools, and as many of the heathen as may choose to attend. The audience usually amounts to about one hundred and fifty.

#### *Female Orphan School.*

Mrs. Freeman, during her invaluable life, abounded in labours, but her principal charge was the girls' orphan school, numbering about twenty-five. These, after the entire dissolution of the school instituted by Mr. MacEwen, were originally collected in the latter part of the famine of 1838. The number at one time in either orphan school has not increased since the commencement, for deaths and removals by marriage and otherwise have quite equalled the additions. Most orphan schools in that part of India have decreased, and some large institutions have become entirely extinct. Their only source of supply is the few orphans entirely destitute of all natural guardians who fall into the hands of the magistrates, and of whom they consequently have the right of absolute disposal. All such the magistrates send to the missionaries, giving them the rights of permanent guardians. These children are then baptized and brought up by the missionaries as members of their families; until of age, subject to their authority, and after age entitled to their patronage. But such cases come to the disposal of the magistrates much less frequently than could be supposed in the midst of a so great and often so destitute a population. This has its cause in the profound horror, instinct in all Hindus, of the mixture or perversion of race. This is more than a bigotted attachment to a system; it has its ground in a fixed faith that the different

ances of men are as generically distinct as different races of animals. A poor Hindu would rather his child should perish through want, than that its life should be divorced from its venerable origin, and perverted to an alien and ignoble channel. The barrier with the Mohammedan is a more simple bigotry, yet everywhere sufficiently operative. There is a prominent Mohammedan at present in that city, who unquestionably believes and publicly acknowledges his conviction of the truth of Christianity as the only way of salvation, who nevertheless opposes the baptism of his children and grandchildren, as the most aggravated social disgrace, and the sacrifice of every worldly interest. This is a matter of the most serious regret. Most of our missionaries desire, if it were possible, greatly to enlarge this particular agency in their system of means.

At the death of Mrs. Freeman this school passed to the faithful care of Mrs. Owen, assisted in the immediate supervision and instruction of the smaller girls by Mrs. Thomas, for many years an invaluable subordinate in this department, the widow of a very pious old pensioned sergeant, who with a calm confidence passed to his reward last cold season. These girls are not brought up to be ladies, but are taught the simplest and most useful branches of education, suited to their sphere of life, principally an intimate and extensive knowledge of the Bible in the English, Hindi, and Urdu languages with practical training in household duty. They are thus prepared to be the wives of the Christian young men, and the mothers of a second and far more hopeful generation.

#### *The Boys' Orphan and Bazar Schools.*

The Boys' Orphan School stands upon the opposite, the east side of the mission compound, and numbers at present twenty. It is under the charge of the Rev. J. Owen. All these boys receive a common education in the preparatory department of the College; and all such as give promise of profiting by further instruction pass through the entire course. Those whom it is not judged best to make the subjects of a thorough education, are transferred at a suitable age to the press, or the binding-shop, or some other available mechanical occupation.

The members of these boarding schools at Allahabad, and in all the missions in north-western India, are exclusively Christian boys, baptized and fixed members of what the natives call the Christian caste. The heathen boys are collected in a system of day schools. The basis of this system are the bazar schools, which are held principally in the verandas of the preaching chapels in various parts of the city. They are taught by some native man under the immediate direction of one of the missionaries, a series of Hindustani books prepared by the mission, and of course containing notices of our

religion. These schools are subject to the constant supervision of the missionary, affording him a regular audience for stated religious instruction; they are also required to attend some place of worship every Lord's day. The most promising of these boys are brought over to the Mission College, which consists of collegiate and preparatory departments, and is conducted by the missionaries in person.

#### *The Mission College.*

The Mission College, under the charge of the Rev. J. Owen, assisted by the Rev. R. M. Munnis is the principal educational instrumentality. When Allahabad was the capital of the north-western Provinces, the Government supported a college there similar to the few they still retain at their principal civil stations, as Calcutta, Benares, and Agra. But partly from disappointment as to their result, and partly from other causes, government resolved to contract their expenditure in this department, and consequently their institution at Allahabad, among others, was relinquished October, 1846. At the same time they gave permission to the mission, to occupy free of rent the building thus vacated, as long as they should not need it for some public use, and on the condition that it should be used only for the purpose of a native school. They left also what school furniture they had, and a portion of their library. The Government gave nothing. The transaction was a simple loan, on condition that the mission should assume and carry on their work. Still it was a great advantage to our brethren, and was the means of opening before them a wide sphere of usefulness. In so large a city as Calcutta, where there are so many inducements acting on the native youth to the acquisition of the English language and European science, there is room for the full work of several educational institutions; and the occupation of the ground by a government college does not exclude the competition of effectively conducted missionary schools. But the case was very different, in a small provincial city like Allahabad. The Government school had every advantage in its superior wealth and power of patronage. In these provinces the value of an English education is not as yet sufficiently appreciated, and the theatre for the practical application of such knowledge is comparatively small, and as a consequence, the mass of the scholars must be bribed to continue through the course by scholarships and prizes. Ever since the withdrawal of the competition of the Government college, the prejudice of the richer and more bigoted classes to a mission school is such, that many prefer to send their sons to Agra or Benares, or to employ a Bengali private tutor, rather than to allow them to run the unhappy risk of Christian contamination. It is currently reported, and by many believed in the bazar, that our brethren receive one thousand rupees

from government for every conversion, and hence their solicitous endeavour. The mission has since bought this building from Government.

The Mission College, numbering about two hundred and fifty, is divided into two departments; the first, consisting of six classes, is preparatory, and, with the exception of the two highest classes, is instructed by monitors, members and graduates of the second or college department. Into these lower classes, boys of all ages are received, and they commence without the slightest knowledge of English. The English language is the medium through which all instruction is conveyed, and it also constitutes the motive which induces the heathen boys to attend, and thus put themselves in the way of hearing the gospel. They are first taught the Roman alphabet, and then to spell the simplest English words, with their significance in Hindustani. Thus they gradually learn to read easy sentences, and are exercised in translating from one language into the other. They pass through a series of English readers prepared expressly for Indian youth, and when sufficiently advanced, are exercised in English grammar and composition. During this whole course, they are taught as fully as may be the doctrines of our religion; they daily read the Scriptures and attend worship in the great hall, and learn by heart in succession a little catechism for infants, the Shorter Catechism of our standards, and end with the full exposition by Fisher. There are connected with the establishment a Maulavi, who instructs all the classes in Persian and Urdu, and a Pandit, who teaches Hindi to all, and Sanskrit to as many as may desire.

The scheme of instruction in the collegiate department embraces a thorough course of Mathematics, General History, especially Indian and English Literature, Moral and Intellectual Philosophy, and Physical Science. In this work Mr. Owen has long been enthusiastically engaged, and, wherever he has had good material, with encouraging success. Those Christian boys who look forward to becoming assistants in the missionary work, he instructs in the original languages of the Scriptures, Church History, and Theology. He has several young men, first rate practical Hebrew scholars, who are not only able to recite recitations, but to use habitually and to purpose, their Hebrew Bibles.

Apparatus in the department of physical science has been gradually collecting, but needs very much to be increased that it may become truly efficient. An English missionary at the neighbouring station of Mirzapore, has delivered public lectures to the natives with decided impression, both at that city and Benares. He exhibited a model steam locomotive, and many other witnesses of the power of Western civilization, and the interest was so great that even the natives paid entrance fees. One who has

seen the effect of such an exhibition, bursting like lightning with its thunder into the midnight of Hindu ignorance and apathy, can alone estimate its importance. And I cannot but hope that the liberality of our Church will soon supply to our brethren an instrument of power which they are so desirous and so capable of applying with effect.

#### *The Native Church.*

The Native church was from the first distinct from the European church formerly under the charge of this mission, and now it constitutes the only Presbyterian church at the station. Exclusive of the mission families there are now 36 communicants. The whole number of members from the beginning has been 87, of whom 29 were received by certificate, and 57 on their original profession. The growth of this church has not been characterized by seasons of temporarily rapid progress, followed by retrogression, but rather by a silent, uniform advance. Every year some hopeful soul has been added to the flock, and the greatest number during any one year has been 13. A greater proportion of this church than of any other of our churches in India have been converted in adult life from the heathen community; of the thirty-six communicants now in the church, six females and nine males have been brought in from the bazar. Six of this number also are East Indians, or persons of mixed parentage, leaving thirty of pure native blood. As is usual in every community where both sexes are equally accessible to the truth, a large proportion of females have yielded to its influence, and have professed to receive its authority. The church building here, erected principally through the liberality of Christian friends in the country, is probably the most beautiful mission church in all that part of India, and reflects the highest credit upon the gentlemen who designed and superintended its erection. Here the whole church is collected from the several parts of the city, on the first Sabbath of each alternate month to celebrate their Lord's death, when the service is always conducted in part in each language. Of all those thus pledged together, and to their common Master, our brethren have hope; of some it is indeed a good hope through grace, but of some also it is the hope of charity—which hopeth all things.

#### DONATIONS

##### TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1850.

##### SYNOD OF ALBANY.

*Phy of Albany.*—Ballston Sp. ch 55; Galway ch in part, to count Rev S E. LANE l d 50 \$105 00  
*Phy of Columbia.*—Lexington ch mo con colls 12 00

##### SYNOD OF BUFFALO.

*Phy of Buffalo City.*—Aurora 1st ch 7 00