

be bad. Blessed is that man or woman that can let drop all the burrs and thistles, instead of picking them up, and fastening them to the next passer-by. Would we only let the vexing and malicious sayings die, down fast the lacerated and scandal-ridden world would get healed and tranquillized.—*Huntingdon.*

TERMS AND NOTICES.

For one year, in advance, \$2.00.
For six months, in advance, \$1.25.
For three months, in advance, \$0.75.
All letters for the Editor, or business connected with this paper, or otherwise, should be directed to the Editor.

Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 12, 1866.

TOUR AMONG THE CHURCHES.

A little longer stay in the sister Province, on the occasion of our recent visit there, than we anticipated when going, afforded us but little time at home or our return, previous to our departure again on our present tour. Two days were all we could possibly have to arrange for our present absence, which will probably cover three weeks. A good providence, however, favored us, and we were enabled to make quite satisfactory arrangements for supplies for our journey, and for other matters connected with our home labor. On Friday, A. M., the 28th ult., we started on our annual tour among the churches "up river." Preferring safety to speed for the sake of a little change, we enjoyed a pleasant trip to Woodstock by Messrs. Atherton's mail line, and reached that place between five and six P. M. Here we were met by old, kind, and hospitable friends to welcome and entertain us. A meeting for the evening had been appointed in anticipation of our visit, and we had the privilege of preaching to a considerable congregation, on the subject of personal consecration, with good freedom and we hope some profit. The Church at Woodstock, which was last year without a pastor, has now secured the labors of Rev. Joseph Noble; he resides there, and divides his labour between the Churches of Upper and Lower Woodstock.

A very interesting and promising Sabbath-school has been started. Some special services have already been held, and the religious interest in the church and congregation is evidently improving gradually. The church in Woodstock contains men of sterling integrity and christian principles, and with their energies properly awakened and directed, they may do a great work in that place, and also exert a powerful influence for good on the sister churches in the country. Bro. Noble has gone to work in earnest, and we pray that God may give him large success.

On Saturday morning we started in company with Brethren Noble and G. T. Hartley, for Williamstown, a distance of about fifteen miles, to attend the District Meeting. The road passes through Jackson-town—the garden of Carleton County—and immediately by the residence of Rev. S. Hart, where we made a brief call, and learned that he had preceded us to the meeting. Williamstown, or that part of it where the meeting was held, is now called *Lakeville*, the name being taken from a large and beautiful lake in the vicinity, the waters from which supply the large and excellent mill establishment of Mr. Traflet, only a few rods from the meeting-house. We were not a little pleased with the country, and especially that portion in the vicinity of where the meeting was held. We believe it is destined to be a place of some considerable importance in a business point of view, and we think the brethren were wise and fortunate in securing so eligible a site for their church building. It is pleasantly and centrally located. The building is large, finished outside and plastered within; but the pews have not yet been put up. An effort to complete it will probably be made soon. The Church is at present under the pastoral care of Brother T. Connor, who spends one-fourth of his time among them, and one-half of his time with the Church at Presquille, about seven miles further on. The social Conference, introductory to the District Meeting, commenced at 10 A. M. It was not very numerously attended, the day being fine, and the state of the harvest requiring the attention and labour of the brethren. It was nevertheless a pleasant and gracious season, many brethren and sisters giving expression to their love to Christ and hope in his salvation. In the afternoon the meeting was organized by appointing Brother Noble, Chairman for the ensuing year. The absence of the Clerk and records was a serious drawback, but a clerk pro tem. being appointed, the business proceeded. This District contains some eighteen churches, all in Carleton County, and having in the aggregate a very large number of members. The reports from the churches were, in some respects, very favorable. Revivals had been enjoyed by several, and four new churches were added to the District. One of these is located on the American side of the line, but immediately adjoining the Province. The labours of Elder McMullin and Brother G. T. Hartley, with several of the younger men, who are licentiates, have been most blessed during the year. But a great drawback to the permanent prosperity of the churches is experienced by many of them for the want of regular pastoral oversight. The churches are feeling more and more every year, and we greatly rejoice at it—that periodical revivals without subsequent oversight and proper pastoral teaching and care, are not the best means to promote their interests. The churches want pastors, they ask for pastors; ministers to teach, instruct and live among them; to enter their sick rooms, to speak to them of Jesus in their homes, and by the way; to make the public means of grace influential and useful, and to gather all classes of the people to the house of God. The systematic and scriptural care of the churches demands at present the greatest wisdom and best skill of our denomination. At the close of the reporting, remarks were made on the state of the cause by Elders Taylor, McLeod, Hart and others. In the evening we had the privilege of preaching to a large and attentive congregation, and we believe the power of God was in the meeting and felt by many. Sabbath was a pleasant day, and at an early hour the people began to assemble for the morning prayer meeting. By the hour for preaching (half-past 10 o'clock) a vast concourse had gathered. The whole space in the house was utterly jammed, by some sitting and some standing, and others remained without. By previous appointment, we again had the privilege of preaching to the crowded assembly: Subject, *The spiritual reign of Christ in the hearts of his people.* In the afternoon Rev. H. Preble, Freeville Baptist from Maine, preached on *Personal Responsibility.* It was an instructive and warning discourse. At the close, the Lord's Supper was administered to a large number of brethren and sisters, and it was a refreshing season. In the evening Brother Noble preached: Subject, *The danger of receiving the grace of God in vain.* We think we express the general opinion of those present in saying that the Sabbath was a solemn and profitable day; the preaching was close, earnest and spiritual, and many hearts were touched.

On Monday the business of the District was attended to. This was principally of a local character. A protracted conversation took place on the best means to be adopted for the care of the churches. But one

opinion seemed to be expressed, and that was, that systematic pastoral oversight must be given to them. Several of the Churches in this District have no regular labour, while several ministers also are without churches. Arrangements were made for Elder Hartley to take charge of the churches in Brighton, and to be assisted by Brother Cogswell. This brother is a licentiate from the church at Lakeville, is highly spoken of by the people there, both as it regards his piety and talents, and we have reason to believe will, with experience and training, make a good minister of Jesus Christ. Brothers I. Merritt and A. Hovey are delegates to the next Conference, and the next annual meeting of the District will be held with the Church at Woodstock. In the evening we again preached to the people, subject: *The seed and fruit of the new birth.* This was a meeting which we believe will never be forgotten. The Spirit was present to work; and many gave evidence of being touched. Tidings reached us in this meeting of the death of our late Sister Parsons, with a request that Brother Hart, Noble and ourselves should attend the funeral. We regretted to fail meeting an appointment we had at Presquille Mills for Tuesday evening, but could not avoid it if we returned to Woodstock. We hope to be able to preach there yet before we return home.

We were much pleased with the appearance of the congregation and things in general at Lakeville. We believe there is the beginning of a large and flourishing interest there. We are quite sure also that a little labour at the present time would be followed with much good. The people seemed to be all ready for a good revival. We formed several new and pleasant acquaintances that will not soon be forgotten, and were not a little sorry in being compelled to make our visit so brief. We hope to hear frequently of the temporal and religious prosperity of the kind friends and people generally whom we met at this District Meeting.

LETTER ON REVIVALS.

The following interesting and excellent letter on the management of revivals, was written by Rev. G. H. Ball, pastor of the Freeville Baptist Church in Buffalo, and published some time ago in the *Morning Star*. It contains some valuable suggestions, which, if more generally observed by all who labour in revivals, would prevent more of the scandal which often follows those seasons of spiritual refreshing, by the miscarriages of professed converts. We commend this letter to the attention of our readers:—

Dear Brethren—To conduct a revival in which success requires great wisdom. Some chill and hinder the work by their jealousy of excitement or devotion to a favorite policy or order of their own; others run off into a tempest of excitement, disorder, and, for so contain instruction, truth, correct ideas of the gospel, that the converts have no stability of character, and apostatize the moment the excitement subsides. The world excites sinners, and the currents which bear them down to woe are violent; they rush swiftly on, and keep the voyagers in a fever of excitement, holding them closely by the power of subtle allurements, and if they are rescued, there must be a counter influence to win attention and stir the soul to an earnest effort to escape from danger. They must be excited; but clear ideas of duty and the gospel plan of salvation should penetrate the mind, regulate and control the feelings and actions. Faithful, clear, scriptural teaching should characterize every revival. When the mind is moved by excitement it thinks rapidly, and must have substantial, solid teaching, or it will run wildly on to destruction.

The divine order is, that the church shall be filled with the spirit, and think, feel and act under the power of the gospel, as if sin, eternal death and eternal life, and salvation in Christ are realities, and by the force and inspiration of their thoughts and feelings, sinners are made to think and feel. Our interest in any subject is largely borrowed from that around us. This is emphatically so in the case of sinners, when they first realize their condition. Christians have inspired them, the convictions, fears, anxiety, love, sense of duty and of danger, which fill the Christian's mind, takes hold of sinners, and they are lifted by this borrowed strength from their insensibility to usefulness, the charm of worldliness is partly broken, the eye is turned to look for a moment at truth and duty, and the heart is drawn to Christ. Cold, formal churches cannot afford this help, because the worldly spirit in them is almost as strong as in sinners. The enthusiast full of excitement, with no ideas, cannot help, because he only lends excitement without light. Good teaching and deep feelings should go hand in hand in revivals; these feelings will promote good thinking and acting, and thinking will give solidity, order and strength to feeling.

The frequency of meetings must depend upon the state of the people. They should be often enough to sustain, and increase if need be, the interest and hold the advantage over worldly excitement which has been gained; and not so frequent as to exhaust the strength, the nervous energy of the people, so as to produce a reaction. The object should be to use the strength of the church with economy, make it last as long as possible, and yet keep up a degree of excitement strong enough to arrest the attention of sinners and help them to think and act. Usually, it is profitable for a time to hold the mind steadily, day after day, to this one point; and in most cases, if sinners are not kept under these influences, they will not repent, their feelings will not become deep enough, will not so take hold of their whole souls as to bring them to an entire consecration. How often we see them partially awakened, and then drop down again into the arms of moral death. When we get them started, it is important to pour a continual stream of soul power upon them until the work is complete, their feet are out of the miry clay and fixed upon the rock. The anxious should be urged to put themselves under these helpful influences, and carefully avoid associations, amusements or business, which will revive the power of worldliness and check the work of grace. Many souls have gone to hell because they did not court the spiritual help necessary to arouse them and bring them to Christ. They acted like those who work amidst malaria, occasionally taking a remedy, but constantly breathing the poison; like the sick man, who, by exposure, brings on a relapse every time he begins to recover. When sinners are aroused they should be warned to avoid exposure to evil influences.

In dealing with the anxious, that policy which brings them surely, directly and quickly to Christ is the best. They are full of error, darkness and fear. They fancy that they are not fit to come to Christ, that he is reluctant to accept them, and they often seek some other reliance than he. It is a difficult task to deliver them from all the snares which Satan flings around them. Some customs rather encourage these errors. About the first act required of those who would become Christians is, "to rise for prayers." I believe in praying for sinners, but it is not well to present our prayers as a reliance for salvation. It is not the intention to do it. But the strong inclination of the sinner to lean upon something or somebody, besides Christ, makes him catch at every promise of sensible or mortal help. So, when you ask them to "rise for prayers," they often lean upon your prayers, when they should lean upon Christ only; their hearts say, "O yes, pray for me. I wish you would pray me into the kingdom. I am willing to be converted."

This error is encouraged by the forms of prayer which are often used, and the exhortations to the brethren to pray. If you pray as if the chief obstacle to the conversion of the sinner is with God, as if he is the one to be persuaded and moved to willingness, it relieves the sinner of a sense of guilt, or a feeling that it is his fault alone that he is not a Christian. And then if you exhort the brethren to pray so earnestly, and with such faith as will secure the conversion of the anxious, and say, as is often said: "If you pray as you ought, if you have proper faith, union in prayer and fervency, God will answer and convert; and if these souls are not converted, it will be the fault of Christians," the anxious will be likely to look to God and Christians to do the work, while they passively wait for the saints to prevail in prayer, thinking it quite a virtue that they are willing to be prayed for and converted.

But what shall we do? I would never ask a sinner to express a willingness to be prayed for. I would never pray for him in a way to imply that Christ is reluctant to save. I would urge that the only obstacle to salvation is in the sinner, and that when he is willing to submit to Christ, and seek life for himself by penitence, prayer, and consecration, he is sure to have it; that no one else can do this work for him, and that all Christians can do is to guide, encourage, and strengthen him to submit and pray for himself.

Instead of asking sinners to "arise," or "come forward for prayers," I would ask "those who are willing to strive to submit to Christ to arise;" or "those who will promise to pray for themselves," or "those who desire to obey the gospel to arise;" or something after that manner, which fixes the mind on personal responsibility. Then I would urge them to pray, and offer to unite with them in prayer, showing them how to pray, and asking God to assist them to yield the whole heart to him, and offering thanksgiving for the unspeakable privilege of attaining eternal life on this simple and reasonable condition.

It is of the first importance that the anxious should feel that they must come to Christ for themselves, that they alone are to blame for not being converted; that they are the only unwilling party in the case, and when they become entirely resolved to obey and trust the Saviour, every obstacle to eternal life is removed, and that Christ will then do for them what he has long been anxious to do—give them new hearts; and that Christians can only be useful to them by assisting them to come to the Saviour and yield their all to him for themselves.

The following article written by the Missionary in India, Rev. James L. Phillips, for the Freeville Baptist Quarterly, we copy from the July number of that periodical. It reveals several phases of social and religious life in India, and some things connected with the mission work in that country. It is deeply interesting and will be continued for the next two or three weeks:—

FOUR MONTHS IN CAMP.

A prominent feature of missionary life in India is the annual itinerancy, which occupies from three to four months, the time being longer in higher and shorter in lower latitudes. In this district the heat is so much moderated during the months of November, December, January and February, that a party can quite comfortably live in tents. During this cool season travelling by day, is also practicable, and hence it is that the missionary improves it for doing a very desirable work, visiting the towns and villages more or less remote from his station, which are not regularly supplied with the means of grace. It is not unfrequently the case even now, after well nigh three-quarters of a century since the gospel preacher first came to India, that a village is found with its thousands of souls, to whom the glad tidings of salvation have never been published. For centuries, without let or remission, the devotees of paganism have revelled and gloried in their deeds of darkness. To places such as these, and to others little better, where most vague and contradictory rumors concerning the Christian religion have been circulated, it is the duty and exalted privilege of the itinerant missionary to carry the good news that a fountain has been opened for sin and uncleanness, where the world's iniquity may be washed away.

It will be the object of this paper to treat of the principal points of interest and encouragement in the four months of itinerancy just closed. To the friends of missions, who work and watch for the world's evangelization, these facts may carry some thing of comfort and hope. I wish to speak not merely of the incidents of the season, but more particularly of those phases of life and experience which most frequently under our notice, and of which these incidents are but the symbols, serving to illustrate what lies deeper down.

1. The first fact that will be likely to impress one upon going out among the people, is that the *Hindoo* are rigidly devoted to their religion. The evidence of this state of affairs from every quarter. Not a day's march but brings fresh proof of it, not a night's halt among them but sends the living fact home closer to the observer's mind. It is, I have thought, impossible to conceive of a nation more wedded to their religion. To be sure, it is one of form and not faith, of the body and not of the soul, still, it is a part of the *Hindoo* self, and he who undertakes to divorce the one from the other, will learn the strength of the union.

Now there are manifest indications of the *Hindoo*'s devotion to his religion. There are his words, his actions, and particularly his sacrifices. I have often said within myself, would that Christians were as loyal in their speech to their Saviour as the idolater here is to his god. Many as his gods are, their names are ever on his lips. Food mothers teach these to tender children, the pet birds are also taught them, the house, the street, the village echoes with their feet from morn till night. I saw an old man in the grey morning sitting beside a beautiful river, the clear waters laying his feet, as he looked out into the stream and recited the titles of his favorite god. Poor old man! I felt that he had been musing on that deep pillar river into whose dark flood his worn and weary pilgrim feet must so soon sink! To him it was good to publish the gracious salvation of the gospel. And a few days after, a group of merry children were chanting the praises of the most corrupt of sensual gods, in a little hut near which I was resting during a shower. O, how hard a thing to unteach a child these early lessons! The farmer at his plow and the trader in his shop, men of every calling, and women too, are ever and anon repeating the names and the works of their gods. But nowhere, perhaps, is this practice so noticeable as among the pilgrims along the principal thoroughfares. Downcast and despondent as they often become, nothing will put life into them so surely as one general shout for Jagannath—the lord of the world. Let one tired pilgrim take the cheer, and every ear in the long line catches it, and every voice, from the rough bass of the patriarch to the shrill soprano of the girl, swells the sound and rings it out upon the sultry air. Most emphatically may it be said that the lips of this people are concentrated to idolatry.

But it does not stop here. The *Hindoo* acts no less than speaks his religion. One lovely day we were camped in a large village. Directly in the centre of it was an immense stone temple, facing on the principal street. The idol worshipped was a giant that is said to have overcome the demons in this country many centuries ago. The ground in front of the temple was kept scrupulously clean, even across the street. While walking to our preaching stand, I noticed that many men, women, and chil-

ren, too, would halt in front of the temple and prostrate themselves at full length upon the ground, and before rising press their foreheads several times in the dust, so as to carry away an impress of the spot. Through the busy day, while carts were passing in great numbers, this practice was kept up. While considering this superstitious reverence, my mind rapidly flew back to scenes still too frequent in enlightened lands; for instance, a deacon with his hat on, a cigar in his mouth, suggesting about the Sanctuary on the Sabbath. Contrasts such as these will now and then suggest themselves, and they will certainly not come out of place in a paper like this. Sometimes, perhaps, this may render the incidents related doubly profitable by applying the lesson they teach.

I was sadly impressed with the devotedness of the *Hindoo* one evening upon entering a very large village. It had been a long day, for we broke camp at one A. M., and save one hour for rest and lunch, had driven the bullocks till five P. M. We were tired and faint. Before us lay behind a grove of lovely palms, lay the village, celebrated throughout the region for intense idolatry. The sun was already on the horizon, and our carts were still a mile away. And there came to our ears the sound of many temple bells. Sweet yet sad the ringing of those bells was to us. It carried us back so swiftly to the dear American church bells, which summon God's people to his holy temples. And the tears would come when we dwelt on the melancholy contrast. As we rode in, seeking pitching ground, many of the temple doors stood open, and the people were gathered without, eager to gaze on the idols. Music and dancing we heard within. These were to rouse the god for the evening service. One temple attracted our attention. Immense in its proportions, fronted by huge pillars, supporting a broad balcony, a tall spire stretching heavenward; these are some of the outward features attracting notice. To the front of this, where the ugly idol was distinctly visible, a mother was carrying her babe. I couldn't have blamed the little innocent, had she shrieked with terror at such a horrid figure—but no one knows how many times the parent had taken it there before.

The *Hindoo* is remarkably willing to sacrifice for his religion. Would you look upon a picture of his religion? We were coming home from a fortnight's trip to the north. My Don was moving on at a fine gallop towards our halting place, when I heard a groan by the roadside. There lay two old men, infirm, weary and sick. They are pilgrims. Their home is in the north-eastern provinces. They have visited the shrine of Jagannath at Poree, and are now homeward-bound. Hundreds of miles stretch before them still. They are sad, yes, weeping. See the tears that now fall fast down their cheeks. And why? Footsore and faint they fell by the roadside, and the thought came over them that all their pilgrimages had been in vain. They tell me this. One is blind and the other partly so. Fatigue, exposure, hunger, have fearfully reduced them, so that now, hardly able to walk on, they have fallen to die. These wasted forms, can any one yet preach to them? Are there souls in these skeletons? O, can it be that God's image inhabits a body which for so many years has been given a "living sacrifice" to satan? Depraved, deformed, desolate human souls! Only He who can save "to the uttermost" can help it. We point the pilgrims to Jesus. Not too late yet to come to him. We help them to the neighboring bazaar, and gallop on. The vultures had noticed these old men before I did, and were preparing for a feast. Had they lain there until night, these vultures, together with the jackals and dogs, would undoubtedly have finished what little still lingered in the famished bodies, and the morning reveal nothing save scattered and well-picked bones. I happened one day in November to come directly upon such a scene. Holding up my pony, I examined it for a moment. Every indication was that the woman had not been dead an hour. No less than a hundred vultures were fighting over the remains of the pilgrim. Dogs and jackals, too, were there, drawing limb from limb. Full one-half of the flesh had been devoured. In disgust I turned away from this, another sacrifice to Jagannath. A friend whom I met further on, stated that but an hour before he passed the woman, apparently only resting by the wayside.

Wherever witnesses these and fruitless sacrifices must feel—O, that the generation that now lives might escape them! But how perverse is human nature! Right past the dreadful sight we have just looked upon, hundreds of youthful pilgrims journey on, heading north the solemn warning. And is not that broad way which leads down to eternal destruction on both sides thickly strewn with the carcasses of the fallen lost? And yet how madly the multitudes are sweeping past these monuments of folly to irretrievable ruin!

2. The missionary is strongly impressed with another fact, which is, that the *Hindoo* are very jealous of any encroachment upon their religion. How many ways they have of expressing this! Sometimes by ridicule. "Jesus Christ again," sings out a voice in the congregation; "well, who was his mother? She wasn't a married woman, was she?" This excites a general laugh, and dissipates all serious impression. Any further turn will raise a riot and a riot. A favorite thing which impatient ones are often flinging out, when fearful lest the preacher is producing an effect, is this: "So you want us all to eat beef, wear beards, and be Christians, do you?" Another catches a chance when there is a full in the exercise, and the profound silence betokens conviction, and boldly asks: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often betake themselves to witty argument, or shrewd sarcasm. Many illustrations of these methods of warding off a direct attack on their religion, and boldly asking: "Shall we all turn white by obeying Christ?" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis often bet