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OF

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**HE THAT GOETH FORTH AND WEEPETH, BEARING PRECIOUS SEED,
SHALL DOUBTLESS COME AGAIN WITH REJOICING, BRINGING HIS
SHEAVES WITH HIM.—PSALM CXXVI. 6.**

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Bombay—Testimonial to the Rev. J. S. S. Robertson, on his return to England.
- June*—Sixty-third Anniversary—Annual Sermon and Meetings, Committee, Movers of Resolutions, Resolutions, Financial Statement—New Zealand—Beginning and conclusion of the Report.
Yoruba Mission—Destruction of Ishagga and Ijaye by the Dahomians.
Return home of a Missionary.
- July*—Travancore—Letter of Rev. J. G. Beuttler.
New Zealand—Resolutions passed at a Meeting of Synod.
Departure and return home of Missionaries.
- August*—India—Address to Lord Elgin—His reply—Lecture of Mr. Laing.
China—The Rebels at Ningpo—Letter from the Bishop of Victoria.
East Africa—Letter from Rev. Dr. Krapf.
New Zealand—Proceedings at the opening of a Runanga by Sir G. Grey.
- September*—India—Labour on the Lord's-day.
British Columbia—Letter from Mr. W. Duncan.
Ordinations at Red River and Sierra Leone.
Decease of Missionaries.
Departure and return home of Missionaries.
- October*—India—The Muzbee Sikhs—The Governor of Bombay on Government Schools—Extract from the "Friend of India"—Letter of Rev. C. C. Menge.
New Zealand—Extracts from correspondence of the daily papers—The Governor's Speech to the General Assembly—Letter of Rev. B. Ashwell.
Coronation of the King of Madagascar.
Departure and return home of Missionaries.
- November*—The late Archbishop of Canterbury—Minute of the Committee.
Yoruba and Dahomey—Martyrdom of Thomas Doherty—Threatenings against Abbeokuta—Invitations to Special Prayer.
Dismissal of Missionaries, Sept. 26.
Departure and return home of Missionaries.
- December*—Baptisms in Travancore—Letters of Rev. H. Andrews and Rev. J. Hawsworth.
Burmah—Baptism of Natives in Calcutta.
Madagascar—Extracts from the "Christian Observer."



THE SISTER MOUNTAINS FROM THE UPPER VALLEY OF THE TORAKUDU, SOUTH INDIA.

Church Missionary Intelligencer.

THE SOCIETY'S WORK VIEWED IN CONNEXION WITH ITS FINANCIAL POSITION.

Address of the Committee of the Church Missionary Society to its friends and supporters throughout the country.

THE Committee of the Church Missionary Society beg earnestly to call the attention of their friends and supporters to the fact, that by the force of exceptional and providential circumstances, and under the encouragement of special contributions, as well as of a gradual enlargement of their ordinary income, they have been led into expenditure upon a scale which cannot be maintained, unless increased efforts be made to secure a great and permanent enlargement of their resources. In explanation of this statement the following particulars may be noticed—

Upon the occurrence of THE CRIMEAN WAR, there was a very general feeling in the Christian Church that a renewed attempt should be made to evangelize Turkey. This Society received special contributions for this object, and responded to the call, and commenced a Mission in Constantinople in the year 1858, and directed the special efforts of its Missions on the Levant to the Mussulman population. *The consequent increase of expenditure in these Missions during the last five years, has been about 2000*l.* annually.*

Upon the suppression of THE INDIAN MUTINY this Society responded to the universal demand of the church of Christ, to show our gratitude to God, who had delivered back India to our keeping, by increased efforts to impart to that land the blessings of everlasting peace, and so to return good for evil. The older Missions have therefore been strengthened; and new Missions have been opened in Oude, and among the Santhals in North India, on the Godavery in South India, at Aurungabad in Western India: the European Missionary staff in India has been increased from 91 to 107 ordained Missionaries. *The expenc^ture upon the three Indian Missions was cons^equently, last year, 10,500*l.* more than it was five years ago.*

A SPECIAL INDIA FUND was liberally contributed, which has amounted to 68,146*l.*, but more than half of this has been already

exhausted, according to the original proposal, in repairing ruined Mission buildings, in opening new Missions, and in meeting the increased outlay upon the Indian Missions; so that *this fund is not available for annual expenditure.*

THE NIGER and MAURITIUS Missions have been opened during the last five years, under circumstances which appeared to the Committee to present a special call for their adoption; and *they have cost together more than 3000*l.* annually.*

Upon the restoration of PEACE WITH CHINA, in 1860, the Christian public earnestly pressed upon the Society the duty of taking advantage of the wonderful opening of that country to Christian Missions, by an increase of Missionaries, and by pushing forward stations towards the interior. The Society has done this *at an increased expenditure of 1000*l.* annually.*

ALL THESE ENLARGEMENTS OF MISSIONARY OPERATIONS ABROAD HAVE REQUIRED AN INCREASE OF EXPENDITURE AT HOME IN PREPARING AND SENDING OUT ADDITIONAL MISSIONARIES, SO THAT, WHILST DURING THE LAST FIVE YEARS THE INCREASE OF THE ORDINARY INCOME OF THE SOCIETY HAS BEEN ABOUT 10,000*l.*, THE EXPENDITURE OF THE SOCIETY, EXCLUSIVE OF THE SPECIAL INDIA FUND, HAS BEEN INCREASED BY 18,000*l.* ANNUALLY.

This excess of expenditure over income has been met by large draughts upon the Special Fund in respect of the Indian Missions, and by an encroachment upon the working Capital to meet the excess of the general expenditure: so that if the operations of the Society are to be maintained upon their present scale, a large annual increase of income is needed for sustaining an adequate working capital, as well as for the new and enlarged Missions.

THE ENCOURAGEMENTS OF THE SOCIETY TO GO FORWARD IN ITS WORK WERE NEVER GREATER OR MORE HEART-STIRRING.

During the last five years there has been *an enlarged blessing from above upon the Society's Missions.* The native churches have

greatly increased. The number of native ministers has risen from 48 to 66. The number of other native teachers from 1751 to 2105. The number of communicants from 18,787 to 21,064.

During the last five years, *the contributions raised and expended in the Missions* upon the operations of the Society, that is, by friends who witness the work, have risen from 13,000*l.* to 20,000*l.*

During the last five years an important advance has been made towards *self-support in the older native churches*, as well as in promoting self-supporting Missionary efforts on the part of the native converts in behalf of their unconverted countrymen. Many fresh converts are thus added each year to the church of Christ by the independent spontaneous action of Christian natives.

The *number of Missionary candidates*, both from the Universities and under training in the Islington College, has greatly increased during the period under review. Five years ago there were in that college 21 students: there are now 42. But the sending forth to the Mission field those who are thus ready and willing to go, except to supply vacancies, must depend upon the supply of sufficient funds.

Never have the *calls upon the Society to open new Missions*, and to extend the older Missions, been more urgent and inviting: they have often been accompanied by very liberal offers of pecuniary assistance. Among the latest of these appeals has been one from **THE PUNJAB**, from the Commissioner of the Derajat, a large province, accompanied with a gift of 1000*l.*, and sanctioned by the Lieutenant-Governor of the Punjab, who offers 100*l.* for each of the three first Missionaries sent into that province, and supported by other leading members of the Government of the Punjab. Another appeal has been made from Japan, especially by American Episcopal Missionaries, who fear that they shall be withdrawn from that field through the present troubles in the United States.

In the review of these facts, the Committee recognise the call and blessing of the Lord upon the work abroad; as well as a proof of the increasing confidence and sympathy of the church at home. The Committee believe that a large increase of the annual income of the Society may be obtained, if all their friends would help, as some do, to make known its claims to those who have not hitherto joined it; by employing collectors, issuing Missionary-boxes, making fresh canvasses of districts, holding quarterly meet-

ings or lectures, obtaining new pulpits, and circulating the publications of the Society.

The Committee, therefore, make their appeal to their friends and supporters to enlarge their exertions for the permanent increase of the Society's resources, to meet its increased and increasing expenditure. They make their appeal in a cheerful hope, and in the earnest prayer for its success, to the glory and advancement of the Redeemer's kingdom.

By order of the Committee,

FRANCIS MAUDE,

Chairman.

CHURCH MISSIONARY HOUSE,
November 19, 1861.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. Our readers will, in the first place, observe the increase of income accruing on each successive five years.*

1st period, from 1831-32 to 1835-36 :

Total of income . . . £273,950

Average yield of each year, 54,790

2d period, from 1836-37 to 1840-41 :

Total of income . . . 387,028

Average yield of each year, 77,405

3d period, from 1841-42 to 1845-46 :

Total of income . . . 470,353

Average yield of each year, 94,070

4th period, from 1846-47 to 1850-51 :

Total of income . . . †486,952

Average yield of each year, 97,390

5th period, from 1851-52 to 1855-56 :

Total of income . . . 553,697

Average yield of each year, 110,739

6th period, from 1856-57 to 1860-61 :

Total of income . . . †632,880

Average yield of each year, 126,576

It will be observed that the increase in the last fifteen years has been more slow than in the first fifteen years. In the first fifteen years the average income increased from 54,000*l.* of the first five years to 94,000*l.* of

* This calculation is exclusive of sums raised in the Missions.

† These totals do not include the Contributions received on account of the "Jubilee Fund," which amounted to 58,188*l.*, and of the "Special Fund for India," which amounted, in March 1861, to 66,964*l.*

the third. In the last subdivision, the growth has been from 97,000*l.*, the average income of the first five years, to 126,000*l.*, the average of the third.

The expansion of the Missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its labourers into the vast wildernesses beyond.

Prior to the thirty years under consideration, the Society occupied the following fields—Sierra Leone, Smyrna, Bombay, Madras, Tinnevely, and Travancore, North India, as comprehensive of Calcutta, Burdwan, Benares, Goruckpore, Agra, and Meerut, Ceylon, the northern district of New Zealand, and the Red River in Rupert's Land.

The first period of five years added the Eastern district of New Zealand and Nasik.

The second period of five years added the western district of New Zealand, Cumberland Station in Rupert's Land, and the Telugu Mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East Africa, Shanghai in China, and Junir, in Western India.

The fourth period added Kotgurh, Malligaum, and Sindh in Western India, Bhagulpore in North India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal Mission in North India, and Constantinople, 'Jubbulpore in Central India, Constantinople, and James' Bay, with English River, in North-West America.

The sixth and last period added the Mauritius Mission, the Niger Mission, the Oude Mission, Allahabad, the Pacific Mission, and the Mackenzie district in North-West America.

And now it remains with the Christians of Great Britain, the friends and supporters of the Society, to decide whether they desire that the same enlargement of our operations shall pervade the next five years, or whether, by a cruel necessity, its further advance is to be interdicted. If the Saviour's commandment is to be respected, and corresponding efforts made, increased means must be placed at the disposal of the Society, so as to enable it to command at least an average income of 150,000*l.*

With each augmentation of income, the Society has never hesitated to put forth corresponding efforts. It is constrained to do so by a variety of motives. The command of Christ, that great basis of Missionary operation, so vast and comprehensive, can never

permit it to rest contented with partial and limited attainments. The urgent need of the perishing heathen, demands new efforts at our hands. Each new accession of means affords new scope for action, and of this the Society has never been backward to avail itself. So far from it, that in its anxiety to fulfil the measure of its opportunity, and enter in by each open door, it has often exceeded the means at its disposal, and found itself in need. In 1852 there was found to be a large balance in excess of expenditure. This the Committee distinctly declared should not be hoarded, but laid out in the extension of the Missions. In three years, therefore, the stations were increased from 109 to 121, and the Missionary clergy from 162 to 189. As the result of this, the expenditure, of necessity, rose, but the income did not keep pace with it; and at the end of the year 1854-55, the Society found itself in debt to the amount of 5621*l.*, which, in the subsequent year, was increased by a new deficiency of 872*l.* Opportunities for good of an inviting character were just then presenting themselves. The termination of the Russian war, and the new arrangements consequent on the restoration of peace, rendered Turkey and the East more accessible to evangelizing efforts; the openings into the interior of Africa, together with the concurrent aids of geographical and linguistic acquirements and the increase of lawful commerce on the west coast, encouraged us to prosecute the work in that continent with renewed vigour; the growth of the native churches intimated the near approach of their emergence from weakness and dependence to manly vigour and self-support, and the necessity, therefore, of having on the spot discreet and experienced Missionaries, with qualifications equal to such a crisis: moreover, the annexation of Oude summoned us to a new enterprise. But the Society, crippled as it was, could only point out what might be done, and pray that, through the liberality of the Lord's people, she might be set free to go and do the Lord's work. Nor was the appeal left unanswered. One friend, on the anniversary of May 1856, presented 1000*l.*, in the hope that others would follow his example; while another friend in India offered 10,000 rupees for the commencement of a Mission in Oude. Moved by such examples, friends laboured strenuously. Special collections, to the amount of 6930*l.*, were made, to cover the deficiency. The ordinary income, recovering from its temporary depression, exceeded that of the previous year by 1000*l.*, altogether presenting a total of 123,174*l.*

Nor was this all. Scarcely had the Committee for 1857-58 commenced their labours, when an old friend of the Society presented a donation of 10,000*l.*, expressly to encourage them to send out additional labourers in the confidence that God would not fail to provide from year to year the means of their support.

So was ushered in the eventful year of 1857. As the Christians of England were meeting in their May Anniversaries to cheer one another in the Lord's work, their brethren in India were involved in all the horrors of the great mutiny. On many the death-stroke fell, while others stood at bay, and, although few in number, and taken by surprise, held their own against fearful odds, and waited without flinching until relief came. It was a crisis unprecedented in the history of the nation, and men's hearts were stirred to the depths. Especially Christian men felt their responsibilities with respect to India as they had never felt them before. Had more self-denying efforts been put forth for the evangelization of its people, this sad chapter of horrors might never have occurred. Nay more, unless averted by timely effort, a like catastrophe might supervene at no distant period. Hindus and Mohammedans would never again be esteemed reliable, except so far as their fierce natures felt the renewing influence of the Gospel. But of this as yet they had but little opportunity.

The Committee felt the time was come when this reproach should be done away, and England be found in the discharge of her trust to India. A special appeal was put forth, bearing date December 1, 1857, in which the necessity of affording to the native races, largely and liberally, the means of Christian instruction and regeneration, were strongly urged. "The Committee of the Church Missionary Society lay the following appeal for funds, in aid of the extension of their Indian Missions, before their friends and supporters throughout the country. . . . They appeal for a prolonged effort, to be sustained by settled Christian principle long after the present excitement is past, for the evangelization of that great country, of which the King of kings has put England in trust. The best memorial of the crisis will be the living temple of regenerated India. The Committee propose to open an Annual Fund for the extension of their Missions in India. They thankfully acknowledge the donations which have reached them; but periodical subscriptions, on a scale commensurate to the occasion, can alone enable them to discharge their duty adequately to India. Let Chris-

tians, in the spirit of self-sacrifice, in the strength of God, after the example of their Master and only Saviour, arise to the discharge of the duty to which a voice from heaven is so plainly calling them. Let the rich give as the poor do, weekly or monthly, 'as God has prospered them,' and in due proportion to their larger means. Our present efforts for the evangelization of India are painfully feeble. There is not more than one Christian Missionary to half a million of the people of Hindustan. Two-thirds of the Missionary Stations in the British territories of India are even now not twenty years old; yet the simple word of God has proved mighty in the hands of his servants, and there are now in India at least 112,000 native-Christian converts, who have definitively renounced idolatry, more than 20,000 of whom are communicants. Enough has been achieved to prove that complete success is certain, if only adequate means are employed, and the divine blessing bestowed upon them." This was promptly responded to. The ordinary income for 1857-58, enriched by the donation of 10,000*l.* to which we have referred, amounted to 130,766*l.* Nor was this all; there was to be added the first instalment of the special fund for India, amounting, at the close of March 1858, to 24,717*l.*, so that the total received from the United Kingdom for that year, rose so high as 155,584*l.* Thus provided with the means of action, the Society prepared itself for new responsibilities, and more extended and energetic labours.

What, then, was accomplished during 1858-59? Untoward events interfered to prevent a large increase of labourers. So many Missionaries were removed by sickness or death, and the supply of new Missionaries proved so scanty, that at the end of the year the number of European agents actually in the field was less than at the conclusion of the previous year. Nevertheless, the sphere of action in India was enlarged. Lucknow was occupied, and three native teachers, admitted to holy orders by the Bishop of Calcutta, were appointed to the pastorate of three native congregations in the Bengal Presidency. One of these congregations was at Allahabad, another at Chunar, and the third at the Dehra Doon, each of which places became thus a station of the Society. Mooltan, in the Punjab, was also occupied by our Missionary, the Rev. T. H. Fitzpatrick. In South India the work was pushed forward. A congregation of native Christians at Cochin was entrusted to the charge of a native pastor, the Rev. George Curean, under the

zealous and enlightened superintendence of the Rev. T. Whitehouse, the chaplain; while in the Telugu country, Bezwarra, forty miles from Masulipatam, an important place, and the centre of a populous district, was occupied. Moreover, the Committee, regarding the Special Fund for India as available for the sustaining of the Missionary operations of other Societies, which, without such assistance, must have been compelled to contract their efforts, through the failure caused by the mutiny in their local resources, granted 1000*l.* to the Chota Nagpore Mission, 500*l.* to that in Coorg, and 100*l.* to a small German Mission in Assam, while the Christian Vernacular Society for India received a grant of 250*l.*

Nor was it only in India that the standard of the Gospel was advanced. In the Yoruba country, Oyo, the residence of the king of Yoruba, who retains a nominal superiority over all the Yoruban kings, and the population of which is estimated at 40,000, was occupied by an European catechist, and also Ishaga on the west of Abbeokuta.

The Niger Mission, which had been commenced in 1857, was effectively prosecuted by the ordained Africans, the Rev. S. Crowther, and the Rev. J. C. Taylor; and with the help of six native teachers, three places—Onitsha, midway between the Delta and the Confluence; Gbeba, at the Confluence; and Rabba, above the Confluence, on the Quorra—were selected as Mission stations. The great water-route from the west coast into Central Africa having been providentially laid open, it would have exhibited a want of promptitude and decision in the work of Christian Missions had the Committee failed to advantage themselves of it.

Turkey also, in its peculiar circumstances, claimed attention. In a transition state, the old barbarism having lost its power, and new ideas and convictions gaining strength, and beginning to circulate more freely and rapidly from mind to mind, it appeared to be precisely the favourable juncture for the commencement of such wise efforts as, without offending the prejudices of the Turks, might introduce scriptural Christianity to their attention, and afford them an opportunity of considering its claims, and judging for themselves. The Committee had, during the previous year, adopted the preliminary step of sending to those countries an experienced Missionary, the Rev. J. A. Jetter, to observe and report upon the state of affairs. He found among the Turks an increasing inquiry after the word of God. Such was the demand for the Scriptures in Turkish, that the British and

Foreign Bible Society determined to print another edition of the New Testament in that language. In Constantinople itself, colporteurs were engaged in the open sale of the once prohibited book, and there were many purchasers. The Committee felt themselves pledged to a Turkish Mission. It was not to commence a new Mission, but to resume one long suspended; for so early as 1819, Constantinople had been a Mission station of the Society, although at that early period the improvement of the Oriental Christians was the immediate object contemplated. But now to wise and discreet measures the Turks themselves were accessible. The resumption, therefore, of Constantinople, as a basis of new and enlarged operations, was decided upon, and in the autumn of 1858 the Rev. Dr. Pfander, then on his way home from India, was invited to visit Smyrna and Constantinople, with the view to the commencement of a Mission to the Turks. His long experience in Oriental work—having gone first as a Missionary to Persia in 1825, and thence transferred to India in 1839—and his ability in all questions relating to Mohammedanism, as evidenced in his controversial treatises, pointed him out as the suitable person to initiate a Mission requiring the rare combination of zeal, tempered by wisdom and patience.

Thus the year 1858-59 was one of enlargement. During that year the expenditure amounted to 123,846*l.*; but of this, as expended in breaking new ground, and otherwise enlarging Missionary operations in India, 3500*l.* was taken from the Special Fund.

The financial position of the Society in March 1859 stood thus—The ordinary income had exceeded the ordinary expenditure by the sum of 1746*l.*; the Indian Fund, after the necessary deductions for special outgoings, presenting a disposable balance of 41,097*l.* At this time the aspect of the Society's finances being healthful and encouraging, the sum of 3000*l.* was transferred to the Capital Fund, so as to render it a working capital of 40,000*l.*

Throughout the year 1859-60, the Society continued to advance its stations as opportunities presented themselves. The difficulty which had been felt during the preceding year, as to the supply of Missionaries, was happily removed. Several choice men from the University of Cambridge, who had offered themselves for Missionary work, and been accepted, were now ready to go forth; so that, from this and other sources, no less than twenty-one labourers were sent out during the year, thus more than filling the vacancies which had been made by sickness and death.

New points were also occupied. In India a new Mission was decided upon in the northern part of the Telugu country, through which the river Godavery flows, and more especially with reference to that portion of the aboriginal races of Gondwana called the Kois, who are to be found on the Upper Godavery. Above all, the attention of the Committee was directed to the maturing of the native churches, now in every direction presenting an appearance of great promise; the development of the Native Pastorate; and the adoption of such wise measures as might expedite with safety the time when, as self-supporting churches, they might co-operate with us in the great work of making Christ known to the heathen. The statistics of the year 1859-60 exhibited a total of fifty-nine native and country-born clergymen, being an increase of nine on that of the preceding year.

Thus the Society sought to discharge its high responsibilities. Time delays not for man's tardiness. Its deep, silent, yet powerful stream, flows onward, and bears away with it souls into eternity. That solemn movement never ceases for an instant. Whatever be their state, whether blood-sprinkled and prepared, or ignorant and unholy, souls move on. When the storms of October rage on our shores, and ships are wrecked, life, in danger but not yet lost, becomes an object of intense interest. Men are powerfully excited when they see their fellow-men in peril. They hesitate not. There is an opportunity, yet a brief one. Something may be done now, if done at once; and they promptly risk their own lives to save the lives of others. Yet this is all for the life of the body, the preservation of that which is as a vapour, that to-day is, and to-morrow dieth away. And shall the danger of immortal souls be less regarded, and Christian men, who know by experience what it is to have deliverance, exhibit in this respect a procrastination which, in a rescue from bodily death, would not be thought of for an instant? These imperilled souls, sufferers from the great shipwreck of nature, perishing amidst the breakers of sin and superstition, bruised, benumbed, and impotent to help themselves, the Church Missionary Society seeks to rescue and to save.

These continuous efforts on the part of the Society appeared to be sanctioned by the financial results of the year. The total ordinary income for 1859-60, amounted to no less than 132,052*l.* The total ordinary expenditure to 128,134*l.* being less than the income by about 4000*l.*

The India Fund also had been increased throughout the year by 13,576*l.*, leaving, after the deduction of special outgoings for the year 1859-60, to the amount of 9448*l.*, a disposable balance of 46,075*l.*

The year 1860-61 was marked by a decided increase of labourers in the field, twenty-two ordained European Missionaries, and eight unordained labourers, having been sent forth from home during the year, besides three Europeans admitted to holy orders in the Missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born labourers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained Missionaries labouring in the Society's Mission fields. It may be well here to pause and look back. The ordained labourers of the Society were—

In 1856-57	. . . .	218
1857-58	. . . .	226
1858-59	. . . .	227
1859-60	. . . .	238
1860-61	. . . .	258

The stations of the Society had also increased in the following rates—

1856-57	. . . .	136
1857-58	. . . .	138
1858-59	. . . .	144
1859-60	. . . .	146
1860-61	. . . .	148

Thus we find on the few years an increase of forty ordained Missionaries, and twelve stations.

Let us rapidly review the proceedings of these Missionaries, in order that we may obtain a correct perception of the measure of the Society's labours during the year 1860-61, and of its working status at the present moment.

During the years 1857 and 1858, the progress of Missionary labours in North and Western India had been much hindered by the Sepoy rebellion and the sanguinary conflicts in which it issued. During the year 1860-61, two other important Missions suffered from the prevalence of war, the distracted state of the country interfering with the free action of the Missionaries, and indisposing the natives to instruction. The countries referred to are New Zealand and the Yoruba territory. In New Zealand there has been a cessation of arms, and we venture to hope that the war between the natives and colonists will not be resumed. Several events of a favourable character have occurred, which seem to warrant such an expectation—the war-ministry has gone out of office; Sir George Grey has succeeded Colonel

Browne in the government of the islands ; while the discovery of gold in large quantities in the province of Otago promises to draw off to other and more lucrative occupations the restless spirits who clamoured for war. In the Yoruba country, also, we trust that the civil strife will soon be extinguished. Lagos has been taken possession of by the British, and a Commissioner has gone out from England, armed with full powers to intervene with authority between the contending tribes, and give peace to the land.

In another quarter, also, the year 1860-61 was marked by disappointment. The Missionary reinforcements designed to strengthen the newly-formed stations along the Niger were unable to reach their destination. Some of the tribes connected with the delta of the river had assumed an hostile aspect, and fired upon the trading-steamers, the "Sunbeam" and the "Rainbow," with loss of life to some on board. The escort of a gun-boat had become necessary ; but this was not forthcoming according to the arrangements which had been made, and the Missionaries, Crowther and Taylor, with two European catechists, after remaining three months at the mouth of the river, until the falling of the water rendered an ascent for that season impracticable, returned to Lagos and Sierra Leone. Thus the native teachers up the Niger were left for a long period in an isolated condition, and without home-supplies. No small degree of disappointment was felt by the Committee at home at this resultless expenditure of time and money. But it has been overruled for good. The native teachers at the different stations, thus separated from all superintendence, were placed in circumstances, of all others best calculated to test their principles, and demonstrate whether they were men fitted to be trusted with so serious responsibilities. The result has been in all respects satisfactory. They have been upheld, and have been enabled to maintain a useful and consistent course amidst the Mohammedans and heathen, so as to win respect and acquire influence. Recent despatches from the Rev. S. Crowther furnish us with decided evidences as to their effectiveness and consistency in the midst of difficulties and temptations. The gun-boat "Espoir," having the "Sunbeam" under convoy, proceeded up the Niger in the beginning of August, chastising some villages which persisted in their hostility, and receiving the submission of the rest. The journal in its entirety has been published by the Society, and may be had as a separate publication. We shall refer to such passages only as

detail the condition in which the stations of Onitsha and Gbebe, at the Confluence, were found, after so long an interruption of communication—

"*Aug. 22*—Anchored off Laird's Port, Onitsha. I was very glad to meet Messrs. Smart and Romaine, the two Christian teachers at this place, in good health. That they had suffered trials and encountered many difficulties there can be no doubt ; to be repeating each particular circumstance is to repeat what others had again and again repeated as common in the beginning of a new Mission among the heathen, but which have all been overcome by faith and patient labour in the strength of the Lord.

"*Aug. 25 : Lord's-day*—Had service in the schoolroom at the Mission premises both morning and afternoon. The congregation was large, being attracted by strangers. Messrs. Smart and Romaine have certainly persevered in their work in this place. In the midst of difficulties and disappointments, the Lord has shown them tokens that they were not alone, and did not labour in vain : new converts had been added to the list of candidates for baptism, though some of the first were shaken in their faith, because no one made their appearance last year, as it was faithfully promised them that we were coming, and that with a stronger band ; yet those who were thus shaken in their faith did not altogether turn back. One new candidate, who had joined since I left in 1859, having forsaken his idols, and made choice of one only out of his wives, in order to be clear of every impediment to his baptism, died suddenly. He was strongly suspected to have been poisoned. His wife is among the candidates, and his son is in the Mission house as a boarder. Some of the females have been suffering from domestic persecution, their husbands demanding them to join in their idolatrous sacrifices, to which they cannot conscientiously consent. In one or two cases the relatives have joined with the husbands to demand obedience to this custom, but it has not been obtained. On Saturday I had a long talk with five male candidates who sought baptism. Mr. Smart recommended them as sincere followers of the Lord, and some females also. I had a serious consideration of this matter, and asked myself, 'Can any forbid water that these should not be baptized?' I would answer, No one. But the following considerations weighed more with me, so that I determined not to take this most important step at this time, viz. 1. The change was about to be made by Messrs. Smart and Romaine's

return to Sierra Leone. These two men knew the people well, and in time of trial knew how to go about matters so as to secure the converts from their heathen relatives and friends. 2. Mr. Langley, who was to be left in charge, would be single-handed. He would be deprived even of the company and advice of the factory agents, who are all to be removed to the coast. 3. The persecuted converts are looking forward to remove from among their heathen families and connexions, and build near the Mission station; and thus a Christian village would spring up, but, in our present unsettled state, it would be impossible to undertake such responsibility without failure. To do all these there must be a resident influential minister, or catechist, to watch over the baptized converts, to support those in trials from persecution, and to organize for them the establishment of a Christian village. From these considerations, I could not do otherwise than to encourage them to persevere till we are better established at Onitsha. They felt the truth of my reasons for deferring their baptism at this time, and acquiesced with my advice. Every experienced person acquainted with the commencement of a new Mission will see the necessity of being very careful before the foundation of a new church is laid in a heathen land by Christian baptism. May the Lord open the way, that his word may run and be glorified among the heathen! The harvest is ripe: it wants only the way to enter into it, and reap and gather the grains into the barns of the Lord.

Sept. 1: Lord's-day—Captain Walker was kind enough to land me at Gbebe this morning, where I met Messrs. J. Thomas and J. Newland, the Society's agents here, in good health, and at their post in continued pursuit of their work as Christian teachers at the Church Missionary station at this place. All the Europeans who had stayed up the river since November 1859, and had the opportunity of witnessing the conduct of these men, both at Gbebe and Onitsha, bore testimony to their faithfulness, to their conduct as Christians, but to Mr. Thomas, at Gbebe, in particular, as persevering and indefatigable at his work. They have won the respect of both heathen and Mohammedan inhabitants, among whom they have lived during the last three years. Not only by teaching, but by their example also, they have impressed on the minds of all around them that they have in them a superior principle, and that they do not only teach, but practice that which they recommend to the people as the best

religion in the world. The privation felt by the non-arrival of the steamer last year was calculated to shake the faith of new inquirers after the truth: though some have hesitated, others came forward and enlisted themselves as candidates for baptism, who receive weekly instruction in class. Two of the candidates, a male and female, died at Gbebe. They would not comply with heathen practices recommended to them when on a sick and death-bed. There are now on the list eight adult candidates—two males and six females. One of the males is a nephew of Ama Abokko, the king of Gbebe.

“When Messrs. Thomas and Newland were in want on account of the non-arrival of the steamer last year, Ama Abokko, the king, lent them 20,000 cowries for their use; Ayin, one of the female candidates, a slave to the first wife of Ama, who had been saving some cowries for her own redemption, lent them 16,000 cowries; Okoro, Ama Abokko's influential head slave, supplied them now and then with eatables, as he could spare them. When they had no means of covering the schoolroom, Mr. Thomas's countrymen of the Eki tribe, commonly known by the name of Bunu, turned out in a large party, and gave him two days' gratuitous labour till the schoolroom was covered in. Both Dr. Baikie and Mr. Dalton rendered them every assistance their own limited supplies could allow. That you may see the conscientious and primitive way of Mr. Thomas's account-keeping, I will send you a true copy of it, both for your information and amusement; as also Messrs. Smart and Romaine's journals and accounts.

“Extraordinary changes have taken place in the feelings of the Mohammedan authorities since 1859. Not only had king Masaba rendered Dr. Baikie every assistance to open the river to bring Nupe traders to the factory at the Confluence; but he had largely supplied him with necessaries, and gave him loans of cowries to several hundred dollars, to be paid to him at his convenience. In the above described states, I found the Society's stations, both at Onitsha and Gbebe, at the Confluence. How could these stations be given up without doing the greatest injury imaginable, both to the converts, who are just coming forward, and to the population at large, who are just becoming acquainted, by daily observation, with the principles of the Christian religion. The Foulahs, who were once prejudiced, are now become friendly, and solicit a fresh visit, that a clear understanding might be had between us. Although I do not deceive myself that we could make much pro-

gress in converting Mohammedans to Christianity, yet we may have access into the country, and obtain toleration to labour among their thousands of heathen subjects, and win them to the faith of Christ. This favourable opportunity ought not, and should not, be lost, merely for want of energy and interest among Christians, to whom God has given the means to throw the country open to the reception of the Gospel, and to civilization and extensive commerce. To give up the affairs of the Niger now, when every thing has been overcome, is both unwise and, I may say, very inexcusable. The natives will never believe us any more: their confidence in any promises which may be made to them will be shaken. The same promises have been made during the last twenty years. Treaties have been made with them which can be produced in black and white. These have not been carried out. What more will they believe? It would have been better not to have commenced at all, than to make such a feeble and inadequate attempt at such an important undertaking, and to give it up on a sudden, after so much has been done and accomplished; both by the labour of those who died in the cause, and those living, who still persevere. The late Mr. M. Laird could foresee the ultimate success of his persevering efforts, and he was not far out. On the eve of accomplishing his enterprise, for the honour of England and the glory of God, he was removed from his labours. May others be stirred up to take the place of those who have carried the work thus far, and died in the attempt! Their works do follow them.

"Having given the above statement, as the matter now stands on the Niger, I leave it to your prayerful consideration.

"The characters which Messrs. Langley and Joseph, the Society's agents now left at the stations, bear in the colony of Sierra Leone, I attach to this, for the Committee's information. Hundreds of such men may be had in Sierra Leone among the congregations, if called for, and sent out. Years of trial have shown the usefulness of such men as plain Christian teachers. They just suit the state of their uneducated countrymen. To these they appear men of information and of superior knowledge; though, in the midst of an educated population, they are scarcely of any use as teachers. This seems to be the character of primitive Missionaries—simple and practical."

The Sierra-Leone church must undoubtedly be regarded as the basis of these forward movements along the Niger and towards the centre of Africa, and its increasing fitness for

this important office is a cause of much thankfulness. The following letter from the Rev. G. Nicol, Native Pastor of the church at Regent, informs us of the satisfactory development of that church generally, as well as of the promising aspect of his own flock at Regent. God's blessing has manifestly rested upon the unremitting efforts and careful procedure of the Society, and, like a ship finished on the stocks, when the time of its being launched has arrived, we are now privileged to behold the safe and peaceful transit of this church from a Missionary and dependent, to a self-supporting station.

"We have just had," says Mr. Nicol, October 19, 1861, "our half-yearly conference, and a blessed season it was to all of us. There was such unanimity between Europeans and natives—such mutual respect for each others' opinions, that although we had a whole week of business, it seemed to pass away so quickly that we scarcely knew it. This, under God, has been effected by Bishop Beckles' wise and prudent management. A colonial bishop has the interest of two parties to consult—European and native, and oftentimes those interests conflict. It requires, then, much prudence and wisdom in a Bishop, so to carry himself as not to excite the jealousy of either party. For this Bishop Beckles is eminently qualified. His uniform kindness and condescension can subdue the obstinacy of some and disarm the prejudice of others.

"Our work is assuming a very different aspect. The Missionary Institution is being merged into a settled ecclesiastical establishment. We rejoice to see this day. In addition to Kisse, Wellington, Hastings, and Regent—Gloucester, Bathurst, Kent, York, and Bananas, have been transferred to the Native Pastorate. I have great hopes that the pastorate fund will be replenished. I am sorry that, owing to the repairs of my church, my people have not been able to do any thing. The dilapidated state of many of our churches forms a great barrier to the people subscribing to the fund for the support of the native minister. As soon as this difficulty is removed, I believe they will come forward nobly.

"With regard to our work in this district, I have felt loth hitherto to say much, as I feared I might overrate the state of things. But I think we have reason to believe that the Lord is with us. It is unbelief which makes us to doubt his presence and his blessing.

"If well-filled churches, combined with

a spirit of devotion among many of our people, be a test of the Lord's presence, then we must believe that the Lord is with us of a truth, for our congregations are generally large. Out of a population of 1300, including children, we have on an average 760 or 800 attendants at church on Sundays. Our morning prayer-meeting, which was dwindling to nothing, has become well attended. The catechist has generally 100 or 130 early worshippers daily at five o'clock. Again, if voluntary social prayer-meetings be a sign, we must believe that the Lord is with us, for Friday is becoming a sacred day with some of our people. Many of them sacrifice their worldly callings on that day, for the purpose of prayer and praise. In every village, I believe, there have been established such prayer-meetings. If properly conducted, they are the greatest blessings to any station. Among all my members, those are the best visitors of the sick and careless ones who are connected with voluntary social prayer-meetings. At Charlotte, the flame seems to burn secretly and steadily. There is an earnestness manifested among the liberated schoolchildren, and the people and children in the village, that cannot be mistaken. I thought it was time that our sluggish souls be aroused, and at a conference meeting of the ministers, catechists, and schoolmasters in the district, we decided that a general prayer-meeting should be held at Charlotte on the 26th of September, and Christians from the surrounding villages should be invited to attend. On the day appointed, the church at Charlotte, long before the hour, was filled with serious and devout Christians from Regent, Bathurst, Gloucester, and Leicester. Mr. Attarra conducted the meeting. He gave out a hymn, which was sung with great feeling by the whole congregation. I then gave a short address. Then followed four hymns and prayers in regular order, relieved only by short addresses from two experienced leaders. One of them made a touching allusion to the days of Johnson and Butcher, when the people were so zealous, that they were wont to collect together in the middle of the day, and in the dead of night, in the fields and burial-grounds, for prayer. The congregation was deeply affected; whilst Mr. Attarra confirmed every word of the leader, by saying, 'I know the time; I was one of the number.' and very feelingly added, 'Where is our zeal and our love now?'

"I believe the Lord is ready to open the windows of heaven to bless us, but we ourselves need to be baptized first. Surely much good must result from this meeting. We,

indeed, begin to see it. The services of the church on the following Sunday, in the different stations, were largely attended. I invited the Rev. J. J. Thomas, of Gloucester, to preach a sermon to my people on the importance of prayer. The Lord was, no doubt, present with him and with the congregation. Such was the interest excited, and he preached with such power, that the people signified their assent and full concurrence to all and every sentence of the preacher, by nods, and by deep, audible sighs; and, to say all the truth, I was unconsciously also drawn by the universal feeling of the whole congregation. I pray the Lord may raise up his power, and revive his work in our own hearts!

"Once more. If the spirit of liberality be a good criterion, and the Missionary spirit, wherever it exists, be a good test of the healthy state of any people, then we ought to believe and hope that the Lord is with us. The noble manner in which the people of Regent have come forward to repair their church has been mentioned in my Report, and I need not make further repetitions, as I know you will read all the papers. At Charlotte I was invited to preside over a meeting for the repairs of the church, and 14l. was collected, besides large promises. At Gloucester, where there is a good church, praiseworthy exertions have been made in behalf of the native pastorate. Regent has now four men labouring in their fatherland. Henry Green, at Ibadan; John Smart, Thomas A. John, and Alexander Day, on the banks of the Niger. The people look upon them as our representatives, and always remember them in prayer at their social meetings. May we not consider this an honour God has put upon the faithful labours of Johnson, Weeks, and others?"

The condition, then, of affairs on the West-African coast is significant. The Society is summoned to go on. To slack our hand at such a moment as the present would be to chill the Missionary spirit of the Sierra Leone church, and lose all the ground which has been gained on the Niger's banks.

From Africa we look to the countries of the Mediterranean. In Palestine the year 1860-61 proved to be one of anxiety and restlessness on the part of the population. Men looked apprehensively towards Syria and the Lebanon, lest the disturbances, which had broken out there, might extend themselves southward. The country around Nazareth was overflowed with fugitives and destitutes from the north, and every one had in some mea-

sure to bear the burden of this great calamity: commerce was brought to a stand-still, respectable merchants became bankrupt, and the prices of provisions were doubled. The Missionaries were obliged to suspend their usual itinerations.

And yet the Missionary work in these countries has not been left without evidences of its importance. Two of Dr. Pfander's treatises—the *Mizan-ul-Huq* and the *Miftah-ul-Asrar*, the two most needed for the Turks—have been translated by him into Turkish, and have been published. Another Missionary, Mr. Wheatley, who had made some progress in the Turkish language before leaving England, has joined Dr. Pfander, and the Missionaries are going forward hopefully, in the belief that "God's gracious visitation of the Mohammedans is drawing nearer and nearer, and that it seems to be at hand already." Recent despatches are confirmatory of this opinion. We refer more particularly to the proceedings of our Missionary, Zeller, at Nazareth. The following extracts from a recent letter will show the increasing accessibility of the Turks—

"May 1861—Of the many visits from Mohammedans which I constantly receive, and the conversations with them, I might mention the visit of the officers of the Turkish troops stationed at Nazareth. After sherbet, coffee, and pipes had been offered, and the customary compliments had been exchanged, I turned the conversation on religious subjects, by observing that it must be very strange to Moslems to see, in so small a place as Nazareth, so great a difference and variety of the worship of the one God. I asked them whether they were acquainted with the Gospels; and observed, that it was impossible, without such a knowledge, to form a true judgment of the Christian religion, whose Founder had come from this very place. They answered in the negative. I then handed a Testament to one of them, who, on opening it, hit upon the following passage (Mark xii.), which he read aloud—'And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord.' 'Oh,' he exclaimed with the greatest astonishment, 'that is true; that is excellent.' Eagerly he went on to read—'Thou shalt love the Lord thy God with all thy heart.' After every verse he stopped and showed his surprise about the force of truth contained in the words. Thus he went on with increasing wonder to read—'And the Scribe said unto him, Well, Master, thou hast said the truth; for there is one God and there is none other but He: and to love him with all the heart, and with all the

understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.' 'Here,' I said, 'you have a test for the true religion: it combines the love to God with the love to the neighbour. Each religion that countenances intolerance and persecution, breaks this link between these two commandments, and proves thereby that it is spurious, and unable to teach what kind of love God demands from men.' One of the officers had been in command at the massacre of Deir el Kammer. But their principal attention was directed to the question, how Christians (Greeks and Latins) could have deviated from the worship of the one God? With the greatest delight he proceeded to read—'Jesus saw that he answered discreetly, and said unto him, Thou art not far from the kingdom of God.' The officer said, 'I am surprised to see such a passage in your Bible. How can you maintain that Christ is the Son of God?' I therefore asked him to continue to read. 'And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord, and whence is he then his son? I asked the officers to answer this question of our Lord. They easily understood that this passage contained a proof for the divine nature of Christ the Messiah; and then I endeavoured to show to them why Christ must be the Son of God, in order to bring about the salvation of sinners. This officer now asked for a New Testament, and expressed a desire to attend my Bible meetings, in order to learn more of the religion of the Protestants. I regretted that I had not yet received any of Dr. Pfander's books; but a few days afterwards my wish was fulfilled, as Mr. Lowndes, from Malta, sent in a number of copies of the *Miftah-ul-Asrar*.

"This Turkish officer has kept his word, and visits our Bible meetings frequently. Once, while he was reading in the evening at our schoolroom, the second chapter of St. Matthew, he was so pleased with the history of our Saviour's birth, &c., that he could not refrain from relating and explaining it to the others present. Another time the same officer was heard by Mr. Josephson most warmly arguing with a Latin about picture-worship, and endeavouring to prove the sinfulness of such practices from the Bible. Oh that Christians at home would pray with me that

God would pour out his Holy Spirit upon this man, and lead him to the knowledge of his Son Jesus Christ.

"The Kadi of Nazareth, Achmed el Satty, from Safed, who was ordered by the authorities of Akka to fill the place of Sheik Amiâ, paid very frequent visits at my house, together with his brother, also a learned Mohammedan. We had often conversations about religious subjects. The principal stumbling-block with him, as generally with Mohammedans, was the doctrine of the Trinity. I sought to overcome his prejudices against Christianity, by entering more closely into the question about the authenticity and integrity of the Old and New Testaments, for the Mohammedans pretend that our Scriptures have been adulterated, though they recognise most of the authors of the books of the Bible as divinely inspired messengers. By giving him such proofs of the authenticity of the Holy Scriptures, as he could not gainsay, I got a firm ground for the citation of the word of God in contradiction to the doctrines and fables of the Korân, and found that these heavenly weapons no longer failed to make an impression on his mind.

"July 19—Moustafa Pasha of Akka arrived at Nazareth. The Greek Bishop, the Superior of the Latin convent, many other people, and the Turkish soldiers, went to meet him. Next morning I called on the Pasha, whose acquaintance I had made on a former occasion. The Pasha is a very young man, not much above twenty, and of one of the best Turkish families. He is a handsome man, with fine manners. In the course of conversation I mentioned that it must be interesting to him to see the place from which the greatest of prophets had come, through whose words and works the most wonderful changes had taken place upon earth. As the history of the world compels us to acknowledge that religion is the greatest moving power, it must be of the utmost interest to every thinking man to examine the nature of the different religions, and to watch their influence and effect upon mankind. The Pasha took great interest in what I said, and begged me to explain to him the difference between the Christian churches, especially the Latin and the Protestant churches. After I had done this, he expressed his horror of the errors of the Latin church, especially of the doctrine of the infallibility of the Pope, and the worship of saints and images. He said he could not understand how Christians could have been blinded so far as to adopt errors which were so clearly in contradiction to Holy Scrip-

ture. This I explained, and called his attention to the fact that our religion is not only an outward form and profession, but a state of the heart, a state of repentance, obedience, sanctification, and communion with God. As soon as this is forgotten, religion must degenerate also in its form and doctrine, especially if, at the same time, the word of God, with his Spirit, is taken away. The same evening the Pasha sent for a French Bible, and begged that the principal passages against picture-worship should be marked. Next day he paid a visit at my house, and I had a long conversation with him about religious matters. He mentioned that he had, during the night, half perused the book, *Miftah-ul-Asrar*, and highly praised the excellent style and great learning of its author. The interpreter of the Pasha, an Armenian, of whom the Pasha said that he had no religion whatever, begged me to give to him a book about the differences between the Protestant and Latin church, in French. I gave him an excellent little book, "*Les Enseignements de l'Eglise Romaine comparée avec les Saintes Ecritures*," with the request to read to the Pasha from it. I also sent a Turkish New Testament, and a copy of the book *Miftah-ul-Asrar*, to the Pasha, and to his interpreter. As the Pasha spoke French, I had no need of an interpreter, who is, especially in religious matters, an inconvenient and sometimes injurious medium."

On the East-African coast, also, an apparently hopeless and almost abandoned Mission has been unexpectedly revived. The new ruler of Zanzibar and its dependencies has overawed the predatory tribes along the coast, and has permitted to Missionaries freer access to the interior. Our Missionary, Rebmann, returning to his old station, was joyously welcomed by the people, who, as they met him on the road, exclaimed, "You have done well to come back to us." The recommencement of the Mission has been inaugurated by the baptism of Abe Gongga, his son, and four others. The general feeling amongst that portion of the tribe contiguous to the Mission station, is, "We shall all lay hold on the book."

In India, that vast and urgently important field, there have been, throughout the year 1860-61, and up to the present time tokens of progress. Bombay and Western India, a Mission hitherto of very slow development, has exhibited more than usual vitality. The Industrial Mission at Sharanpur, near Nasik—the instruction by our Missionaries of East-African youths and girls taken from slavery and landed in Bombay,

thus forming a thread of connexion between Western-India and East-Africa which may grow into a bond of great importance—is of much interest. It is remarkable, that, at two distinct points, liberated East-Africans are under the charge of our Missionaries, and are thus being trained for future usefulness, namely, at Bombay and the Mauritius; and thus the same interesting procedure which has been brought out so successfully on the West-African coast, is being repeated in relation to East-Africa. We recognise here the marvellous working of God's providence, out of evil educing good.

We have before us the last report of the Calcutta Corresponding Committee, which has very recently reached us. It presents a comprehensive view of the Missions throughout Bengal, Oude, the North-West Provinces, and the Punjab. At Calcutta, Benares, and Lucknow, conversions have taken place of an interesting and important character. At the first-mentioned city, our Missionary, the Rev. J. Vaughan, has had the satisfaction of baptizing a young convert of a superior social position, Jadoonath Ghose, a young man of about eighteen years of age, belonging to a highly respectable Hindu family. He was first led to think seriously on the subject of religion while he was a student of the Free Institution, under the tuition of the late Dr. Ewart, the friend and coadjutor of Dr. Duff through the long period of thirty years. As is usual with young converts from Hinduism of respectable parentage, he had, previously to his baptism, to pass through a fiery ordeal.

"The day for his baptism," writes Mr. Vaughan, "was fixed. He desired beforehand to make one more, perhaps a final visit to his wife and family. He dare not tell them his baptism was at hand, for he would certainly have been seized and confined, and probably drugged; but he especially wished to commend the truth to his wife and sisters. I prayed with him, and he took his departure. I felt, humanly speaking, it was doubtful whether I should ever see him again. To my great delight, he returned, after an absence of three days. He had not been permitted to see his wife, but he had spoken to the members of his own family. Then, watching an opportunity, in the absence of the male members, he took leave of his three sisters, whom he loved dearly, telling them that he was going to be a Christian, and that this was his last visit home. Now followed a scene: the girls rushed upon him, embraced him, and with tears and entreaties implored him not to forsake them. It was

no time for delay, for already the servants were preparing to seize him. He tore himself away, and came with haste to me. I had scarcely got him housed when his friends and relatives came in a body, demanding, in a most exciting manner, to see him. There was reason to fear their object was to seize and carry him off. However, I felt that it would be best to let them speak with him before his baptism; so I called together a body of our Christian men as a guard, and then introduced his family. It was the first scene of the kind I had witnessed, and I shall not soon forget it. I turned to the youth, and said, 'Now, Jadoo, here are your friends: they may say to you what they please, and you may answer them as you think fit; and if, after this interview, you wish to accompany them, you are perfectly at liberty to do so: act as you choose.' I then sat down in silence, with the native brethren around me, and then commenced poor Jadoo's fiery trial. They surrounded him, and, one on one hand and another on the other, literally besieged him with arguments and entreaties to abandon his purpose. He returned but one answer—'No; I will be a Christian.' A pause followed each declaration: then they returned to the charge more vehemently and imploringly than ever. Still he replied, 'No; I will be a Christian.' Then came an appeal to his natural feelings. 'Your poor little wife and your sisters have eaten nothing for three days: they are dying for hunger and grief on your account: come and save their lives; come but for five days, come only for one day, this is all we ask: it is our last request; will you deny us?' I cannot describe my feelings at this juncture. I silently cried to the Lord on his behalf, as did also the native brethren. His lips quivered: there was a struggle; but once more he replied, 'No; I will be a Christian. I will hesitate no longer.' Thus ended his trial. In despair of success, his friends retired; and then a very affecting scene presented itself. Our Christian friends rushed upon Jadoo, embraced him as a brother, and with one voice ascribed glory to God who had preserved him steadfast. The next day I baptized him in the presence of a large and attentive congregation of respectable Hindus, amongst whom were not a few of his relatives. God grant his future walk may adorn the doctrine of the Lord and Saviour!"

The Santhal Mission had progressed under the zealous superintendence of the Rev. T. E. Hallett, whose journals have already appeared in the pages of this periodical. On the failure of his health, his place was supplied by the Rev. E. L. Puxley, formerly

Captain in Her Majesty's 4th Light Dragoons, who arrived from England at the close of 1860, and is now settled in the Damin-i-koh itself, in the midst of the Santhal villages. The following letter from this Missionary, dated July 1861, presents the most recent intelligence from this Mission—

“The district inhabited by the Santhals is called the Damin-i-koh, and is an irregular figure, formed by a group of mountains, the greatest length of which is seventy miles, and the greatest width thirty miles, the area contained within it being 1366 square miles. The original inhabitants of the Damin were Pahari; but as these people will live nowhere but on the very summits of the hills, the Government, not many years ago, permitted some wandering Santhals to clear the valleys of the jungle, and settle in the land repudiated by the hill-men. These Santhals have been continually increasing, not only in the Damin itself, but also in every direction round it; and I have been informed, by one who was well acquainted with this country, that he could not estimate the present Santhal population at less than 200,000 souls. The moral and religious state of this tribe may be conceived from the fact, that, with the exception of a vague traditional belief in some great spirit, the whole of this vast multitude have no religion at all. This morning I sent for some of the most intelligent Santhals in my neighbourhood, with whom I had a long conversation. To my questions, they answered that they had indeed heard of a great Spirit, and that they lifted up their hands—*i. e.* prayed—to Him on Sunday, *if sick*, otherwise they never lifted up their hands at all. They knew not who had created them, nor what would befall them after death; and had never heard of a judgment or a resurrection. They also expressed the opinion, that that great Spirit, of whom alone they had heard, took no notice whatever of such acts as murder, false witness, theft, adultery, &c., and that, through fear of Him, they never refrained from any of these crimes. They are ignorant both of the law and the Gospel, of the evils of sin as well as of the promises made through Christ. They know not their need of any sacrifice, much less do they know any thing of the only name given amongst men whereby they can be saved. Up to the present time the efforts made by Missionaries to win them to Christ have been very limited. With the exception of one Missionary, who, with his wife, went amongst them about thirty years ago (both of whom fell victims to the fatal fever so prevalent in this district

at the commencement of their second year), and one other Missionary, who died in his first year, I have heard of no attempts being made to evangelize them till the year 1853, when the Church Missionary Society established a few elementary schools in some of their villages. Even these, however, were broken up by the Santhal rebellion of 1855, and were not re-opened again till 1858. We trust, however, that they have done something towards the regeneration of this people; for the most advanced of the scholars had previously been taken from these schools, and sent to Bhagulpore, to be trained as future teachers of their fellow-countrymen. After the great meeting in 1858, the Rev. T. E. Hallett was appointed by the Committee of the Church Missionary Society as the Missionary to the Santhals; but after one year's residence at Bhagulpore, he was compelled by ill-health to return to England; and I, who have been put into his place, am now the only Missionary in this large and populous district. I trust that these statements will be considered sufficient to prove what fit objects we are for help, and how little (humanly speaking) can be done amongst this great multitude without further assistance. The harvest is plenteous, but the labourers are few; so few, indeed, in comparison to what the case requires, that when we take into consideration the difficulties of an unwritten language, sickness, and the many other events which lessen the efficiency of a Mission, we shall be forced to acknowledge, that twenty times the present number of labourers would still be too few for the work to be done.

“If we turn to the hopeful prospects which this Mission holds out, we shall find additional cause for zeal and liberality.

“The Santhals are naturally a quiet, teachable people. They are very intelligent and quick at learning (most of the men in my neighbourhood speak a little of the Hindustanee, Hindee, and Bengalee languages as well as their own), they are easy of access, and willing to follow the advice and teaching of those to whom they look up, as the wonderful success with which God has blessed the efforts of the German Missionaries at Chota Nagpore, among another branch of this same Santhal people, fully proves. Unlike the Hindu and the Mussulman, the Santhal has no methodized system of religion to oppose to the preacher of the Gospel. He cannot, like the former, appeal to Shasters written hundreds of years before our New Testament; nor, like the other, has he a religion which has had a sort of glory, and

which has taught him a violent hatred against those of every other belief. There are here no bigoted priests, urged both by fanaticism and interest, to maintain error. We have not, in fact, to begin by clearing away the jungle before we can sow our own good seed, as is usually the case, but may at once begin on clear, unoccupied ground. The empty vessels stand ready to receive the water of life, if there were but hands to pour it into them. These are no small advantages; and surely every one who has the Redeemer's cause at heart will gladly contribute his mite towards improving them.

"There are, too, reasons why we should at the present moment be doubly anxious to improve all the opportunities in our power of spreading the Gospel in this district. Many opportunities and advantages have been already lost, and all of them are fast slipping by. Strange to say, the Bengalees have taken the lead in the work of Missions in the present instance, having already established themselves in the Damini, and made some easy converts to their own religion. The only case of opposition made to a Christian school was offered by a perverted Santhal, who had sunk from bad to worse, having exchanged his own simple and comparatively harmless ignorance for the abominable superstitions and bigoted idolatry of the Hindu. There is now rising up throughout the Santhal country a tendency towards Hinduism; and unless some strenuous exertion be made at once to counteract the influence of the Bengalees, future Missionaries will have, in addition to the present difficulties, to encounter a violent opposition from these perverts to idolatry, led on by superstitious and interested priests. Nor is this the only reason why the present moment demands more than ordinary exertions. Until lately the Santhal felt the greatest reverence for the European; but contact with the latter, especially in some works which the Government, for the last few years, has been carrying on round three sides of his country, has tended greatly to diminish his esteem for his English rulers. A few words spoken by an Englishman some years ago would probably have produced more effect than weeks of earnest labour would now be able to excite; so that it is manifestly our duty not to wait till the last remnant of respect for Europeans has left the Santhal's breast, but to take immediate advantage of what still remains.

"Moreover, the people are becoming richer, and, with prosperity, a less simple spirit is entering among them. Commerce has necessarily brought them into closer connexion

with their neighbours of the plains; and their improved circumstances, by making them fitter objects of the Bengalee's rapacity, have induced many of the latter to settle in their country. While they were entirely without civilization, they possessed the virtues as well as the vices of a barbarous people. They were formerly celebrated for their honesty and love of truth. A magistrate has even informed me, that, after the Santhal rebellion in 1855, when many of them were brought prisoners before him, he always placed more confidence in the Santhal's simple word, even in his own case, than in the oaths of the Bengalees. Fidelity, honesty, truth, &c., were then universally and deservedly ascribed to them; but since they have been brought into contact with their neighbours of the plains (who were never celebrated for these virtues), they have imbibed many of their bad qualities; and it is a pitiable sight occasionally to see their simple efforts at cheating and lying, the very shallowness of these efforts proving that it is a lately-acquired habit, and affording hopes that the stream may be stopped among the hills, before it is totally lost in the deep river of the plain. The Bible can restore them to even a purer and more healthy state of morality than formerly, for the name of Jesus Christ of Nazareth has lost none of its power since the time when it brought health to Æneas and life to Dorcas; but if the Santals are now left in their hopelessness and simplicity, from dupes they will themselves probably become, in self-defence, the cheats, and the obstacles to their evangelization will be greatly increased.

"Schools and Scripture-readers must be our initiative instrumentality. Much as it is to be wished that every Mission should in time support itself, and that future Missionaries should be the countrymen of those amongst whom they preach, in the present case the dangerous climate of these hills makes such an end absolutely necessary. That you may form an idea of the nature of this climate, I will quote an extract from Captain Sherwill, the Government Surveyor's Report in 1854—'To the natives of the plains the climate of these hills is most fatal, jungle-fever carrying them off in a few hours. The bad season commences with the westerly winds in March. The suddenness of the attack is most appalling. As long as there is no wind, the healthiness of December, January, and February, is prolonged to March; but the first high wind arising in March is the messenger of death to the natives of the plains. I have seen seven of my servants struck

down in one day with fever. The weather had been warm, and the air particularly free from agitation; but the day they were taken ill a strong west wind set in, and by the evening they had fever. In the early part of the survey of the hills, and being ignorant of the dangerous nature of the jungle during the month of March, I lost thirty-four natives of the plains. They all died of jungle-fever. Many others were taken ill, but escaped. Out of one party, consisting of eleven men, seven were taken ill, and four died within a few days. They were Mohammedans. Two horses that were with the party were also taken ill at the same time, and died. The months of April, May, and June, are also unhealthy to the Lowlanders, but September and October are deadly.'

"From this extract from the Report of the Government Surveyor, it is evident, that if our work here is to be permanent, we must train the natives themselves to be the future teachers and pastors of their countrymen. All our resources for the future must be drawn from themselves; for it is almost vain to hope that the honour of bearing the glad tidings and publishing peace on these mountains will be reserved for European messengers. Each Missionary, in the words of one who has lately gone to his rest, must be the ear of corn which, falling in the ground, dies, and brings forth fruit. In order that our work should be lasting, we must establish schools among the Santhals, from which we may take the best scholars, or those whom we judge most fitted to be hereafter schoolmasters, Scripture-readers, and perhaps pastors. To these we must again give a still higher education, and, if the blessing of God attends our efforts, send them back again to their own people, bearing the precious seed in their hearts and hands. This, of course, will be the work and labour of years; but it will only become the harder by being postponed. This is not merely my own opinion, but that of those too, who, from their position, must know this people well. In a letter received a few days ago, from one whose high position, and still higher character, entitle his opinion to the greatest respect, the writer expresses exactly the same views, and states that though, where God is Himself the workman, unexpected success may attend the feeblest efforts, yet, humanly speaking, a far greater number of labourers will, at a future time, meet with less success, comparatively, than they would probably now obtain; and that the training up of future teachers should be the chief work for the present. It is true, indeed, that the

Lord may so bless the few efforts now being made, that one will chase a thousand, and two put ten thousand to flight. He has, however, commanded us to use every means in our power, as if the whole work depended on our own efforts alone. The most earnest exertions will best display the simple faith which works by love. I entreat you, therefore, to use every effort to make our wants known to any friends in England to whom Jesus is precious, and who, in love to the immortal souls of these poor heathen, will spare something out of their abundance to extend the Gospel of Christ. Represent to them, as you can, the awful ignorance of this people—our hopes for the future, and our fleeting advantages at the present moment. Remind them that Christ died for these poor Santhals; and an ignorant and benighted people such as this, if, through his grace, they are gathered into the fold, will be some of the brightest jewels in the Redeemer's many crowns. Whatever is given to Christ in the persons of these his poor brethren, will surely not be wasted or thrown away. If God is pleased to bless our efforts, many a soul will be saved from death. Many a prayer will mount to the throne of grace for those in England through whom the Saviour's love has lately been made known; but if, in his wisdom and goodness, He denies the blessing to us, they will find the return in their own souls, and thus, at the great day of harvest, even the grain which fell on the stony ground will yield its hundredfold reward. It seems, indeed, a gross way of asking you to testify your gratitude to Christ, by giving money to his cause; but by the appointment of God Himself, schools and schoolmasters, Scripture-readers, and catechists, cannot be maintained without a large outlay of money. My prayer, therefore, is, that all Christian friends in England, while they show their anxiety for the spread of the Redeemer's kingdom, by pleading for us at God's throne, will also (at the expense of self-denial, should it be necessary) contribute some of their worldly wealth to advance it."

Our most considerable native-Christian communities in the Upper Provinces are at Benares and Allahabad, the latter having been formed by the immigration of the Christians formerly belonging to the Secundra, employment on the press having been afforded them at the new seat of Government. In a previous Number, this congregation was referred to, and the efforts made by it in the direction of self-support.

At Benares a baptism has taken place

which promises to exercise an important influence for good. The facts of the case are thus stated by the Rev. C. B. Leupolt—

“About nine years ago I received a letter from a Hindu, calling himself a Ramaya, or roamer. He wrote to the following effect— ‘Sir, I am a roamer. I believe that Jesus Christ is the Saviour of the world, and I am appointed to prepare the way before the Lord. My work is that of John the Baptist. I destroy the faith in the gods, break down caste, and collect people for becoming Christians. Come to meet me. Now is the time not to sit in your homes, but to be up and doing abroad. I will prepare the way for you, and you come and preach the Gospel. I cannot preach the Gospel, for I do not know it,’ &c. I went, with my assistant, Mr. Broadway, to see him, and to spend a couple of days with him. The plan he pursued was to sit outside his door, beat a tom-tom, and begin to shout with his wife. A crowd immediately assembled. He had a large number of disciples with him, and then he preached. If we reviled the Hindu gods as he did, the people would not listen to us for five minutes. When he had spoken for some time, he said, ‘Now, you see, I have cleared the way, and you now preach the Gospel,’ which we did. We had a good deal of conversation together. He knew something of Christ, seemed sincere, and, as far as I could judge, he believed in his mission. He then paid us a visit at Benares, with a host of his disciples, and begged very hard for a catechist to preach the Gospel with him. I heard occasionally from him. During the mutiny he had to be quiet; but, after it, he recommenced his preaching, and, in 1860, he came to Mr. Smith, and requested baptism. He told me that he believed his time was then come. He heard I was in England, and Brother Smith admitted him into the church of Christ by baptism. On speaking of his baptism, he said, ‘I became at once another man. I knew I was now Christ’s, and I could not serve any longer any other but Christ. All my former connexions were broken off: I ceased from that moment to be a gooroo. They still call me gooroo; but I tell all my disciples, “I am no longer your gooroo, but I am your brother. One is your gooroo, and that is Christ.”’ He resides now at Chakia, the former residence of the Rajah of Benares.

“Last month I went to see the Ramaya and his work, and spent a few days with him. On arriving at Chakia, I found him engaged with a number of Zemindars. The Rajah has given him a piece of ground, and he has built a channi here, *i. e.* four ranges of houses en-

closing a court yard. In front there is a large verandah, and the Zemindars who bring in their revenue to Chakia, or have otherwise business in the Rajah’s court, reside during their stay at Chakia in his verandah. I met daily about twenty here. I had a great deal of conversation with the Ramaya, and also met many of his followers. There came daily messengers to him from his people, and presents of rice, grain, cloth, &c.; for although all know that he has become a Christian, they still look up to him, and they all, without almost any exception, have broken their caste, and hence their intercourse with him does not affect their intercourse with their neighbours. He told me that a great number of his followers were ready to embrace Christianity, but they require to be instructed. Among the many I met, was a young Cole from the neighbouring hills, a very fine young man, wishing to be baptized also; but he has had as yet little instruction. He confirmed the Ramaya’s statement, that there were numbers willing to follow the Ramaya, and become Christians, if they were instructed. He mentioned that there were about three thousand of them. At all events, there are a good many. During my stay, I selected four out of the number of candidates for baptism—two men and two women—with three children. One was the wife of a Zemindar near Gharwa, with her babe. Her husband sent his wife a beautiful dress for the occasion, but it came two hours too late. He will soon follow his wife’s example. I hope to baptize him this month. These were well instructed. The Ramaya’s wife is a very superior woman, and exercises the same influence over the women which he exercises over the men.

“The Ramaya told me that he requires four channas—one in the jungle, which is necessary, and which he shall have (D.V.); one at Chandauli, twenty miles from Benares, which his people will build there; and one at Gharwa, as a very central place, and which we have. In each place we require a native-Christian teacher, with his wife, or trained schoolmistress. They must be qualified to prepare people for baptism. He then said, ‘Baptize people at once, baptize every one who knows that he is a sinner and believes in Jesus Christ. You cut them thereby off from idols, from their heathen neighbours; they will at once form a community of themselves, and others will be drawn in. Then instruct them more fully, and bring all their children under instruction.’ I preached on Ezekiel xxxvi. 25—27, applying the subject to baptism; and our united prayer for the candidates

for baptism was, that whilst we sprinkled clean water on them, the Lord might give them the new heart and his Holy Spirit. There are people with him at Chakia ready to be baptized; at Chandauli, Mirzapore, and near Gharwa, likewise. And now what we require most urgently is trained teachers. I asked the Ramaya to send me young men and young women from among his disciples from the various places, and I would place them into our training school, which, God willing, will be done. Besides these, we require other teachers also, and we must do all we can to raise them. I must not forget to say that the Ramaya has turned the New Testament into Hindustanee verse, *chanpáis* and *dohás*. I heard them chant a portion, and certainly it sounds most beautifully, and the natives listen to it with the greatest attention."

Lucknow, at this early period of its Missionary history, is yielding fruit, to the great encouragement of the Missionaries.

"Our Missionary, the Rev. J. P. Mengé, reports the baptism last November of a young Pundit, with his wife and child. The Pundit is a man of ability and influence. On his first application to the Missionaries, they were doubtful of the sincerity of his motives as an inquirer. But Nehemiah Neelkanth Shastree, the Christian Pundit of Benares, meeting with him, felt interested in his case. He travelled in his company some days, instructing him further in the Christian faith, probed his motives, 'and expounded unto him the way of God more perfectly.' His instructions were blessed. The interviews the inquirer subsequently had with Mr. Mengé satisfied him that his motives were genuine, and, after due probation, he was received into the church. He has been zealous in preaching the Gospel, since his baptism, in his own village and neighbouring districts. Another influential Pundit visits the Missionaries as an inquirer, but has hitherto been kept back from an open profession by the influence of his heathen wife. A Persian nobleman holds friendly intercourse with the Missionaries, but (like so many others) still halts between two opinions. The Bishop had an interview with him and another inquirer (a fakeer) on the occasion of his lordship's visit to Lucknow, and impressed upon them the obligation publicly to confess Christ, by quoting the texts, 1 Kings xviii. 21 and Rom. x. 10."

¶ At Agra the number of adults baptized during the year 1860 was found to be more than double that of any previous year; while the work at Meerut had extended itself to the vicinity, so as to issue in the formation of branch stations at

Mulliana, Kunker Khera, Doblá, and Dehra Doon. During the month of October 1860, the Bishop of Calcutta held a confirmation in the station church at Dehra, when no less than seventy-two candidates were confirmed. A residence for the native pastor is in the course of erection.

Appearances at Kunker Khera are full of promise. "Amongst those confirmed by the Bishop were several from this place, the principal of whom shortly afterwards asked to be allowed to give an entertainment to the native Christian community in commemoration of the event. Permission being obtained, they issued their invitations, and, on the day appointed, about 150 assembled and partook of their hospitality. A gathering of the kind in a heathen village is not without its good results: the presence of so many Christians is encouraging to themselves, and, at the same time, is evidence to the heathen that Christianity is progressing, and is not confined to so very few as it formerly was.

"In the month of March, seven families, relatives of the Christians, came from a distant village to reside here, and place themselves under Christian instruction. After about three months' residence and instruction, they requested baptism, which was administered to them, they having previously commended themselves by their apparent sincerity and good conduct.

"Encouraged by the approbation of the Bishop, and the steady increase and promising prospects of the work, it has been deemed advisable to erect a small church in the village. Aided by a grant of 500 rupees from the Diocesan-Church Building Fund, the requisite funds were speedily raised, and the church commenced. It was completed, and opened for divine worship on Sunday, the 16th December, when six adults and four children were baptized. The church, which is very neatly and substantially built, is well situated, and can be seen from some distance. It is earnestly hoped that the Christians will so let their light shine, that the heathen, seeing their good works, may be induced to follow their example, and turn from dumb idols to serve the living and true God. The plans for the church were kindly furnished by W. B. Harington, Esq., to whom the Mission was similarly indebted on a former occasion."

The attention of the Calcutta Corresponding Committee has been directed to these recently-formed churches at Mulliana and Kunker Khera, as presenting suitable spheres for native pastors.

During the year 1860-61 four Missionaries were sent from home to the various stations

throughout the Punjab, but we regret to say, that in consequence of sickness and of death the strength of the Missionary staff in that important territory has been increased by one only. If effectively worked, this Mission field promises to yield abundantly. One of the Missionaries, the Rev. R. Clark, with Mrs. Clark, resided for three months in the midst of the city of Peshawur. They were the only Europeans there, and the only ones who had resided there since the formation of the cantonments. Yet, so far from meeting with hindrances, they were daily visited, whilst Mrs. Clark had access to many zenanas. The movement amongst the 24th Muzabee Sikhs continued to progress, and our Missionary, the Rev. R. Clark, removed to Attock, on the Indus, where the regiment was stationed during the formation of the Indus tunnel. There a chapel was erected, divine service held, and opportunities of instruction afforded. At the end of the year the Missionary was enabled to report—

“The feeling in the regiment generally is still favourable : there is no apparent opposition of any kind. All the native officers, without any exception, attend our services, many of them regularly, and there is much that is hopeful in some of them, and also in several of their men. Mrs. Clark is continually visited by some women in the regiment, and has begun a Bible class amongst them, and the nucleus of a girls’ school has been also formed. She has also four orphans under her care. The work must now be left to go on in the sure trust that the heaven will spread, and that faith and love and grace will be increased.

“In addition to the fifty native Christians connected with the regiment, amongst whom are many women and children, there are upwards of 6000 men, besides their families, amongst whom we have opportunities of preaching the Gospel. It is probable the number of Muzabee Sikhs now here will, in a few months, be doubled, and even trebled. May we ask for the prayers of Christian friends, that our labours amongst them may be blessed, that the Spirit may be poured upon those who have become Christians, and on the rest as well ?”

The development of the native churches, so that, instead of being weakly exotics artificially reared, and requiring to be screened from every rough blast, they may become vigorous and healthful, self-supporting, and co-operative with the mother church at home in the work of Missions, is now universally admitted throughout the Mission field to be most urgently necessary, and therefore requir-

ing to be earnestly prosecuted. But the growth and maturity of the native churches depends on their being provided with a native pastorate ; otherwise, alike in grace, gifts, and usefulness, they will become dwarfed and stunted. In connexion with this great requisite, educational establishments of sufficient comprehensiveness and power become indispensable ; some of a general character, to provide the educated material from whence that portion which is gracious and capable may be drafted ; others of a more special character, into which those from amongst the educated material, who are judged to be capable and gracious, may be drafted, and there prepared to become a part of the Missionary agency. This great want has been fully provided for in the Tinnevely Mission, where there is the English school at Palamcotta, besides vernacular schools for general purposes, the Vernacular Training Institution for Schoolmasters, with its model and practising schools, and a Preparandi Institution for giving a sound biblical and theological training to those young men of mature Christian character, who are designed for the offices of catechists or native pastors. The Travancore Mission is similarly provided, there being in operation, not only the Cottayam College, with its 140 boys, but also the Nicholson Cambridge Institution for preparing native teachers through vernacular instruction, in which twenty selected students are making satisfactory progress. In the North-India Mission there are now 7705 native Christians, not, however, grouped together, as in Tinnevely and Travancore, but dispersed over a vast extent of country. Still, it is time that educational institutions, having more particular reference to the wants of a growing Christianity, should come into action ; and therefore we recognise as a decided mark of progress in that Mission, the fact that the Rev. C. B. Leupolt is actively engaged in organizing vernacular training schools at Benares.

The grand platform of South-India is full of interesting phenomena. There we see the results of evangelical labours when faithfully prosecuted ; native churches, like that of Sierra Leone, rapidly maturing, and becoming to the surrounding heathen centres of light and truth.

To the Tinnevely Mission, the year 1860-61 proved to be one of especial blessing. Reviving influences refreshed it, and He who is the God of providence as of grace, was pleased to drop fatness on these pastures of the wilderness. The new life and spirituality which were manifested in the native Christians

told with beneficial influence on the heathen masses round. The churches, blessed in themselves, became a blessing to others, and the conversions from heathenism throughout the year amounted to not less than 2600. The native pastorate is fully answering the expectations which had been formed of it, and the native Christians are not only becoming increasingly conscious of the duty of providing for the support of their own ordinances and means of grace, and engaged in putting forth corresponding efforts, but are contributing zealously to Missionary objects, and personally engaging themselves in spreading the knowledge of God's truth among their heathen countrymen.

During the past year, this Mission has occupied a prominent place in the pages of the "Intelligencer." To those articles, especially one in the April Number, we must refer our readers.

The Travancore Mission, with its 7000 native Christians, is rapidly following in the steps of Tinnevely. All classes of the mingled population of that province—Syrian Christians, Nairs, hill tribes, and slaves—have been found accessible to the Gospel, and have yielded a greater or less measure of converts, with one exception, that of the Brahmins, the lords and priestly tyrants of Travancore. But even their exclusiveness is giving way, and an entire family of Brahmins—father, mother, and two sons—of independent means, has recently been baptized by our Missionary the Rev. Joseph Peet. We regret that want of space prevents our introduction of the details.

The Telugu Mission has now branched out into four distinct centres of occupation—Masulipatam, Ellore, Bezvara, with its out-station of Ragapur and the Koi country—the Rev. F. N. Alexander having been sent forth by the Society during the year 1860-61, to enter upon the duties of that new Mission, and to sow the seed of the everlasting Gospel among the wild tribes living on the banks of the Godavery, and inhabiting the adjacent hill districts. Two additional Missionaries have been set apart for this Mission.

The Ceylon Mission is one of slow development, and, although not to the same extent as Western India and the Mediterranean, may yet be placed in the same category. The latter Mission was commenced in Asia Minor in 1818, enlarged by the addition of Palestine in 1851, and of Constantinople in 1858; yet have we in that field only sixty-six communicants. The Western-India was commenced, so far as Bombay is concerned, in 1820, Nasik being added in 1832, and Sindh in 1850. There are in that Mission, throughout

its various stations, only 526 native Christians, and 126 communicants. The Ceylon Mission was commenced, amongst the Tamils of the island, in 1818, and amongst the Singalese and Kandians in 1819-22. There are in the Mission 3973 native Christians, and 567 communicants. Missions of this kind serve as a trial for faith, and test the principles of those who have put their hand to the plough of Missionary effort. A Missionary Society should never abandon a field because of its apparent barrenness, and absence of visible result. To sow precious seed, and then desert the field in which so much labour has been spent, because the seed is slow to germinate, is a short-sighted proceeding; for after we have left, the spring season may come in, and others reap the harvest which would have been our own, had we practised "patient continuance in well-doing." The command is, "Though it tarry, wait for it, for it will surely come, it will not tarry." Discouraging Missions, therefore, when persevered in, attest the reliability of a Society, and the genuineness of the principle by which it is actuated.

On the Chinese coast a congregation of Native Christians has been raised up, and the foundation laid of a more extended work, and from that point, Ningpo, important advances have been made into the interior, and stations formed as far as Yu-Yiai, a Hon, or third-class city, thirty miles from Ningpo; while the North-west-America Mission continues to exhibit the same features of steady, healthful growth, which have been so long its characteristics.

We have been thus minute in this review of the circle of our Missions, in order that our readers may have a clear perception of the *bonâ fide* character of the work carried on by the Society.

Let us now see what were the financial circumstances which awaited us at the end of the year 1860-61. The ordinary expenditure had increased from 128,134*l.* of the previous year to 130,900*l.*, and this not only because of the expansion of the Mission work, but because of the cost to which the Society found itself necessitated in the erection of a new Mission house, the old one, with its dearly-rented adjuncts, having been found wholly unequal to the proper discharge of the Society's business. But if the expenditure had thus unavoidably increased, the income had just as unexpectedly diminished, and had fallen from 132,062*l.* to 124,800*l.*, leaving a deficiency of 6100*l.*

The contributions added to the India Fund throughout the year amounted to 4882*l.*, but the special charges, which had accrued during

the same period, amounted to 14,922*l.*, leaving a disposable balance of 35,535*l.*

The thought which at first occurs to the mind in glancing at these figures is, that with so large a disposable balance from the India Fund, as 35,000*l.*, the deficiency of 6100*l.* cannot be a matter of very great inconvenience.

But let it be remembered that the India Fund was never intended to be applied to the purposes of ordinary income. Not only was it special to India, but specially intended to be employed in the enlargement of Missionary operations, either by strengthening and expanding old Missions, or by commencing new ones. So states the Report for 1857-58. "The Special Fund for India will, the Committee trust, be faithfully devoted to the enlargement of the Indian Missions. To secure this they propose that the General Fund shall still be distributed in the usual proportion amongst the Indian and other Missions of the Society. The Special Fund will be added to India's proportion of the General Fund. By this arrangement the Indian Missions will be greatly enriched, while those of Africa and China, and other parts, will not be impoverished. It is hoped, also, that only a small portion of the Special Fund need be applied to repairing the loss of Missionary buildings. The far larger part will be employed in sending out men; the Committee feeling assured that the liberality of the church in future years will provide for the support of as many as they can send out, if only they be men devoted to their Master's work."

Thus, the Missions generated by the expenditure of the India Fund, so soon as they

are organized, as to their annual support, devolve upon the ordinary income, which requires to be increased proportionably to these increasing responsibilities. In the India Fund we have a perishable capital employed in raising up a permanent work, and requiring a proportionable increase of the ordinary income, in order to meet the permanent outgoings connected with it. In two years the India Fund will be entirely expended, but it will have left behind it a large extent of new work, which must be sustained by proportionable effort and outlay. At the end of two years there will be no India Fund: there will be nothing except the ordinary income to sustain alike the old and new Missions. But unless that income gathers strength, and thus becomes fitted to endure the increasing pressure about to be thrown upon it, how shall this be done? How, not even with a stationary, but with a diminishing income, shall the Committee meet the coming emergency! The anxiety felt upon the subject is increased by the fact that the income for 1861-62, so far as it has accrued, exceeds only by 500*l.* the deteriorated income of last year. Efforts are being made to lessen the expenditure; estimates are being reduced, and the Missions pruned down. Thus the Society is placed in the anomalous position of enlarging its operations with one hand, and curtailing them with the other; and the India Fund is employed in bringing into action new operations which the ordinary income, if left as it is at present, will be unable to meet, and which, therefore, eventually must be abandoned.

Hence, then, the necessity for the appeal with which we introduced this article.

THE UPLANDS OF INDIA.

A GREAT change has been wrought in the policy of the Indian Government. A resolution of Lord Canning's concedes the sale of waste lands in perpetuity, to the extent of 3000 acres to each purchaser, and throws India open to European settlement and colonization.

"The dulness of the annual holiday of India has been startled by a measure which will form one of the most important eras in the history of India. Lord Canning has issued a Resolution, as such documents are termed in India, permitting the sale of waste lands in perpetuity, discharged from all prospective demand on account of land revenue; and the redemption of the land-tax on the 'settled' districts, by the immediate payment

of one sum equal in value to the revenue redeemed. Than the terms in which this concession has been granted, nothing could be more unexceptionable, nothing more statesmanlike. Subject only to the condition that 'no violence be done to the long-existing rights which, sometimes in a rude, sometimes in a complicated form, are possessed by many of the humblest occupants of the soil,' the fee-simple, not only of waste but of long-settled lands, will henceforth be possible in India, and the European settler will have nearly as full security in applying his capital to the soil as in any of the colonies. Lord Canning says—'There can be no question of the substantial benefits, both to India and to England, which must follow the esta-

ishment of settlers who will introduce profitable and judicious cultivation into districts hitherto unreclaimed. His Excellency in Council looks for the best results to the people of India, wherever, in such districts, European settlers may find a climate in which they can live and occupy themselves without detriment to their health, and whence they may direct such improvements as European capital, skill, and enterprise can effect in the agriculture, communications, and commerce of the surrounding country. He confidently expects that "harmony of interests between permanent European settlers and the half-civilized tribes, by whom most of these waste districts of the country adjoining them are thinly peopled, will conduce to the material and moral improvement of large classes of the Queen's Indian subjects, which, for any such purposes, have long been felt by the Government to be almost out of the reach of its ordinary agencies."*

We doubt not there are many persons who will be disposed to ask, In what sense can this affect Englishmen? Are there not uncongenialities of climate, which of themselves, independently of any local restriction, suffice to deter the natives of a temperate clime from establishing themselves as permanent residents in India? Assuredly, if India were, throughout its length and breadth, one vast sultry plain, with its alternations of rain and no rain, and as densely populated as the lowlands of Bengal, or the plains of the Ganges, the newly-conceded privileges would have little influence in persuading Englishmen to the purchase of waste lands in India. Things would remain as they have hitherto been. The Englishman in India is a sojourner in the land, but his home is far away. He remains there so long as necessity compels, but no longer; and so soon as he is free to follow his own inclinations, bids farewell without regret to India and its associations, and with a glad heart sails for the well-remembered and long-desired shores of England. But India is not one vast monotonous plain. It has its mountain ranges, and its table-lands. Its uplands are to be found in every possible direction: the lower ranges of the Himalaya, offering an European climate at about 4000 feet above the sea-level; the tea-growing countries of Assam and Cachar; the Cossyah hills, 5000 feet high, where Europeans and their descendants could continuously reside; the Mysore country on the south, rising nearly 3000 feet high; the Nilgherries, and the Pulni hills;—these, and numberless others,

affording the advantages of a temperate clime amidst the tropical heats of India. There is scarcely a province in India where there may not be found districts of this character, so far harmonizing with the constitution of the European as neither to deprive his body of its health nor his life of its enjoyment, and yet either destitute of inhabitants, or with a population so scanty as to be unable, even if disposed to do so, to reclaim the land from its savage wildness, and subdue it to the use of man. Something we know of the highlands of India, and much more remains to be investigated. There are vast tracts on which, in our best maps, are inscribed the words "unexplored territory," "unfrequented and thinly-inhabited jungles," awaiting our research, where masses of lofty hills will be found, bearing upwards on their shoulders elevated plateaux, sheltered by well-wooded ranges, and provided abundantly with the means of irrigation. "These vast jungle tracts have been penetrated here and there by an enterprising sportsman, or by some zealous Missionary, and an occasional official has now and again found his way into them, when some exceptional duty has called for his presence far away from his ordinary seat. Such explorers have left isolated records of their adventures and observations; some in the pages of the sporting journals; some in the publications which are devoted to Missionary labours, while others—and by far the most valuable—are buried deep among the records of Government. The journals of the Asiatic Society also contain some papers of great value and interest, such as those by Major Sherwill and Mr. Samuels, describing different parts of the jungle highlands of Hindustan, and the wild people who inhabit them. The ethnologists, too, have been busy in the same learned volumes. We believe, indeed, that the study of the aborigines of Hindustan has been pretty successfully prosecuted, both physiologically and philologically. Notwithstanding all this, if we consider the immense extent of the subject, and the many points of interest which it presents, and if we remember the proverbially roving tendencies of Englishmen, and the usual readiness to give the public the benefit of their experience, at least in these all-printing days, it will not, we think, be found unfair to assert that we know marvellously little of these mountain districts of British India."*

It is remarkable, that, just at the present moment, when the inquiry will very earnestly suggest itself to the minds of many persons, how far is India capable of being

* "Overland Friend of India," Oct. 22, 1861.

* "Calcutta Review," June 1861, pp. 236-37.

regarded as a field for European colonization, increased information is being afforded us, and that incidentally and without any particular reference to the subject before us.

"It is only of late years that attention has been drawn to the importance of conserving tropical forests. The necessity of organizing a system, whereby it would be possible to control the clearing of indigenous forests, did not at first present itself, especially as advancing civilization and an increasing population apparently indicated an opposite course of procedure. The question, when viewed simply in its physical relations, and the propriety of clearing forest lands in order to enlarge the area of food-producing soil, pointed perhaps as much to extensive clearance as to vigilant conservancy. It is a fact, however, that moderate and prudent clearing is quite compatible with the maintenance of a profitable system of superintendence. The matter of complaint was, that throughout the Indian empire large and valuable forest tracts were exposed to the careless rapacity of the native population, and especially unscrupulous contractors and traders, who cut and cleared them without reference to ultimate results, and who did so, moreover, without being in any way under the control or regulation of authority. The results of this wholesale and indiscriminate denudation gradually became apparent, and rendered it imperative that measures should be taken to organize a system of forest administration, which would enable the authorities to economize public property for the public good."*

Conservators of forests were, therefore, appointed by the Indian Government, and it may be said of these gentlemen, that in the prosecution of their peculiar duties they have opened a pathway through the jungle, and revealed to us the existence in India of vast upland tracts of singular beauty and abundance of resources. We have before us several publications bearing on this point, although the amount of published information constitutes but a small portion of that which, in the form of manuscripts, remains locked up in the possession of the Indian authorities.

We shall first take up Dr. Cleghorn's "Forests and Gardens of South India," in the pages of which is to be found much that is new and interesting. The volume was prepared "at the instance of Government, principally for the purpose of furnishing a continuous view of forest conservancy in the Madras Presidency during the four years that the department has been in operation."

But the information it contains is useful in many other respects. "The increasing opportunities and encouragement afforded for the development of European capital in India are calculated to give a practical value to any work" which serves to open up the unexplored regions of the country, and their peculiarity of climate and production. The volume commences with three annual reports on forest operations in the Madras Presidency. During these years, annual tours of about nine months' duration were made, in which a very large portion of the Presidency had been traversed, and all the most important forests, to some extent, explored. Amidst these researches, one point arrested Dr. Cleghorn's attention—the marvellous changes on the face of the country produced by the progress of railways, especially in the Palghat, the Shevarai, and the North Arcot hills.

"In the Official Road Book, published by Major Scott not many years ago, opposite Waliár, we find this remark, 'Dense jungle, beware of elephants;' but in looking from the staging bungalow, the traveller sees several tentative lines of rail, each 200 yards broad, and so extensive a clearing of the neighbouring forest, that no elephant could easily find a cover. The encircling hills, formerly crowned with timber, are now to a considerable degree laid bare. These changes, so far as I can learn, have been the gradual result of unrestricted cutting, but much aggravated, during the last few years, in connexion with the enormous demand for railway sleepers, and for the department of public works."

These incidental notices serve to show the rapidity and extent of railway formation in India. Facility of intercommunication between the different provinces of India, between the interior and the sea-coast, between north and south, between east and west, is of first importance. Since the great mutiny of 1857-58 the necessity of this has been more powerfully felt, and the iron streets have been zealously and skilfully laid down. The railway from Madras to Bèypore is completed, and rapid land transit between the east and west coasts secured. Two years hence Calcutta and Delhi will be connected by railway; and, next, Bombay and Madras. The "Friend of India," anticipates at no distant period the possibility of accomplishing the tour of India during the general holiday which accompanies the Doorgah Poojah, the great idolatrous festival of the Hindus.

Nor is it only by railways that India is being laid open throughout its vast interior, but, as in the case of the Godavery, the great

* "The Forests and Gardens of India," by Hugh Cleghorn, M.D., pp. v, vi.

rivers of India will be made available for commerce and internavigation, canals cut, steamers laid down, and the railway, the canal, and the river, supplementing each other, help to complete the network of inter-communication.

Now, on the present occasion we wish our readers to adventure on an excursion into the interior, and, taking advantage of the facilities afforded by railway extension, to visit with us some of those elevated spots, which, like islands rising from a sea of sultriness around, extend the advantages of the temperate zone, into the tropical heats even of Southern India. There are *locales* northward which we should like to look at—the Cossyah hills, Cachar, and, in Central India, the Mundla district south of the Nerbudda. On future occasions we hope to do so, but for the present we shall confine ourselves to the Southern Presidency. We have referred to the Beypore and Madras railway. This line, on leaving the lowlands of Malabar, avails itself of the great depression in the Western Ghats, the Palghat gap. Two remarkable upland regions lie to the north and south, which may well arrest our attention—one well known, the other scarcely known even by name. Those to the north are the Nilgherri mountains, with the Koondahs on the southwest angle, a separated hilly region, spurs from which run southward to a considerable extent, almost as far as the Ponany river; while southward lie the Anamalai, or Elephant hills, the highest points of which rise upwards of 8000 feet above the sea-level, affording well-watered tablelands at an elevation of from 6000 to 7000 feet.

We shall reserve the Nilgherries for our next Number, and turn our steps in the direction of the Anamalai. They were visited by Captain Michael in 1851.

“On the 22d October 1851,” he writes, “we ascended the hill, which is connected with the Akka and Tangachi malai, and about the same height, but suited our purpose better, as it ran further into the interior, and gave us a better view of the surrounding country: we found the height at the top to be 7000 feet; and observed a fine open valley about five miles in length, extending along the base of this hill, running from north to south, and watered by two small streams which unite at the north extremity, and fall over a rock forming the Torakudu river. At the south extremity is a conical hill covered with grass and small sholas on its sides, which appears to be the watershed of the whole range, the streams in the valleys falling off in every direction from the base of it. This water-shed point we

concluded to be the hill marked ‘Paducalumudy’ in the Trigonometrical Survey Map (Sheet No. 62). From this we could see what is evidently the highest mountain point in the range. It is a rounded eminence, lying some twelve miles off in a southeasterly direction, and apparently not within the Travancore boundary; but as our time was limited, we could not visit it.

“On the 23d, we went about five or six miles over very difficult ground on the steep side of a hill to the long valley above mentioned; and, crossing the two small streams just above their confluence, found an old hut which had been built some time before by the Paliars of Dhulli, on one of their excursions in search of hill produce. In this hut we remained three days, exploring the vicinity, and ascertained that the whole of this beautiful valley is about 6000 feet above the level of the sea. It is covered with slopes of short grass, full of flowers of the same description as are usually found on the Nilgherries, or rather at Kunur. The stream ran through small swamps, and was fringed with the rhododendrons, ferns, &c., which, with large white lilies, were in great abundance. The thermometer stood at 56° in the morning, and at night the cold was very intense.

“We did not see many wild animals; but the tracts of elephants, bison, deer, &c., covered the valley in every direction. It is probable that, when the forest is burned in the lower parts of the hills, the wild animals come up here in great numbers. I was in hopes that we should have fallen in with some ‘Muduvars,’ who had been described to me as inhabiting these mountains. It appears they do not frequent these higher ranges, but, like the ‘Kurumbars’ and ‘Iru-lars’ of the Nilgherries, only cultivate and live on the slopes of the hills at a lesser elevation.

“I regret very much that my time would not admit of our reaching the highest point and ascertaining the height; for, as far as we could judge from such a distance, it must be upwards of 8000 feet above the sea level, and near it was a considerable extent of tableland much higher than the valley we were in.

“It took us two days to reach Anamalai; but even in the present rugged state of the paths, I think the journey might easily be done in one day.”

In our next Number we propose to introduce our readers to some of the uplands of India. We had intended doing so to some extent in our present Number, but the lengthened review of the Society’s Missions in the preceding pages precludes the possibility of this.



OOTACAMUND (From a Photograph.)

THE UPLANDS OF INDIA.

It is our duty to make ourselves acquainted with the physical characteristics of our great Indian dependency, and thus be enabled to understand the situation of the various tribes and nations which, within its limits, are entrusted to our care. Days there have been when India was regarded by many in this country as one vast tropical plain, and the inhabitants as one homogeneous nation of swarthy idolaters. It is time that such vulgar errors should be exploded. India has its mountain ranges, as well as its alluvial plains; its elevated table-lands, as well as the low countries which lie far beneath. It has its temperate regions, where the European may find a climate so congenial with the requirements of his constitution as to enable him in India to retain the vigorous health and energy of England. Into those high lands the Hindu has not ventured to penetrate. They have been left to the occupation of other races, rude, indeed, and uncivilized, but less complex in their superstition, and more accessible to instruction than the Hindus. These hill tribes sometimes exhibit a considerable density of population, but generally they are sparse, and so insufficient to occupy the countries in which they dwell, that in some cases the wild beasts of the forest dispute with them the mastery of the soil; nor do these people appear to ascend beyond a certain altitude. They content themselves with occupying the medium ranges of hills, about 3000 or 4000 feet above the sea-level; while extensive table-lands at a higher elevation are left unoccupied.

In connexion with the Governor-General's recent regulations permitting the sale of waste lands in India, the question arises whether these uplands might not be available for European purposes; as sites for cantonments, where, instead of being left to be decimated by cholera in the hot plains below, the European army by which India is henceforth to be held, might be placed in the occupation of so many centres, from whence railways might radiate in different directions, and thus enable each centre to command a large area of country; whether they might not be used as sanitariums for European residents to a greater extent than has yet been done. The question also arises whether they might not be used for the purpose of European settlement. There are waste lands of great extent available for the growth of wheat, for the cultivation of coffee, and other valuable products. Located in such places, Europeans, if men of the right stamp, might be instru-

ments of great good. They might gather in the scattered denizens of the mountain and the forest, teach them industrious habits, and instruct them how to cultivate the land. Nay, they might do more than this: they might, by a wisely-selected and diligently-prosecuted series of efforts, spread abroad the knowledge of Christianity, and win the natives to the faith of Christ. These centres of employment would attract a population from the surrounding districts; and amongst these strangers, more ready to hear than if they had remained in their own homesteads and amongst their own friends, the work of Christian instruction might be commenced. There is nothing utopian in thoughts such as these. Amongst the Tamils labouring on the coffee plantations of European settlers amidst the Kandian hills, a Missionary work of this character is being prosecuted zealously, and with interesting results.

It is well to look into these nooks and corners of great India. To do so consists with the intention and duties of this periodical. It is a Missionary publication, yet so as to embrace all collateral subjects, and to collect and reduce to a readable form all information from whatever quarter, concerning various countries of our world, the people by which they are inhabited, their religions, habits, and the opportunities which may exist of improving their condition.

In our last Number we briefly glanced at some of these upland regions. Want of space compelled us briefly to treat of the subject, and we now hasten to resume it. Such of them as lie in the neighbourhood of railway communication are the most valuable, and those which we are now about to speak of are of this description. The Palghat is that great depression in the Western Ghats about lat. $10^{\circ} 35'$ — $10^{\circ} 55'$, which leaves a communication between the two coasts of the peninsula. Through this pass the railway from Madras opens out on the western coast at Beypore. To the north and south of the Palghat lie very elevated and important regions, to the south the Anamalai mountains, and to the northward the Kundah and Neilgherry hills. Of these mountain groups we intend to speak in this paper, adding a little to the information already given respecting the Anamalai, and, as far as space permits, introducing the Neilgherries to our readers. The Anamalai hills were visited by Dr. Cleghorn, the Conservator of Forests, Madras Presidency, and other scientific gentlemen, in 1850. In a volume recently published by Dr.

Cleghorn, entitled 'Forests and Gardens of South India,' will be found interesting notices of this work, of which we can take but brief notice.

"In the ascent they came to a remarkable rock called Cundita-malai, apparently 200 feet in height, on the precipitous scarp of which was a rattan cable eighty feet long, securely fixed above. This chain was formed of large rings of the *Calamus* stem, connected by another straight rattan which passed down through the centre of the loops. By means of this the Kaders descend the face of the rock to collect honey, &c. The river during this day's march tumbles over huge boulders of broken rock, and takes a south-east direction."

Emerging from woods, through which their route had lain, they reached a point from whence "the view across the valley of the Torakudu was very grand, extensive dense sholas skirting the rocky and precipitous hills, the summits being shrouded in mist. The *Rhododendron arboreum* first occurred here: the elevation was ascertained to be about 5000 feet. We continued to ascend the steep side of the hill till we arrived at the huts, which were situated on a lower spur of the Akka, near the edge of a large shola. Thick mist and violent rain came on soon afterwards. A herd of twenty-five bison were seen grazing on the opposite hill, and there were fresh traces of others near the hut. Thermometer, minimum 54°, maximum 60°. Cold wind whistled freely through the grass huts: the stakes were loosened, and the temporary erection nearly came down."

Subsequently they reached a beautiful ridge shooting out from the base of the Akka, a mountain computed to be about 8000 feet high. The shoulder of this mountain was surmounted, but dense mists obstructed the view.

A month later, Lieutenant Beddome, Assistant Commissioner of Forests, and one of the party just referred, was more successful.

"From the Akka mountain, which I ascended, there run two high ridges, almost of the same height as the mountain itself; between these is a narrow valley, through which a river runs, eventually reaching Michael's Valley, by a series of falls. The mountains on the opposite side of the valley seem very high, and from the top of the Akka there appeared a good extent of table-land there. My time was very limited, or I should have explored the higher unknown portion of these mountains. I ascended the Tangachi Peak, which is very different in character from the Akka: the

ascent lies through dense sholas till within half a mile of the summit; thence the mountain is covered with almost impenetrable brushwood six to ten feet in height, consisting chiefly of *Myrtus*, *Dodonaea*, *Rubus*, *Litsaea*, and *Atylosia*. The mountain has a great many rocky caverns and crags towards the summit."

In the succeeding February he penetrated to the high land beyond St. Michael's Valley, and found there a good extent of undulating table-land, the highest peak of the Anamalais, below which there appears to be table-land, being at least twenty-five miles beyond the valley, and apparently difficult of access.

Dr. Macpherson, one of the exploring party, has thus recommended his views on the eligibility of this range for a sanitarium and for future colonization. "The general appearance and character of these high lands resemble the Nilgherries. Here are the same rounded eminences and dense sholas, extending continuously for miles. Three distinct tribes inhabit the Anamalai Hills: they are denominated Kaders, Paliars, and Malsars. The Kaders perform no menial labour. As their name implies, they are the lords of the hills: they carry a gun, and loads also as a favour; they are expert at stalking game, but are deeply offended if called coolies. They are a truthful, trustworthy, and obliging tribe, and exercise some influence over the Paliars and Malsars. Small in stature, their features resemble the African: they have curly hair, tied in a knot behind, and file the four front teeth of the upper jaw to a point, as a marriage ceremony. 'The Paliars are chiefly herdsmen and merchants, while the Malsars are cultivators of the soil. None of these tribes reside at a higher elevation than 4000 to 5000 feet above the sea. All deal in the rich produce of these hills, and barter with the people in the plains their cardamoms, turmeric, ginger, honey, wax, resins, millets, soap-nuts, gall-nuts, &c., for rice, tobacco, &c. They are very expert in climbing trees, and the precipitous face of rocks, in search of honey. To accomplish the former, where there are no boughs, they drive short bamboo spikes into the tree, and thus form a ladder, by means of which they ascend the highest forest trees; and they reach the latter by means of chains formed by rings made with rattan, which, being secured to a point above, drop down the face of the rock. We observed some of these chains full fifty and eighty feet in length. The upper ranges are in undisturbed possession of wild beasts. We saw a large herd of bison, with deer and

ibex in numbers, and also traces of wild elephants.

“The best period to prosecute inquiry into the upper ranges of the Anamalai mountains would be after October, or in the hot season. From their position, they are considerably under the influence of the south-west monsoon, but less so than the Kundaahs at Sissipara; and I think it is worthy of inquiry to ascertain whether here, also, may not be found a climate as bracing and welcome to the enervated constitution of the European invalid as exists on our better-known hill stations. The soil on the summit of these fine mountains is deep, and covered with rich pasture. Streams of water are numerous, and appear as if they flowed throughout the year. From the extent of forest, the resemblance of the flora to that of Ceylon, and the corresponding altitude of these hills, I believe they are suitable for the cultivation of coffee on a large scale, and for colonization of small communities of Englishmen; a measure which would be attended with the happiest results, as it adds at once to our military strength, and, in course of time, would give us the means, to a certain extent, of recruiting our army.”

One more excursion by Lieut. Beddome, in April 1860, is thus described by him—

“I have made a trip to the higher ranges of the Anamalai Hills, and explored the country lying south of Michael’s Valley, and also the Anjinad Valley, between the Anamalais and Pulnies. I was accompanied by Mr. E. C. G. Thomas, Assistant Collector of Malabar. Proceeding round the ridge of hills which form the south side of Michael’s Valley, we came upon a track which led over a beautiful undulating country to the southern ridges of the Anamalais, which overlook the Anjinad Valley. We found a well-beaten path leading down to Anjinad. The head of the ghaut is six or eight miles to the south of Michael’s Valley. We here found a beautiful piece of table-land, situated to the right of the pass down to Anjinad, well watered, sheltered by high hills to the south, and lying about 6000 or 6500 feet above the sea-level. I encamped here for several days, and explored the surrounding country. Mr. Thomas proceeded down the Anjinad Ghaut, crossed the valley, and ascended the Pulnies by Munjapatti. To the east of the pass down to Anjinad there is much higher table-land, probably 7000 feet above the sea, copiously watered by several springs and streams. This spot, and the table-land on which I was encamped, would form an admirable site for a station. They

are separated from each other by a valley, which is the head of the pass down to Anjinad. The ghaut down into the Anjinad Valley is nowhere precipitous, and a good road might easily be made from Anjinad. The scenery here is magnificent. The view north towards the Akka and Tangachi Peaks is very grand; and to the south lies the Anjinad Valley, thousands of feet below, with the Pulnies towering beyond. I explored for ten miles the country to the west of my encamping ground. These southern ridges of the Anamalais are the chief water-sources of the whole range.

“Hitherto I have only known three tribes inhabiting the Anamalai Hills, viz. Kaders, Puliards, and Malsars. There is, however, a fourth tribe, the ‘Muduwars.’ Ten of this tribe joined us when first we ascended the mountains, and told us that they lived in a small village on the high land to the north of the Akka and Tangachi Peaks. They carried our baggage for one march, but all decamped in the night, and we saw no more of them. We were afterwards joined by a dozen Puliards, who remained the whole time. From the southern ridges of the Anamalais, another Muduwar village was pointed out to me. It was below my encamping ground, on the slope towards the Anjinad Valley. This village was known by the name of Kodakara. There appeared to be an extensive clearance of the shola near the village. I one day met three Muduwars from this village, not far from my encampment: they were armed with powerful bows and arrows, and were in search of ibex and samber.”

The Neilgherries next claim our attention; and in order to place satisfactorily before our readers this remarkable upland, we shall avail ourselves of extracts from Captain Ochterlony’s Geographical and Statistical Survey, completed in 1847.

“The Neilgherries, properly so called, comprise two distinct tracts of mountainous country; the one called the Neilgherries, or Neilgherries Proper, and the other, the Koondahs. The survey here recorded relates exclusively to the former.

“The area of the plateau of the Neilgherries, as defined on the north-west, north, east, and south, by the crest of the mass of mountains, and on the south-west by the outline of the Koondahs, is found, by the present survey, to comprise 268,494 square acres in its geographical extent; but owing to the ceaseless undulations prevailing over the whole surface, a far greater amount of land is actually available for cultivation.”

We abbreviate the paragraphs having reference to the geographical structure of the hills. Suffice it to observe, that their formation is of the primitive igneous order, the mass or nucleus of the mountains being granite, frequently passing into sienite, "while, at the same time, hornblende rock, basalt, and occasionally greenstone, are found protruding in masses and channels so extensively, as often to give their peculiar character to the rock formation for considerable distances.

"Metalliferous deposits do unquestionably exist in the Neilgherries. Ores of copper (pyrites) and lead (galena) have been found embedded in quartz, but unfortunately not *in situ*, being merely portions of blocks of stone found in the walls of some cairns, or ancient places of sepulture, in the neighbourhood of Nunjenaad, not far from the foot of the Koodahs.

"The soil of these mountains—speaking of course chiefly of the plateau—is for the most part exceedingly rich and productive; a circumstance for which the observer would not be prepared on witnessing the granitic or sienitic base upon which it rests, since it is usually seen that granitic districts are bleak and barren, owing to the resistance to decomposition offered by the silicious materials of which they consist.

"This advantageous contrariety may, perhaps, be accounted for by referring the formation of so much soil to the existence of the numerous dykes of rock, whose decomposition is more favourable to its production, especially those of trap and hornblende, the decomposed particles of which, mixing with the quartzose and clayey products of the granite, result in the formation of a soil peculiarly adapted for cultivation.

"The great mass of the hills also has evidently been under grass, and undisturbed by the plough or the mamotie for ages; and as the frosts, which occur at the close and beginning of the year in most parts, kill the grass down to the roots, all this decomposed vegetable matter, washed in by the succeeding rains and mixing with the subsoil, continues, and has continued, season after season, to increase its richness, and cause it to penetrate further and further into the poorer subsoil, until the extraordinary depth of rich black mould, which is often observed in the cuttings of a new road, is produced.

"The finest patches of land are naturally found on the lower slopes, or second steppes, in situations where the conformation of the country has favoured the accumulation of soil washed from hills above, and espe-

cially where the forests have aided to retain that soil from further denudation by their roots, and have for ages nourished it by their leaves. The chief agricultural tribe on the hills, the Burghers, seem well aware of this; and the consequence is, that in all parts where they cultivate, the face of the country is entirely clear of wood. The chief defect of the soil of this district is the absence of lime. The finest fields are those which are situated near any considerable mass of hornblende rock; and hence it is to be inferred that the superiority of the soil is due to the lime which it receives from its decomposition.

"The extensive and numerous swamps which occur on the Neilgherries also, when drained, furnish most valuable soil, either for cultivation *per se*, or for top-dressing for poor land. But in this latter form it is never used by the hill cultivators, who are very backward in the knowledge of the uses and properties of particular manures.

"The Neilgherry mountains constitute one of those singular features presented in the physical geography of Southern India, of comparatively isolated masses upreared amidst the vast plains which extend over the surface of the country, pointing either to foci or points of ancient volcanic eruption, by which they have been formed, or to evidences of the wearing agency which has reduced the surrounding tracts to their present remarkably uniform level state; while mountain masses, forming a core of tougher substance, and of material less prone to decomposition, have resisted the corroding action, and have been thus left in the form of isolated and mural precipices, towering above the surrounding country.

"The summit or plateau of these mountains presents a most varied and diversified aspect. Although the land extends over its limits in ceaseless undulations, approaching in no instance to the character of a champagne country, and frequently breaking into lofty ridges and abrupt rocky eminences, it may yet, speaking in general terms, be pronounced smooth and practicable to a degree seldom observed in any of the mountain tracts of equal elevation which occur in the continent of India.

"On all sides the descent to the plains is sudden and abrupt, the average fall from the crest to the general level below being about 6000 feet on all sides, save the north, where the base of the mountains rests upon the elevated land of Wynaad and Mysore, which, standing between 2000 and 3000 feet above the level of the sea, form, as it were, a steppe by which the main fall towards the sea is

broken. From both of these elevated tracts the Neilgherries are separated by a broad and extensive valley, through which the Moyar river flows, after descending from the hills by a fall at Neddiwuttum, in the north-west angle of the plateau; and the isolation of this mountain territory would be complete but for a single sharp and precipitous ridge of granite peaks, which projects out from the base of a remarkable cone, called Yellamullay, on the western crest of the range, and, taking a west by north course towards the coast, unites itself with the hills popularly called the Western Ghauts.

"In the south-west angle of the Neilgherries a singular mass of mountains rises, called the Koondahs, which, though in point of fact a portion of the great hilly region, are so completely separated from the Neilgherries Proper, that they merit the distinct appellation they have received. Spurs from this secondary range run to the southward to a considerable extent, almost as far as the Ponany river; and in the innumerable valleys bounded by these ridges magnificent virgin (forest) land is found, which is eminently well suited for the purposes of coffee and other cultivation, and will, I feel convinced, shortly be the means of rendering this district one of the most valuable and important under the Presidency.

"The Neilgherries, or rather the plateau formed by their summits, are by no means densely wooded, the forests occurring in distinct and singularly isolated patches, in hollows, on slopes, and sometimes on the very apex of a lofty hill, becoming luxuriant and extensive only when they approach the crests of the mountains, and run along the valleys into the plains below. This absence of forest in a region in which, from its position between the tropics, from the abundance of moisture, and from the great depth and richness of the soil, the utmost luxuriance in this respect would be looked for, is very remarkable, and leads me to conclude that vast tracts of primeval forest land must have been cleared to make room for cultivation at no very distant period.

"The belief is strengthened by the fact, that in all parts of the hills which are exclusively the resort of Todars, such as the elevated land to the north and west of the Pykara river, the whole of the Koondahs, the north-eastern portion of the plateau, called Kodanaad, and other tracts, where no cultivation is at present carried on, extensive forests are found. The principal internal range on the Neilgherries is a lofty mass situated in the heart of the district, and run-

ning north-west and south-east, the great mountain called Dodabetta, the highest on the plateau (being 8610 feet above the level of the sea), being the apex; and from it all the minor ridges and spurs, which form the undulating land of the Neilgherries, may be said to take their rise, with the exception of the Koondahs, which have a distinct origin, and of a singular elevated tract, forming the north-west portion of the hills, which is distinctly connected with the Koondahs by a narrow ridge under Makoorly Peak. From the Dodabetta range to the eastern foot of the Koondahs the land falls continuously, when these mountains, abruptly rising, obtain an elevation very little below that of Dodabetta itself.

"Owing to the great elevation at which the inhabited summit of the Neilgherries stands, and the consequent rarefaction of its atmosphere, aided doubtless, in some degree, by the beneficial influence of the luxuriant vegetation which clothes them, the district, although distant only eleven degrees from the equator, enjoys a climate now famed for its great salubrity, and remarkable evenness in its seasons, with a temperature which falls in the coldest month of the year to the freezing-point, and seldom in the hottest reaches 75° in the shade. In stating this, I of course refer to the general circumstances of temperature which prevail, for seasons have of course occurred during which, from particular atmospheric causes, the mercury may have risen occasionally above this estimate. The coldest season is during the months of December and January, and the hottest about April and May, though this latter season is not so certain, depending mainly upon the character and time of setting in of the rainy or south-west monsoon. The hottest period of the day is about two o'clock, or 2h. 40m. P. M.; and the extreme range of temperature, from sunrise to that time, averages most commonly 16° throughout the year. The variation is of course the greatest at the time of frost, viz. January and December, when the extreme radiation which goes on during clear nights produces excessive cold towards sunrise; after which the sun's rays, shining with great fierceness through the rarefied atmosphere, speedily restore heat to the earth, and the temperature of the air rises in proportion. Similar causes, reversed in their action, necessarily produce sudden and great cold after sunset, rendering the climate at this season (and indeed at all seasons more or less) one in which the most healthy residents, and especially those who have recently come under its influence, stand

in need of caution in their mode of encountering its vicissitudes.

“The chief station, Ootacamund, from its superior elevation (7300 feet above the level of the sea), is more exposed to this unfavourable action than the two minor stations, Coonoor and Kotergherry, which are each 6000 feet above the level of the sea, although these latter are by no means exempt from the same influence, especially during the cold season. A very great advantage enjoyed by the Neilgherries as a sanitarium exists in the means which are afforded to an invalid to select the peculiar kind of climate which best suits the malady under which he is suffering; by the existence of three settlements, each under medical charge, situated in different parts of the range, each having a different aspect, and each a climate peculiar to itself, that of Ootacamund being the coldest, but most damp; Kotergherry the next in the scale; and that of Coonoor the warmest. Thus an invalid whose habits or state of constitution render the change, from the torrid heat of the plains to the penetrating cold of Ootacamund, too great and sudden, has the opportunity and option of acclimatizing himself at either of the minor stations, before exposing himself to the vicissitudes of climate which await him on the highest level.

“The climate of the Jakatalla valley will be found a happy medium between those of the chief and lesser stations. It is well sheltered from the dry, cutting, northerly winds, which cause so much sickness in Ootacamund during the months of March and April, by the high Dodabetta range, which bounds the valley to the northward; and the rains of the south-west monsoon, though they of course visit this part of the hills, are by no means so incessant, or accompanied by so much driving mist as is experienced during the same season at Ootacamund. This monsoon (the south-west) sets in on the hills during the month of June, and is ushered in on the western side, including Ootacamund, by heavy rain and violent gales of wind. The station of Coonoor gets the monsoon at the same time, but with less rigour, owing to the clouds, which come charged with rain from the westward, being attracted to the earth, and induced to discharge their contents by the opposition offered to their flight by the high spurs which run out from the Dodabetta range, and interpose between the west and Coonoor.

“The Kotergherry station is also very favourably protected from the violence of the south-west monsoon by the Dodabetta range itself, which stands out like a huge wall to

screen it. The average fall of rain, the chief part of which occurs on the hills during this monsoon, cannot be called excessive, especially when compared with the visitations, in this respect, experienced in the neighbouring province of Malabar.

“The resources of this highly-favoured region are as diversified and valuable as they appear easy of attainment, and comparatively inexhaustible. With a climate and soil such as have been described, great productive powers in the vegetable kingdom, and a proportionately high development of them, would naturally be looked for. That the latter is wanting to a lamentable degree is to be accounted for by the wretched system of husbandry pursued by the agricultural tribes who have settled upon the Neilgherries, as also, possibly, in some degree, by the absence of that encouragement which would be produced by the institution of some channel through which the products of their industry might reach a ready, certain, and ever-demanding market.

“The whole of this hill district, including the Koondah mountains, is eminently well suited, in point both of soil and climate, for the production of wheat.

“At the very lowest estimate, 100,000 acres may be taken as fit for the production of wheat, under a proper system of husbandry, allowing a sufficiency of well-prepared manure, an occasional dressing of lime, and exercising proper judgment in allowing it to lie fallow, or changing crops according to its condition and composition of soil

“Next in importance in the class of productions is barley. The barley grown on the Neilgherries is divided into two kinds by the Burghers; the first and best being “Sheemey ganjee,” or English barley, so called from its being the degenerate produce of English seed; and the other, “Malley ganjee,” or hill barley, which they describe as indigenous to the hills. The return, in moderately good ground is fifty per cent. under that of wheat, being only twenty measures of crop for one measure of seed. The total amount of barley cultivation is 5433 acres.

“Should circumstances ever induce Government to establish a farm on these hills for the purpose of encouraging the growth and extending the cultivation of wheat and barley, I should recommend two sites for its location; one on the elevated tract of land to the westward of the Pykara river, commencing at the north-west angle of the plateau near Neddiwuttum, and extending southward to Makoorty Peak, the whole of which may be said to be uninhabited, while the soil is, for the

most part, excellent, pasturage abundant, and the land covered, in many parts, with fine forest, rendering the tract (which contains about 12,000 acres) admirably adapted for the purpose which I venture to suggest.

"The other site is a fine tract of land, forming a sort of promontory, in the north-east angle of the plateau of the hills called Kodenaad, which is equally uninhabited; the soil good, and forest abundant; many fine wooded valleys extending through it, and offering a most eligible locality for a farm. The tract contains about 7000 acres.

"Good seed must be sent from England, and distributed amongst the Burghers, upon whose exertions the stimulus of a premium, in the shape of a higher price for barley of a superior description, would doubtless soon produce a beneficial effect, while imitation of the system pursued by the *employés* of Government, in the management of the farm lands, would also, it is supposed, lead to the adoption of more civilized notions and practice of agriculture than are now to be found prevailing in any part of this rich hill tract. In this climate Europeans might with perfect safety, as regards their health, go through all the out of doors labour which falls to the lot of farming men in England. They do so in New Zealand and Port Adelaide, where the climate is unquestionably less temperate than here; and as on the Neilgherries the actual exertion of European bodily strength would only be required at particular seasons of the farming year, such as in the direction of the plough and the use of the scythe, while superintendence and instruction of the native labourers would alone be required, on the part of a European, in conducting the minor details of a farm, I cannot but think, that in many respects a finer field is offered on these hills to the emigrant farmer from home than is met with by the many who flock to the Australian settlements.

"Here coolly labour is very cheap, 2 annas, or 2½d. a-day, being the regular rate of pay for a working-man who can perform any duty pertaining to spade husbandry, and undertake all the duties of a farm, which, in England, fall to the lot of the common labourer, such as hedging and ditching, trenching, hoeing, reaping, stacking, thatching, &c. A shilling a-day, or half a rupee, is the pay of a bricklayer or carpenter; men to look after two horses receive fourteen shillings, or seven rupees a-month, cowherds four or five shillings, and all other labour in proportion. These advantages, coupled with those presented by a ready and ever-demanding market for such articles of produce, as wheat, barley

(oats if raised), clover, hay (of which article an immense quantity would be consumed in Ootacamund if it was procurable), turnips, potatoes (Ceylon offering a very favourable market for this vegetable), butter, eggs, and stock of all descriptions, both for butcher's meat and for salting for ships' use, would surely, it is to be supposed, tempt many indigent farmers to this hilly region, whose necessities impel them to emigrate from the mother country.

"The other grain productions of the Neilgherries are ragghie, samee, korallie, tenney, buttacudaley (a kind of peas), shauungee (a kind of gram), garlic, onions, kudagoo (mustard-seed), vendium, opium, and potatoes. Almost all the grains enumerated are raised solely for home consumption, and, excepting korallie, the quantity of each which is produced is insignificant.

"Numerous plantations of coffee-trees are scattered about the hills, principally situated on the slopes descending to the plains, where the elevation suitable for the growth of this shrub can be obtained. Until within the last two or three years coffee plantations were only found on the eastern side of the hills, but representations of the excellent quality of the berry, and of the advantages attending its cultivation on the Neilgherries, having been made in Ceylon, the attention of the skilful planters of that island was attracted in this direction, and the result has been the opening of several plantations. . . .

"These hills possess a great advantage in regard to labour, which is, and always must be, abundant, because, as soon as the seed is put into the ground in the adjacent low country, the poorer class, or labouring men, are thrown out of employment until harvest time is past, unless some extensive public work happens to be in progress, and therefore come to the Neilgherries for work in preference to wandering away to Ceylon and other parts to search for it whenever a demand exists here for their services. . . .

"The utmost obscurity hangs over the early history of the Neilgherry Hills, for, beyond the period of the immigration of the Todars, or Todawars, tradition amongst the present inhabitants affords no clue whatever to trace it. That they have been in former ages inhabited, and that by a very peculiar race, evidence sufficient to show is furnished by the existence of the numerous cairns, or rude tombs, found upon the summits of almost all the loftier mountains in every part of the hills, the origin of which is so remote, that the Todars, recognised as the most ancient inhabitants, have no tradition amongst them-

selves bequeathed by their ancestors which even guides us to a surmise as to the race of people by whom they were constructed. As affording thus almost the only landmarks by which speculation as to the ancient state of this remarkable region can be guided, these cairns seem to merit a brief description. They are invariably situated on the highest summits of the hills, sometimes single, but more frequently in groups or rows of from three to six. They are circular in form, raised with large unhewn blocks of stone, four feet or more above the level of the ground, and varying in diameter from twelve or fifteen feet to twenty-five or thirty feet. The interior is hollowed out to some depth below the original surface, usually until the solid rock is reached, and the space thus cleared filled with earthen pots, with the covers strongly luted on, pieces of bone, charcoal, and fragments of pottery, all tightly packed in a soil so black and finely pulverized, as to give cause to suppose it to be decomposed animal matter. On breaking these pots, or urns, which many of them are in the form of, they are found to contain ashes, charcoal, and pieces of half-calcined bones, with sometimes a small quantity of a pure scentless fluid, which, in two instances, I found to be pure water slightly impregnated with lime. Images of tigers, elks, bisons, leopards, and some domestic animals, pieces of half-decomposed bronze, resembling spear heads, tripods, &c., are also found occasionally, mixed with the other remains; but it is a singular fact, that on breaking up the strong pavement of slabs of stone with which the cairns are covered in, and mining down until a second pavement is come upon, which, from its tightness and weight has, to all appearance, never been disturbed since it was first laid, we find, on removing it, that the contents of the vault below, instead of being laid in the order befitting the repose of consecrated ashes, are generally smashed and broken up, and mixed with the soil, leaving barely one or two pots of bones and ashes entire, just as though the pickaxe of the destroying explorer had been already there.

"All clue being lost, it would be idle to follow out further any speculation as to the history of the Neilgherries prior to the first coming to them of the Todars; for as no coins or inscriptions, or even hieroglyphics, have been found in any of the cairns, or on their contents, there exists no evidence whatever by which inquiry could be guided into the right course.

"With the Todars, then, commences the only (partially) known history of the Neilgherries.

"At the time of their immigrating, they probably found no aboriginal inhabitants settled on them, and seeing, in the solitary and inaccessible character of the mountain region which they had discovered, a fitting spot for the undisturbed exercise of their singular religion and peculiar pastoral habits—for the former of which they had possibly endured persecution amongst the tribes of the plains—they determined on permanently occupying it. Ages, according to their belief, must have passed while they remained in undisturbed possession of the hills, extending over such a space of time, that they express their belief that the founders of their tribe were created on them; until at length a small band of Kothers found their way up from the plains, and besought permission to till certain tracts of land which they indicated. Not long after this, and, according to their traditions, three or four centuries ago, a party of Burghers, or Buddughurs, emigrated from the north country, (probably the northern part of Mysore and Canara,) and came to the Neilgherries; and, being good cultivators, at once perceived the advantages offered to them in the virgin and rich soil which they saw on all sides. They accordingly appear to have obtained permission to settle, and cultivate land upon the same terms as those granted to the Kothers, and, inviting more of their brethren to join them, they soon swelled into a numerous tribe, and spread over the hills, constructing their villages and enclosing their fields (and doubtless clearing away much forest) in all directions. I can find no evidence of any sovereign ruler having been acknowledged amongst the hill people until about a century before the reign of Hyder Ali in Mysore, when, according to the tales of the Kothers and Burghers, there were three princes or chiefs who had sway over them, one in Todanaad, who resided in a fortress called Mullaycotta, the walls and ditch of which still exist on a hill to the eastward of the village of Shoolooroo, and westward of Mootenaad and the Seegoor Pass; one in Meykenaad, in the fortress, the ruins of which are now called Hoolicul Droog, situated on a lofty ridge overlooking the Coonoor Pass; and a third in Parungenaad, in a fort, the site of which is still pointed out near Kotergherry, and called Konagerry, though no vestige of a fort remains now recognisable.

"What became of these three chiefs cannot be guessed from their traditions: but it seems probable that Hyder Ali, having sent emissaries to lay the hill people under contribution, had his attention called to the value of

the territory, both as a producing district, and as a strong post, from which he might harass his enemies in Malayalim and Coimbatore. He accordingly appears to have seized upon two of the three forts which commanded the passes to those countries, viz. Hoolicul Droog and Mullaycottta, and having deepened their ditches, heightened their walls, and otherwise strengthened them, he put strong garrisons into them, which both controlled the hill tribes, and observed and harassed the kingdoms below them. This tradition is borne out by the present appearance of these two forts, which, although partially ruinous, yet retain sufficient evidence of comparatively modern occupation, while the third (Konagerry) has become entirely obliterated. With Hyder the system of taxation must first have commenced on the hills,

and the imposts levied, both by him and by his son Tippoo, on the mountaineers, must have been very severe. Old inhabitants, who have a clear recollection of those times through the tales of their fathers, and an imperfect one through their own retrospect, state that whole villages used to be despoiled of their year's grain and fodder by Hyder's officers, who made incursions continually amongst them, and forced the villagers to carry their own plundered property down the face of the hills to Danaikencotta, where the Mysoreans had a strong fort and an extensive magazine. Hence, to the hill tribes the overthrow of Tippoo, and the transfer of their territory to the East-India Company, was a change fraught with the most beneficial results."

AMERICAN MISSIONARY SOCIETIES: THEIR HOME AND FOREIGN POSITION.

If we desire an evidence of the weight of living, practical Christianity to be found in the Free States of America, we should not hesitate to specify, as the strongest and most unequivocal we can select, the great Missionary Societies. We take up one of these for consideration, the American Board of Commissioners for Foreign Missions.

Let us look first at its home basis, and observe what support this Society received previously to the recent disruption from the Free States and Slave States respectively. The payment of 100 dollars, at one time, constitutes an honorary member: of these, there were in 1860, in the Free States, between 11,000 and 12,000; and in the Slave States between 500 and 600. It may not be uninteresting to classify the hon. members according to the States to which they belong, and in contrast with the population of each State. The populations given are according to the statistics of 1856.

	Population.	Hon. Members.
Massachusetts . . .	1,333,123	3964
New York . . .	3,470,059	2901
Connecticut . . .	401,292	1653
New Hampshire . . .	324,701	718
Vermont . . .	325,206	569
Ohio . . .	2,915,750	533
Maine . . .	623,862	478
New Jersey . . .	569,499	440
Pennsylvania . . .	2,542,960	403
Illinois . . .	1,242,917	282
Rhode Island . . .	166,927	159
Michigan . . .	509,374	174
Wisconsin . . .	522,109	73
Indiana . . .	1,149,606	67
Iowa . . .	325,014	64
California . . .	335,000	18

Again, in Associations—"The first Associations were organized by ladies, in the Old South Park-street and Union Churches of Boston, in November 1823. From this time the work of organization was prosecuted rapidly in New England, by means of agents employed for that purpose; and a statement was made in the 'Missionary Herald' from month to month, of the exact progress of the work. The greater part of the organization was effected in the four subsequent years. In this time 532 Gentlemen's and 481 Ladies' Associations were formed; and, in the last of the years, and chiefly out of New England, 104 Associations were formed, which were composed of both gentlemen and ladies. Forty-Two Auxiliary Societies were also formed in this time, on the plan proposed. The organization was carried through the greater part of New England in the years 1824, 1825 and 1826. At the close of 1832 the number of the Associations had risen to 1655, viz. 774 Gentlemen's, 627 Ladies', and 254 Gentlemen's and Ladies'; which were embodied in 60 Auxiliaries. Of these Associations, more than 1200 were in New England; and of the rest, the greater part were in New York, Ohio, Pennsylvania, and New Jersey. In the Southern States there were about 30."

The Foreign Missions embrace the Gaboon and Zulu Missions in Africa; the Turkish empire, with its diversified populations, the Missionary efforts of the Board having more especial reference to Mohammedans, Armenians, and Bulgarians. For the first of these

Constantinople is the great centre. For the benefit of the Armenians, Asia Minor is thickly covered with stations, while, with reference to the Bulgarians, Philippolis, in ancient Thrace, about a hundred miles due west from Adrianople, and Eski Zagra, seventy-five miles north-west from Adrianople, and twenty miles south of the Bulgarian mountains, have been occupied. Throughout Syria and Lebanon, the great Mesopotamian plain, and eastward still, so as to embrace the Nestorians, the labours of the Board have been extended. In India we find Missions to the Mahrattas, and in the Southern Presidency, the large circle of effort, of which Madura is the centre. Embracing the Tamil section of the Ceylon population, the Missions of the Board are subsequently found at various places on the Chinese coast, and thence spread themselves far and wide through the North Pacific, working out, from the Sandwich islands as a centre, amongst the numberless isles of Micronesia. A good circle this of holy effort, one which may well command our admiration and sympathy. Nor have we yet enumerated all, for the Missionaries to the North-American Indians, amongst Cherokees, Dakotas, Ojibwas, Senecas, and Tuscaroras remain, to fill up a great circle of Christian beneficence, which, from the Free States of America, as with a zone of light, encompasses our globe. Thus the principal Missions are 20, with 286 stations and out-stations, occupied by 151 ordained Americans, and 29 native pastors, to which, if the lay helpers, American and native, be added, a grand total presents itself of 1107. The church members, to be regarded in the light of our own communicants, amount to 26,450.*

"Thus does this Board close its first half century. Its five ordained Missionaries, sent forth into the heathen world in the year 1812, have been followed by others to the number of 410. The eight males and females, composing the first company of Missionaries, now stand associated, on the historic page, with a company of 1257. Of these, including brethren and sisters whose relatives have been transferred to other Missionary Societies, about one-third part are still labouring in the field. To this body we may add native co-labourers, now in active service, all trained by our brethren for the work, and most of them substantially preachers, and some pastors, but not including teachers, to the number of nearly 500. Here, then, are 900 labourers, foreign and native, in the field at the close of our first half century, besides near 400 teachers, con-

nected with some 26 Missions, which have been brought into existence through the blessing of God on this Board, and are scattered widely over the unevangelized world.*

"In these Missions, churches to the number of 162 have been gathered, with a present membership of more than 20,000; and with a membership from the beginning of not less than 55,000, averaging more than 1000 for every year of its existence. The average admissions into these churches annually, during the last ten years, has been 1500; a larger number of communicants than could be accommodated with seats in the greater part of our church edifices.

"It should be added, that, in all these years, the educational department has received a large share of attention. Full 19,000 children and youth, on an average, male and female, have been taught in our Mission schools during the past ten years, including the Sandwich Islands free schools only for a portion of this time, and a still larger proportion, as compared with our Missionary force, in the years that preceded. As many as 175,000 must have been in the schools since the commencement of the enterprise, and some thousands of these have enjoyed the advantages of our seminaries and boarding schools.

"Modern Missions are blessed with the advantages of the printing press, and require its efficient aid. In the course of the last ten years, the Board has diminished its printing establishments from ten to five. In this there is nothing retrograde, but just the contrary. The printing establishment at Canton was indeed destroyed by the Chinese in their war with England, but they have engaged to repair the loss. At the Sandwich Islands, at Constantinople, at Bombay, in Ceylon, the progress of events—chiefly as a consequence of the Missions—has supplied other means of printing, and thus made it no longer needful for the Board to retain its own printing establishments. The present annual printing for our Missions, largely at the charge of Bible and Tract Societies, is not far from 50,000,000 of pages; and the number of pages printed from the beginning cannot fall much short of 1,500,000,000.

"It is with this gratifying enlargement of our system and work that we close the first half century, and enter upon the second. Some of the younger persons present may live to see the close of that. Who will venture to conjecture what they will be permitted to see? May their song be, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever

* These statistics are for 1861.

* These are the statistics for 1860.

and ever !' And for ourselves, we to-day set up our 'Ebenezer,' and say : 'Hitherto hath the Lord helped us.' 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.'*"

It is remarkable that the anniversary at which the above extract was read proved to be the one immediately preceding the great American disruption. It was held at Boston, Massachusetts, and that under circumstances of no ordinary encouragement. The debt of 86,374 dollars, with which the year had commenced, had been removed by special contributions. That debt had been caused by the expansion of the Missions, and with so serious a deficiency it remained either to reduce the expenditure and arrest the growth of the Missions, or appeal to the friends of the cause throughout the land. The latter alternative was adopted, and proved eminently successful. Under such auspicious circumstances, the Board, during the progress of the annual meeting, placed on record the following animated resolutions—

"Resolved, That in the history of this Board, at home and abroad, from the beginning hitherto, we gratefully recognise the good hand of our God upon us; and especially, on this anniversary, we would remember, with humble thankfulness, all the way which the Lord our God has led us these fifty years.

"1. We praise Him for giving to the pioneers in this enterprise, on the one hand, such simplicity of faith, such earnestness of purpose, such compassion for the lost, and such love to the Saviour; and for giving to our fathers, on the other hand, such a readiness to assume the new and unknown responsibilities which were so unexpectedly thrown upon them.

"2. We praise Him for inclining so many of our sons and daughters, in all the years that are past, to go forth and preach among the Gentiles the unsearchable riches of Christ; and for inspiring our churches, to such a degree, with the willingness so to provide for their wants, as to leave them without carefulness in the prosecution of their work.

"3. We praise Him for sparing so many of our Missionaries, some of them far advanced in life, to see this day; and we praise Him as well for those who are not, (for the Lord hath taken them,) because of the serene trust and the radiant hope with which they passed from their earthly tabernacle, to a house not made with hands, eternal in the heavens.

"4. We praise Him because, in these last days, the first and chief Missionary has gone forth, glorious in his apparel, and travelling in the greatness of his strength, that he may pre-

pare a way for his people in all the earth, by turning backward the two-leaved gates, and breaking the sceptres of the mighty, and so making hundreds of millions accessible to his own life-giving word.

"5. We praise Him for other achievements of unspeakable value, in that He has set his seal upon Missions as the cheapest, readiest, and truest reforming and civilizing agency; in that He has proved, beyond contradiction, the perfect adaptation of his Gospel to all classes of men, even the most degraded and most depraved; in that He has rescued, through our instrumentality, tens of thousands from the ineffable woes of heathenism, and made them kings and priests unto God for ever.

"6. We praise Him, above all, for doing so much for us, notwithstanding our grievous unbelief, our covetousness, our indifference to the worth of the soul, our neglect of prayer, our imperfect sympathy with Christ, and our disposition to exalt ourselves; for all which we desire to humble ourselves, saying with one heart, 'O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day.'**

It appeared to be the time for a new and grand effort, so that the tide of Christian love should rise to a higher level than it had yet done, and elevate the Missionary enterprise to a nobler position than it had yet occupied. It was proposed that there should be an appropriation of 370,000 dollars for the coming year, the friends of the cause undertaking to raise not less than 400,000 dollars, as absolutely needful for the proper growth and development of the Missions.

"This resolution having been adopted by the Board, a desire was expressed that an opportunity might be given for the whole assembly to manifest their feelings respecting it. The President therefore requested those who desired to express concurrence with the sentiment of that resolution, to do so by rising. The whole great congregation rose at once. One voice unexpectedly struck the note, instantly many caught it, and a multitude of voices, like the noise of many waters, sang the well-known verse—

' Shall we, whose souls are lighted,
With wisdom from on high—
Shall we, to man benighted,
The lamp of life deny?
Salvation!—oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name,'

"It was a scene long to be remembered. Many an eye filled with tears, and many a bosom swelled with deep emotion."

* Annual Report, 1860, p. 155.

** Annual Report, 1860, p. 27.

So closed that enthusiastic meeting. But before the advent of another anniversary, there came the great disruption, long threatened, and yet after all unexpected. Without the concurrence of the kindred States, with whom they had united themselves in one great Republic, under a central government and President, the Slave States broke away from a solemn compact, and formed themselves into a separate Confederacy, which, if assailed, they threatened to defend by force of arms. It were scarcely to be expected that the Northern States should quietly submit themselves to such a proceeding; and efforts have been put forth to coerce to submission the Seceding States, which have severely taxed the resources of the Northerners, and demanded from them vast contributions of men and money. In the presence of such new requirements, the great Missionary Societies felt that, so far from being open to increase their income, they had reason to apprehend a serious diminution; for which, as prudent men, every possible preparation should be made. The Missionaries in distant lands felt it must be so; and, with great distress of mind, commenced to reduce their expenditure, or, in other words, to curtail their work; although, in doing so, they were compelled to cut off many an advanced point of great promise, through which the vitality of the Mission was pushing forward to a further growth. Some of the communications from the Missionaries, while thus painfully occupied, are of a most touching character. Here is one from a Missionary in Eastern Turkey—

“I need not tell you with what anxiety and concern we look upon the financial condition of the Board. The summing up at the close of the year must have shown a large debt. Nearly half the financial year, however, had passed before the present troubles began to be felt in diminished contributions; and even at the close of the year the treasury could scarcely have begun to feel the paralyzing effect of war as it must be felt for at least one or two years to come. In this view of the case, we expect that instructions for speedy and serious retrenchment must soon come; and much as we dread its effects, we have been prosecuting the sad work ourselves during the past two or three months, so as to do it gradually, and with the greatest possible care.

“You are aware that for eight months of the year nearly all our helpers are in the theological school, so that we are able to supply permanently but three of the largest of our fifteen out-stations, distant from thirty-five to one hundred miles. The rest being within fifteen or twenty miles, we have given them Sabbath supplies from the school. This plan has

been very successful. No ground is lost, and the friends of the truth are kept together and encouraged. Besides attending to the regular services of Saturday evening and the Sabbath, the young men go out into the streets, where they can generally gather an attentive crowd, who dread the odium of going to a Protestant chapel. There are, besides the regular out-stations, quite a number of villages within four or five miles of us, to which we have been in the habit of sending students frequently on the Sabbath, and where, during the entire day, they will generally have a large number of hearers in the open air. Some of these out-stations and villages, however, we have now definitely abandoned until better times, and others we have given up temporarily, till we can see what our resources are to be.

“The rooms which we occupied in these villages were rallying-points for Protestants and partially enlightened men, and centres of light to neighbouring villages, as well as their own. It is unnecessary to speak of the influence of shutting up these places. It is a long step backward. It is extracting the leaven after the leavening process has begun.

“We have had, until recently, a fine boys' school in the city, under an excellent teacher. Three years ago it seemed almost impossible to work up the materials which we had into any thing which we should ever regard with satisfaction as a school; but gradually we secured regularity of attendance, uniformity of books, a good standard of scholarship, and strictness of discipline, which gave the school a high character. By degrees it became partially self-supporting—each pupil paying a small admission-fee. The Bible was a prominent text-book, in which every child who could read had a daily lesson. There were many bright boys of good promise in the school; and it was no ordinary trial to speak the word which should close the door against them and scatter them abroad. But educational agencies are not the most important, and the choice appeared to be between closing the school and withdrawing the Gospel from one of the cities which we occupy as an out-station.

“One of the first fruits of the work here was a watchmaker, Haji Hagop. He is highly respected in all this region, and appeared to be just the man for the opening work here. He has a warm Christian heart, and has been very useful. He has been a general helper, supplying temporary vacancies; gaining an entrance into new villages; attending to cases of persecution and oppression, of which there are many; relieving us of a great amount of secular work, and in every respect our right-hand man. When he entered the service of

the Mission another man took his business, and gradually his tools and stock in trade, and nearly all his property, have been disposed of. He was thrown from a horse two years ago, and permanently injured, while on Mission business; and in view of all these considerations, he had a strong claim upon us for sympathy, if not for permanent employment. But necessity knows no law; and with a noble Christian spirit he yielded to our request that he would leave the service. He said, 'I am poor; I have not the means of returning to my trade; I do not know how I am to support myself and my family; but this seems to be the will of the Lord, and it is safe to trust Him.' Indispensable almost as he often was to us, there appeared to be no other way; and so, for the sake of saving the ten dollars monthly salary which we paid him, we gave up the good old man, though it cost tears to do it.

"Such are some of the measures which we have taken in the direction of curtailment, and they are truly serious. And now the question arises, Shall we be obliged to continue this ruinous Missionary policy? Already the enemies of the truth have begun to exult; and the report has been industriously propagated from high quarters that our entire work is to be abandoned. Our great anxiety now is for the theological school; and it is partly to shield this, as far as possible, that we have curtailed in other directions. We believe that the country is to be evangelized mainly through native agency, under Missionary supervision; and to this school do we look for the men who are to do this work in all this part of Turkey. There are now connected with it twenty-two young men, from five different stations. Several promising individuals have been proposed for the new class next spring. The calls are many, from all parts of the country, for some of these students, even before they have finished their studies. The suspension of the school would be the heaviest blow which we could receive. After selecting the best of those who should come, and rejecting two or three of the least promising of the present number, we should have, next year, at least thirty promising young men, all hopefully pious."

Another Missionary from Central Turkey, speaking of various promising openings amidst the mountain villages north-west of Marash, introduces the following instance of a devoted spirit amongst the native helpers—

"Had we funds, we would send three men to these villages at once; one to Yenije Kala district, one to Ajemli, and one to Boondook; and in any case, we must not neglect Ajemli. The Home Missionary Society of the church are supplying Kishifi and Fundajak, and we will try to have them take Ajemli also.

"Krikor—the helper who accompanied me—remarked that he and another helper had counselled together, and determined, that if cut off from the service by the crippled finances of the Board, they would still go on working for Christ, trusting to the people among whom they might be cast for their daily food. Sweet indeed is it to witness such a spirit in our helpers. It is not for pay that Krikor now labours, his wages being only five dollars a month. If the troubles in America serve to develop still more the piety and devotion of these infant churches,—if they serve to cast the churches more on their own resources,—will we not say, Blessed were those troubles? This, we feel, is to be one good result."

In India, too, the same sad necessity was felt. But here the Missionaries found help in the spontaneous contributions of British Christians. A letter from a Bombay Missionary is introduced by the Board to the attention of its supporters by the following remarks—

"This letter serves to indicate the feelings of our Missionary brethren abroad, in regard to the complications in the United States, and also in regard to their own work, and the difficulties they expect to encounter because of this conflict. But another matter is mentioned by Mr. Harding—the noble generosity of British residents in India towards the Mission in this time of trial, and also—still more remarkable—of at least one Hindu, who avows himself a disbeliever in Christianity, which will surely call forth emotions of warm gratitude, and will, it is hoped, 'provoke very many,' in America, to like good works. Mr. Ballantine, also, of Ahmednuggur, in a private letter recently received, mentions contributions from English friends on the ground, to a very considerable amount, including individual donations; one of 1000, one of 1100, and one of 1600 rupees"*

The letter itself is headed by the inquiry, "Shall Missions be given up?" The Missionary then proceeds to state his difficulties and unexpected encouragements—

"Many most important interests at home must suffer at this time, and the possible results upon our benevolent operations abroad fill us with the greatest anxiety. I have seen, in one of our home papers, the proposition to give up some of the Missions—those least productive—and among these the Missions in India were mentioned. I cannot believe that many would entertain such a thought for a moment, and I

* See "Recent Intelligence" for January for an account of the large voluntary contributions spontaneously raised by the native Christians of Ahmednuggur.

am sure none will do it who rightly appreciate the work commenced and in progress here. A brighter day will surely dawn upon us all ; and though in this storm we may well cast away much that is cumbersome and comparatively useless, yet these precious jewels in heathen lands—these infant churches, the fruit of so much toil and of so many prayers—surely we cannot afford to lose these ! When peace and prosperity are restored to our country, will it not be a joy to every Christian heart to know that such interests were not forsaken in the time of our national calamity ?

“ You will be happy to learn that we find much sympathy among our English friends in this country. Two months ago, when our expected remittances failed, it seemed as if we should at once be brought into great straits ; but hitherto we have been graciously supplied with the means for carrying forward our work. Several persons have made very large donations to our Mission ; and many, from all parts of the Presidency, have sent smaller sums, as freewill offerings, to this good cause. One instance of liberality was very gratifying to us, as I am sure it will be to our friends at home. On the first Sabbath of this month a collection was taken for us here, in the congregation connected with the Free Church of Scotland. Their most excellent pastor, the Rev. J. E. Carlile, proposed the subject to his church, by whom it was most cordially approved. I was invited to occupy the pulpit in the morning, and to make some statements in respect to the work of our Board here and elsewhere. In the evening Mr. Carlile delivered a most able and impressive discourse, in which he gave a very correct view of the present state of America, and the great questions now to be decided there. The contributions during the day amounted to something more than 1400 rupees. This was a very liberal offering ; and the cordial and catholic spirit with which it was given made it doubly acceptable.

“ You will also be interested to hear of another contribution, from a very different quarter. A Hindu sent me, not long ago, 100 rupees, accompanied by a letter, in which he writes : ‘ Though I am not a believer in Christianity, still I admire and appreciate the disinterested zeal and exertions of Christian Missionaries in doing good to the people of India ; and I believe the American Mission has been, and is still, doing much good, in the way of the moral and social elevation of my countrymen. I therefore deem it my duty to contribute according to my ability to the support of the Mission, in their present embarrassing circumstances.’ This young man was

educated in the Government schools here. I have known him for several years as one favourably disposed to Christianity, though, like most young men of his class, he is much inclined to scepticism. Surely we who *do* believe in the Christian religion, and found our highest hopes upon it—we who know that in it alone is to be found the true way and eternal life—cannot be less ready to make sacrifices than this unbeliever !

“ I was intending to write you at some length concerning the state of this Mission, but have not time now. One person, the daughter of our native pastor, has been received to the church since the beginning of this year. Several others are asking to be received, but are for the present deferred. Our labours go on as usual. We have good opportunities for preaching the word, and I doubt not we shall reap in due season, if we faint not.”

Thus the year passed on, the great Society, like a gallant ship in view of an approaching hurricane, getting into storm trim, and preparing for the worst ; and so came round the anniversary meeting of 1861, held at Cleveland, Ohio. With no little anxiety, friends assembled to hear the Treasurer's report. But the God of Missions had provided for them more largely than they had ventured to expect. A diminution of income there was, indeed, but not to the amount which had been feared. Some expected it would be so large as 100,000 dollars : instead of this, the balance against the Board amounted only to 27,885 dollars. The Treasurer's Report acknowledged with thankfulness the unexpected mercy—

“ The year just closed has been marked by the judgments as well as the mercies of God. In the midst of our supposed immunity from national commotions, we find, at the present time, our country shaken from one end to the other, by an unnatural and fratricidal war. We bow in humble submission to the will of our heavenly Father, and acknowledge his justice and righteousness, and our great guilt, as individuals and as a nation, in his sight. This is certainly neither the place nor the occasion to discuss the merits of this unhappy and unholy controversy, or the causes which induced it. For a time, it was feared that its effects in relation to the finances of the Board would occasion such a necessary curtailment of its expenditure, as to discourage its ardent friends at home, and require the abandonment of new-formed schools and churches in the foreign field. But God has been better to us than we had dared to hope. The supplications and prayers of his believing and trusting

children have been heard and answered; and the gold and the silver, truly the Lord's, has been so freely contributed, that, without any very material change in the purposes of the Board, the year upon which we have just entered finds us with a comparatively small debt.

"The peculiar condition of our country at the present time in no wise affects our obligations to the heathen world. The Committee are aware of the numerous calls of benevolence, and the necessity of sustaining our churches and Missions at home: nevertheless, the command to preach the Gospel to every creature is still upon us, and we cannot, without great guilt, neglect it. It is addressed to all, the poor as well as the rich. The widow's mite, and the large contributions of wealth, are equal in the sight of God; and in the ordering of his providence, the one is often made to yield as rich results as the other. When every professing Christian shall feel this obligation and act upon it, we may confidently anticipate the coming of the day, when the Saviour's benign reign will be extended over the whole earth, bringing into subjection every creature and thing to his absolute and universal sovereignty."

At the same time, the necessity of economy in the working of the Missions was evident, and the following admirable paper was drawn up on this important subject, which we recommend to the attention of our readers, the more so, as it so exactly coincides with the convictions of our own (C. M. S.) Society—

"Experience has shown that the conversion of the heathen world is to be accomplished mainly through the instrumentality of converts from heathenism. The Missionary's great business—as with the Apostles of old—is to plant churches in the more influential districts of the several countries, and to furnish them with pastors, the holy Scriptures, and whatever else is needful for their independent existence. And when these churches are able to stand without foreign aid, even though with no small risk of error and trouble, the Missionary should withdraw to other centres, and to others still, until the illuminated districts are sufficiently multiplied. Looking at the enterprise from this stand-point, it seems undesirable that Missionaries should wholly occupy a heathen country, or remain there till the whole country has been thoroughly Christianized; lest the native churches should not feel responsibility enough to ensure a vigorous, self-reliant, enterprising development. And in this we do not forget the command, to 'preach the Gospel to every creature;' for this is the only way of securing an effectual hold for Gospel institu-

tions in a heathen land, and of transmitting them to future ages.

"In this view of the subject, it is seen that the ablest men are needed for Missionaries, though not a large number for any one district; and that Missionaries should be thorough in the vernacular languages; direct and spiritual in their preaching, aiming at speedy conversions, and the gathering of churches; not backward to confer the pastoral office upon their best converts; and incessant in efforts to develop their activities and energies;—'as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.'

"Such would seem to be the true ideal of Missions among unevangelized nations, and such, more and more, is the form which Missions under the care of this Board are taking. So that, were the great body of labourers, for instance, in Eastern Micronesia, to be natives of the Sandwich Islands, not more than four or five American Missionaries would be needed there. And supposing the native ministry to be sufficiently put forward in India, then a force of eighteen or twenty Missionaries would suffice as leaders in the spiritual conquest of the million of Hindus in the Madura District; and half that number for the territory we are occupying in Ceylon.

"Now that is economical in Missions which tends most directly to the great end of Missions, namely, erecting, through the divine blessing, a self-sustained, self-governed, Christian community; and in the economic constitution of Missions there are numerous unsettled, or but partially settled, questions, which one way or another must greatly affect the expenditure. Among these are—the proper number of Missions to ensure to a Missionary Society an un-failing interest in the sympathies of a large community; also, the proper number of Missionaries for a given field; their location and salaries; and the sanitary arrangements adapted to the several Missions. Education for the native ministry is an economic point of the highest importance, because of its bearing on the expenditure. Opinions vary among Missionaries, and among their directors, though less than formerly, as to how far the native ministry should be educated above the general average of intelligence; how far in the isolation of boarding-schools; with what changes in their habits of food and clothing; and to what extent in the English language and literature.

"The Board is believed to have made no small advance in working these problems out in the direction of a wise economy. During more than a score of years, since the system of

estimates and appropriations began, the Missions and the Prudential Committee have been co-operating to this end—the Missions in their estimates, the Committee in their appropriations. The Missions having grown somewhat faster than the practical benevolence of the churches, there has been special need of making economy an earnest study, and times of exigency have been our economic harvest-seasons. Our present civil war will doubtless prove eminently such a season. No destructive curtailments have been enjoined on the Missions, and it is hoped they will not be; but the Missions have all been urged to carry the matter of economy to the very limits of safety; and also to press the duty upon the native Christians of doing far more in the support of their schools, evangelists, and pastors.

“Some persons have seemed to think that it would be economical for the Board to reduce the number of its Missions. Some would have it abandon the Western Coast of Africa; others advise it to retire from Micronesia. Some even propose that we concentrate all our forces upon the Turkish empire; being apparently unconscious of the fact, that our present success in some parts of India falls very little short of that in Western Asia. Supposing us to withdraw from the Gaboon, what would be the consequences, should some of the devoted brethren there deem it their duty to remain? And what if not a few of our best patrons, friends of the African race, not satisfied with such a reason for abandoning those dark shores, should resolve to sustain them? Might not the Board thus lose more than it would gain? With regard to Micronesia, the Prudential Committee propose restricting that Mission, for the present, to the groups nearest the Sandwich Islands, and to work it chiefly through native Hawaiians, and at a reduced cost. But even this will require some thousands of dollars; and to save that amount, some have advised to abandon all effort to evangelize Micronesia. Such advice is given without due knowledge of facts. Such a Mission from the Sandwich Islands is needful to bring the Hawaiian churches up to the standard of religious independence. So that the abolishing the Micronesia Mission might go far to paralyze the great and prosperous work of grace in those islands of the sea, and to oblige us to continue our expenditure there, with but little abatement, for an indefinite period.

“And what, it may be asked, would be the effect upon our churches in these States, of abandoning Mission after Mission, field after field, simply to reduce expenses, till the sum total is down to what a timid piety would regard as within the easy convenience of the

churches? Is the present pressure of the heathen world upon our piety to be regarded as a calamity? Would our spiritual prospects be improved, would the people of God be rendered happier and better by making it less? Who, that knows any thing of moral forces, is not aware how much easier how much better it is, for our churches to sustain an extended, varied system of Missions, rich in facts and powerful in interest, than one that is contracted, poor in details, and with no strength of appeal? The churches greatly need a system of Missions that is large, weighty, and costly enough to create in every one a feeling of the necessity for prayer, effort, courage, and the highest exercise of faith. Such Missions, wisely administered through God's blessing, will be sustained, and greatly to the joy and advantage of the churches.

“If then we should ever be led to resolve on extensive curtailments in Missionary expenditure, those curtailments must be chiefly within the Missions themselves. And since our reductions, made on the simple basis of economy, have already been carried to the extent of our present experience, what we do in this way must be effected by means of destructive inroads upon the very substance and heart of the enterprise. The matter has been carefully considered, and every probable allowance made for what native Christians may be expected to do, and for every saving that deserves the name of economy; and we believe that the appropriations to the Missions beyond sea cannot be reduced twenty thousand dollars, without the reductions becoming positively destructive. They will be so to the vital interests of Christ's kingdom, which He is building up, through our agency, beyond the boundaries of Christendom. It is not the Missionaries, nor the Missions, which constitute that kingdom, so much as the spiritual results of the Missions;—the recent converts, as yet mere babes in religion; the feeble churches, not strong enough to stand alone; the native pastors and preachers, still obliged to look to foreign churches for their means of living; and the institutions for family and ministerial culture, in great measure dependent on our aid. Such is the incipient kingdom of our Lord and Saviour Jesus Christ, as it exists in most parts of the heathen world. A destructive reduction in the Missions is a destructive reduction in Christ's kingdom. Every dollar withdrawn, beyond the proper demands of economy, is a wound inflicted upon that kingdom in those regions; and all the more injurious, because, as yet, all there is in the incipient stage. Where all is faint and feeble—where every disciple is ignorant and

timid—the disbanding even of a school, the dismissal of a teacher, may be enough to awaken a general apprehension; the withdrawal of support from a single native pastor may be enough to agitate and dishearten a whole community. Where shall the dismissed teacher or preacher go, when abandoned by his Mission? What shall he do? How shall he live? And who will take care of those little flocks in the wilderness? Then the inquiry arises among the native Christians, ‘What is the matter! Why these failures?’ Their faith in the stability of the enterprise is shaken. Moreover, the heathen hear of it—Sanballat, and Tobiah, and Geshem, and all the rest of their enemies—and they make them afraid; saying, ‘Their hands shall be weakened from the work, that it be not done.’ This loss of confidence and courage, these panics created among native disciples, are the worst effects of these backward movements, these retreats and panics—for such they are—of the churches at home. When we favour such curtailments in distant Missions, let us realize the nature of the calamity. They are a violence upon the kingdom, upon the church, upon the body, of our Lord and Saviour.

“Enough of pecuniary pressure upon the Missions, and only enough, to develop their powers of economy, is healthful and well. Beyond this, it is like what has been lately seen in some parts of our distracted country—the burning of bridges, armories, and locomotives. Better that this be done over our whole country, than that our churches, and we as members of them, should thus carry destruction into any part of the kingdom of our blessed Lord. Should we allow this to be done in order to have more means for saving our nation, (as some advise,) we do it in forgetfulness that our Lord requires his people to seek first the kingdom of God, as the condition of receiving and retaining their temporal blessings.”

On the basis of this paper the following Resolutions were drawn up for circulation amongst the friends of the Society at home and its Missionaries and Christians abroad.

“Resolved, 1. That we humbly and thankfully recognise the goodness of God, during a year of unexampled trial for our country, in that He has inclined so many pastors to urge upon their people, with increased earnestness, the claims of the heathen, and has also inclined so many congregations, for the honour of his Son, to transcend their former liberality; so that, instead of being called to lament an embarrassing indebtedness, we are permitted to rejoice in an unexpected and most grateful deliverance.

“2. That we regard it as a sign of promise and hope, that so many of our Mission churches, ‘to their power, yea, and beyond their power,’ are ‘fellow-workers unto the kingdom of God;’ and we would speak with the liveliest gratitude of the ‘grace of God bestowed’ upon the Nestorian Christians, so that ‘in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.”

“3. That we discover no valid reason for discouragement in the present condition of our country, being fully persuaded, from the ability which the churches still possess, viewed in connexion with the free and generous spirit with which all classes are responding to the appeals of patriotism, that we may hope for a cheerful acknowledgment of the claims of Him who is the Prince of the kings of the earth, and whose dominion embraces, sustains, and controls all others.

“4. That in order to this, our churches need to be more deeply impressed with the magnitude and sacredness of the enterprise, and the exceeding desirableness of a thorough and efficient organization, inasmuch as, without the former, the best machinery, and without the latter, the best intentions, will fail of their legitimate results.

“5. That the pastors, co-operating with the Board, be earnestly requested to present to their congregations, on all proper occasions, the claims of the Missionary work; (1) because of its unspeakable importance to the heathen, for the life that now is, and for that which is to come; (2) because of its inestimable value to our churches, in preserving their doctrinal soundness, in developing their benevolence, in giving them strength for home duties and home conflicts, in heightening their estimate of the unsearchable riches of Christ, in elevating their conception of that kingdom which must stand for ever; (3) because of the honour and the love which it secures for our Emmanuel, at the same time that it enables him to see of the travail of his soul and be satisfied.

“6. That the pastors be also requested to introduce the best system (if not already done) for collecting the offerings of their people, which their circumstances allow, making it their special endeavour to carry the claims of a perishing world, and of Him who died for it, at least once a year, to every man, woman, and child in their congregations.

“7. That the importance of fervent prayer be urged upon all the friends of the Board, in order that the God of Missions may bestow a more abundant blessing upon his servants abroad, and incline his people to

devise liberal things at home; and to this end the monthly concert is warmly commended to the affections and support of all our churches."

So ended this important anniversary. "It was by no means one of the largest, but it was generally felt at the close to have been one of the best meetings of the Board. Sixty corporate members, under the circumstances a remarkably large number—nearly two-thirds as many as attended the Jubilee meeting in Boston—and something more than 160 honorary members, were present; much the greater portion of the latter being from Ohio and other Western States. The whole number of strangers in the city, in attendance on the meeting, was said to be from 800 to 1000. At every session, with the exception of the first, on Tuesday afternoon, the assembly was as large as could be conveniently accommodated in the audience-room of the church, and several meetings were much crowded. The religious tone of the occasion was excellent. No marked difference of opinion; no unpleasant discussion; nothing to jar upon the feelings, or to mar the enjoyment of harmonious Christian fellowship in hallowed purposes, for a great work, occurred. A feeling of relief in view of the unexpectedly favourable condition of the treasury, and a subdued but deeply grateful sense of the goodness of God towards the Board and its work thus far, during a period of such unprecedented trials in our country, seemed to call forth, not a spirit of vain-glorious confidence, but of trustful reliance upon Him who is Head over all things to the church, and a purpose, prudently but hopefully to go forward, not only making, personally, more liberal and prayerful efforts to support this work, but doing more to enlist in its behalf the sympathies and efforts of all the church, and all the rising generation. Much was said of the importance of a more perfect organization of the churches with reference to their benevolent contributions—of some system which should reach all, old and young, and secure regularly, not the large donations of the more wealthy only, but the smaller contributions of those whose means may be small, but whose sympathies and prayers and gifts, large in the Master's esteem, are so much needed. The influence of the meeting cannot but be happy, and the prospects before the Board and its Missions seem far brighter than they did a short time since. Let the church be encouraged to more earnest and trustful effort, and her Redeemer and Lord will surely give her the victory."*

* This, and the preceding extracts, are taken

We are not in a position to state the financial circumstances of all the other great American Missionary Societies, not having before us the necessary documents. But we can advert to one or two more. And, first, the Presbyterian Board, having its Mission house in Centre Street, New York, as that of the American Board is at Pemberton Square, Boston. This Society has its Missions in Liberia and Corisco; in India, Siam, China and Japan; in New Granada and Brazil; among the Chinese in California, and the Roman-Catholic populations of divers countries of Europe. The anniversary of this Society is held in the spring, while that of the American Board is held in October. So far as the year had advanced, the income had decreased, but not to the extent which might have been expected. The Committee observe—

"We would first ask you to join with us in thanks to God, that some of his people have been inclined and enabled to add largely to their usual gifts to this cause, so as to enable the Committee to send out several new men to different fields of labour, where their services are greatly needed; and others among our friends have also been enabled to increase their usual donations, so as to supply in a good degree the unavoidable deficiencies in this respect of other Christian brethren, who have met with reverses in these sad times, but whose sympathies and prayers will still be enjoyed and are most highly valued. We are glad to be able to state that, in the four months of the current year ending on the 1st instant, there was a falling-off in the receipts from the churches of but 728 dollars in the parts of our country to which these Missions must now look mainly for support; the aggregate deficiency in all sources of income, including legacies, in these four months was 7243 dollars, of which 3242 dollars must be credited to Southern account."*

The financial position of the Protestant Episcopal Church at the end of its financial year in October last, was not so satisfactory. The funds for Domestic Missions were so low that the amount in the treasury was less by several thousand dollars than the indebtedness of the 1st of October. On the subject of the Foreign Missions, the Committee observe—

"Our Missionary year is closed, and the Committee have now to lay before the Board of Missions, at their meeting to be held this month, their annual statement.

"This will exhibit a very serious deficiency in funds; a result which the church has, no doubt, recently at least, anticipated. This deficiency has necessarily occasioned much em-

from the "Missionary Herald," the monthly organ of the Board.

* "Foreign Missionary," Nov. 1861.

barrassment, and has led to the curtailing of a portion of the work. It is hoped that further reduction may not be required : still this is by no means certain.

"The withdrawing from any part of the field where efforts have been made to extend the Redeemer's kingdom, and where a continuance of those efforts gave promise of success, is much to be deplored.

"Every thing invites to the most vigorous exertions; and fields boundless in extent, and ready for the spiritual husbandman, lie spread out before the church. At such a period in the

world's history, and under such a condition of things as now exists in the heathen world, to have the means fail by which to aid in spreading abroad the Gospel, is indeed sad.

"May God so overrule the events of his Providence as to defend our Missions from further damage; and give his people grace to supply the means to restore what has been lost, and to prosecute the work with increased energy and devotion."*

* "Spirit of Missions," Oct. 1861.

AMERICA, SLAVE AND FREE.

AMONGST the numerous political convulsions and alterations which have marked our day, none is more remarkable than the great disruption of the American States. The old world has often been visited by the stroke of the great earthquake, which ever and anon shakes kingdoms to their centre, and, overthrowing thrones and principalities, reminds men of the great catastrophe which awaits them, when they shall be moved out of the way, to make room for a kingdom which cannot be moved—when the stone cut out without hands shall smite the image upon his feet and break them to pieces, and "when the iron, the clay, the brass, the silver, the gold, shall be broken to pieces together, and become like the chaff of the summer threshingfloors, and the wind shall carry away, so that no place be found for them; and the stone that smote the image shall become a great mountain, and fill the whole earth."

From such vicissitudes and reverses, many on both sides of the Atlantic considered that the American Republic would be exempted. It was thought that her form of government and popular institutions would protect her; and men, as they emigrated from the old world to the new, dreamed that they were leaving behind them the uncertainties of European politics, in order to become the citizens of a great dominion, where freedom, peace, and plenty would be continuous. It was not surprising that such thoughts were entertained—that men regarded the old world as in its decrepitude, and expected to find in the new world fresh and vigorous developments of political and social life; so quietly, and as with the strides of a giant, had the great Republic advanced. Nothing could be more marvellous than the rapidity of its growth. Louisiana was purchased and Florida obtained in 1819; in 1846, Texas and Oregon were annexed; in 1847, addi-

tional territories were acquired by the cession of New Mexico, Upper and Lower California. Thus the territorial area of the United States, which, in 1783, amounted to 820,680 square miles, in seventy years had increased to 2,963,666 square miles. The population also had astonishingly multiplied. It amounted

in 1790 to	3,929,827
,, 1820 ,,	9,605,152
,, 1850 ,,	23,191,876
,, 1860 ,,	31,134,666

This vast increase was regarded as the proof of unprecedented prosperity; and yet its very rapidity constituted an element of danger, for time was not allowed for that consolidation of parts which is essential to coherence. Moreover, the territories thus brought into union were of different climates, interfering with the homogeneity of the people, and rendering the duty of a central legislature, which, amidst conflicting interests, should provide satisfactorily for all, a matter of extreme difficulty. In the new world, the extremes of heat and cold, of dryness and humidity, are brought together within much narrower limits than in the old world. In a continent elongated very remarkably indeed from north to south, but restricted in its breadth from east to west, there is much less room for the expansion of climatal extremes; yet are these extremes as decided as in the old world. The transitions, therefore, are more abrupt, and the various belts of temperature and humidity are more closely packed together. "Hence the whole region is one of marked climatal contrasts—contrasts as striking, when we regard different districts, as when we regard the different seasons."

"Geographically surveyed, this fact of contrast in its climates is conspicuously seen when we compare first the east with the west side of the continent. Thus, throughout

much of its western slope, all the atmospheric changes, as well the periodic ones of season as the non-periodic fluctuations, are distinguished by relatively small oscillations, and by a state of equilibrium; whereas, throughout the eastern half of the continent, the law of the seasons and the weather is that of sudden and wide transitions. Again, when we compare the north and the south slopes of the land, or those severally influenced by the Arctic Sea and the tropical Gulf of Mexico, we discern the contrast under a different form. Both are regions of comparatively steady climates, but one of them is, for the hemisphere, abnormally cold throughout the year; the other abnormally hot: in the one, a polar climate occupies latitudes which, in other parts of the world, are temperate; in the other, the climate of the equator encroaches upon a zone which is extra tropical.*

Hence it happens, that in the American continent, abnormally hot and abnormally cold regions are brought into remarkable proximity. "On the eastern side of the continent, the summer season—which, in its influence upon vegetable life, is all-controlling as respects climate—presents climatal contrasts fully as remarkable as those displayed in the Pacific slope. It is in that division of the continent, namely, a little north of Hudson's Bay, that the maximum degree of cold of the northern hemisphere for the summer months is found; the mean summer temperature of Winter Island, latitude 60° 11', being about the freezing point. With so truly arctic a summer in so low a latitude, this side of North America has, under the same meridian, at the same season of the year, an opposing zone of excessive tropical heat, as far removed from the equator as latitude 32° or 33°. Between the southern end of Florida and the sea-board of South Carolina, there stretches to the table-lands of Western Texas, a wide belt bordering the Gulf of Mexico, and limited by the parallel of 32°, ascending to latitude 34°, a country having a summer temperature of 82° of Fahrenheit, or the mean annual heat of the equator. This is the sugar-growing region of the Southern States.

"Here, then, the greatest summer cold of the hemisphere, and almost the fullest summer warmth, are approximated under the same meridian to within less than 30° of each other."

Thus at no great distance from the grand

* Introduction to Rogers and Keith Johnston's Atlas of the United States.

severity of the north, is to be found the soft luxuriance of the south. Northward lies Maine, with its bold and imposing mountain ranges, its dense forests, and the hill and valley features of its cultivated regions; Massachusetts and its picturesque valley lands lying between the parallel ridges of the Green Mountains; Connecticut and its winding waters and valleys; Rhode Island and its pleasant hill and dale; New Hampshire, containing some of the grandest hill and valley and lake scenery in America; the empire state of New York, within whose great area are found vast fertile plains and mountain ranges, meadows of richest verdure, and wild forest tracts, lakes of infinite variety in size and beauty; New Jersey and Pennsylvania, with her mountain ranges occupying one-fourth of her surface;—these are the noble Free States of the Atlantic, where winter, when he comes, makes himself to be felt, and under whose bracing influence the inhabitants are hardy in constitution and of energetic temperament. They have their glorious summers, these northern States, rendered more beautiful and welcome by the contrast. They have also the mellow autumnal season, known as the Indian summer, one of incomparable beauty. The weather is warm and calm; the sunshine softened by a light haze. Along the Hudson, at such a season, a summer in the midst of autumn, is an excursion of deepest interest—the highlands with their bold wood-covered heights; the river full of life; steam-boats, brilliant with gold and white, passing up and down, some of them expediting to the great city flotillas of from twenty to thirty boats laden with country produce, while along the precipitous banks skim hundreds of sailing craft; and then, the islands passed, the shores, if lower and less striking, yet expanding wider, and finding compensation in the numerous islands they embrace, while beyond, in the distance, rise the Catskill Mountains, a portion of the great Alleghany chain. But this golden season passed, winter comes on in its severity. With December the north-east winds from the great Canadian lakes blow cold and piercing, the rivers become frozen, and from thence until March the weather is wild and winterly. Ice and icicles are everywhere, and the sharp wind is full of icicles.

But while the winter still lingers at New York, and the air is thus sharp and keen, let the traveller transfer himself to the deck of a steam-boat bound southward, and three days and nights will transfer him to Charleston, South Carolina, and there, in the gar-

dens, are the dark-green orange-groves, scenting the air with fragrance, while the tropical fruits presented to his use evince the great change of climate to which he has passed in so brief a period. The air is soft and balmy; the forests are a sort of paradisaical wilderness, where are to be found in wild luxuriance myrtles and fir-trees, magnolias and cypresses, as well as elms and oaks. Showy creepers climb around the boles of the trees, the wild vine droops from the branches where it has found support, the yellow jasmine is in flower, and the white ocherose rose abounds; while the Carolina humming-bird flutters busily about. The palmetto-tree, the banner of the State, is significant of the climatorial change. There it stands, a straight round stem, slightly knotted at the joints, from the top of which large green waving fans, with finger-like divisions, branch out on all sides upon long stalks. In this State are to be found, on the sea-board and to the south, dark savannahs, dank lagunes, covered with teeming fields of rice, and fruitful in a thousand changes of tropical vegetation: in the middle districts great undulating meadows, overspread with luxuriant maize, or white with anowy carpetings of cotton; while northward rise bold mountain ranges. Divided from it by the Savannah lies the sister province of Georgia. The river voyage up to Savannah, eighteen miles, or to Augusta, 230 miles, is full of interest. On its lower course are the rich rice-plantations and the wild swamps where the alligator abounds; these give place to the cotton-fields, and the luxuriant groves of live oak which shade the ancient-looking manors of the planters.

Climatorial differences must necessarily influence the *physique* and habits of the human family. Men having their origin in the same parental stock, and transferred, some to a vigorous and hardy climate, visited in the winter season by the cold winds of the arctic regions, others to one of a semi-tropical character, must contract features of dissimilarity, and become increasingly unlike; and if such a divergence has taken place between the Northern and Southern Americans, it may in some measure explain the absence of that congeniality and kindred spirit, so needful amongst the different members of the same State. Even in the original settlement there existed a great difference in the character of those who emigrated north and south.

The Puritans were in the van of emigration to the North. They chartered the "Mayflower" and the "Speedwell," and, bidding

farewell to England, steered for a new and distant land, and, landing on the coast of Massachusetts, introduced into the constitution of the embryo State those democratic and self-governing principles, for which they had been contented to expatriate themselves. There, with dauntless intrepidity, they struggled on, amidst trials numberless, nor did they flinch until success had crowned their efforts. But English aristocrats were the directors of the emigration scheme for the Carolinas, and the younger branches of noble families, court dependents, men who had dissipated their fortunes and were glad to escape from the persecution of their creditors, to such were grants of land given. South Carolina continues, even to this day, to retain much of the ancient element, and is regarded as the aristocratic State. Thus, even at the first, there was an unlikeness in principles, character, and habitudes, between the emigrants to the north, and those to the south, which difference of climate could not but increase. "The climate and productions of the two regions of the continent are so different, that had all the settlers been from one class, there would have arisen in time a marked difference in sentiment."

But this tendency to divergence has been intensely aggravated by the slave question, and, through its baneful operation, a catastrophe, which might have been deferred for centuries, has been brought about within the compass of a single century, the constitution for the United States having been framed by a convention of deputies from twelve States, in 1787, and on the 4th of February 1861, the convention of the seceded States having met at Montgomery, Alabama.

Moral evils, which, instead of being rejected, are taken up by the builders as suitable materials, and wrought into the foundation of states and kingdoms—these are the secret causes of the disquietude and paroxysms of popular discontent and turmoil from which nations suffer. A people, during the progress of its history, under the light and instruction which Christianity affords, may learn to detect the existence of such evils, repent of them, and, by a wholesome process, proceed to cast them out. But if, instead of this, the evils are retained; if, instead of a frank confession of their criminality, they are defended; nay, if the church, instead of bearing a faithful testimony, compromises its action, and countenances the State in its wrong persistence, then that evil, like the pent-up fires of Vesuvius, gathering strength, must at length, by a frightful convulsion, rend that State in pieces.

That slave-holding contravenes the principles and intention of that Gospel whose object it is "to break every yoke, and to let the oppressed go free;" nay, that not only is it unchristian, but contrary to that moral law originally written in the heart of man, and in accordance with which his moral being was framed; that law of which the Apostle says "love is the fulfilling of the law," need not be urged on this side the Atlantic, where the national mind is so fully instructed on these points, that to be a slave-dealer is an act of piracy—a criminal act, of which the law of man takes cognizance; and therefore to attempt by arguments to establish such propositions in the presence of such practice would be indeed unnecessary. So evil, in the opinion of this country, is Slavery, that all laws and contracts recognising it are, from their very nature, as comprehensive of that which is *malum in se*, null and void. So avowed Pitt, when, in the House of Commons, he silenced those who would have prevented legislative interference with its further prosecution—"Any contract for the promotion of the slave-trade must, in his opinion, have been void from the beginning; for it was an outrage upon justice, and only another name for fraud, robbery, and murder." To this great enormity, this outrage upon the rights of God and the rights of man, the English nation was once committed; it was a part of the nation's practice. But, under the light of Christianity, it was detected, repented of, and cast from us as a loathsome thing. Had it been so dealt with in America, the present complications would have been avoided. But it has not been so. Whatever may have been the action of individual States, the Union has not done so. The external slave-trade has indeed been pronounced piracy, but slave-breeding, slave-buying, slave-holding, all this has been permitted and protected within such States as have chosen to retain slave-labour as an essential element in their social organization; and it is the working of this evil; the feuds and animosities it has engendered between the States which have abjured it, and those which, under the faithless teaching of Christian churches in those States, have suffered themselves to be persuaded—if, indeed, they be persuaded—that slave-holding is God's great Missionary institution for the evangelization of the negro; the uneasy and uncertain position of the Federal Government, endeavouring to hold in union States in disagreement on a most vital and practical question, and, in order to effect this, compelled ever and ignominiously to fall back upon a series of compromises, until at length the

antagonism became so immediate and direct, that compromise became no longer possible;—these are the causes which have led up to that great catastrophe, the disruption of the United States.

The introduction of Slavery into the midst of those embryo formations along the American sea-board of the Atlantic, from whence have sprung the present powerful States, was indeed a great calamity.

No more inauspicious day ever dawned on the American coast than that on which, in the year 1618, a Dutch ship from the coast of Guinea, sailing up James River, sold to the first struggling settlers of Virginia a part of her cargo of negroes. Nor was it without a conflict that the evil became permanised. Even in those early days there were men who shrunk from identification with so unholy a traffic. The representatives of the people, foreseeing the dreadful evils sure in time to issue from it, passed again and again laws prohibiting the importation of slaves; but those in authority, influenced by merchants and others to whom the traffic was lucrative, refused their assent to these prohibitory statutes, until the opposition died out, and to buy and hold slaves came to be a recognised and every-day practice. Carolina followed the example of Virginia. A bag of seed rice presented by the captain of a brigantine from Madagascar to the Governor was divided by him amongst his friends, and carefully sown. After a time, it was found that the coast district was admirably suited for the cultivation of this grain. It is occupied by cypress swamps and reedy marshes. A low and narrow sandbar defends the coast, and refuses the sea an entrance into these swampy regions. Only here and there, through shallow breaches, a lazy tide is permitted to enter in twice a-day. This, meeting the fresh-water streams, turns them back, and disperses them far and wide over the swamps. These currents, when swollen by heavy rains, bring down a rich alluvium, which they deposit all along the sandy islands and capes of the swamp, and this, mixed with the silicious wash of the nearest shore, forms the soil of the rice plantations. With a locality so suitable, affording such facilities for irrigation, the settlers needed only the labourer in order that rice might become a staple commodity of their country. The negro was unhesitatingly introduced for this purpose, and there his descendants remain to this day in slavery, as their fathers were.

Of the extent of these importations there are no authentic accounts, but the results were sufficiently tangible; so that, on the first

census in 1790, there were found to be in the States not less than 697,697 slaves.

"The colonies now known as the Southern or Slave States, on the Atlantic coast, received the principal share of these importations. The middle and eastern colonies received comparatively few, and these chiefly for domestic servants in the cities and in the families of professional gentlemen in the interior. As the soil was not adapted to slave culture, and was owned in small farms by a hardy race of agriculturists, inured to habits of labour, the process of cultivation by slaves never obtained, particularly in New England, except to a limited extent. In New York, first settled by the Dutch, in New Jersey, and perhaps in some portions of Pennsylvania, the labour of slaves was introduced to a greater extent than further west. But in the importation of slaves for the southern colonies, the merchants of the New-England seaports competed with those of New York and the south. They appear, indeed, to have outstripped them, and to have almost monopolized at one time the immense profits of that lucrative but detestable trade. Boston, Salem, and Newburyport, in Massachusetts, and Newport and Bristol, in Rhode Island, amassed, in the persons of a few of their citizens, vast sums of this rapidly-acquired and ill-gotten wealth, which, in many instances, quite as rapidly and very remarkably took to itself wings and flew away. In some cases, however, it remained, and formed the basis of the capital of some prominent mercantile houses almost or quite down to the present time. [Citizens, honoured with high posts of office in the State and Federal Governments, have owed their rank in society and their political elevation to the wealth thus acquired—son etimes thus acquired by themselves—since the colonies became States, and while the traffic was tolerated, as it was till the year 1808."*]

On the breaking out of dissensions between the mother country and the colonies, hopeful symptoms exhibited themselves, as though the convictions which had long been felt on this subject would be obeyed, and the Americans be moved to decide that, as in England so in the colonies, every man should be pronounced so free as that it should be impossible for him, within their limits, to become a slave. It was so monstrously inconsistent to agitate for political freedom, while they who did so held other men in personal bondage, that it appeared as though the chains of

the slave must at length be snapped; and the hopes of those philanthropic men who had long mourned over, and, as opportunity presented itself, protested against this iniquity, were greatly raised. In September 1774 the Convention of Virginia, held for the purpose of appointing delegates to the first general congress, abolished the external slave-trade by the following resolution—
 "We will neither ourselves import, nor purchase any slave or slaves imported by any other person, after the first day of November next, either from Africa, the West Indies, or any other place."† North Carolina, in her provincial council held at the same time, came to the same determination—
 "We will not import any slave or slaves, or purchase any slave or slaves imported or brought into the province by others, from any part of the world, after the first day of November next."‡ Similar resolutions were adopted in primary meetings of the citizens in other southern provinces. On the occasion of that first congress held at Philadelphia Oct. 20, 1774, the delegates of thirteen States, on behalf of themselves and their posterity, repudiated the external slave-trade—
 "We will neither import nor purchase any slave imported after the first day of December next, after which time we will wholly discontinue the slave-trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it."

On the 7th June 1776, Henry Lee, of Virginia, made a motion in congress for declaring the colonies free and independent States; and, in a month after, followed the memorable Declaration of Independence, adopting and proclaiming to the world as their justification the following principles—
 "All men are created equal: they are endowed by their Creator with certain inalienable rights: amongst these are life, liberty, and the pursuit of happiness." How these principles can be made to harmonize with slave-holding, is a question which has never been answered to this day. Perhaps Dr. Darwin's work on the development of species may, after so long a time, afford the means of reconciling the inconsistency, by showing that the gorilla is the embryo of the negro, and the negro the embryo of a man, and therefore that negroes, not being yet men, have none of the equal rights referred to in the Declaration of Independence. We fear that, under the paternal

* "Slavery and Anti-slavery," by W. Goodell: Harden, New York.

† "American Archives," 4th series, vol. i. p. 696.

‡ Ibid. p. 735.

system of the southern States, their maturity will be long retarded, the tendency being to make species retrograde, and to reduce the negro to the level of the gorilla.

At that congress, held at Philadelphia, were present delegates from New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia. And here, at this point of time, and in connexion with this Declaration of Independence, appeared the first divergence between north and south. If the principles avowed in the Declaration of Independence were to be consistently wrought out, they demanded not only the prohibition of external slavery, but the liberation of those already in bondage, and the adoption of emancipatory measures. Nor were men wanting at this period, who, by a faithful testimony should summon the States to the performance of an indisputable duty. Dr. Samuel Hopkins, the celebrated theologian, led the way. Removed to Newport, Rhode Island, he found himself pastor of a church involved deeply in slave-holding and the African slave-trade. It did not satisfy him that his people should repudiate the external slave-trade, and yet continue to hold slaves. Believing their doing so to be a sin—"a sin, like all other sins, to be cured or purged in no way but by its present and unconditional abandonment, at whatever cost,"—he rested not, until the church declared that, "The slave-trade and slavery of Africans, as it has existed amongst us, is a gross violation of the righteousness and benevolence, which are so much inculcated in the Gospel, and therefore we will not tolerate it in this church." Moved by this example, and by a pamphlet published by him on the subject, a number of churches in New England purged themselves of the iniquity, and determined not to tolerate the holding of Africans in slavery. The example of the churches influenced the States. Massachusetts led the way in 1780, and slavery was abolished on the ground of its contrariety to natural right and the plain principles of justice, and that so completely, that the first Federal Census of 1790 contains no enumeration of slaves in Massachusetts. In the same year, Pennsylvania passed a law, declaring all persons born in the State after the 1st of March to be free at the age of twenty-eight years. It is with reference to this enactment that Washington, in a letter to Sir John Sinclair (1786), remarks—"There are in Pennsylvania laws for the gradual abolition of slavery, which neither Virginia nor Maryland have at present, but which nothing

is more certain than they must have, and at a period not remote."

New Hampshire, in 1783, Connecticut and Rhode Island, in 1784, followed these examples. New York delayed until 1799, when an Act of gradual emancipation was passed, declaring all children born thereafter to be free—males when coming to the age of twenty-eight, and females at twenty-five. In 1817, another Act was passed, declaring all slaves to be free in 1827; and on July 4th of that year, all slaves, to the number of 10,000, were manumitted, without compensation to the owners. New Jersey took measures, in 1804, for the prospective abolition of slavery.

Virginia also moved in the same direction, enacting in 1786 that every slave imported into the Commonwealth should be free. The Carolinas and Georgia were silent. Slaveholding was convenient, and they resolved to persevere in it; and Virginia, after a time, was induced to retrograde from the position which she had taken up in favour of emancipation, and to unite with them in adherence to the system. But the Carolinas and Georgia were not content with this; they resumed the external traffic, and prosecuted it with earnestness from 1803 to 1808, as a permitted trade, and after that date, illicitly, steps from which Virginia dissented, because opposed to her interest as a slave-trading state.

The original divergence, then, between the Northern and the Southern States consists in this, that the former were honest and the latter dishonest in the profession of those principles on which is based the Declaration of Independence. The south avowed those principles with reservation: they regarded them as applicable to the Americans in relation to the mother country, but not to the negro in his relation to the American; and therefore the slave-holders in the southern States continued to alienate from the negro his inalienable right of liberty. But the northerners had avowed them honestly, and proceeded to put an end to slavery in their several States, as inconsistent with those principles on which they vindicated their right to independence; so that, in fact, they had no right to be independent, if the negro had no right to be free.

Thus by degrees slavery, in what are now designated the Free States, died out. In 1776, they contained 46,099 slaves; in 1790, 40,370; and in 1840, 1129. The increase of slaves in the Southern States contrasts strongly with this. In 1776, they were 456,000; in 1790, they had increased to 567,526; in 1840, to 2,486,126; and in 1860, to 4,000,000.



THE CHRISTIAN VILLAGE OF BASHARATPORE, NEAR GORRUCKPORE, NORTH INDIA.

VALEDICTORY DISMISSAL OF MISSIONARIES TO THE DERAJAT.

A DEEP interest has been awakened throughout the country by Colonel Reynell Taylor's appeal for extension of Mission work into the Derajat, so ably enforced by Sir Herbert Edwardes' recent letter on the subject.* Nearly 1000*l.* in donations, and several considerable annual subscriptions, have been thereby elicited to meet the munificent contributions already promised from the Punjab, and the Committee have rejoiced to be enabled, by a concurrence of providential circumstances, to respond with promptitude to this call for extended operations. The means, indeed, were already provided, so that, even at a time of financial straitness, the new work might be undertaken without trenching on the ordinary resources of the Society. Two young Missionary students, who were admitted to deacons' orders by the Bishop of London last Christmas—the Rev. William Soans, and the Rev. John Cooper—had been assigned generally to the Punjab Mission, with a view to their releasing some of the older and more experienced of that body, to break ground in the new field; but considerable uncertainty still remained as to the final form which these fresh undertakings would assume. At this juncture, the Rev. T. V. French, M. A., for more than ten years the Society's Missionary in the North-west Provinces, and then about to return—leaving his wife and family behind him—to his former sphere of labour, placed himself entirely at the Committee's disposal, to go wherever they might send him. He was at once appointed superior of the projected Derajat Mission. Messrs. Soans and Cooper sailed for the Punjab *via* Bombay, by the last mail in January, and Mr. French followed them by the succeeding mail. Mooltan is to be their meeting point, and we shall await with interest tidings of their further proceedings.

In the mean time we present to our readers some particulars of the farewell service on occasion of their departure. On Friday, January 24th, the Committee assembled at the Society's Institution at Islington, for the purpose, the Rev. Daniel Wilson in the Chair. After prayer, and reading the Hymn of Zacharias, Luke i. 68—79, one of the Clerical Secretaries delivered the following instructions to the brethren about to leave England—

"DEAREY BELOVED IN LORD,
"The valedictory dismissals of Mission-

aries to their future spheres of labour, are among the most interesting duties to which the Committee are called. They blend retrospect and prospect, the past and the future, the old and the new; and those hearts must be indeed cold that do not beat with quickened interest at the thought of all that may depend on such a service as that which calls us together to-day.

"Let us notice a few of these points of contact. We are assembled, for example, within the walls of a time-honoured Institution, where services of this kind were formerly more frequently held than at present. For thirty-seven years the Church Missionary College has been sending out men to the heathen world. From it have gone forth between 200 and 300 evangelists; and when we look at some of our most flourishing and successful fields, whereon the smile of Jehovah has specially rested—Sierra Leone, or Tinnevely—we trace the fruits mainly to the labours, under God, of our students from this place. Of late years, as our Missions have expanded, God has been pleased to open out to us new sources of supply. The Universities of England and Ireland, and the ranks of the home ministry, are year by year furnishing their contingent in increasing numbers. But the number of Missionaries from our Institution has also been multiplied. More have gone forth from hence during the last five years, than during any similar period previously. The Institution opened in 1825, with only eight students: there are now upwards of forty: but we trust that the same spirit animates those now preparing to go forth, as inspired their fathers and elder brethren when they were here, and that you of whom we are taking leave to-day will remember the past, while you look with hope to the future, and will not only seek to walk worthily of your high calling in Christ Jesus, but will recollect also that you will henceforth belong to a band of men, who have lived and toiled, and suffered and died, for the sake of souls; who in the language of the text impressed upon you at the time of your ordination,* have not counted their lives dear to them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the

* "Church Missionary Intelligencer," for December 1861, pp. 278—283.

* "An Evangelic Ministry, the Want of the Times," Ordination Sermon by the Rev. Emilius Bayley, B.D., Rector of St. George's, Bloomsbury; preached at the Chapel Royal, Whitehall, on Sunday, December 22nd last.

Gospel of the grace of God. It is a high standard which you have to reach. May the old and the new be linked together in one harmonious whole, yea, and a double portion of the Spirit rest on them that catch the mantle of those who have past, or are passing, from their warfare to their crown !

“But the old and the new are also united in our thoughts, when we remember that not merely are we sending fresh men to reinforce the standing army, but that we have arrived at a new era in Missions. We often make this statement, and make it with perfect truth. But like most other short and condensed sayings, it is capable of misapprehension and misapplication. The new era is like one of those changes which take place in the life of an individual. The infant passes into the child, the boy, the youth, the man, not by any violent disruption from his former self, but by that silent and orderly development which is inherent in every living thing ; and it is for a wise parent to mark and foster this gradual growth, and to adapt his governance accordingly. The time comes for the growing youth to put away childish things, and his father has long been waiting and watching and preparing for the time when his offspring may be encouraged to more independence of thought and of action. This is eminently true of the circle of our Missions. They cannot, indeed, be well compared to a single individual, but they are a happy family group, of different ages and temperaments ; some growing more rapidly, others more slowly, but all, we trust, by the Lord’s blessing, advancing to the measure of the stature of the perfect man—the fulness that is in Christ Jesus. A self-supporting native church is the crown of the whole, and from the very earliest period the Society has looked forward to this happy consummation. In speaking of West Africa, the Committee of sixty years ago, in the very first Report of the Society, insisted on the importance of the training of native agents, and then added— ‘It is hoped that in time such a plan might support itself without further aid from the Society.’ It was a long time to look forward, but we have been steadily working towards this end. This happy era, so long anticipated, is now rapidly advancing in our older Missions. Native agents are everywhere springing up. In Sierra Leone the prospects of a self-supporting pastorate are most encouraging. And though the Punjab Mission is one of the youngest of our offspring, there, too, there are hopes and prospects of a native agency ; and reflection leads us to the expectation that the development of

our new Missions will be more rapid than of our old.

“And once again, the old and the new find now one more point of union, for we have before us the recruits and the veteran. Three brethren are going forth, like the father of the faithful, into an untried and unknown land. You have heard the call of the Almighty God— ‘Walk thou before me’—and are ready to trust Him in going you know not whither. One of you has already consecrated one of those seven decades of years which round our mortal life to the service of a loving Master. You, Brother French, have tasted of the trials as well as the successes of a Missionary life ; you know the depression of spirit engendered by feeble health ; but ten years of the life of an Indian Missionary, as educator, pastor, and evangelist, have only made you love that life more. Spheres of usefulness and comfort might have been yours in England, for your University career, as well as your ministerial qualifications, opened them to you readily ; but you have felt that to be a Missionary is the highest of all honours and the happiest of all services, and that same spirit which led you in the terrible mutiny to cast in your lot with your native flock at Agra, in the face of danger and of death, has led you to leave your wife and family for a while behind at home, and go forth again alone for the sake of your dear Lord and the souls for whom He died. Pardon us, beloved brother, for thus speaking. It is not the language of flattery. Your example, as well as your life, belongs to the great Master for the edification of His church, and we praise God for His grace thus bestowed on you. Examples of self-denial for Christ’s sake teach much.

“Many providential leadings have concurred to direct the Committee to embark in the new Mission to the Deraját. They feel confident that it is undertaken in the light of God’s countenance. The call to commence it came to them just at a period of financial anxiety, when the painful question began to present itself whether they must not curtail their operations, and refuse to listen to any more cries from the heathen to come over, and help them. But the call from the Deraját, the liberality of its Commissioner, the generous sympathy of the Lieutenant-Governor of the Punjab, were wonderfully used by the Lord of the harvest to stimulate the zeal of the church at home. Liberality beget liberality ; interest beget interest ; and not only have the means been provided to equip and maintain the additional Missionaries needed for this new

venture of faith, but the Society's general funds are reaping the benefit. Then again, too, the Committee have the more confidence in enlarging their Missions in the Punjab, because that province has been, from its very first annexation, consecrated to the Lord. Even before it became a part of the British empire, Bishop Daniel Wilson, as he sailed down the Sutlej, stretched out his hands towards the western bank of the river, with the words, 'I take possession of the Punjab in the name of the Lord.' And this sentiment was carried into immediate practice by the great and good man to whom the rule of that province was first confided. 'Them that honour me, I will honour.' Words cannot be more distinct or express, and these words were the motto of that gallant band of Christian statesmen, who laid the foundation of Missions in the Punjab contemporaneously with the commencement of British rule there. 'He who has brought us here,' said Sir H. Edwardes in 1853, at the establishment of the Peshawur Mission, 'with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.' What has followed is a matter of history. From the Punjab came our national deliverance. Not a hair of any Missionary's head has been touched there, fierce and fanatical as are the mountain tribes. There is no Mission of equal age that presents a more encouraging aspect, and the Committee feel assured, that while they have seen these Christian statesmen raised to honour and distinction before the world, the dearest desires of those good men's hearts will be also granted them: a special blessing will rest on Missionary labours in the Punjab, and they will see one more series of victories in that country—the conquests of the Prince of Peace.

"Amongst these providential indications the Committee place the fact that the Lord has been pleased to make your way clear to undertake the commencement of the work in the Derajat. They appoint you leader of this new Mission. You will go to break up the virgin soil there, and prepare it for the heavenly seed. You will take with you one at least of the Missionary brethren now before us. Who shall be thus associated with you will be a matter to be decided when you reach Mooltan, and have surveyed your ground. In the mean time the Committee have no new instructions to give you. They have full confidence in their veteran and experienced Missionaries, of whose work and spirit they 'know the proof.' They feel that their function is rather to support and succour them, than to coerce

them by stringent regulations. They appoint you, as it were, their plenipotentiary in this enterprise. And whilst they would beware of putting their trust in man, however worthy of their trust, they feel assured that your appointment will be welcomed by the Society's friends throughout this country, no less than by your future fellow-labourers, and those warmhearted Christian laymen who have invited them into this new field, as a pledge that they are determined to press onward vigorously in the name of the Lord.

"Our final words to you shall be those of the Lord of the harvest—'Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.'"

The Rev. T. V. French, in expressing his readiness to undertake the work assigned to him, alluded to the conflicting claims upon him which had made his final decision difficult. He was thankful that he had been led to his present resolution, for he felt that he had given himself to the work of Indian Missions, and must not think of turning back after putting his hand to the plough. He had noticed, in recently visiting Exeter Cathedral, a simple tablet there on which his eye had rested. It was surrounded by epitaphs to ecclesiastical dignitaries, recording their high stations and services; but the inscription on this plain tablet struck him as being higher praise than all—'This man put his hand to the plough and never turned back.' He would mention one or two texts that had rested specially on his mind, for his comfort and encouragement. 'We see not yet all things put under Him, but we see Jesus crowned.' There is still much to be accomplished, but He is sufficient for it. 'We see Jesus crowned.' He sits at God's right hand, and from thence He sends forth apostles, prophets, evangelists, pastors, teachers, 'for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ.' In his daily reading of the Psalms, he had also been impressed by the words, which he commended to those who were to accompany him—'Thou art my hidingplace and shield, and my trust is in Thy word.' Many of God's people had greatly desired to see God's glory. Such was Moses' prayer. At the outset of their prophetic careers, Ezekiel and Isaiah had a wonderful revelation of Christ's glory, which strengthened them for their future work. Let us dwell on such manifestations to our-

selves. The thought of Christ's glory should sustain us to labour and to suffer for Him.

The Instructions then proceeded as follows—

“The Committee now turn to those who are going forth for the first time. Brothers Soans and Cooper, you are appointed to the Punjab Mission, and we rejoice in the alacrity you have manifested in preparing, on a very short notice, to enter upon your work. You had reason to suppose that your destination might be altogether different, and that you might have lingered several months longer in your native land. But the call arose from the north-west frontier of British India, and you have shown that you have not forgotten your pledge to go ‘whenever and wherever’ the Committee might think best. Their counsel to you shall be summed up in two practical suggestions—

“1. Lose no opportunity of training up a native agency.

“2. Resolve to master the native language, that you may be able to preach in it freely.

“The Committee here once more link together the old and the new, and employ the language of the first Instructions that were ever delivered to students departing from this College. They are old time-honoured principles of the Church Missionary Society; but their special appropriateness to the present day makes them come with all the freshness of new truths. The following striking passages, with which we conclude, fell from the lips of Edward Bickersteth in the year 1825, and they have lost none of their force.

“First—As to a native agency—‘The preparation of converted natives, to whom it may have pleased God to give the desire and the qualifications to be useful as teachers among their countrymen, is a part of the work of the ministry of high value and of special importance in the present state of Missions. Some of you may be called, by your peculiar circumstances, more particularly to engage in this, than in the direct work of the ministry; nor, however unpromising the present and immediate labour may seem, can you engage in any thing which may, in the end, more effectively promote the extensive preaching of the Gospel.’

“Secondly—As to the preaching in the native language—‘The Committee wish it to be deeply impressed on your minds, that, as ministers, the preaching of the Gospel of Jesus Christ, in all its fulness and simplicity, is the divinely-appointed means of accomplishing your great object—the conversion

and salvation of those to whom you are sent. Be everywhere, then, preachers of the word. Let all, with whom you have intercourse, see that this Gospel is the spring of your own peace and joy, your own self-denying love and unwearied patience, your deep humility and ardent desire for their best and eternal welfare: then will your lives, as well as the instructions which you may more directly give, abundantly preach the Gospel of Jesus Christ. May your light thus ever be burning and shining!

“‘These are, it is true, mighty obstructions to be surmounted; the hardened heart, and the seared conscience, and the blinded eyes of the millions of benighted Gentiles, living together, and mutually strengthening one another in an error delightful to the carnal heart, gratifying to pride and sensuality, and strengthened by every early association and every relative affection. To these impediments must be joined others still more serious—the carnal mind, which is enmity against God; and the subtilty, malignity, and power of him, who, in the tremendous description of Scripture, is called the God of this World.

“‘Such are your difficulties: but there is an engine, which, though wielded by weak instruments, is yet powerful, through God, to beat down every obstacle; and, wherever it is perseveringly applied, it vanquishes every difficulty—the preaching of the cross of Christ.

“‘But in order to preach the Gospel intelligibly, it is absolutely necessary, where a foreign language is spoken, that you should, as early as practicable, be able to address the natives in their own tongue. The first work of the Holy Spirit was to enable the primitive teachers to speak in other tongues; and the first use of that gift was to preach the Gospel. This encouraging fact may be stated as the result of much Missionary experience, that, in every land, in proportion as the Gospel has been preached in a language intelligible to the people, churches have been gathered, and Christian converts have walked worthy of their high profession. It is no vain expectation that all difficulties shall be surmounted by the preaching of the word, seeing that, in all ages, it has been found that the Gospel is the power of God unto salvation. His almighty power gives effect to this mode of extending his kingdom: you may therefore confidently expect, that, in proportion as you simply hold forth, in your public ministry and in your private conversation, the doctrine of a crucified Saviour, and adorn that doctrine by a holy life, the power of the Divine Spirit will accompany your

ministrations, and give life to those who are dead in trespasses and sins.”

Messrs. Soans and Cooper having briefly responded, Instructions were also delivered to Mr. Thomas Lane, a trained and certificated master from the Metropolitan Training College, Highbury, who, after having completed his course of preparation at his own charges, was then about to proceed as Assistant Master to the Cottayam College, Travancore.

The Rev. T. H. Fitzpatrick, the Society's Missionary from Mooltan, then addressed the departing Missionaries as follows—

“My dear brother French will allow me to congratulate him on the prospect of his again going out to India. I remember the grief it caused him to leave, even for a season, and with what anxiety he contemplated the difficulties which threatened to impede his return; but these he has now, by God's distinguishing grace and providence, overcome, and he is going back at a personal sacrifice, which proves a spirit of devotion and self-denial, in these days seldom equalled and rarely if ever surpassed. I am truly thankful that you are going to commence the Derajat Mission, as that will give the highest satisfaction to the friends of the Society most interested in it; and my brethren, Clark and Keene, and others, will, with me, have the advantage of your counsel and co-operation in our Missionary Conferences and general labours. May the Lord be still more gracious to us in these respects than our highest expectations and purest desires!

“And now, in addressing my brethren, who are going forth for the first time, I desire to speak words of comfort and encouragement. Two of you are going to the Punjab, one of the most favoured and important of the Society's fields of labour. You have heard to-day, what has been often urged and reiterated—but not too strongly—upon the greatness of the opportunities presented to us in that province. Mr. Jay, the chaplain, who at this time ten years ago welcomed me to Lahore, pressed this point with much force upon my mind, and it became a matter of anxiety that no time or means should be lost in making full use of the occasion thus presented; for just as seasons of revival within the church are ordinarily short and transient, so also the openings of God's providence for advancing the Gospel beyond the borders of Christendom are not, in all their favourable circumstances, usually of long continuance. Happily, we have seen some good use made of these openings in the Punjab. Ten years ago we occupied Umritsur, the most im-

portant of all its towns, and, at the same time, secured, without any great effort, the cordial support of our rulers and fellow-Christians throughout the country. Mission after Mission has been since established—Kangra, Lahoul (in Thibet, by the Moravians), Peshawur, Mooltan, Khairabad, have been all occupied; and now the new Mission in the Derajat, is about to be commenced. Not only so, but the local expenses of our Missions have been almost entirely defrayed by local contributors: no less than four donations of 1000*l.* have been given by friends on the spot, and the rest has been supplied by a numerous list of contributors in every part of the province. The government of the country has been also eminently satisfactory. Our rulers have aided the Christian public in erecting a church in every station, and have in like manner assisted in the establishment of hospitals and dispensaries for the relief of natives; they have suppressed and abolished infanticide, not merely by the strong power of the law, but also by wise and humane measures best adapted to the end; they have removed Christian disabilities, and opened up the way of employment in the public services to our native converts; and when, during the crisis of the mutiny, some few suggested that the Missionaries should be requested to discontinue bazaar preaching, Sir John Lawrence, and Sir Robert Montgomery promptly and emphatically said, ‘No, by no means: no good, but the greatest harm in every way, must arise from any cessation of Missionary exertion.’ On one point only do I regret the action of our Punjab authorities: they have given some support to the Government system of education; but I am at the same time aware that they would gladly Christianize that system, if they were possessed of independent power and authority.

“Considering all these circumstances, we must, my dear brethren, feel impressed with the greatness of our privileges and opportunities as Missionaries to the Punjab. They are a solemn and blessed trust given to us of God, and we must remember, that as He demands of the unconverted submission, so does He expect of His believing people constant and unwavering fidelity. We must seek to commend ourselves as servants and ministers of the Gospel to the whole church of God. In intercourse with our countrymen we may with all humility try to animate and encourage the godly, and instruct and save the unwise and worldly; but our principal, our almost undivided attention must be given to the natives, and our intercourse with them should be characterized by much wisdom and decision,

love and moral strictness. The work which has been accomplished will soon be witnessed by you. You will see the schools, some of which are in a state of great efficiency, and through which at least 3000 scholars have passed, knowing something of the doctrines of Christ; and you will find in our Mission churches 300 enrolled as converts, some of them possessed of a very extensive and accurate knowledge of the New Testament, but others weak and infirm in their moral character. Remember, then, as you consider all you see, the grand distinction which exists between conversion to Christianity as the truth of God, and the real conversion of the individual soul to the Lord that hath bought us. And be assured, that while you endeavour to fulfil your sacred office, the Lord, who has been ever gracious to your brethren who have preceded you, will abundantly supply all your need.

“Upon the general subject I would repeat what Mr. Champneys addressed to Mr. Clark and myself upon a similar occasion, nearly eleven years ago. The substance of his advice was briefly this—‘Preach Christ, seek out in faith and hope the Lord’s elect, and rest surely upon the Holy Spirit. I would indeed urge you to preach Christ, for none else can profit any. If you have occasion to speak of the evidences of Christianity, draw your hearers as much as possible to the life and doctrines, the death and resurrection, of the Redeemer, for these are the most effective testimonies we can give them. And let your communion with the Holy Spirit be such that you may never enter or leave a town or village of heathendom without an earnest prayer for the people.’

“I would also urge you, as Mr. Venn did Mr. Clark and myself, to do all you can the first year. Defer nothing to the future which may better be accomplished now. Time is especially precious in India; and I would also give you the advice of the senior Missionary at Benares—‘Persevere to the

end.’ Let nothing move—nothing divert you from the great work you are undertaking. Perseverance is one of the best tests of a true-hearted Missionary. And lastly—to quote another dear and honoured name—Mr. Weitbrecht told me, a few months before his death, that the half hour he spent in prayer before the dawn of every day was one of the best means he had enjoyed of cherishing a devout spirit, and of securing inward comfort and joy to his soul. If you cannot follow his good example during the hot season, let me exhort you to secure the best part of every day after you have rested from its earlier and out-door labours.

“I will only add a few words. My dear brethren, let your views be those large and comprehensive ones clearly delineated in the ‘Church Missionary Intelligencer,’ and a recent ‘Minute of the Committee on the Organization of Native Churches.’ As I understand these publications, they mean emphatically, ‘Let the word of the Lord have free course and be glorified,’ and ‘let every Missionary diffuse a Missionary spirit in the native churches.’ Go forth, then, boldly to proclaim the Gospel to the heathen. Remember our Master’s words, ‘Launch out into the deep, and let down your nets for a draught. Fear not, ye shall catch men.’”

After a few additional words of encouragement from the Rev. William Jay, late chaplain in the Punjab, the Chairman referred to the fact that Mr. French had declined an offer of the late Bishop of Calcutta’s domestic chaplaincy, on the ground of his desire to be engaged in direct Missionary work, and reminded those who were about to depart of the Bishop’s saying, when he left for India, that the family circle would still remain unbroken. The Missionaries were then commended in prayer to the protection and favour of Almighty God by the Vice-Principal of the College, and the proceedings were terminated with a hymn and the benediction.

AMERICA, SLAVE AND FREE.

WE have looked cursorily back on the past history of the American Republic, so far as to bring to remembrance the diversity of procedure pursued by North and South on the subject of internal slavery; the Northern States repudiating it, and adopting measures to cleanse themselves from its taint; the Southern persistently retaining it as an essential element of their social organization.

Thus the States which, by uniting, formed the great American Confederacy, in conse-

quence of the contrary decisions to which they came on the question of internal slavery, resolved themselves, at a very early period, into Slave and Free.

How, under such circumstances, was a Federal constitution to be formed, or what aspect was it to assume with reference to a question on which its constituents differed so widely? with which section of the community was it to identify itself, the North or the South, the Slave or the Free? The Declara-

tion of Independence was made in 1776; the Constitution was not made until 1787. Already, during this eleven years, had the struggle commenced on this vexed question. Taxation having become necessary to meet the liabilities connected with the war of independence, and the decision having been arrived at, that population should be adopted as the basis of that taxation, the question arose as to slaves, whether they should or should not be counted. "The Slave States maintained that the blacks ought not to be counted, on the ground that they were property and not persons; but the Free States held the reverse. The slaves they said, were persons, and not property, and ought therefore to be counted." A compromise, foreshadowing the future course of Federal legislation, and indicating the medium position about to be occupied by the Constitution, was adopted, "the matter being settled by reckoning three-fifths only of the slaves as a basis of population."

In May 1787, the convention of delegates met at Philadelphia for the purpose of drawing up a new constitution. It was a momentous occasion, involving the welfare of future generations. How would they decide? Would slavery be stigmatized, and measures be taken to purify from this taint the blood of the new Republic? *The Convention sat constantly with closed doors and under an injunction of secrecy.* Why? Because it was engaged in the manufacture of a great compromise on a vital question.

"This arrangement must be regarded as a most important historical fact, and one upon which the entire political history of the country, as connected with slavery, has ever since hinged. It may also be regarded as a most calamitous fact, and one for the existence of which there seems to have been no adequate cause. The convention was not a military council, deliberating upon measures that might have been reported in the camp of an enemy. It was a political body, sitting in time of peace, and among constituents who were entitled to know how and why they were acting. . . .

"Had the convention sat with open doors, with their deliberations gazetted daily, as in Congress, there is no room to believe that the slave question in America could ever have stood where it now stands. What is now shrouded in mystery would have been held up in the light of the sun. Had the people of that generation found in those proceedings the 'compromises' and 'understandings' now claimed for slavery, the draft reported would never have been 'the constitution.' No

draft, in connexion with such 'understandings,' would ever have been reported.

"It is easy to see how the arrangement of secrecy gave rise to the pretensions of the slave power in the first place, and has favoured it ever since. It could not fail to favour the arts of any in the convention (if there were such) who might choose to make use of the constitution for purposes of evil, of which the people, whose instrument and act it was, never dreamed. It opened the door for conjecture, for insinuation, for assumption, for the monopoly of occult interpretation, for the claim of unexpressed 'understandings, compromises, and guarantees.'" It afforded opportunity to give direction to technical ambiguity and circumlocution in the document itself."*

Let us consider the provisions of this memorable document, known as *The Constitution of the United States*, so far as may be necessary for the elucidation of our subject. *It recognises the existence of slavery.* The words slave or slavery indeed have no place in its articles, for in the convention, on the motion of Mr. Randolph, the word *servitude* was struck out, and *service* unanimously inserted, the former being thought to express the condition of slaves, and the latter the obligation of free persons. Nevertheless, it recognised, by a circumlocution, the existence of slaves, classifying them as *other than free persons*. Thus, Section 3. of Art. 1. runs thus— "Representatives and direct taxes shall be apportioned among the several States which shall be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fourths of *all other persons*. Recognising thus the existence of persons other than free, this constitution, ordained and established by the people of the United States, in order, amongst other objects, "to promote the general welfare, and secure the blessings of liberty to themselves and their posterity," took no notice of the condition of those persons, whom it admitted to have no freedom, but left them as it found them, in bonds; nay, not only does it make no provision for his emancipation, but it provides for the remission of the slave in case he should become a fugitive from his owner. Thus, Article 4. Section 2. par. 3. runs thus— "No person held to service or labour in one State, under the laws thereof, escaping into

* Gooddell's "Slavery and Anti-Slavery," pp. 222, 223: New York, 1852.

another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, and shall be delivered up on claim of the party to whom such service or labour may be due." The constitution was a compromise. It was careful to make no use of the words slave or slavery, but nevertheless it recognised the existence of such a system, and provided for its protection. It was thus carefully wrought and manufactured with the view of holding in union two bodies of men who took directly opposite views on a question so vital, that it was certain to branch off into endless ramifications, and intermingle itself with the bearings of every political and social question. That constitution has lasted longer than could be expected. It has been subjected to violent strains, as North and South, Slave and Free, have struggled for supremacy; and having, like all compromises, an original flaw in its formation, it has at length been found too weak to hold in combination elements so dissimilar and discordant, and the Union, with a sudden crash and mighty travail, has disrupted.

Assuredly the Free States ought to regard themselves as now at length freed from identification with slavery, for hitherto they were pledged to recognise the force of its law, and help it to oppress. The right secured by the constitution to the slave-owner, of seizing his fugitive slave in the Free States, introduced slavery in one of its most odious features into the Free States themselves. The yoke thus placed upon them is clearly seen in its full humiliation, when their position in this respect is contrasted with that of Canada, where the fugitive is safe.

"The decisions of the constitution were not to be binding upon any State until ratified by its own people." There was indeed no direct reference to them in the way of a popular vote. Delegates were elected in the several States, but without "any uniform or universal suffrage;" and to these conventions the matter was referred. It is not surprising, considering the character of the instrument, that in some cases the ratification was not obtained without great difficulty. "New York ratified the constitution by a majority of three only; in Massachusetts the votes were 187 to 168." Rhode Island long abstained from doing so. Even when they did ratify the constitution, it was not without urging important amendments. Among them, the following from Rhode Island was the most remarkable—"As a traffic tending to establish or *continue* the slavery of any part of the human species is disgraceful to the

cause of religion and humanity, that Congress as soon as may be, promote and establish such laws as may effectually prevent the importation of slaves, of any description, into the United States."*

In fact, the constitution was ratified by the Free States, under the idea that it would tend to the abolition of slavery. Why did they think so? Congress had provided for the abolition of the external slave-trade to take place on January 1st, 1808. Moreover, it had prohibited the extension of the slave system into the territories north and west of the Ohio. The circumstances which led to this decision are curious, and mark the political complications of the day.

In 1784, Virginia and some other States ceded to Government, a large tract of territory to the west of the Ohio, and on proceeding to deal with its organization and settlement, Congress found itself necessitated to decide as to the manner of its occupation, whether by slave-labour or free-labour. On this point the North and South met in conflict. They considered that it involved a large and most important question, namely, whether of the two systems should be the one selected for future extension.

A Committee was appointed to consider the matter, which, in its report, recommended that slavery should be excluded from all future territories admitted into the organization. This proposition was successfully resisted by the slaveholders, and rejected by Congress. Still the friends of liberty persevered: the conflict of opinion ran so high as to render the Government of the country exceedingly difficult; nor was there any settlement of the question arrived at, until the Convention of 1787. Then a compromise was effected, "the South, on its part, laying aside its claim to carry slavery into territories north and west of the Ohio, provided that every facility should be given to slaveholders in pursuit of fugitives from labour from out of the Slave States, who might have secreted themselves in the said territories."† There is no doubt that the anti-slavery men of those days concluded that on the basis of this concession they should be able to prevent the extension of the slave system into the organization of new territories, and that by restricting its action, and confining it within the old States, where it had taken root, they would best provide for its gradual extirpation. It was because they thought that they had gained so much, that they were willing to concede

* Spence's American Union, p. 205.

† Ellison's "Slavery and Secession," p. 9.

so much as a Fugitive Slave Law, and the apportionment of three-fifths of the slaves as a basis of representation. That such were the ideas entertained, is evident from the addresses made in the State Conventions by the leading men of the day, in which they urged the ratification of the constitution.

"James Wilson, of Pennsylvania, had been a leading member of the convention, and in the Ratification Convention of his State: when speaking of the clause relating to the power of Congress over the slave-trade after twenty years, he said—

"I consider this clause as laying the foundation for banishing slavery out of this country; and though the period is more distant than I could wish it, it will produce the same kind, gradual change, as was produced in Pennsylvania. . . . The new States which are to be formed will be under the control of Congress in this particular, and slavery will never be introduced among them."—2 *Elliot's Debates*, 452.

"In another place, speaking of this clause, he said—

"It presents us with the pleasing prospect that the rights of mankind will be acknowledged and established throughout the Union. If there was no other feature in the constitution but this one, it would diffuse a beauty over its whole countenance. Yet the labour of a few years, and Congress will have power to exterminate slavery from within our borders."—*Ib.* 2. p. 484.

"In the Ratification Convention of Massachusetts, General Heath said—

"The migration or importation, &c. is confined to the States now existing only; new States cannot claim it. Congress, by their ordinance for creating new States some time since, declared that the new States shall be republican, and that there shall be no slavery in them."—*Ib.* 2. p. 115.

"Nor were these views and anticipations confined to the Free States. In the Ratification Convention of Virginia, Mr. Johnson said—

"They tell us that they see a progressive danger of bringing about emancipation. The principle has begun since the Revolution. Let us do what we will, it will come round. Slavery has been the foundation of much of that impiety and dissipation which have been so much disseminated among our countrymen. If it were totally abolished, it would do much good."—*Ib.* 3. pp. 6—48.

"Patrick Henry, in the same convention, argued 'the power of Congress, under the United States' constitution, to abolish slavery in the States,' and added—

"'Another thing will contribute to bring this event about. Slavery is detested. We feel its effects. We deplore it with all the pity of humanity.'—*Debates Va. Convention*, p. 463.

"'In the debates of the North-Carolina Convention, Mr. Iredell, afterwards a Judge of the United-States Supreme Court, said—'When the entire abolition of slavery takes place, it will be an event which must be pleasing to every generous mind, and every friend of human nature.'—*Power of Congress*, &c. pp. 31, 32.*

But it was a compromise of principle in which men were not justified. We may not do evil that good may come; nor can we be surprised that subsequent experience showed how much they had surrendered and how little they had gained. They had in truth parted with the substance for the shadow.

The Slave States were resolutely bent on the extension of their system, not indeed in the countries lying north-west of the Ohio, which were little adapted for their purpose, but throughout those lying southward of its course, and along the banks of the great Mississippi river. They soon resumed the battle, and that successfully.

And thus the subsequent history of the Republic up to the recent disruption exhibits a continuous struggle between men opposed to one another on a question so practical and penetrative, that to avoid its consideration was an impossibility, the action of the Federal Government throughout being that of compromise, which, if it has deferred, has certainly not prevented the apprehended evil, nay, in all probability has rendered it more intense than it would have been had it occurred at an earlier period. These struggles have invariably had reference to the extension of the respective systems, slave or free, and have usually been fought over questions connected with the organization of new territories.

In 1797, North Carolina tendered to the United States a cession of territory, including the present State of Tennessee, on condition that the provisions of the ordinance of 1787 for the North-west, prohibiting slavery, should not be extended over that region. The cession was accepted on these terms. In 1792, Kentucky was admitted as an independent State with slave organization. In 1803, Louisiana was purchased from the French Government. It contained at the time 40,000 slaves, and was transferred just as it was, without any attempt to change its

* Goodell's "Slavery," &c. pp. 84, 85.

organization. The purchase of Louisiana resulted in the admission of three new Slave States. The first of these was Louisiana, admitted in 1812, the first Slave State westward of the Mississippi. On account of its extreme south position, the northern representatives offered no opposition to its incorporation. But a more serious question soon arose. In 1818, Missouri, the more northern portion of the Louisiana estate, claimed admission on the same terms with Louisiana. But it lay for the most part north and west of the Ohio. The time was come when, if ever, the encroachments of slavery must be resisted. Hostility to that system lay strong and deep in the northern mind, and it only required the force of circumstances sufficiently urgent to arouse it and bring it into action. That hostility originated in various causes. There were those—the most valuable portion of the community—who were opposed to it, as contravening the essential principles of Christianity—men who again and again had endeavoured to arouse the churches to decided action on the subject. Others, on grounds of humanity, resisted it. Others were prepared to do so on political considerations. The Southerners, by new accessions of territory, were obtaining an increasing preponderance in the legislature, and, if permitted to advance to more power, would insulate the Free North, and reduce it to dependence. But there was another point which more directly affected the masses of the people. Slave-labour and free-labour are incompatible. Where slaves cultivate, labour is degraded. The working white man in a Slave State finds himself in a painful and disadvantageous position. On the one hand are the slaveholding aristocracy, engaged in professional or mercantile pursuits, on the other hand are the niggers who till the ground. The labouring white man knows himself to be of the superior race, and yet, if he takes up the spade he loses caste, and descends to the level of the inferior one. If he is to be recognised by his own race, he must not till the ground himself; he must become the owner of a few slaves, and, through them, cultivate the soil. If he cannot do this, he must leave the country, or sink into a low, mean state. And in such a condition the working white men in Slave States are usually found to be. The planters do not want them—do not like them; regarding their presence as extremely pernicious to slave-discipline. “Thus there is almost as great a social gulf between the planting interest and the poor whites, as exists between the slave-owner and his slave. Indeed, if any

thing, the plebeian has less sympathy shown him than the slave.” The antagonism between free-labour and slave-labour is evident; but the one is the inherent vital principle of the Northern States, on the development of which depends their prosperity, nay, their very existence. How could this obtain should slave-labour be permitted to extend itself even beyond the semi-tropical countries of the South into those of the more hardy North? The petition from Missouri to be admitted as a Slave State alarmed and aroused the Northerners. Its position is central and commanding. The routes from east to west, from north to south, meet there. It is destined to be the centre of a great radiation of railways. On this point, whether Missouri was to be added to the already long list of Slave-labour States, the Northerners again joined issue with the men from the south. They moved an amendment, prohibiting the introduction of slavery into Missouri and providing for gradual emancipation. The debates ran high. Personal castigation was threatened—secession from the Union. Yet the obnoxious amendment passed the House of Representatives, and that Assembly came into collision with the Senate, which decided to adopt the opposite side of the question. Throughout the year the struggle continued, terminating at length in the famous Missouri Compromise, which provided “that in all the territory ceded by France to the United States, under the name of Louisiana, which lies north of 36° 30’ north latitude, not included within the limits of the State contemplated by this Act, slavery and involuntary servitude, otherwise than in the punishment of crime, whereof the parties shall have been duly convicted, shall be and is hereby for ever prohibited.” Thus the north purchased the future line of restriction by consenting to recognise, as a Slave State, a territory extending considerably beyond the 40° of north latitude.

The admission of Missouri, as a Slave State was followed by that of Arkansas and Florida, and the Southerners were thus successful in obtaining extensive fields for the development of their system. If the North was moved to action by the desire to obtain room for the growth and settlement of its free population, now beginning to be acted upon by the arrival of emigrants, the South was urged powerfully to a similar ambition by the increased demand for cotton from England. There cotton-machinery and steam-power had come into action, and enlarged supplies were needed of the raw material. The Southern States had been unable to

avail themselves, except to a limited extent, of these opportunities, until the invention of the saw gin by Eli Whitney in 1793. The facilities for cleansing, which it afforded, were such, that the shipments of cotton rose from 187,000 lbs. in 1793; to 1,601,760 lbs. in 1794. In 1820 they had increased to 127,800,000 lbs.; and in 1825 to 176,450,000 lbs. The slave-population was also rapidly multiplying. In 1799, their aggregate had been 697,897; in 1820, they amounted to 1,538,064; with such ability had Virginia addressed herself to her peculiar vocation, that of raising slaves for the market. In this consists her business and gain, not by slave-labour, to raise the cotton-crops, but to raise on her soil new crops of slaves, who are sold to do the work of cotton-growing in the more Southern States. But with an increased demand for the staple produce from abroad, and so large an increase of labouring hands at home, we can understand the ambitious promptings after new territory on the part of the planters, and the more so, because slave-labour is exhaustive of the soil; so that it is only by periodical migration from old lands to new that slavery can be made to pay.

Stimulated by motives such as these, the Southerners continued to use their preponderance of political power for the advancement of their own interests. Texas was filibustered in 1845, and admitted as a Slave State into the Union. California and New Mexico were next coveted, in order that, to use the words of Mr. Wise, of Virginia, "Slavery might pour itself abroad, and find no limit but the ocean." Mr. Slidell was despatched on a Mission to the Mexican Government; and a money equivalent was offered; and when this was declined, hostilities commenced on the part of the United-States Government, the result of which was the cession of New Mexico, with Upper and Lower California. And here soon arose the old disputed question, on what principle those new territories were to be organized. A Bill was introduced into the House prohibiting the extension of slavery within their limits—a proposal resisted by the representatives of the Southern States, under the threat of a dissolution of the Union. Twice the Bill passed the House of Representatives, and twice it was thrown out by the Senate: as usual, the contending parties fell back upon a compromise. The doctrine of non-intervention was accepted, and the responsibility of deciding whether they should be slave or free was thrown on the new States themselves. California, availing itself of this principle of self-action, adopted as the basis of its organ-

ization the following declaration—"Neither slavery nor involuntary servitude, except for the punishment of crime, shall ever be tolerated in this State." It might have been supposed that her admission as a Free State would have been at once conceded. Instead of this there ensued in Congress a new struggle of intense severity, Mr. Calhoun, of South Carolina, demanding, "not only the rejection of California, but other concessions to the slave-power, including an amendment of the constitution which should equalize the political power of the Free and Slave States as a condition of the continuance of the Union."

In fact, at an unexpected moment the South found itself in danger of losing that political preponderance by which it had hitherto constrained the North to ignominious compromises. While it had been labouring to organize new Slave States, the North had been quietly yet rapidly growing in another direction, that of population. Comparing 1790 and 1850, the relative proportions of populations in South and North stood as follows—

	1790.	1850.
Free States . . .	1,786,499	13,434,922
Slave States . . .	1,852,506	9,612,969

It is worthy also of observation that this superiority of increase on the part of the Free States was mainly owing to emigration, which, in consequence of the gold-diggings in California, the disturbances on the European continent, and the pressure of the famine in Ireland, had amazingly increased, so much so, that the number of immigrants in the six and a quarter years, ending 1st January 1856, more than equalled all similar arrivals of the previous thirty years, the arrivals during the longer period amounting to 2,100,000; and of the briefer, to 2,118,404. Now free population constitutes the basis of representation in the United States, in the proportion at first of one representative to every 30,000, but latterly, to prevent the overcrowding of the House of Representatives, of one to every 120,000. In 1790, the population of the Slave States exceeded that of the Free States by 66,007; but in 1860 the population of the Free States exceeded that of the Slave States by 6,583,357. "The effect of this has been a reduction, every decade, in the political power of the slaveholders." They found themselves in the position of a vessel dragging her anchors, and drifting slowly but surely on a dangerous lee-shore, the fifth article of the Constitution permitting amendments to the Constitution, "whenever two-thirds of both Houses should deem such to be necessary." It was just possible that

if this rapid transfer of political power from South to North continued, two-thirds of both Houses might decide on amendments destructive to the domestic institution. With such dangers ahead, the South prepared itself for one more struggle to weather the breakers, and get out into the open sea.

Kansas and Nebraska presented themselves for organization. But although both lying northward of the Missouri Compromise line, and one of these, Nebraska, a north-western territory, they were not received as Free States, and referred to the non-intervention principle. These territories being left to decide for themselves whether they would be Slave or Free, the South resolved so to deal with Kansas as to rule the decision in favour of the slave system. Bands of armed men from Missouri entering Kansas involved every thing in confusion, and, overpowering the voice of the Free majority, compelled a pro-slavery constitution. For three years these troubles continued, nor was it until 1858 that Kansas was admitted as a Free State.

Irritated at their ill-success, the Southern States resorted to the most extreme measures, exhibiting thus in the strongest light the intolerance of their principles. Laws were passed for the expulsion of all free negroes. Arkansas, by a Bill passed March 1859, gave them until January 1860 to dispose of their property, and make arrangements for leaving. If they failed to comply, they were to be seized, and hired out for one year. Missouri went further. On January 11th, 1860, she doomed to slavery every free negro found to be residing in the State after the next September. Nor was it only the coloured population which was so dealt with, but white men from the North, or from Europe, were closely watched. All discussion on the slavery question was interdicted, and it was at a man's peril to express opinions adverse to the system. In the spring of 1860 occurred the great Presidential election, the victory of the Republican candidate, and then came the secession, beginning with South Carolina.

Let the following points be borne in mind in the formation of opinions on the disruption, and the causes which led to it, that contemporaneously with the independence of the American States, the North and South adopted

different principles, and pursued a different action on the question of internal slavery. That room for extension was essential to the vitality and working of their respective systems, whether the free-labour system of the North, or the slave-labour system of the South, and that this of necessity brought them into collision. That the Federal Government endeavoured to quiet the contending parties by compromises, now conceding something to the North, and then again gratifying in some measure the aspirations of the South. That the South has never been satisfied to abide by these decisions, but has always endeavoured to trespass on the rights of the Free States. That it has aimed at political ascendancy, in order to gratify its ambition, extend its slave system, and reduce the Free States to dependence. That, aroused at length to action, the North has successfully resisted its encroachments, until, irritated by repeated failures, and apprehensive of destructive measures, the Southern States have withdrawn themselves from the Union, and formed themselves into a distinct confederacy, in violation of a solemn compact, the "articles of confederation and perpetual union," which enact (Art. 6), that "no two or more States shall enter into any treaty, confederation, or alliance, whatever, between them, without the consent of the United States in Congress assembled." That the secession of the Confederate States, in the absence of such consent, cannot be otherwise regarded than as a violation of a solemn compact. That to spectators who are not involved in the powerful excitement of these questions, the war proceedings of the North seem greatly to be regretted, because of the great sufferings which they entail on humanity, and also because, left to itself, the South, at no distant period, would be compelled either to renounce slavery, or be crushed beneath the weight of it. That instead of expending its strength in the coercion of the South to a union which it dislikes, it would be far better that the North should apply itself to the development of its own resources, thus securing a high position amongst the nations. But that, meanwhile, the sympathies of Englishmen ought to be with the Free North in its resistance to the extension of an evil system, dishonouring to God and man, and demoralizing to the slave-owner as well as to the slave himself.

THE MAORI RACE.

In previous articles on New Zealand we stated that a grand and most interesting problem is now in process of solution in those islands; namely, by what medium can the peaceable fusion of native and colonial races be accomplished? We have always asserted that Christianity, faithfully taught and vigorously handled, has that power. Usually colonization has preceded the efforts of the Missionary, and Christianity, not arriving upon the field of action until collisions had occurred, and the work of mischief had commenced, found itself placed under disadvantageous circumstances. But in New Zealand it had preceded and prepared the way for colonization, and had established itself firmly on the native mind before the first settlers had arrived. Here, then, was a fair opportunity of testing its value as a mediating principle between races, so restraining human passions, and softening down asperities on both sides, as to afford time and opportunity for the conviction to obtain, both on the part of natives and settlers, that, dwelling together in peace, they were fitted to be advantageous to each other. And in New Zealand, for many years, with occasional difficulties, progress was made towards an issue so desirable, until the outbreak of the late war. That, indeed, was a perilous crisis. Every thing most valuable was put in jeopardy, and at times it seemed as though the Maories must perish, like other native races, before the hand of the white man. But we never gave up hope. By

some means or another we felt persuaded God would interfere, and Christianity, coming into action both in the breast of the colonist and the native, terminate the strife. Such has been the case. Let the reader peruse the speech of the Prime Minister, Mr. Fox, as printed in the "Recent Intelligence" for this Number, and he will perceive, broadly stated by him, as a foundation of his native policy, just those principles which Christianity would dictate under the circumstances. On the Maori side a decidedly Christian native, Wiremu Thompson, has been acting prominently on behalf of his countrymen, and, we doubt not, has largely helped to moderate and restrain the feelings of the Maories. We trust, therefore, we may regard this dangerous crisis as passed. The united stream of germinal population, by which New Zealand is to be peopled, has passed the narrow channel where it so chafed and fumed, and has opened out into the champaign country, where, because it will have more room, its course will be more peaceable.

What Christianity has done for the Maori, our readers will find placed before them effectively and interestingly in the following lecture, delivered by our Missionary, Archdeacon Maunsel, at Auckland, in September last. Christianity, that element of improvement which has done so much for them, will, by the blessing of God, accomplish still more.

CIVILIZATION OF THE MAORI.

The following is the report of a lecture by the Ven. Archdeacon Maunsel, delivered in the Odd-Fellows' Hall, Auckland, New Zealand, on September 20th, 1861.

"The subject of our consideration this evening is, 'The Civilization of the Maori,' and before we apply our test, we ought to know something of its nature. What, then, is civilization? It is clearly distinct from knowledge, from the possession of wealth and luxuries, and from even polish of manners. What vices are compatible with its existence? And what people may lay claim to the title of being civilized? The Greeks called all nations but their own barbarians. To whom shall we apply the designation? In what class shall we rank the besotted drunkard; the well-bred gentleman living in total disregard of all rules of decency and morality; the late King of Naples, with his dungeons; the bigoted potato eater of Connemara; or the

polished Nana Sahib of Cawnpore, giving his splendid ball to officers of rank, and next day foully butchering them? Is Uncle Tom to be remanded amongst savages, while the Legrees are to be ranked amongst civilized men? What nations, again, are to stand first in the rank of the civilized? what second? what third? By what rule shall we assign their places? If we ask ourselves the question, why they should be so ranked, we may get at the meaning of this term that seems to be so easy to be conceived, and yet so difficult to be defined. Is it because of their knowledge? In what rank, then, will you class the humble poor who are acquainted with no branch of science, and whose moral character is yet untainted. Is it artistic skill? Then the ancient Greeks and Romans, though the slaves of some of the basest vices, may claim a rank higher than very many of us. Is it polish of address?

In that case we must stand ready to yield the palm, not only to other European nations, but even to the East Indians and the Chinese. Is it accumulation of wealth and luxuries? Then the sensual Turk, with his splendid palace, will stand as a civilized man high above many of our worthy Englishmen. And in what rank will you place us bushmen, with our murky walls, and our leafy roofs, and our humble fare, and our hands hardened with labour? Civilization I would define as improvement in the social state. It implies an organized society in which the condition of the human species is mentally, morally, and physically elevated. It is intimately connected with the increase of knowledge. It leads to the acquisition of wealth. It humanizes the man, softens the manners, and gradually surrounds us with every kind of earthly comfort. These comforts are its effects, and a high degree of civilization may exist with only a small measure of one or all of them; for while it almost certainly produces them, it is not dependent upon any thing besides the internal state of the society itself.

“Although we do not attach much weight to great names in moral questions, I cannot but think that the present Emperor of the French, who has the art of expressing his sentiments pithily and well, was not very far from the truth when he thus spoke at Algiers this time last year—‘What, then, is civilization? It is to reckon material comfort for something, the life of man for much, and his moral improvement as the greatest of all. To raise, therefore, the Arab to the dignity of free men, to spread instruction amongst them, while respecting at the same time their religion; to improve their existence by bringing out from the earth all the treasures which Providence has buried beneath, and which a bad government would allow to remain fruitless—such is our mission.’ He errs, however, I believe, if he attaches but little weight to religion as an agent in civilization. With some religious systems civilization is impossible, and that is the best agent which softens the character, leads to respect person and property, teaches to be obedient to law, to regulate the passions, and to be industrious. Which religion best answers these conditions I need not, my friends, submit to your judgment. We have now to inquire, Is the Maori making any progress in the arts of civilization? In what points is this progress most perceptible? What are the difficulties, and what the agencies, by which we hope to gain success eventually? On this subject I am happy to avail myself of the

assistance of a gentleman well known in New Zealand, the late Dr. Thomson, whose accurate powers of observation and scientific statement are known to most of you. Dr. Thomson was not, as you are aware, an ‘Exeter Hall man;’ and will therefore, I hope, be admitted to be an impartial witness. Before, however, I read from his ‘Story of New Zealand,’ I would beg you to remember, that as in a large melting mass the action of the heat is irregular, the ore being in some places in a liquid state, in others hard; so when civilizing powers are brought to bear upon barbarism, the two opposite elements, existing together and modifying each other, produce combinations that could never be seen in a regular organized society. At every turn something anomalous and grotesque strikes the view, and by the side of some remarkable advance in civilization may often be noticed some old base custom of ancient barbarism. Dr. Thomson’s Chronological Statement exhibits the state of the Maori in 1770, in 1836, and in 1859.* It is a curious coincidence that he has chosen as his middle period the time when I first arrived in the island, and I also, in that year, witnessed scenes which never after were brought to my notice. I will read a few extracts from his table, and will state what I myself witnessed during the first year of my residence. The first subject in Dr. Thomson’s Table is, ‘Cannibalism’ 1770. In 1836, ‘Cannibalism practised.’ In 1859, ‘No instances of cannibalism practised since 1843.’ I arrived in this country in 1835, and in the first year of my labours the first and only cannibal scene that I have ever witnessed came under my notice. Waikato was then at war with Rotorua. By a sudden assault they surprised Maketu, a large and well-fortified pa about fifteen miles to the southward of Tauranga. Our Missionaries at Tauranga being in danger, Mr. (now Archdeacon) Brown determined to go to their help, as his people, the Ngatihanas, with their chief Waharoa, father of the present Thomson Tarapipi, were leaders in the expedition. I accompanied him. The Missionaries’ wives, and goods were put on board our schooner, then in the harbour, and we awaited at Tauranga the return of the invaders. They returned, each man loaded with his basket full of human flesh, and we mixed without the least injury amongst them. The scene I then witnessed will never fade from my memory.

* This table is printed in the “Church Missionary Intelligencer” for January 1861.

Human heads were shaken before me in all directions ; the flesh on their backs were beginning to decompose, and emitted an offensive odour. Human hands garnished the outside of the baskets, and, in some cases, children would dance before us holding on the top of a spear a livid human heart. Mr. Brown and I returned with the party, and we learned that the flesh was taken over to the Waikato river to be partaken of by those who remained. In 1843, a case of cannibalism occurred at Tauranga, and this is the only well authenticated one I have heard of since that witnessed in 1835. In the same year an instance was brought before me of the little value in which human life was held. Soon after landing in the island I was appointed to Manukau, and came, with Archdeacon Williams, to visit the people of that place, who were just beginning to return from the interior of Waikato, whither they had fled through fear of the Ngapuhi. As I was walking out early in the morning at Karangahape, now called Cornwallis, I saw a man pushing something with a long pole into the deep water. I was informed that it was a human body, and immediately ran up and prevailed upon him to bring it back to land, in the hopes that there was life ; but life had fled. It was a woman, a slave, about the possession of whom a dispute had arisen, and one of the disputants, to terminate the quarrel, had killed her, by deep incisions with a tomahawk on the back of her head. I have heard since then of cases of murder ; but never heard of, or witnessed, any thing so wilful or so unprovoked as this.

“The seventh head in Dr. Thomson’s list is, ‘1770, One-tenth of the people slaves ; 1835, One-tenth of the people slaves ; 1859, Slavery extinct.’ In 1830, it was a common thing to see a chief at the northward proceeding to the Bay of Islands inland, at the head of his twenty slaves. Now the chiefs are obliged to do their own work, or pay others to work for them. It is also, I believe, well known that a large proportion of the people of Taranaki consists of slaves, liberated by Waikato and Ngapuhi. Under heads eleven, twelve, and thirteen, Dr. Thomson describes the state of agriculture in the three above periods. So scarce was food in 1840, that I had to fetch a canoe-load of potatoes for the support of our station from Otawhao, a six days’ hard pull up the river. Our flour we received from the Mission farm at the northward once a year, in very irregular supplies, by the Mission vessel. Wheat was unknown ; the plough never dreamt of. Though at the head now of an establishment three times

larger than that of 1840, I am never compelled to inquire after food : tons and tons of wheat pass our door, and our only difficulty in these days is want of cash with which to purchase.

“We proceed with Dr. Thomson’s enumeration of particulars. At the twenty-fourth we find, ‘1770, European ships plundered ; 1835, Ships occasionally plundered ; and 1859, Ships never plundered.’ Dr. Thomson might have added, on the contrary, ‘crews of shipwrecked vessels sheltered and helped, and their goods protected.’ Instances of this description have been recorded, from time to time, in our local papers. One occurred on our coast last year. A vessel was driven on shore ; some of the people of the place seem to have acted greedily in the matter of the goods. The chiefs and teacher immediately came forward, took the goods under their care, and sent word to me to Auckland. I happened to be in the House of Representatives when inquiry was made respecting the conduct of those natives ; and, going thence to the Post-office, found the letter from the native teacher, and was at once able to supply the Government with the information demanded. Shortly after my coming to Waikato, I was witness to the readiness of the natives to plunder vessels. A schooner of about seventy tons put in at Whangaroa : the master happened to curse one of the chiefs, and the vessel was plundered. I happened then to be on my way to that place, and came just in time to see her completely gutted, and the master breathing vows of vengeance. Last year, on my return home, I was surprised to see a cutter anchored opposite my station, which the natives told me was in the ‘whareherehere,’ (in prison). It appears that the master had either wilfully, or unintentionally, wounded a native chief with a duck-shot from a fowling-piece. This, in former days, would have been a fine opportunity for getting spoil. Instead of this, they brought the vessel and all in her up the river, and then fetched an European magistrate to decide the case. Hastening through Dr. Thomson’s catalogue, we come to the thirty-first : ‘1770, Property in common ; 1835, Property in common ; 1859, Moveable property individualized, land occasionally.’ The state of communism in which all kinds of property have been held amongst them has been a very serious hindrance to their progress. An Englishman has no idea of the depth with which that principle is rooted in the native mind. About ten years ago, having occasion to go up the river, a native, in the course of conversation, observed with much

naivete, 'I am going to Maraetai to-morrow.' (Maraetai, I may add, was the place where I was then residing with my school.) 'For what?' I said. 'To ask Letitia for a gown for my wife.' Letitia was one of our young women, whose gown, school property, this worthy thought he had only to ask for to get it. On another occasion, while on a visit to a settlement, I was surprised at seeing one of my party quietly get up and take down from a shelf a good pair of Wellington boots, and put them on. I looked on in amazement, and stared at our host: he did not seem in the least moved, continuing the conversation in the most unconcerned manner. After we had started, I asked my companion, 'Why did you take the man's boots?' 'Oh, it is all right,' he exclaimed: 'he is a relation of mine.' In 'moveable property' this state of things is fast passing away. Not only is food bought and sold by them to each other, but clothing also, and tobacco; canoes, drays, and horses are hired, and, in some cases wages paid.

"Dr. Thomson's enumeration consists of thirty-three particulars, in which the progress of the Maori in civilization may be shown. But he has not at all exhausted the subject. Thus, we ought to mention, 1st. The order, cleanliness, and silence, that are becoming observable in some of their public gatherings. In, I think, 1840, Lady Franklin paid our station a visit: she would find it difficult now to come upon a scene like that which she then witnessed. She saw about 1500 gathered to one of our school examinations, but in a manner that certainly was not promising, as far as civilization was concerned. Their dresses were, for the most part, of Maori manufacture, and not at all remarkable for cleanliness. All passed off in an orderly and quiet manner during the examination; but, that over, a Maori feast among themselves followed; and as our visitors came to see Maori manners, they saw in that feast ample proofs of gluttony, profusion, noise, and filth. In some of their public entertainments now, the most perfect silence reigns; every thing is served up with order and cleanliness: the practice of carrying off the leavings is not allowed. Tables, seats, spoons, plates, and a comfortable shed, are provided, and bread and tea conclude the entertainment. I shall not forget the first burial I had to celebrate in this country. The person to be buried was a chief of high rank: four men, exceedingly dirty, hoisted the coffin on a kind of bier, and rushed talking, or rather shouting, to the grave. A promiscuous noisy crowd, in rags, followed.

In baptizing the children, we were sometimes obliged to turn away our faces while performing the ceremony, so offensive were the unwashed persons and clothes of the children. Let any one now attend their public services, and a most striking change will be perceptible. Speaking on these points lately to a gentleman visiting us, I observed that it would be difficult to find a member of our regular congregation that had not on decent European clothing. On the following Sunday he attended service, and could only discover one old gentleman that had on a native garment—a neat, new Maori mat. Indeed, we are troubled now with the arguments with which the clergyman is met by the English poor: people assign as a reason for not coming to church, that they have not better clothes. Formerly, when a wrong was received or imagined, a hostile party visited the offender and his connexions, and took off by force their most valuable articles. Now the rule is to summon the offender before the council or the magistrate. Formerly, in cases of sickness, a form of prayer was used, and some skilful priest called in to see the god and pacify him. Now the demand for medicine is universal over the island. Formerly a large portion of our time was occupied in supplying food to the sick. Now, in cases of sickness the relatives scarcely ever think of coming, unless they belong to the club, but go direct to the trader to buy what is needed. Formerly they lived, through fear, in fortified places. Now they are dispersed all over the country, each party to their own spot of land. Formerly cattle and horses were killed when they trespassed. Now the owner is sued for damages. Formerly to beat a child would raise a dreadful hubbub and endanger the teacher. Now, in some places, parents look on with unconcern while the master inflicts the wholesome chastisement. One of the first scenes that I witnessed after I landed in this country was a young woman being dragged by the hairs of her head, and groaning with pain, under the hands of her suitor, while a relative was lying by her side on the ground, holding her by the shoulders. This process of courtship is, I am happy to say, nearly now unknown. To move any distance on horseback was formerly a matter of immense difficulty; so much so, that we preferred travelling on foot. Now the great increase of Maori horses has caused the country to be passable in every direction, and in some places they have made good bridges for their carts. It is almost impossible to tell the number of men that can now manage horses

and oxen, and that can drive a cart and plough. Their vessels, carts, ploughs, mills, horses, sheep, and cattle, mark them as a people most strikingly different from what they were in 1835. Formerly they could not endure the smell of beef or mutton. Now some prefer that kind of meat to pork; and instead of starving their children on potatoes, many have learned to buy arrowroot and sago. About twelve years ago I had to go a distance on the Sunday morning to hold divine service, and took my dinner with me. On my way I passed by a sacred place on the river side. The old chief of the place was sitting by me after service, and, as soon as he saw me eating, exclaimed, 'You brought that food over our sacred place!' His son, who was favourably disposed, was fortunately sitting near, and interfered, saying, 'Never mind; he is our minister.' That even ministers, however, do not always come off clear was shown a few years ago, by the severe corporeal handling that one of our body received for a similar offence. The 'tapus,' I am happy to say, are fast becoming unknown in our district, and, I believe, through the whole island. Even their very language indicates progress, by the new words that every day are heard; such as, 'too late,' 'debt,' 'weight,' 'interest,' 'rent,' 'summons,' 'change,' 'money,' 'notes.' Many, in bringing their wheat for sale, bring their own steelyards, and few parties come to sell who cannot calculate to a farthing the amount coming to them. The consideration of these and similar facts will suggest to us, I think, three heads under which the present state of civilization amongst the Maories may be contemplated.

"1st. Those conditions in which the progress of civilization is clearly seen.

"2dly. Those in which its operation is less evident; and

"3dly. Those conditions which civilization does not seem to have yet touched.

"Under the first class will rank those cases upon which some strong moral principle or consideration of gain have come with immediate influence, such as the cessation of cannibalism, of infanticide, of intestine wars, of murders, of slavery, and, in some cases, of 'tapu;' and secondly, the cultivation of wheat, use of ploughs, ships, cattle, sheep, grass, individualization of property, desire for law. The second class will comprise those cases where, without the immediate action of the above two causes, the individual is dependent upon the will and co-operation of others; or is unable to break through the still dominant influence of the

old social economy or of inveterate habits and maxims; such, for example, as some cases of 'tapu' that are still obstinately maintained in some highly-advanced districts, the management of children, matrimonial transactions, and, generally speaking, their treatment of their women. The third class comprises those instances in which very little alteration is perceptible; such as their rules of agriculture, comprising manuring, rotation of crops, their care of the sick and aged who are not immediate relatives, household details, provisions for times of sickness, and, lastly, their architecture. Their bad arrangements for sleeping, so unfavourable to morality, and the frail material of their wretched houses, strike, no doubt, the eye of every observer, and produce a most injurious impression.

"We have next to consider the difficulties that obstruct the progress of civilization amongst the Maories. Unfortunately these do not require a very minute search, and yet I fear that many do not make allowance for them when estimating the efforts made by a Maori to better his condition. His associates, his relatives, his aged chiefs, his habits, his poverty, the contagion of surrounding example—all are against him. But in order to realize his difficulties, let us imagine a case (which not unfrequently in reality occurs)—let us imagine the case of a young man, just leaving school, and anxious to rise to the standard of civilized men. His first concern is to obtain a wife; and here difficulties of no small magnitude beset him. The great bulk of the young women are utterly ignorant, not only of common branches of knowledge, but even of the first elements of domestic economy, brought up in disorder, self-will, and filth. But we will suppose that he has found a worthy partner in one of our schools, and that she approves of his addresses; the chances are many that she has been already betrothed by her parents. Let it be, however, that she has not been betrothed, a brother, a cousin, an uncle, or some relative claiming her hand, interfere, and marriage is a matter of physical impossibility. Cases of this kind occasionally occur in our schools. I will mention one. Benjamin, a very steady monitor in my school, contracted an engagement with a young woman of Mr. Ashwell's school, and she seemed to have had a very considerable affection for him. The girl's friends, however, refused their consent, which he knew too well meant that they would interfere by force to prevent the marriage. He therefore broke off the connexion, and came back

to us. The young woman was then seized with sickness, which Mr. and Mrs. Ashwell ascribed to a broken heart, and died. This is not the only case of the kind that I have witnessed. We had a very fine young woman, Harriet, who contracted a marriage connexion with a young man from Taranaki, and as they knew that her friends would oppose their marriage, they went to *their* Gretna Green, the bush. As soon as it was found out, the young man was sent away, and Harriet shortly after pined away and died. We will pursue the history of Benjamin. A young woman of our school, Lydia, conceived a fancy for him; for it must be known that, amongst the Maories, a large number of marriage proposals come from the lady. Benjamin assented, and the young woman's parents, an aged Christian couple, were delighted with the prospect of getting such a son-in-law. Suddenly a distant relative put in a claim, reviving an old promise of the mother when Lydia was a girl. While I was away, a party rushed upon the station, burst in the door of the house into which she had fled, knocked her down, and dragged her out by the hairs of her head. The father got fearfully excited, and seized a knife to rescue his daughter; but friends interfered, and the young woman was marched off some miles up the sea-coast. She steadily, however, refused to yield to a suitor, and, after a month's absence, was allowed to return; but the marriage with Benjamin was effectually prevented. During these last seven years she has remained single, is still in our school, and is one of the most worthy and well-behaved of our female monitors. Poor Benjamin's history was a history of disappointments. After some time he gained the affections of another of our scholars, Rebecca. She was of the same tribe as he was; and, as he was a man of rank in the tribe, we now hoped that his difficulties were ended. Suddenly, however, other claims sprung up, old promises revived, and the marriage was forbidden. After striving in vain to remove the obstructions, they thought to cut the knot by running away. They were pursued, and Rebecca was captured and given to another. The climax of Benjamin's troubles had now come. Having thus damaged his character as a monitor, I felt, though with much regret, obliged to dismiss him. He returned to his people, and, in a short time, death put an end to his sorrows.

“Marriage being thus, in some cases, virtually impossible, the only course remaining for a couple is to run away. If our imaginary young friend adopts this plan, he loses caste,

and is obliged to stop away for at least two years, until the anger of relatives has subsided, and a child perhaps has confirmed the union. But precious days have been lost, and the delicate tone of invaluable moral feeling damaged. Let us suppose that he and his wife have now returned, and with all the energy of youth he determines to be a rising man. He builds a house, fences in land, and spends what little money he can get on purchasing utensils and clothes. But he too often finds that he is dependent upon the co-operation of others. His wife's tastes do not coincide with his. To wash up plates, to put cooking utensils in their place, to mend clothes and wash them,—this she never bargained for: the native ‘hangī’ (or oven) is far more easy to her: all the other women of the place adopt that mode of cooking, and she cannot see why she should make herself singular. The kitchen cloths are left in the dirt, or lie mouldy and offensive in a corner; the plates are broken, or, if of tin, are used for frying-pans to melt grease for her hair; the flour is boiled into paste, a process much less troublesome than making bread, or, with the sugar, is given away in presents to the neighbours. After much squabbling and talking, however, he has prevailed upon her to adopt his views. Now comes the tug of war! They are about to be singular. They are a marked couple, and they get many lectures to be obliging and generous. If a visitor comes to the settlement, and some little luxury is desired for him, or some utensil needed, forthwith comes a messenger, not to borrow, but to ask for it. Or he has just milked his cows, and has put down the pail; in walks one or more of his friends, the day is warm, they are thirsty, they seize the pail, a number of jokes are passed, and the milk vanishes in a shout of laughter. It is easy to say that he must set his face sternly against all this. He soon finds that it is more easy to intend than to do. His cow runs upon their land. He is obliged to use their canoes, and they help him to attend to his crop. Besides, they are his relatives, and a man does not always fancy being in hot water. But we will imagine that he has got his neighbours to observe the distinction between *meum* and *tuum*. Other difficulties now stare him in the face. He wishes to improve his farm, to fence it in, and buy agricultural implements and cattle; and has prevailed upon his connexions to sell a piece of land in order to get money. Immediately other collateral claims spring up, and the sale is prevented; or, if he does sell, so many are the parties to be satisfied, that he finds but a very small

pitance coming to him. If, however, he succeeds in fencing in a piece, his relatives soon find out that he has a little grass, and his life is worn out with their importunities,—one that his horse, another that his cow might be allowed to run on a spot so convenient. But his worst difficulties have yet to come. He is a father, and his wife, we will imagine, supports his parental authority—a case, I am sorry to say, exceedingly rare. By and by he chastises a child: down come a host of grandmothers, aunts, and uncles, and off the child is taken from such a barbarous parent; or, if they allow it to remain, they teach it a lesson of disobedience by the many warnings they give the parents not to touch the child, lest he should run away. And this lesson he soon learns. Even before he feels the rising of manhood, he lets the parents know that the days of childhood are ended, and that, instead of his obeying them, it is their duty to pay respect and courtesy to him. All who live amongst the Maories know that these pictures are not exaggerated; and from them you may deduce this inevitable conclusion,—that civilization, to make any progress, or to be permanent in any people, must be the result of a simultaneous move on the part of at least a large body of them. It will therefore necessarily be slow; but every scholar sent from a school, every trained domestic that leaves a settler's family, every young man or young woman that has tasted of the sweets of civilization,—each of these makes a certain impression upon the social mass—helps to raise its tone, and give a new character to its principles and practice. The fire may smoulder unobserved for a time, but some little movement will cause it to blaze forth with unexpected vigour. Such, I believe, is the course of civilization in every primitive nation; and such, I believe, will be its course in this.

“We have, lastly, to consider the agencies by which the great work of civilization amongst the Maories may be promoted. It is related by an ancient poet that a certain person had brought, by training, a number of apes to perform some very graceful dances, and, having well disguised them as gentlemen and ladies, was one day exhibiting their performances to a delighted multitude, when a mischievous bystander flung amongst them a quantity of nuts. Dances and authority were at once disregarded, and the apes became apes, tumbling over each other scrambling for the nuts. Such, I believe, will be the issue of all attempts at civilization that are based upon what is merely external. We heard, some time ago, of a certain portion of this

people having made wonderful advance in civilization. They had fine houses, good clothes, and entertained visitors with a most imposing show of respectability: others rode into town, and took up their quarters in the hotels, like thorough gentlemen. They had just sold land; and when a man has money he may pass for any thing. I myself have seen a case in which a comfortable board house stood unoccupied, for show, while the owner squatted in his smoky hut hard by; and the story is told of a visitor who had just been entertained sumptuously at breakfast, happening suddenly to go into the back yard, and finding his hostess squatted before an iron pot, eating potatoes with her neighbours. Civilization, not based on principle and training, is only a fictitious civilization, and can never be permanent. The ancient Romans, Greeks, Egyptians, and Assyrians, the modern Indians and Chinese, and, we might, perhaps, add, some European nations, had training, arts, and discipline; but their principle was defective. And we are surprised to find that a people who were fully equal to the most advanced amongst us in polish and the fine arts, were yet so fearfully demoralized, and exhibited so frequently such savageness of doctrine, such ferocity of character, such pollution in language, and such barbarity in practice. Sound moral principle is certainly the first element in true civilization; and this principle we find only in the Bible, which supplies the rule, the exhortation, and the moral power. Yes, we may safely challenge history to produce a civilization that can compare with that which may be found in a country where the pure doctrines of the Bible are freely taught. Our second agency is schools,—schools which supply not merely knowledge, but training. Unfortunately these are very scarce. Money is wanted—men even more than money. To the disgrace of the young men of New Zealand—to the disgrace of the young men of this Association—be it said, that few, very few of them exhibit any desire to engage in this self-denying but delightful service. The third most important agency is a good Government, supplying laws and administration by which the longings after protection and progress may be realized; and when those men stood on the banks of the Waikato, waived their hats, and shouted hurrah!* when the Governor promised them laws and a magistrate, we cannot but feel that their expression of joy was an

* Sir G. Grey's arrival was a source of much satisfaction to the Maoris, who cheered him lastly.

emphatic announcement that the tide of civilization had set in. And it is not a little remarkable that the people most earnest now after law and government are those amongst whom school operations have been most earnestly conducted. The fourth agent is the civilized colonist, pointing the way, and exhibiting the benefits of civilization. It has been said that we Missionaries look with a cold eye upon the advent of the European colonist. The assertion has never been proved. We took a very large share in the first measures adopted for throwing open this country to our fellow-citizens; and I for one can testify, that though my people were severely tested at first by the new excitements to which they were subjected, yet, on the whole, the stimulus and example have been most beneficial; and that, next to Christianity and

its appliances, the most powerful agent in civilization is the Christian colonist.

“Thus I consider that there are four great agencies in the work of civilization,—the Bible, supplying the principle and motive power; the Government, embodying that principle in the form of law; the Minister and Schoolmaster, inculcating both, and forming the opening mind into accordance with them; and the Christian colonist, exhibiting civilization as a matter of fact, and displaying the blessings that wait upon it.

“Let us hope, my friends, that we shall discharge the duties that devolve now severally upon us; accept on either side conditions that are unavoidable; and work out, like good men, with energy and patience, the glorious issues that are before us.”

THE VALLEY OF THE GANGES, AND ITS SPIRITUAL DESTITUTION.

LET the reader take a map of India, and contemplate for a little the vast plains of the Ganges. The stupendous ranges of the Himalaya, sweeping with a gentle curve from south-east to north-west, bound them to the north: the Vindhya mountains to the south separate them from the table-land of India. Between these expands the alluvial level, which extends without a break from Calcutta, until, on the banks of the Sutlej it merges into the plains of the Punjab. Like the leaf of a tree, it is intersected throughout its length by one great artery, with its lateral veins curving off to the right hand and the left. This central artery is the Ganges, which, through these plains of Hindustan, pursues a course of not less than 1680 miles, receiving, as it flows, the contributions of eleven rivers, some of which are equal to the Rhine, while none are smaller than the Thames. Such are the Mahanuddee, Cosi, Gunduk, Raptée, Gogra, Goomtee, Ramgunga, and Jumna, whose sources lie in various portions of the Himalaya range, and the Chumbul, Betwa, and Saone, which join it from the south; while to these more important feeders, must be added innumerable minor streams, called nullahs, which, in England, would be represented by the Isis, Cherwell, Itchin, Orwell, Dee, and Trent. “Eighteen of these rivers are several hundreds of miles in length, and none less than fifty.”

These vast plains are densely populated. There are congregated not less than eighty millions of people. They are dispersed over the agricultural districts, or clustered together in great cities, whose inhabitants may

be counted by tens of thousands. According to the census of 1853, there were in the North-west Provinces thirty-one districts, with an average population to the square mile of 420, together presenting a total of population to the amount of 30,000,000. In these districts there were no less than 70,492 towns, of which 15 contain more than 50,000 inhabitants; 69 more than 10,000 and less than 50,000; 219 more than 5000 and less than 10,000; 5642 more than 1000 and less than 5600; and 64,967 of populations less than 1000. Of these districts the most populated are Gorruckpore, containing upwards of 3,000,000; and the least, Hissar, containing 336,852 inhabitants. Taking Gorruckpore as a maximum, the next most populous districts lie in its immediate vicinity—Azimgurh, Mirzapore, Ghazeepore, containing upwards of 1,500,000 each; and, next, Jaunpore, scarcely inferior. Within 21,174 square miles, in the district of Ghazeepore, are 268 towns, containing from 1000 to 5000 inhabitants; 16 containing from 5000 to 10,000 inhabitants; and 3 containing upwards of 10,000.

The Lower Provinces, including Assam, the south-western agency, and the tributary mehals in Orissa, but omitting the districts on the eastern coast of the Bay of Bengal, recently transferred to Pegu, are distributed into 42 subdivisions, of which the south-western agency contains a population of 4,000,000. Of the other districts, Dinagepore is the most populous, containing nearly 3,000,000; next, Purneah, with nearly 2,000,000; and then Backergunge, Beer-

bhoom, Burdwan, Hoogly, Mymensing, Shahabad, Tirhoot, and the tributary mehals in Orissa, the least populous of them having 1,500,000 inhabitants. Tipperah, Sylhet, Midnapore, have each upwards of a million. Many of these names, we doubt not, are strange sounds, which the lips of many of our readers have never pronounced before. This is one reason why we introduce them. It is time we should become acquainted with them. We concentrate our attention on the detached parts, where Missionary efforts are to be found, and ignore the vast populous districts stretching out east and west, where the midnight darkness of heathenism is unbroken even by a ray of light.

Let us take, first, the four districts of Eastern Bengal, viz. Backergunge or Burisaul, Dacca, Dacca Jelalpoore, or Furreedpore, and Mymensing. They contain nearly five millions of people, and yet the first two only have had any thing like settled Missionary effort, the remaining two, Furreedpore, and Mymensing, having been approached only in the way of occasional itinerancies. Burisaul, low and flat throughout, is endlessly intersected with rivers and creeks. For some months it is one sheet of waving green, thickly dotted over with villages, large and small: at other times it is one extent of mud, the villages all rising above the level of the plain. Thus for the greater part of the year there is no communication from place to place, except by boat. Every ryot has his boat, and, at certain seasons of the year, a little fleet of small boats, full of the koe, singhee, and sofe fish, may be seen passing to the westward. The population, nearly a million in number, consists of Hindus and Mohammedans in equal numbers. Among them are many families of the Chandal caste, despised by the Brahmin and oppressed by the Zemindar, with very little attachment to Hinduism, which degrades them to the lowest place. There are not wanting amongst them men who despise the gods of wood and stone, and desire to find the knowledge of something better.

Dacca was once a province, including Furreedpore, Mymensing, Backergunge, and Tipperah. The city of Dacca was of great importance, celebrated for its trade in muslins, its population rising so high as 300,000; but the cotton mills of Manchester have broken down this manufacture, and the grandeur of Dacca has passed away. This district, with that of Mymensing, abounds in low-caste Hindus:—the Jogeas, who bury their dead in graves of a circular shape, the corpse being disposed in a sitting position,

a small pan of water, a hookah and chattat, being deposited with it; the Gurwarus, who gain a livelihood by killing otters, turtles, porpoises, and alligators, the former for the sake of their skins, and the two latter for the oil which they extract by boiling, which they use for medicinal purposes; and Bhudeyas, who reside on the water throughout the year, or move about in parties of eight or ten boats. These people practise a great variety of arts. They are excellent divers, and use the small pearls which they find for ornaments. They sell beads, trinkets, tin rings, necklaces of tigers' claws, medicines and spices, and bamboo combs, which the weavers use to separate the threads of their webs. They practise cupping, and are expert hunters and fowlers.

Furreedpore resembles Dacca in its physical and moral condition. It is, however, a larger and more populous district, and is intersected by the Ganges, called there the Podda. It has been frequently traversed by Missionaries, who speak favourably of the disposition of the people. Mymensing is interspersed with large and numerous villages, markets, and fairs, where hundreds of people from the interior crowd together, and give a hearty welcome to the itinerating Missionaries. The Missionaries, when visiting this district, have found themselves attentively listened to by crowds of from 400 to 600 people, and often have they been entreated to remain a few days that the message of mercy might be heard again and again, the wealthier individuals in some places offering them a hut and food; and, when they were leaving, in distressing tones the question has been asked, "When will you come again? Come soon, and tell us about Jesus Christ." Let it be remembered, that in the districts just referred to, the Church of England has no representatives. Missionaries of the Baptist denomination are to be found in Burisaul and Dacca, but in the two remaining districts there are no resident Missionaries, and yet there is much to invite to effort. The Mohammedans, evidently made such from the Hindu stock by compulsory proselytism under the Mohammedan rule, and retaining many of the Hindu habits and superstitions, know but little of their own religion. Among the Hindus there are fewer learned Brahmins than in any other parts of Bengal. As the result of this, there are many sectaries who exhibit a certain feeling of doubt as regards their present religious state, and a hankering after something better and more satisfactory.

Let us take up another section of these populous countries. We are about to re-

view a territory very nearly as large as that of Holland and Belgium put together, and a population almost equal to the conjoint population of Holland, Belgium, and Denmark. It comprises eight districts—Moorshedabad, Malda, Rajahye, Purneah, Dinapore, Rungpore, Bogra, and Pubna. The area is 26,330 acres, and the population between eight and nine millions.

Malda has extensive portions covered with tree, bamboo, cane, and grass jungle, but its general appearance is pleasing, and the lands highly cultivated. The jungle districts abound with every kind of animal, from the fierce tiger to the timid hare, and noted sportsmen from Calcutta and the neighbouring stations penetrate the pergunnahs to war with the savage denizens of the forest. The cultivated districts have their human inhabitants, upwards of 300,000 in number, five times more than the Maori population of New Zealand; yet no Missionary has taken up his residence among them. The villages have their large bazaars, and their markets, perhaps, twice a week. At Gomastapoor, the market, is held on Wednesdays and Sundays, the principal business being transacted under the shade of a splendid banian in the immediate vicinity of the bazaar. "The stems of this noble tree are about twenty in number, and average from ninety to a hundred feet in height," thus rendering its appearance truly magnificent. In this district are the ruins of great cities, and among their debris degrading superstitions continue to be practised which afford unmistakeable evidences of the broken down state of human nature. There is Gour, a ruined city 500 years ago, and now almost an untraceable wild. It was the capital of Bengal 730 years B.C., and was admirably situated to serve as the capital of Bengal and Behar, when united under one Government, being nearly central with respect to the populous parts of those provinces, and near the junction of the principal rivers that compose that extraordinary inland navigation, for which those provinces are famed. The traces of this city, "not less than sixteen miles in length, and from two to three in breadth, extend along the bank of the Ganges. Several villages stand on part of its site; the remainder is either covered with thick forests, the habitations of tigers and other beasts of prey, or has become arable land, whose soil is chiefly composed of brick-dust. The principal buildings are a mosque, lined with black marble elaborately wrought, and two gates of the citadel, which are strikingly grand and lofty." There are several tanks, all

infested with alligators, the most famous of them, the Sagur Dighee, one mile and a quarter long. In this are three tame alligators. "In the month of March a Mohammedan festival is held in the immediate vicinity, when these animals are plentifully fed by the Mussulmans with the flesh of goats and fowls. They come high and dry out of the water to receive these donations, and appear to be quite obedient to a fakir, who resides near the tank, coming whenever they are called." These animals sometimes become so voracious as to carry away young buffaloes which come to drink, and sometimes human beings fall a sacrifice. But such is the veneration in which they are held, that even if twenty such accidents were to happen, the people would think it very wicked to give them the slightest molestation.

Other ruins are those of Purooa, through the midst of which the main road from Malda to Dinapore passes. Several of the monuments are in good preservation, especially those of Mukhdum Shah Jelal and Kootub Shah, two men much venerated for their devout lives. Their tombs are shrines to which many Mussulmans resort. These monuments have considerable endowments, but from whence derived it is next to impossible to elicit from the more than demi-barbarous and insolent fakirs who frequent the neighbourhood.

North-east of Malda lies Dinapore, with a population of nearly 3,000,000. They are ignorant, impoverished, and degraded.

"The temporal condition of the poor families is wretched enough; their general food is nothing more than boiled rice, often with a little salt. Numbers cannot get that. As a substitute for salt, they burn the dried leaves of the plantain tree, and use that as salt. Others can afford a few drops of mustard oil. In the cold and rainy season they pick up seeds, which they boil in the water of ashes mentioned above: others, for a short season during the year, can allow themselves potatoes. Very many have salt and rice. Sometimes a whole village, or two or three, will buy an old cow, that can no longer work or walk, for a rupee or less. . . . He is a wealthy man who can get a house with mud walls. Some houses have mat walls, which is a little above the very poorest order. The lower orders have houses thatched with rice straw, and the walls are straw, bound together in slips of bamboos. Those who can get a stone or brass plate, and a brass cup to drink out of, are well off. Many have a mud platter, and cup of the same sort. One earthen

vessel for holding water, and another for boiling rice, is the furniture of thousands. Such have never slept on a couch: their beds, from their birth, have been the soldier's bed of heaven. Their bedding is two or three of the better kinds of rice-bags, with rags quilted together. Many are wretched during the cold season, with a thin cotton sheet, and a dooty about four yards long: but shoes we shall say nothing about.

"Their lives are spent in misery, labouring for the extortioner and landholder. Their crops, however large, are not theirs. The watcher is sent to their house as soon as their crops begin to ripen. . . .

"It has never been heard that a man of note was born in Dinagopore. Never has there been one among them who tried to write on any subject but that of forging false complaints to ruin their neighbours. They are cunning beyond all an Englishman could fancy; and as to lies, they can go to any extent. There is nothing, either spiritual or moral, among them, to prevent it, and it is next to a miracle how they can be judged in truth in any court: from the highest to the lowest, that is a fact."*

The town of Dinagopore is the only point at which, throughout this vast district, a Christian Mission has yet been planted.

Passing through Dinagopore, Rungpore is reached to the north-east, Sikkim and Bhootan lying on its northern frontier. It is an extensive plain, with very little high ground, through which, besides three other rivers, the noble Teesta directs its course, its waters, which flow from the melted snows of the mountains, being singularly pure and transparent, even in the floods. Its population of 1,200,000 and upwards is dreadfully low and depraved, their ignorance extreme and crimes extensive. The practice of selling girls is common. There are in the district some thirty five Hindu temples dedicated to Siva and Juggernaut and Kalee, sixty-three Mohammedan musjids and imambaras, and forty-seven durgas. They are the centres of evil influences only.

And yet Missionaries, who have penetrated into Rungpore, report favourably as to the readiness of the people to receive instruction. The late deeply-regretted and able Missionary, Lacroix, relates an affecting incident which occurred on one of his tours. Advancing by the Teesta, they reached on its weekly market-day the village of Kamarjani. The crowd of buyers and sellers was most dense,

* Report of Rev. H. Smylie, Baptist Missionary.

not less than 3000 persons being present. They gathered around the Missionaries. A tract was read, and the Gospel message made known. "The attention was intense, and repeated exclamations of wonder and surprise were uttered by many at the astounding news which, for the first time, had struck their ears." Who were these strangers?—that was the inquiry, for Christian Missionaries had never been there before. The Hindus said they were Kanoj Brahmins, the oldest and most revered Brahminical race, whose residence is in the north-west of India. "Look at them," they said, "how resplendent their countenances are, and what fire proceeds from their mouth when they speak, the very marks of the real, original Brahminical race." Again, the Mohammedans declared that they were holy men from Mecca, who had come to reform abuses among them. The day after a man was met who had been present on the occasion. On being asked whether he had received a book, he replied, "I might have had one, but I would not take it; for as these gentlemen are going away soon, perhaps never to return, I should have no one to instruct me further in these things; so thinking that the reading of these books would unsettle my mind, and end in nothing, I deemed it prudent to decline reading them at all."

Bogra, Pubna, and Rajshye, are three districts lying in the delta formed by the near approach of the Meghna, or Brahmapootra, and Podda, or Ganges. These great rivers, advancing through a low alluvial tract, throw off a variety of lateral streams, which form a network of watercourses. These, during the periodical inundations, overflow, but at other seasons dry up, leaving behind swamps, or jhils, often of considerable dimensions. The population in the Pubna district is dense, having been estimated at 447 per square mile: in Bogra it is far inferior, the cholera in 1817-18 having wrought fearful havoc, the traces of which remain in the numerous remains of deserted villages. A large quantity of opium is said to be consumed by the Bogra people, who obtain it from the northern parts of the district, where it is cultivated. The ganga plant, yielding an intoxicating drug, is also extensively grown, and by all classes.

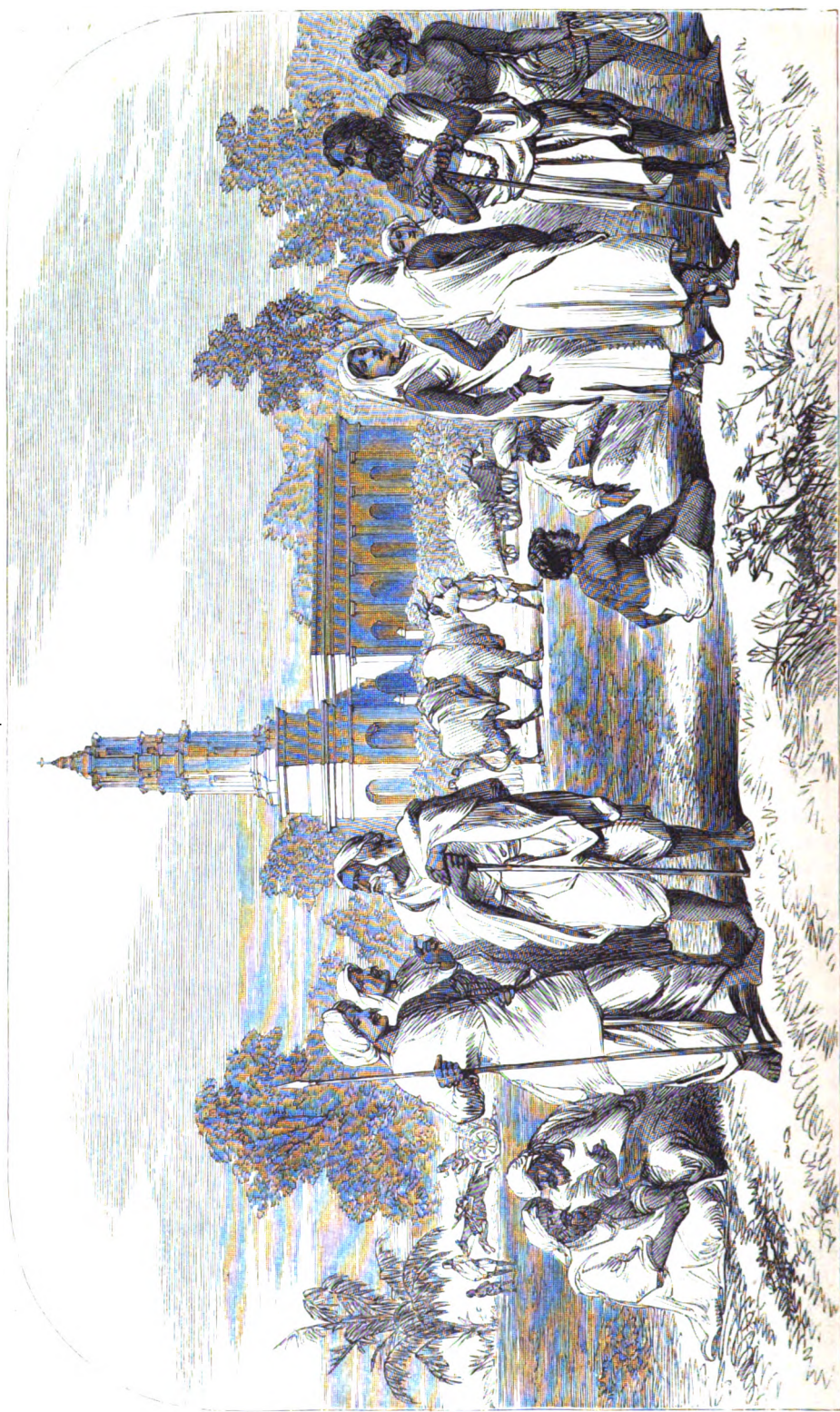
"It is an appalling fact," observes Mrs. Weitbrecht, in her "Missionary Sketches," "that the zillahs of Malda, Bogra, Rajshye, and Pubna, have no Missionary at all; so that, destitute as other parts of Bengal are on the western side of the river, those on the eastern side are almost more so, for the

places enumerated contain upward of four millions of inhabitants." A standing reproach this to the great nation to whose trust India has been committed. We are not responsible for the conversion of the people, but we are responsible for this, that we afford to them opportunities; so that, whether they hear or whether they forbear, they shall know that there has been a prophet among them. It is impossible fully to calculate the good effects produced by the existence even of one Mission in a district, provided it be a well-worked Mission. The number of actual converts is no criterion of those results; they extend far beyond that usually limited nucleus. There are secret yet powerful influences at work, which do not come up as yet to the surface, because it is on the hearts of men that they are operating. In the immediate neighbourhood of the Missionary centre there is a twilight spread abroad that betokens, at no distant period, the coming of the day. Prejudice, that powerful obstruction, which prejudices the question and makes a man obstinately deaf, this diminishes: the Missionary is known, and if some oppose, others welcome him. Numbers are convinced that the idols are nothing, and that Christianity is the religion of God; although as yet these convictions have not obtained such an ascendancy over the man as that, at whatever cost, he is resolved to profess them. And thus the preparations are being made for the abandonment, at an unexpected moment, by large masses of the people, of the idolatry of their forefathers. The alterations on a grand scale in the feelings and convictions of the people, which exist in the vicinity of well-wrought and influential Missions, are, so far as Hinduism is concerned, "as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." But where Missionaries are known by occasional visits only, it is impossible to expect the same measure of result; for just in proportion to the interest excited is the disappointment which follows when it is found that they are not going to remain. It seems so inconsistent, that they should come and speak of a religion of such importance, that on the reception of it, as the alone true faith, the salvation of the soul depends; while at the same time they refuse to stay long enough among the people to enable them sufficiently to understand it.

There are in Bengal two modes of sowing: one of the ordinary fashion, by plough and harrow; but the second, which is called

Chittānee, or scattering, dispenses with these aids. The periodical inundations, as they subside, leave behind a deposit of soft sandy mud, termed a *chur*. Before this deposit can bear the weight of a man, the seed is scattered over the surface, like bread cast upon the waters to return after many days. The occasional scattering of the seed of the kingdom throughout unoccupied districts, as the waters of abounding evil and regardlessness have so far receded as to afford opportunity of doing so, is like the *Chittānee*; and no doubt some of this bread cast upon the waters does return after many days. But sometimes it happens, that scarcely has the *Chittānee* been finished, than the floods unexpectedly return, and "the seed and the planter's hopes are together and at once swept into the stream." And we fear it often is so with itinerancies not followed up. The Missionary, after exciting much interest, leaves as suddenly as he had come; and the floods of old habits returning in their force, sweep away the impressions which had been made. These occasional visits, even if as successful as the most sanguine venture to think, touch, after all, only a fragment of the population. They are like a path opened through a dense forest. Light and fresh air are let in, and the dense gloom is broken. But the change only affects the trees which border on the path, while those which lie remote in the deep recesses of the jungle remain immured as they were before.

It had been our expectation, when we commenced this article, to have advanced rapidly to the north-westward, and thus to have embraced in the present Number a review of the territories of which Benares might be considered as the centre, extending northward to Gorruckpore, and to the southward as far as Chota Nagpore; and it was with this intention that a view of Basharatpore, the agricultural settlement connected with our Gorruckpore Mission, was introduced. But so far do we find ourselves from the accomplishment of this, that even Lower Bengal remains in an unfinished state. In our next Number, therefore, we must resume our investigation of this province, until, having reached the districts which lie in the vicinity of and around Calcutta, we enter that great centre, and proceed to sum up the amount of spiritual life and vigour to be found, and ascertain what hope there is of such an increase of Missionary effort being put forth from thence as may serve to relieve the appalling destitution of Lower Bengal.



MISSION CHURCH AT KAPADANGA, KISHNAGURH.

TRANSFER OF THE PARENT COMMITTEE AND OF THE OFFICIAL WORK
OF THE SOCIETY TO THE NEW MISSION HOUSE
IN SALISBURY SQUARE.

FRIDAY the 7th of March 1862, is a day to be remembered in the proceedings of the Church Missionary Society. On that day the Committee left the old Committee-room, where, for nearly half a century, the affairs of the Society have been conducted, and transferred itself to the new house, erected for the accommodation of the Society's officers and Committee, and the right discharge of its business.

It is impossible that such a change could be made without many and mingled feelings, and the occasion was felt by all present to be one of much solemnity. It was not possible to vacate the old place of assemblage without recollections of the past—of the way in which the Society had been led; so that the words addressed to the Israelites of old came powerfully to the minds of many present—"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no: and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years."

And have there not been similar reminiscences? Has not the Society been led forward in the midst of circumstances, where no experience had traced the path to be pursued, from a small beginning to an expanded work, which seems to open before us now as Canaan did before Moses, when he viewed it from the top of Pisgah? Have not grand responsibilities been sustained without funded property or secured income, and without other means than such as God sent day by day, as He sent the manna to his people in the wilderness? Has He not so dealt with us, that there might be no self-confidence, no trusting in the arm of flesh, but that we might go forward in the strength of the Lord, and make mention of his righteousness, even of his only? Has not the Society found that the means for the sustentation of so great a work—of so many agents and diverse instrumentalities—has never failed, but that, insecure as they seemed to the eye of flesh, they have come most surely, month by month, as they have been needed?

And is there an officer of the Society, or a member of the Committee, who has not, in his own personal and family history, benefited by the experience of the Society? Have we not learned, that in the path of duty, in the fulfilment of the Lord's work, man does not live by bread only, but by every word of God? that "it is better to trust in the Lord than to put confidence in man?" that "it is better to put trust in the Lord than to put confidence in princes?" And if the raiment of the Israelites waxed not old, is it not true that the principles of the Society have not waxed old; that they are the same now that they were of old, forty, fifty, and sixty years ago, and that they are as new and fresh now as they were at the beginning; that they have proved to be serviceable and capable of enduring the wear and tear of every-day service; that while human novelties have lost the gloss of their first excitement, and have become thread-bare and discarded, these, by many, depised evangelical principles have been found enduring, because they have been those principles of belief and action which God Himself has revealed? And if it be true of the Hebrew pilgrim, "neither did thy foot swell these forty years," has not the Society, amidst difficulties, discouragements, and opposition, been enabled to hold on without looking back or growing wearied of the work which it had been led to undertake? Do we not then know—has not all the eventful history of the Society shown—that the Lord our God He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep his commandments to a thousand generations?

That old room, so long frequented, where so many prayers have been offered, where so many deliberations had been held, where so many enterprises had been undertaken which God has blessed,—this now filled for the last time, brought to remembrance many varied thoughts; nor was it left until, in earnest prayer, the friends of the Society had mingled their acknowledgments of their unworthiness, and of the Lord's mercies, and made mention of the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us.

And yet if the old room had its remembrances, the new house brought with it very powerfully the sense of new responsibilities. For if the old house had become insufficient,

it was because of the expansion of the Society's work. It was no longer the embryo work of former years, but one which, under the blessing of God, had largely grown, and is at this moment in a state of rapid development; and with its growth new questions arise; new phenomena which require to be wisely dealt with; new difficulties which our fathers knew not of. Who could enter that new Committee-room without feeling the powerful conviction that the Society was entering on a new era of its work, in which there would be a demand for more effort, and therefore of more grace to do it? Who could take part in these proceedings without being conscious of a personal lesson being pressed home on himself—"put off the old man; be renewed in the spirit of your mind; put on the new man?" Assuredly it is only as we are penetrated by such a conviction and resolution that we are meet to be engaged in the work of the Society. What need, in the prospect of an increasing work, that, like Elisha of old, we should say, "Let a double portion of thy Spirit rest upon us." What a strong desire was felt, that, with enlargement of accommodation, there might be an enlargement, in every sense, of love, of zeal, of holy devotedness and consecration to the work, of wisdom to profit, of patience to endure, of enlargement in the church's views of the importance of the great Missionary duty, and a great enlargement in the measure of help she has hitherto rendered to it; of enlargement in the number of fit persons to serve in this holy work; and a vast enlargement in the extent of the Society's operations, so that there might be a "way in the wilderness and rivers in the desert," and the Lord's words have their fulfilment—"The beast of the field shall honour me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."

The chair on this occasion was taken by the President of the Society. After prayer had been offered by the Rev. W. Knight, and a hymn had been sung, the 29th chapter of 1 Chronicles was read by the Rev. J. Chapman, and prayer offered by the Rev. Joseph Fenn. The Committee then adjourned to the new house, where the proceedings were resumed by the singing of a hymn, and the reading of Ephesians ii. The Right Hon. the President thus referred to the occasion on which they had assembled—

"There can be, I think, my Christian friends, but one opinion in the minds of all present on this interesting occasion, as to its being a fitting thing that we should assemble

ourselves to offer our thanksgiving to God that He has enabled us to finish this necessary work. It is, too, I think, a fitting thing that we should at this time look back, in grateful remembrance, to the labours and trials and blessings which have accompanied that work which has been carried on in the building we have left.

"I have been personally long connected with this Society; I have long enjoyed the privilege of being associated with you in carrying on that work; and during that long period it has been my lot to witness not a few trials of our faith—not a few difficulties which have risen from time to time; but especially have I been permitted to witness many answers to prayer, alike proofs of the goodness of our God, and of his gracious approval of our poor labours; thus enabling us to report to our friends, year after year, continual accessions of converts to the faith, and of holy devoted men to go forth as preachers of Christ's Gospel.

"Without dwelling longer on these subjects (all of them causes for the deepest thankfulness), I wish especially to refer to that spirit of brotherly love and concord which has so long existed among us. I have seen it tried when questions have arisen of a kind calculated to raise up feelings which are common to us all: such questions must arise; but, through God's goodness, no such question has ever disturbed that peace and harmony which always pervades our deliberations. Through God's goodness, through prayer, and through his Spirit, vouchsafed to the members of our Committee, they have thus been preserved in an uniform course of forbearance and brotherly love; and I trust I may humbly say, have been led to a wise, faithful, and consistent course of action. And now we may have a fervent hope and trust that these blessings will be continued to us. If we seek the same objects as those which have been sought—the glory of the Redeemer, and the extension of his kingdom—we may be sure that the same blessings as those which we have enjoyed, the comforts of God's Spirit, and brotherly-kindness and love, will be continued to us, wisdom will be granted to us, and we shall continue to thank God for a continual supply of holy men raised up by Him for the work, and a continual increase in the number of souls gathered out from among the heathen, and brought to the saving knowledge of God, and to the kingdom of his dear Son.

"As regards this house itself, it has been begun in prayer. They who have had the management of it knew well that, except the Lord built it, their labour would be lost;

therefore his blessing was invoked from the first, and has continued to be invoked upon it. It is now a building consecrated to God's service. It will afford increased convenience, and will, I trust, contribute to the efficiency of the work of this great Society. In alluding to the convenience of the house, I must refer to one point. I have spoken of the evident blessing which has rested on the officers of this Society, I may add, on the whole household under its roof. I know that not only has brotherly love existed on the part of our chief officers, but the subordinate officers have looked upon their labour as a labour of love, and themselves as working under brethren whom they obeyed for Christ's sake.

"I hope that no one will think it cost too much: I believe it has not cost one pound more than was necessary. Our numbers and our duties required the enlargement. I am reminded of an anecdote connected with Queen Elizabeth's visit to Lord Bacon, who remarked to him that his 'house was too

small.' 'Large enough,' was Lord Bacon's reply, 'for me, but your Majesty's presence has made me too large for my house.' We may apply the saying spiritually, for God's blessing on our labours has made us too large for our house.

"I grieve that I shall not be able to enjoy further the opportunity of being with you this day, having an urgent call; but I cannot conclude without an expression of my feeling of personal thankfulness to Almighty God that He has permitted us to see this day. I believe that God will be with us, and will bless us; and I feel that there is no position in which we may trace more effectually his goodness to us than by standing, as we now stand, looking back to what He has done, through the labours of this Society, and looking forward to what a debt of gratitude we ought to attempt to carry out, to the praise of his glory."

The President having concluded, the Honorary Clerical Secretary proceeded to deliver the following

ADDRESS TO THE COMMITTEE.

UPON leaving an abode in which important transactions have occurred, the mind is naturally disposed to a solemn retrospect of the past; and the interests of that retrospect will rise in proportion to the importance of those transactions, and the extent of the associations connected with them.

If the interests be of the highest kind—because spiritual and eternal—connected with the establishment of the Redeemer's kingdom—if the associations comprise a long succession of fathers in the Church of Christ and of brethren in the Lord, with whom we have been accustomed to take counsel, and who are now entered into their rest—our feelings must be very deep, and such as it will be impossible adequately to express, or to interchange even with those who sympathize with ourselves.

Such feelings will especially fill the minds of those of us who have longest frequented the Committee-room. My first attendance as a Committee-man dates from the close of 1819, forty-two years back. My association with the first founders of the Society, and my Church Missionary recollections, are still more remote. In the length of these recollections I probably stand alone amongst you on this occasion.

I shall not, therefore, seem presumptuous if I put down a few of these retrospective thoughts, as a relief to my own mind, and in the humble hope that, by God's blessing, they may be of some use to my brethren of

the Committee, of the present and of future generations.

I will not refer to the *Foreign* work of the Church Missionary Society: such a review we took in the year of its Jubilee. The removal into a new Mission House suggests a different line of thought. This removal has been rendered necessary by the increase of our office work. We have remained in the contracted accommodation of our first Mission House long after the officers of the Society and the Committee have suffered from its inconveniences; and we have endured the inconveniences, to spare the funds of the Society, until we found that the financial, as well as general interests, needed enlarged office accommodation.

Here we have proved ourselves true sons of the fathers of the Society. Their first meetings were held in the parlour of a city parsonage—St. Anne's, Blackfriars. When the extent of their operations outgrew that accommodation they removed into this house. The present need of a new abode is a proof of the still further extension of our work, consequent upon the success which God has graciously granted to the Society.

This is, therefore, a fitting occasion for gathering up our recollections of the *Home work and business of the Committee*, to endeavour to place before you the working men, in this department of the Society's labours, in their every-day toils, their difficulties and

encouragements,—at their desks and in their Committee-room.

I.

The current of these retrospective thoughts carries me back to contemplate the first work which the projectors of this Society had to accomplish, and which they did accomplish. The enterprise which they took in hand was to establish a Church Society within the Church, without a charter from the Crown, in subordination to Church authority, but upon the basis of voluntary action—a Society which, if successful, must maintain extensive relations in all parts of the world—of which the governing body could exist only on the voluntary principle, and could hold together its staff of Missionaries by no stronger bond : whose sustaining power within, and protection from assaults without, could consist only in its principles. For such a work, it is evident, that the wisdom of political science, the acuteness of legal knowledge, together with much mercantile and financial skill, must be all combined.

This great enterprise has been worked out by the Committee. The Church Missionary Society has become a National Institution. In the main features of the scheme—such as Country Associations, for procuring funds—Public Meetings, to stir up a Missionary spirit—Association Secretaries, to advocate the cause—Finance Committees, to regulate its accounts—a Working Capital Fund, to sustain the inequalities of its income—in all these, and in many other leading features, the Church Missionary Committee has set a pattern, which older and more venerable Institutions, have wisely followed ; and which have become at this day so familiar to all Committee-men, that each new Society adopts them as a matter of course. Few out of this room know how much thought and care, writing, re-writing, and discussion, patience and perseverance, of men of many minds, contributed to settle each successive step in the development of the system.

As the Missions of the Society began to expand, another great work rose before the founders, namely, to secure a supply of Missionaries from our Church. The venerable Society for Promoting Christian Knowledge had for a century supplied their Indian Missions from the Lutheran Church. This Committee was at first compelled to have recourse to the same supply. Yet, soon means were devised to wipe away this reproach from our Church, and to bring out the zeal of our sons, and to train them for the work. The first English clergymen who went out to India as Missionaries were sent by this Society. The first attempt to establish a Training College was

made on this spot by Edward Bickersteth. It was afterwards removed to Islington, and it has supplied a body of English Missionary clergymen which may stand a comparison with the clergy of any Church in Christendom. It has supplied the Church of England with able Catechists, with devoted Missionary Clergy, Colonial Archdeacons, and Colonial Bishops. The Islington Institution first set the pattern. Other Missionary Colleges have since sprung up. The members of our Universities have since joined the Missionary ranks : and so the Church of England now bears the true impress of a Missionary Church. There are few, even amongst ourselves, who now recall the long discussions, the differences of opinion, the early perils, the later anxieties, through which this first Missionary Institution of the Church of England had to struggle, ere it reached the quiet waters and the favouring gales, in which it now holds on its noble course.

Friendly relations were to be maintained with other Missionary Societies, and especially with an elder Society, which, at our commencement, and for many years afterwards, confined its efforts to our countrymen in the Colonies, and declined Missions to the heathen. That venerable Institution has since changed its position ; it has accepted the Indian Missions of the Society for Promoting Christian Knowledge, and has followed in the wake of the Church Missionary Society in India, New Zealand, and Western Africa. But under whatever varying circumstances, this Society has maintained its own distinctive principles while cherishing “a friendly intercourse with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.”

Ecclesiastical relations had also to be settled. For forty-two years this Committee had to pursue and to shape its course under disadvantageous conditions, whilst the Metropolitan of our Church, and the Ordaining Bishop of our Missionary Candidates, stood aloof from us and confined their personal countenance to the elder Society. How many perplexities hence arose, how difficult it often was to sustain the spirit of those who shrank from the suspicion of defective churchmanship—how long it took to vindicate to friends and foes our “true churchmanship”—till at length our Metropolitan and Ordaining Bishop joined our ranks, without requiring one iota of change in our practice or principles ! These are things well known to some of us, and remembered with gratitude to God for his grace in sustaining the wisdom, and faith, and patience of the men who thus maintained their principles.

Various arrangements had, also, to be made

at home and abroad, for directing the labours of the Missionary, and for ministering to his efficiency and comfort. In this department, the Committee at home had to choose the fields of labour, to instruct its Missionaries, and to provide for their location, according to the varying circumstances of the case. They had to commence a Mission among the Susus, in the teeth of a rampant European slave-trade;—in New Zealand, among savages, shunned by the sailors of every civilized nation;—in Sierra Leone, at the seat of a British Colonial Government;—in the West Indies, in the dioceses of colonial bishops. In India, the Society had the delicate task of conducting an extensive Mission under the first Bishop of India, who conceived himself precluded by his patent from taking cognizance of Missionaries: though ever since, thank God! we have enjoyed the encouragements of the Ecclesiastical Authorities. In each, and all of these cases, the Committee has had to maintain those distinctive principles, upon which alone its existence as a Society depends: *voluntary action in subordination to constituted Church authority.* And here again, none but those within these walls have known the amount of labour, of anxiety, of time, and of thought, of earnest prayer and of patient faith, which have been expended upon the establishment of these relations upon a distinct and satisfactory basis:—a basis which other Church Societies have since found it very easy to adopt.

In addition to these more obvious and necessary labours of a Parent Committee, we must notice the numerous practical questions which arise in Missions, which are viewed in different lights by Missionaries, each from his own standing ground,—which soon become, therefore,—subjects of controversy in the Missions,—which are necessarily referred home for decision,—which come before the Parent Committee with the advantage of many opinions, but which yet exact from the councillors at this table no little consideration and judgment. I allude to such questions as the position and relations of the Native Pastorate—Missionary Education—Native Church organization.

Such is a slight and imperfect sketch of the work which was to be, and which has been actually, accomplished by the Committee of the Church Missionary Society, sitting first in the parlour of a city parsonage, and afterwards in Salisbury Square.

II.

And now let us inquire who were the men called of God to attempt this great enterprise? Into whose minds did the practical thought

first come to form a Church Society for the Evangelization of Africa and the East?

It was in conferences of the Evangelical Clergy that the design first arose—especially at the meetings of the Eclectic Society, held weekly in the vestry of St. John's Chapel, Bedford Row. Of the Evangelical Clergy, and of the lay members of their congregations, the first Committee was composed.

On such an occasion as the present, it is not only allowable to read the list of the first Committee—it would be unpardonable to omit it. They consisted of thirteen clergymen and eleven laymen—

Rev. W. J. Abdy, *Curate and Lecturer.*

Rev. Richard Cecil, *Minister of a Proprietary Chapel.*

Rev. E. Cuthbert, *Ditto.*

Rev. J. Davies, *A Lecturer.*

Rev. Henry Foster, *A Curate and Lecturer.*

Rev. W. Goode, *A City Rector.*

Rev. John Newton, *Ditto.*

Rev. G. Patrick, *A Curate.*

Rev. Dr. Peers, *A Suburban Rector.*

Rev. Josiah Pratt, *A Curate and Lecturer.*

Rev. Thomas Scott, *Minister of a Proprietary Chapel.*

Rev. John Venn, *A Suburban Rector.*

Rev. Basil Woodd, *Minister of a Proprietary Chapel.*

That is—two City and two Suburban Incumbents, four Ministers of Proprietary Chapels, five Curates and Lecturers.

Within the first month Mr. Cecil resigned through ill health, and Mr. Patrick soon afterwards, and were replaced by the Rev. Samuel Crowther, and Rev. H. G. Watkins, two City Incumbents.

The laymen of the Committee were eleven—

John Bacon, R.A., *An eminent Sculptor.*

John Brasier, *A Member of a Mercantile Firm.*

W. Cardale, *A Solicitor.*

Nathan Downer, *A Member of a Mercantile Firm.*

Charles Elliott, *In business.*

John Jowett, *In business.*

F. Ambrose Martin, *A City Banker.*

John Pearson, *An eminent Surgeon.*

Henry Stokes, *A Merchant.*

Edward Venn, *In business.*

William Wilson, *In business.*

That is—three men of liberal professions, one banker, seven engaged in mercantile pursuits.

These were the first working men. And I cannot pass over the list of lay names without a notice of the first on that list, John Bacon. He was elected on the first Corresponding Committee, and was one of the first life members by donation. He attended two or

three Committees, and then suddenly entered into his rest ; but leaving to his colleagues a bright example of the spirit of the men who were associated together in this work. John Bacon had established his fame as the first of his age in the English school of sculptors. He had erected monuments of great celebrity in the Metropolitan Cathedrals—to Lord Chatham in Westminster Abbey, to Dr. Johnson in St. Paul's, to Henry VI. in Eton College, to Judge Blackstone in All Souls', Oxford ; but he ordered, by his will, a plain tablet for his own grave, with this inscription—

“What I was as an artist
Seemed to me of some importance
While I lived.

But
What I really was as a believer in Jesus Christ
Is the only thing of importance to me
Now.”

Such were the men who instituted a Church Society for the evangelization of the heathen. The plans they had conceived in devout conference were boldly brought before the public, and resolutely sustained against the apathy of the world, the chilling reserve of their ecclesiastical superiors, and the discouragements of timid brethren.

1. An inquiry arises, when we reflect that the men who originated the Society occupied no space in the eye of the world, had no special qualifications, were all busy men in their ordinary occupations, were no enthusiasts ;—what could have been the moving cause which led such men to attempt so great a work ? It may be replied, that they were men of strong faith, that they were constrained by the love of Christ, that they were men of prayer. But this is not a sufficient answer to the inquiry. For many men of faith, of love, and of prayer have never thought of attempting the conversion of the world. The true answer, we conceive, is this : *They were men who felt their individual responsibility to obey the command of Christ, “Go ye into all the world, and preach the Gospel to every creature.”*

Many excellent men of that day, as ever since, argued that this command is addressed to Christians in their corporate capacity—to the Church in the person of its rulers. They thought that thus would have waited till the Church moved.

Others would have persuaded them that the responsibility of a great undertaking rested upon those who had great opportunities, or were men of mark or position in the Christian world. If these counsels had prevailed, a few city clergymen, mostly lecturers and ministers of proprietary chapels, and a few laymen, mostly engaged in second-rate

commercial pursuits, would never have compassed the evangelization of Africa and the East.

But these men received the command of Christ as addressed to themselves ; and without waiting till others moved, they set their shoulders to the work.

We take our illustration from the conduct of our first Secretary, Thomas Scott. When the scheme was yet in suspense, in its second year, and few friends had come forward to help, some excellent men tried to persuade them to abandon their scheme of a new Society, and to send their money to the Moravians, and their Missionary candidates to the bishops, to be sent out by them. To which counsel Thomas Scott gave this memorable and characteristic answer : “I am not sanguine as to success, for I believe much must be done at home before any great things will be done abroad ; but I wish to do what I can, or at least to attempt it, and your counsel would perfectly exclude me. I have no money to give to the Moravians, and I cannot become a Missionary, but I can labour, and I have a little influence.” (Unpublished letter of Rev. T. Scott to Rev. J. Scott, Oct. 29, 1800.)

This spirit brought together, and kept together, the humble individuals who commenced this great work. It has given us our noble army of Missionaries ;—for we have accepted none who did not come to us under this sense of individual responsibility, and whom we have not believed to have been individually called of God to the work. This principle has to this hour detained around our Committee-table, men who might fairly plead, in virtue of a laborious life in India, or in civil and military services, exemption in a freer atmosphere from the plodding toils of business. This principle has secured to us the invaluable assistance of professional men whose time is their wealth, and of parochial clergymen whose parishes might otherwise be pleaded as a receipt in full for their thoughts and time. Our Committee-table has happily no attraction for the ambitious, no charms for the lover of novelties. May the same principle still animate the Committee in days to come, for when it wanes the glory will depart with it. This principle of individual responsibility is also the moving motive with those most efficient helpers who become our collectors, and who sustain our Associations. The echo of the words of the first Secretary resounds this day, thank God, from a thousand hearts : “I wish to do what I can, or at least to attempt it. I cannot become a Missionary, but I can labour, and I have a little influence.”

2. But a second inquiry presses itself upon our consideration, while we reflect upon this great enterprise, and the men who undertook it. What were the fundamental principles on which these remarkable men determined to conduct their enterprise? For they were eminently men of practical wisdom, and therefore they distinctly laid down their principles beforehand, and avowed them to the Church. "*The Society will be conducted,*" said they, "*upon those principles which we believe to be most in accordance with the Gospel of Christ, and with the spirit of the reformed Church of England.*" They determined to be true both to their spiritual and to their ecclesiastical principles. Josiah Pratt's significant words at the preliminary meeting, "It must be kept in evangelical hands," and John Venn's equally significant saying at the same meeting, "The Church principle, but not the High-Church principle," have remained ever since our guiding maxima. Firm to these principles, the Committee stood forth in its early days in advance of all other parties as the advocate of Church principles. The Church Missionary Committee was the first to plead, by the pen of Buchanan, for introducing an Episcopate into India. This Committee pleaded for bishoprics for its New Zealand and Sierra-Leone Missions many years before a Colonial Bishopric Fund was established. It has procured the benefit of the episcopal supervision for all its Missions. The Committee of the Church Missionary Society has stood firmly and patiently on its ecclesiastical principles,—though in its earlier course it had to bear the reproach of presumption from one side, and the suspicion of ecclesiastical bigotry from another side. And now, in a later period, it maintains its consistency,—though the spirit of the age has changed, and has shot ahead into schemes of episcopacy within the diocese of another bishop:—schemes unknown to the reformed Church of England, but having their counterpart in the apostolic vicariates of the Church of Rome, which were the source of endless disputes for centuries between bishops themselves. The Committee takes its stand upon the episcopacy of the Church of England:—it seeks this, but none other for the superintendence of its Missions. It leaves the native Church to adopt a native episcopacy when prepared for it. This is the Church principle, though not the High-Church principle.

In like manner the Committee of the Church Missionary Society has stood firm to its spiritual principles. It has resisted the temptation to assimilate its proceedings to the latitude deemed necessary in a national and

endowed Church. It judges that no doctrine but the pure doctrine of Christ can meet heathenism, or any other form of false religion, face to face, with any prospect of success.

On such an occasion as this we may be allowed to quote the published sentiments of our former Secretary, Josiah Pratt: "The Church Missionary Society is the refuge of pure doctrine in the Church. It alters not. Where we find her in her first Report, there we find her in her forty-second."—(Life of Josiah Pratt, p. 360.)

I am this day surrounded with witnesses to prove that there has been no alteration since. And why? Not because men are obstinate, but because we know that the blessing of God has been with us in our adherence to these principles, and that we have suffered for every attempt to deviate. We have had our eyes open to other schemes, to other platforms, to other principles: and our sober judgment is, "the old is better." The retrospect of this day also shows us how those who once opposed have at length followed with us.

The spiritual principle and the ecclesiastical principle of the Church Missionary Society, like two strong pillars which support a goodly edifice, have had alternately to bear the main weight and stress of the building, as the storm has shifted to opposite quarters.

3. A third inquiry respecting the founders of our Society still remains, without an answer to which the problem of their successful enterprise cannot be solved. If the first Committee-men were men of common sense and business habits, and no blind enthusiasts, how could they face the enormous difficulties in their way, how could they reckon upon the means to insure their success? The answer shall again be given in the sententious language of Thomas Scott. When some, even of his own colleagues, were appalled at the prospect of difficulties, and he could himself see no way through them, he yet contended "*that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should be removed.*" How pregnant this sentence! It completes the character of a founder of a Missionary Society. Here is no tinge of self-confidence, "the difficulties *will be removed.*" Here is the secret strength of patient faith, "in proportion as it is necessary that they should be removed." This principle has from that day to this underlain the proceedings of the Church Missionary Committee. Having well ascertained in prayer and faith the soundness of the principles on which a question is to be de-

cided, they have not been scared from their principles by the sight or apprehension of difficulties. They have often waited. Difficulties threatening our very existence as a Society have sometimes been urged as reasons for desistance, or for changing our course. But the determination has been taken "to go forward;" and those difficulties have been removed "in proportion as it was necessary that they should be removed." The whole history of this Committee is an illustration of the wonderful way in which the means have been provided and the difficulties removed.

These three leading particulars, which characterized the founders of our Society, have not been recorded merely as interesting recollections of a former age, but as the standing characteristics of the true Church Missionary spirit. They animate and direct our proceedings at the present day. Though the vast extension of the work has given rise to a thousand details which our fathers had not to deal with, yet these principles of action are still the moving cause, the guiding star, the anchor of hope, in our proceedings at the present day.

III.

Let us now pass from the first founders of the Society to their successors in the Committee-room. This review will afford, I trust, many illustrations of the wonderful manner in which the Lord has ever supplied us, in proportion as it was needed, with the help and the means for carrying forward His work.

It was a strange thought to enter the minds of the first Committee-men, consisting of a few London clergymen and their lay friends, that every member should think and pray over the different localities in Africa and the East, in which it might be advisable to commence a Mission! Yet this was the resolution adopted. Before, however, they were in a position to discuss localities, their members were increased by the accession of several men of note, who joined the Society as Governors or Vice-Presidents. They were Vice-Admiral Gambier, Charles Grant, Esq., Sir Richard Hill, Bart., M. P., Henry Hoare, Esq., Edward Parry, Esq., Samuel Thornton, Esq., M. P., Henry Thornton, Esq., M. P., and William Wilberforce, Esq., M. P. Of these, Wilberforce and Henry Thornton had long laboured for the establishment of an Asylum for free Africans in Sierra Leone, and the first election of a new Committeeman, on the vacancy by the death of Bacon, had brought into the Committee Zachary Macaulay, who had lately returned from the Government of that settlement: and so the

first Mission was providentially fixed for the neighbourhood of Sierra Leone.

Equally striking was the providential chain by which the Islands of New Zealand became connected with this Society. The Rev. Samuel Marsden, rightly termed the Apostle of Australia, was unrivalled amongst the settlers of New-South Wales for his practical knowledge in colonial life. He had also a devoted Missionary soul, and an energy and force of character of the highest order. He had determined upon the evangelization of New Zealand, and had already prepared a few natives for returning to their own land; when private affairs brought him, in the year 1808, to England. Here he found this Society looking for a second field of labour, in addition to their African Mission. Samuel Marsden had been the pupil of Joseph Milner, and had owed his appointment to Wilberforce and H. Thornton. Thus he found himself at once amongst old friends; each party prepared to act together on the same principles, and with the most entire mutual confidence. The native Church in New Zealand is the fruit of these concurring Divine providences.

India had been contemplated as a Mission field for this Society from its first establishment. The title Africa and the East implied this. Charles Grant and Edward Parry were amongst its first Vice-Presidents:—men who were the well-known patrons of the Christian cause in India while occupying official posts in that country, as well as since their return home. But they were both Directors of the East-India Company, and were not, therefore, in a position to advise measures which might have involved a collision with the ancient policy of the Company. Wilberforce had shown himself fully alive to the Christian claims of India, and had already exerted for it his giant strength in Parliament. But the Committee needed within itself some one who could deal with Indian questions from personal acquaintance with the country. Such an one was brought home from India, as Samuel Marsden from Australia, to find old friends engaged in the very work at home on which he had been meditating while in India. Dr. Claudius Buchanan was elected upon our Committee in 1809, and continued upon it till his death, four years afterwards. Now at once preparatory measures were devised for bringing the claims of India before the Christian public, and for obtaining free scope to Missionary enterprise, in the prospect of the renewal of the charter of 1812. The Church Missionary Society became the centre of a powerful influence, in support of the advocates for a Christian policy who were in

Parliament; and when the success was achieved in Parliament, the zeal which had been kindled in this Committee for the opening of India, at once took advantage of that event to send out Missionaries to India.

The year 1810 is also to be marked in connexion with the evangelization of India. This year Daniel Wilson entered the Committee, and took an active part in its deliberations. He entered when the Indian questions were first agitated, and here he gathered that knowledge and interest in respect of Indian Missions, which ripened into blessed fruit, for India's evangelization, during the twenty-five years of his Indian episcopate.

The name of Daniel Wilson deserves to be recorded on another ground. He succeeded Cecil in the chapel of St. John's, Bedford Row, and that congregation gave a large support to the Society. It is interesting to remark how much of the Missionary zeal of the founders of the Society was stimulated by the evangelical teaching in the churches and chapels, whose ministers were members of the Committee. Sir Fowell Buxton wrote to Josiah Pratt, "My impressions and anxieties with regard to Africa, and my desire for the spread of the Gospel were planted in my mind in Wheler Chapel." (Pratt's Life, p. 84.) So it was with Samuel Hoare, his brother-in-law. In Clapham Church the ministry of Venn helped to strengthen the principles of Thornton, and Wilberforce, and Macaulay; but perhaps the largest influence of this kind was at St. John's, Bedford Row, first under Cecil, then under Wilson. Here the Grants, Parry, Cardale, Bainbridge, Blair, Dr. Mason Good, Garratt, and Stephen, attended.

The early entrance of Zachary Macaulay into the Committee was the accession of high intellectual powers and extensive influence; especially after he became editor of the "Christian Observer," and held a kind of censorship over evangelical literature. He remained a member for twenty-seven years successively; and his very presence amongst us seemed to give an additional gravity and confidence in our proceedings.

Two other men of great weight and mental activity were early additions to the Committee—William Blair, a surgeon, and John Poynder, solicitor. They were men of literary habits, as well as of extensive practice in their respective professions. The former left a most valuable collection of versions of the Bible, in all languages, to the British and Foreign Bible Society. The latter was for forty years the honorary legal adviser of this Society. Upon his death, his example was followed by another valued friend who still

conducts this important department of the Society's work, with the same disinterested zeal.

We here complete our retrospect of the men who may be called the Founders and Fathers of the Church Missionary Society. Before the next era of 1813 commenced several had already entered into their rest; others remained as the connecting links between these men and an enlarged Committee, which carried forward the work.

IV.

In the year 1813, upon the opening of India to Missionaries, an important constitutional change of this Committee took place by the enlargement of the Committee. Hitherto it had been confined to twelve selected clergymen and twelve laymen. This was well for the fixing of the principles of the Society in its early years. But now that these were established, the Committee, in the confidence of faith in that Divine Presence which had presided over their deliberations, threw open its doors to all clergymen who subscribed half-a-guinea annually, and the number of lay members was augmented to twenty-four. This wide opening of the door of the Committee-room, while it created some risk, held out a prospect of great advantage. The result, after fifty years' experience, has justified the change.

We have been graciously preserved from the temptation to compromise principles; we have been shielded from attempts from without to overbear the working Committee, though such a scheme on a memorable occasion was actually devised, and an appeal was printed and circulated in Oxford shortly before the Tractarian movement, by Newman himself, who had become our local Secretary. But all the benefits anticipated have been reaped from this new rule, respecting clerical membership of the Committee. It has furnished us with a full supply of clergymen in our Committee-room, who have entered into its every-day work, and have contributed to our councils their ministerial experience and knowledge of human nature and of the history of the Church, and various other acquisitions. They have undertaken the trial and examination of our candidates. Many questions are continually arising, on which they are entitled to speak with authority. Some of these have known the work of a Missionary, having been themselves in the Mission field. The recollections of older members are fast fading away. But many will remember the calm yet firm countenance of James Hough, the Chaplain of Palamcotta, and father of the Tinne-

vely Mission, his unimpassioned but warm-hearted sentiments;—the grave aspect, but affectionate heart, the thinking head, but slow speech, of Preston;—the solid, practical sense of Smalley, and his singleness of eye to the will and glory of the great Head of the Church.

The same rule has given us, as occasional fellow-councillors, many of our most intelligent and zealous country friends, whose presence amongst us has not only refreshed and helped us, but themselves also; and has served to bind us together in closer and firmer relations. Thus have we welcomed, from time to time, Henry Budd, Scott of Hull, Archdeacon Dealtry, John Cunningham, Archdeacon Hodson, Chancellor Raikes, Gerard Noel, Professors Farish and Scholefield, Haldane Stewart, and many more, whose names are still fragrant in the Church of Christ.

Together with the enlargement of the Committee, we must also commemorate the enlargement of our patronage. The principles of our Committee were well fixed and well known before we sought the countenance of great names. These names, therefore, when given, became a guarantee for the maintenance of the principles. The Society had pursued its course sixteen years before it had won the countenance of a single Bishop of the Church. Its first Episcopal patron was the revered Bishop Ryder. It was not till after forty-three years' probation of its principles and practice, that the heads of the Church could be said to have given their countenance as a body to the Society. The Committee may review with thankfulness the zealous support and encouragement they have received from those who have held the office of Vice-Patrons and Vice-Presidents; their parliamentary influence—for there was a time when a motion was threatened in Parliament against the Society; their presence in our deputations to Government; their known adherence to the distinctive principles of the Society—these have often proved, under God, a defence and security to our cause. The occasional attendance also of these *ex-officio* members of our Committee has greatly assisted our councils. Of Wilberforce I have already spoken, and his name needs no additional words. Of Henry Thornton, our first Treasurer, much might be said, and yet the extent of our obligations would still be unacknowledged. He was taken from us before the great extension of our Missions occurred; but he watched over our African Mission with deep interest; and I well remember the report of his sitting at our table, while the letters were read which announced several deaths in Africa, and of the tone of deep feeling, but

of firm resolve, with which he said—"We must not abandon West Africa." Charles Grant the elder came amongst us with all the weight and prestige of the chief legislator of India, under the régime of the Company; yet I can well remember the simple and instructive accounts which he gave us of the difficulties which Schwartz had encountered and overcome, and of his own early attempts, during his residence in India, to advance the cause of Christ. Admiral Lord Gambier was our first President, and his warm and frank expressions of sympathy with our cause were a great encouragement. Lord Bexley, a late Chancellor of the Exchequer, first directed and assisted us in the formation of a working capital. Other names will call up many recollections in the minds of our older members: Sir Thomas Baring, Sir George Rose, James Stephen the elder; whilst most of us cherish the remembrance of Sir Fowell Buxton, Sir Robert Inglis, Sir Peregrine Maitland, Earl Waldegrave, Henry Kemble, Bishop Carr, and many other names enrolled amongst the worthiest public characters of their age.

Yet I hesitate not to affirm, that upon the lay members of the Committee, as emphatically the working body, the chief responsibility rests of maintaining our fundamental principles. Their responsibility became the greater when the change to which we referred took place; and, happily, the additional members selected comprised men of name and power, who gave important support to our cause. In 1813 the able barrister, W. A. Garratt, joined the Committee, and for twenty-three years he remained an assiduous attendant; always alive to the question under discussion, exercising an independent judgment, viewing it in all its bearings, cautious against unwary admissions, firm, prompt, and resolute in every thing which touched our spiritual principles. The next year, the late Sir James Stephen joined our Committee, and sat on our Committee for nine years, until his becoming an Under-Secretary of State prevented his further continuance with us. But previously to his occupying that distinguished post, he had been connected officially with the Colonial-office, and his high intelligence and extensive colonial information, added an important element to our councils.

In 1819, Dr. John Mason Good joined the Committee, a physician of high reputation in medical literature, a scholar acquainted with seventeen languages, the translator of Job and of the Book of Psalms, once a disciple of Belsham, but afterwards, a devoted follower of Jesus.

In 1821 we first numbered amongst our Committee-men retired civil servants from India, of whom J. H. Harington was the first, R. M. Bird a second; both noble leaders of a class of men who, in later days, have given great strength to our Missions: men who are content to sit by our side and discuss questions with us, after administering governments where hundreds of thousands waited to receive the law from their lips.

General Latta and General M'Innes were amongst our first representatives of the military branch of the Indian service, from which we have since received a large and valuable support.

The legal profession, it has been seen, gave its contribution to our Committee from our earliest days, and we have ever since had the great advantage of those amongst us, who, in the midst of extensive practice, have been willing to sacrifice their valuable time in our Committee-room. I cannot speak of those who are still living, though they long ceased to attend, two of whom afterwards occupied the judicial bench, and one has become a Secretary of State. But I cannot omit the names of our deceased friends—W. Grane, solicitor, E. V. Sidebottom, barrister, the steady, intelligent, and cordial supporter of our cause for twenty-seven years, and the young and rising barrister, E. H. Fitzherbert, removed by death at an early age from amongst us.

I pass over many names on which I delight to reflect in memory, because they would be unknown to the majority of those now before me. They belong, however, to a class of men of great value in a Committee—men who in financial matters and Sub-Committees are most efficient; who seldom address their colleagues; they watch our proceedings with silent but intelligent and devout attention. Their apparently casual observations often sink deep into a Secretary's mind; their words of friendly advice or of practical wisdom in the private room are often precious. Their sympathy, and the assurance of their prayers, uphold their brethren. Their very presence often tends to calm and regulate our debates.

V.

A few words must be added, but they shall be very few, respecting those who have occupied the office of Secretary, but have rested from their labours. Of Josiah Pratt I need say the less, because his son has given a noble portrait in the published life of the father, of his character as a man of strong sense, masculine energy, great compass of mind, and wonderful practical sagacity. He

was just the man to launch the vessel. Of Edward Bickersteth a noble record is also before the public. My own estimate of his official qualifications for a Secretary are so high, that I have never ceased to regret the early dissolution of his connexion with the office.

Dandeson Coates, my early colleague in office, possessed first-rate powers of business, and thoroughly sympathized in the spiritual principles of the Society. The official correspondence was never more ably conducted. Sir James Stephen used to say, that he knew no one in the public service who worked more ably or more zealously in an administrative department.

Of my dear brother William Jowett's Christian wisdom and Missionary sympathies it is not possible to speak too highly; but he had already weakened his health in the foreign service of the Society, and the full vigour of his lay colleague somewhat overshadowed his administration.

In Richard Davies we had a lovely example of quiet energy, a heavenly spirit, and devoted love to the cause. His early removal from the office prevented the full ripening of excellent official qualifications.

In the varied gifts which have been imparted to your Secretaries we see the goodness of God towards us: for it would not be difficult to trace the beneficial influence of each in his turn upon the general tone of our proceedings.

This is not the occasion or the place for describing the position and the duties of a Secretary of this Society. Elsewhere it might be necessary to remind friends that the name of "Secretary" conveys no precise idea of an office. It is the designation of a Minister of State, and of a clerk who records the minutes of an executive body. The nature of the duties determines the office. A notion often prevails that a Secretary is apt to assume an autocratical position in this room. As early as the days of Claudius Buchanan the notion arose. He used to speak of "King Pratt," and to argue that in an infant government a monarchy was better than a republic. But whatever apparent supremacy a Secretary may maintain, if we look below the surface, it will always be found that the Secretary reflects the Committee. If the image is distorted, the defect will soon show itself, and be rectified. In that which sometimes appears as an autocratical dictum, he is only the mouthpiece of the present and former Committees, by whom the subject may have been many times discussed and settled. Sufficient checks are always at hand for a presumptuous Secretary.

The Committee possesses a plastic power which few minds can resist. Your Secretaries owe many obligations to those who, in this room, help and guide and correct their plans. May this Committee ever regard their Secretaries as a part of themselves—uphold them by their sympathy, their counsel, and, above all, by their prayers, that their shortcomings may be pardoned, and their mistakes overruled.

VI.

I hasten to offer a few concluding suggestions on this review of honourable names and memorable deeds—

1. How graciously has the God of Missions provided us in this room with the wisdom of counsel, the knowledge of men and things, the Missionary experience, the political intelligence and sagacity, the financial ability, which were necessary for the carrying on the work to which He called the Society. We look back to the rough sketch which we gave at first of the requirements for the successful carrying out of a great design, by a few humble men of faith and prayer. We acknowledge, with devout gratitude, that the Lord hath supplied all their need.

2. Let us, let successive Committees, bear in mind that the important precedents which regulate the principles and practice of our proceedings at the present day, have been established under the sanction of men entitled to great weight. The recollection of my own first feelings, when I entered into this Committee, prompt me to caution the young or recent members of this Committee to resist the temptation of thinking that we can set things to right by sweeping changes, or of deciding wide questions on narrow premises. Forty years' experience has taught me that the founders of this work were guided by a far-seeing wisdom in the general scheme of its construction; that many things which once appeared to me questionable have been the result of frequent trial and of much accumulated wisdom, gathered from various sources:—that there is a science in Missions. Let us respect our constitution, already become venerable in its associations.

3. Yet when we look abroad, and see how large an amount of success has attended the measures directed from this Committee; that three millions and a half of money have been contributed to our treasury; that nearly 600 Missionaries have been sent by us to Africa and the East, to New Zealand and North America; that many thousand natives have been trained as teachers of their countrymen; that seventy of them have been ordained as clergymen of our Church; that

our first Mission field, Sierra Leone, has already passed into a settled self-supporting native Church, under native pastors; that New Zealand and Tinnevely are gradually approaching the same euthanasia of a Mission; when we contemplate this success, it so far transcends the human instrumentality, that all those advantages of wisdom and intelligence which we have gratefully commemorated, sink into insignificance. "It is the Lord's doing, and it is marvellous in our eyes!" We are astonished at His grace in honouring such instrumentality with such a measure of success. We trace in the history of our Committee the gracious leading of a Divine hand, the effusion of an unction which is from above, blending our varied talents, our differing judgments, our educational, professional, or natural bias, and maintaining amongst us for sixty years a remarkable harmony and consistency of principle. Let us not be ashamed to confess, with our fathers before us, that the Lord hath been with us of a truth. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: He hath done whatsoever He hath pleased." "The Lord hath been mindful of us." (Pa. cxv. 1—3, 12).

4. Let us meet in our new abode—let us deliberate—let us bear with each other—let us decide—under this blessed conviction, that Christ is in the midst of us, according to His promise. It will give strength to all our measures. It will relieve us of all our anxieties. It will ensure the removal of all our difficulties. If I contemplate the vast machinery of this Society at home and abroad, the sacred interests bound up with it, the uncertainty which attends the transmission of thoughts by correspondence, the slight control under which many of our Missionaries carry on their work, the snares by which they are all beset, the satanic power which prevails in heathen lands—I am ready to fly from my post in despair. When I look at the waves I begin to sink. But when I reflect again that the work is the Lord's—that the great Head of the Church needs not you or me to do His work, but condescends to give us some humble employment, while He himself will overrule and bless it—then I take courage to go forward, expecting that difficulties will be removed just in proportion as they need to be removed.

These are the lessons which I have learnt from my predecessors in office, and from my brethren of the Committee. I have already reached nearly the longest tenure of office of

any of my predecessors. I desire to leave the mantle I wear—which I received from those who have gone up—for those whom He, whose prerogative it is to select men for His work, may call to be my colleagues and my successors.

The Honorary Secretary having concluded the reading of this admirable document, which was listened to with most profound attention by the large body of friends present, prayer was offered by the Rev. E. Ariol, after which J. M. Strachan, Esq., rose to accept, on the part of the Committee, the sentiments which had been embodied in the Address, and to express his conviction that the principles which had so long guided them in their deliberations would continue to be as heartily recognised in the new house as in the old. For the erection of that new house, no apology was needed, the necessity for it being evidenced in the large attendance on the present occasion. It had not preceded, but had followed an expansion of the Society's work, all the old

Missions, New Zealand excepted, having participated in the increase, and a new Mission in the Derajat having been decided upon. The forthcoming Report of the Society would contain an announcement of two important measures, the first having reference to home matters, the introduction into the Association economy of Honorary Secretaries; and the other, the development of the self-supporting system in the native churches.

The Rev. E. H. Bickersteth, in his remarks, adverted to the fact, that on that day twelve years, and at about the same hour in which they were then assembled, the funeral of his father, the Rev. E. Bickersteth, had taken place, one who had been identified with the Society as its Secretary, and had resided in the old house which they had just left.

The meeting was also addressed by Messrs. Bridges, Farish, and Alexander Beattie; and, after prayer by Major Straith, the Hon. Lay Secretary, a hymn was sung, and the meeting terminated.

* * * *The following list comprises the names of the past and present Members of Committee.*

ELECTED CLERGYMEN.

1. Rev. W. J. Abdy, 1799.
2. Rev. R. Cecil.
3. Rev. E. Cuthbert.
4. Rev. J. Davies.
5. Rev. H. Foster.
6. Rev. W. Goode.
7. Rev. J. Newton.
8. Rev. G. Patrick.
9. Rev. Dr. Peers.
10. Rev. J. Pratt.
11. Rev. T. Scott.
12. Rev. John Venn.
13. Rev. Basil Woodd.
14. Rev. S. Crowther, 1801.
15. Rev. H. G. Watkins.

16. Rev. H. Budd, 1803.
17. Rev. T. Fry.
18. Rev. H. Pearson, 1804.
19. Rev. G. F. Bates, 1807.
20. Rev. D. Fearon, M.D.
21. Rev. G. L. Hollingsworth.
22. Rev. T. Shephard, 1808.
23. Rev. Clandius Buchanan, 1809.
24. Rev. D. Wilson.
25. Rev. Henry Godfrey, 1810.
26. Rev. Richard Johnson, 1811.
27. Rev. W. Mann, 1812.
28. Rev. S. Arnott, 1813.
29. Rev. J. Gilson.

From this date all Clergymen subscribing half-a-guinea became members of the Committee.

The names which follow are those who were elected by the General Committee upon the *Committee of Correspondence.*

30. Rev. J. H. Stewart, 1815.
31. Rev. Joshua Mann, 1817.
32. Rev. James Towers.
33. Rev. Dr. Herdman, 1818.
34. Rev. Isaac Saunders.
35. Rev. Dr. Thorpe.
36. Rev. H. Venn, 1822.
37. Rev. T. Webster.
38. Rev. E. G. Marsh, 1823.
39. Rev. Thomas Mortimer.
40. Rev. Gilbert Gilbert, 1825.
41. Rev. M. M. Preston.
42. Rev. R. W. Sibthorp, 1827.
43. Rev. W. Brownlow, 1828.
44. Rev. W. Goode.

45. Rev. James Hough.
46. Rev. J. N. Pearson.
47. Rev. C. R. Pritchett.
48. Rev. W. Marshall, 1829.
49. Rev. J. Fenn, 1830.
50. Rev. C. Smalley.
51. Rev. J. Wilcox.
52. Rev. Thomas Harding, 1831.
53. Rev. H. Raikes.
54. Rev. R. Monro, 1832.
55. Rev. J. Harding, 1834.
56. Rev. J. Hambleton.
57. Rev. J. Sandford, 1835.
58. Rev. E. Blick, 1836.
59. Rev. S. King, 1838.

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| <ul style="list-style-type: none"> 60. Rev. W. Short. 61. Rev. R. E. Hankinson, 1839. 62. Rev. C. F. Childe. 63. Rev. W. Niven, 1840. 64. Rev. R. L. Adams, 1842. 65. Rev. E. Auriol. 66. Rev. S. Bridge. 67. Rev. W. B. Mackenzie. 68. Rev. C. J. Elliott, 1843. 69. Rev. E. Hoare. 70. Rev. C. Baring, 1844. 71. Rev. J. Brown. 72. Rev. J. C. Miller, 1846. 73. Rev. J. Tucker, 1847. 74. Archdeacon Dealtry, 1849. 75. Rev. T. R. Redwar. 76. Rev. C. Smalley, Jun. 77. Rev. J. Cohen, 1853. 78. Rev. C. Kemble. | <ul style="list-style-type: none"> 79. Rev. J. S. Jenkinson, 1854. 80. Rev. V. W. Ryan. 81. Rev. W. C. Bishop, 1855. 82. Rev. E. Hollond, 1856. 83. Rev. W. M. Mungeam. 84. Rev. J. Stock. 85. Rev. C. N. Alford, 1857. 86. Rev. H. J. Cummins. 87. Rev. J. Rashdall. 88. Rev. G. W. Weldon. 89. Rev. C. J. Fynes-Clinton, 1858. 90. Rev. B. Capel, 1859. 91. Rev. T. Green. 92. Rev. J. G. Heusch. 93. Rev. H. T. Lumden. 94. Rev. J. H. Titcomb. 95. Rev. L. B. White, 1860. 96. Rev. J. B. Whiting. 97. Rev. R. Long, 1861. |
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ELECTED LAYMEN.

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| <ul style="list-style-type: none"> 1. John Bacon, Esq., R.A., 1799. 2. John Brasier, Esq., 1799, 1801—1805. 3. W. Cardale, Esq., 1799, 1801—1805. 4. Nathan Downer, Esq., 1799, 1801—1803. 5. Charles Elliott, Esq., 1799, 1801—1808, 1816—1824. 6. John Jowett, Esq., 1799. 7. Ambrose Martin, Esq., 1799, 1801—1809, 1811—1820. 8. John Pearson, Esq., 1799, 1801—1804. 9. Henry Stokes, Esq., 1799, 1801, 1802. 10. Edward Venn, Esq., 1799, 1801—1810, 1812, 1813, 1815, 1819, 1821, 1823, 1824. 11. William Wilson, Esq., 1799, 1801—1805. 12. John Barber, Esq., 1801—1804. 13. Zachary Macaulay, Esq., 1801—1827. 14. John Matthew Grimwood, Esq., 1803. 15. Thomas Hodson, Esq., 1804—1809, 1811. 16. W. Terrington, Esq., 1804—1820. 17. William Blair, Esq., 1805, 1806, 1809—1812, 1815, 1816, 1818—1822, 1827. 18. Henry Dobbs, Esq., 1805—1807, 18 8—1827, 1832, 1834. 19. Dr. D. Fearon, 1805, 1806. 20. Thomas Bainbridge, Esq., 1806—1812, 1814—1829. 21. Benjamin Jowett, Esq., 1806—1822. 22. Thomas Hallward, Esq., 1806. 23. James Compigne, Esq., 1807—1827. 24. John Poynder, Esq., 1808, 1809, 1811, 1813—1815, 1818—1820, 1822, 1826, 1828, 1829. 25. John Brown, Esq., 1808, 1809. 26. T. C. Slack, Esq., 1809. 27. John Butler, Esq., 1810, 1812—1816, 1819, 1820. 28. Michael Gibbs, Esq., 1810—1817, 1819—1823, 1825, 1826, 1828. 29. Robert Marsden, Esq., 1810—1814. 30. John Thornton, Esq., 1810, 1812—1814. 31. William Dawes, Esq., 1810, 1812. 32. Thomas Haydon, Esq., 1811, 1813. 33. Edward N. Thornton, Esq., 1813—1841. 34. W. Brooks, Esq., 1813—1815, 1817, 1819. 35. William Albin Garratt, Esq., 1813, 1814, 1817—1819, 1821—1825, 1827, 1837—1848. 36. Richard Barry, Esq., 1813—1818. | <ul style="list-style-type: none"> 37. John Cooper, Esq., 1813, 1816, 1818. 38. James William Freshfield, Esq., 1813—1815, 1817, 1821, 1823. 39. William Jenney, Esq., 1813—1816. 40. William Henry Hoare, Esq., 1813—1815. 41. Major Close, 1813, 1814. 42. John Bacon, Esq., 1813. 43. John Mortlock, Esq., 1813. 44. Richardson Purves, Esq., 1813. 45. William Samler, Esq., 1813. 46. Joseph Walker, Esq., 1814—1828. 47. George Gooch, Esq., 1814—1819. 48. Joseph Christian, Esq., 1814, 1815. 49. J. C. Reeve, Esq., 1814. 50. James Stephen, Esq., Jun., 1814, 1824, 1825, 1828, 1830—1834. 51. John Corrie, Esq., 1815—1820. 52. Francis Garratt, Esq., 1815—1818. 53. John Willing Warren, Esq., 1815—1818. 54. Joseph Wilson, Esq., 1815—1817. 55. Richard Lucas Chance, Esq., 1815, 1816. 56. James Barry, Esq., 1816—1828. 57. William Martin Forster, Esq., 1816—1831. 58. Robert John Bunyon, Esq., 1816—1818, 1825—1834, 1836, 1837, 1839, 1840. 59. J. G. Barker, Esq., 1816. 60. Dandeson Coates, Esq., 1817—1823. 61. George Almond, Esq., 1817. 62. John George Lockett, Esq., 1818—1825. 63. James Sheffield Brooks, Esq., 1819, 1820, 1823—1831. 64. Dr. John Mason Good, 1819—1821, 1823—1826. 65. H. Bicknell, Esq., 1820—1828, 1839, 1840. 66. William Harding, Esq., 1820—1830. 67. Charles Holehouse, Esq., 1820—1832. 68. Dr. Lardner, 1820, 1821. 69. John Hopkins, Esq., 1820, 1822. 70. J. C. Symes, Esq., 1820—1826, 1828, 1829, 1831, 1833, 1835, 1837, 1839. 71. J. H. Harington, Esq., 1821. 72. William H. Trant, Esq., 1821, 1823. 73. Captain Gooch, 1821, 1822, 1824. 74. Abel Chapman, Esq., 1822. 75. William Grane, Esq., 1822—1836, 1838. 76. H. Pownall, Esq., 1823, 1824, 1829—1835. 77. Percival White, Esq., 1824, 1825. 78. Lieut.-Colonel Phipps, 1824—1835. |
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79. John Broadley Wilson, Esq., 1824, 1831.
 80. Henry Ewbank, Esq., 1826.
 81. W. S. Hathaway, Esq., 1826.
 82. Thomas Simcox, Lea, Esq., 1826—1829.
 83. General Latter, 1826—1836, 1838.
 84. G. L. Hollingsworth, Esq., 1826—1833, 1836, 1838, 1841.
 85. Sir George Grey, Bart., M.P., 1827—1832.
 86. Hon. T. Erskine, 1827, 1829, 1830.
 87. Edward V. Sidebottom, Esq., 1827—1855.
 88. Dr. John Whiting, 1827—1836, 1838.
 89. Major Mackworth, 1828, 1829.
 90. John Bridges, Esq., 1828—1841, 1843—1858, 1860.
 91. James Colquhoun, Esq., 1829.
 92. Hugh Hill, Esq., 1829, 1830.
 93. James M. Standen, Esq., 1829, 1830, 1832.
 94. Charles Brodrick, Esq., 1829—1842.
 95. J. H. Calcraft, Esq., 1830.
 96. John Ballance, Esq., 1830—1861.
 97. W. Dugmore, Esq., 1830—1848, 1850—1861.
 98. James Morgan Strachan, Esq., 1830—1841, 1846, 1848—1851, 1853—1861.
 99. H. Seymour Montague, Esq., 1831, 1849, 1851—1853, 1855—1858.
 100. J. Fitzgerald, Esq., 1831.
 101. Timothy Bramah, Esq., 1832—1834.
 102. Joseph Stinton, Esq., 1832, 1833.
 103. Charles Forster, Esq., 1832.
 104. Benjamin Smith, Esq., 1832—1837, 1839, 1840, 1842, 1843.
 105. Henry Kemble, Esq., M.P., 1832—1837.
 106. Capt. the Hon. F. Maude, R.N., 1833, 1836—1856.
 107. Robert M'Culloch, Esq., 1833—1835.
 108. J. P. Plumptre, Esq., M.P., 1833, 1835.
 109. Capt. the Hon. W. Waldegrave, 1833—1838, 1842—1846.
 110. David Martin, Esq., 1834.
 111. R. T. Webb, Esq., 1834.
 112. Joshua Stanger, Esq., 1834—1841.
 113. Henry Blanshard, Esq., 1834—1836, 1841, 1847, 1853.
 114. Lieut.-Col. Caldwell, 1834—1836, 1856—1861.
 115. Sir Henry Verney, Bart., M.P., 1835, 1852.
 116. James Taylor, Esq., 1835—1850.
 117. Sir W. R. Farquhar, Bart., 1835, 1836, 1838, 1840.
 118. Capt. Lindsay, R.E., 1856.
 119. R. B. Todd, Esq., M.D., 1837, 1838.
 120. Capt. Harkness, 1836, 1837.
 121. Capt. Cotton, 1837, 1838.
 122. R. Munt, Esq., 1837—1839.
 123. John Rudall, Esq., 1837—1840.
 124. John Rogers, Esq., 1838.
 125. William Woodrooffe, Esq., 1838, 1839.
 126. Serjeant Stephen, 1838, 1839.
 127. General M'Innes, 1839—1843, 1845—1850, 1852, 1854.
 128. Hon. A. Kinnaird, 1840.
 129. Samuel Hoare, Esq., 1840, 1841.
 130. Henry G. Key, Esq., 1840—1845.
 131. Vice-Admiral Sir H. Hope, 1840—1856.
 132. Hon. S. R. Curzon, 1840—1842, 1846—1856.
 133. Robert J. Chambers, Esq., 1841, 1842.
 134. W. Tate, Esq., 1841—1843, 1845.
 135. Lieut.-Gen. Sir J. Peregrine Maitland, 1842
 136. Duncan Anderson, Esq., 1842, 1843.
 137. J. Farish, Esq., 1842—1853, 1856—1861.
 138. Alexander Beattie, Esq., 1842—1846, 1848—1855.
 139. Pascoe St. Leger Grenfell, Esq., 1842—1844, 1846.
 140. Lord Sandon, M.P., 1843.
 141. Thomas Natt, Esq., 1843—1847.
 142. Lord H. Cholmondeley, M.P., 1843—1845, 1847.
 143. R. M. Bird, Esq., 1843—1845, 1847—1851.
 144. John Labouchere, Esq., 1843—1847, 1849, 1851, 1853, 1855, 1857, 1860.
 145. Lord Howard, 1843.
 146. H. Kingscote, Esq., 1844.
 147. Oswald Moseley, Esq., 1844.
 148. Henry Niabet, Esq., 1844—1846.
 149. J. W. Childers, Esq., M.P., 1844, 1849.
 150. Thomas Hankey, Esq., 1845.
 151. R. E. A. Townsend, Esq., 1845.
 152. Charles Bevan, Esq., 1846.
 153. Francis Carleton, Esq., 1846—1848.
 154. Major F. S. Sotheby, 1846, 1848, 1849.
 155. James Davidson, Esq., 1847.
 156. Henry Smith, Esq., 1847, 1848, 1850—1852, 1854, 1858, 1860.
 157. Lieut.-Col. Rutherford, 1847—1857.
 158. E. H. Fitzherbert, Esq., 1848—1851.
 159. Nathaniel Bridges, Esq., 1848.
 160. J. Gurney Hoare, Esq., 1848, 1850, 1853, 1855—1857, 1859, 1860.
 161. Captain G. Pevor, 1848—1856.
 162. G. E. Eyre, Esq., 1849.
 163. Joseph Hoare, Esq., 1849.
 164. H. Harwood Harwood, Esq., 1850, 1852—1857.
 165. John Sperling, Esq., 1850—1855, 1857—1861.
 166. Robert Prance, Esq., 1850, 1851, 1853—1861.
 167. J. G. Sheppard, Esq., 1851.
 168. P. F. O'Malley, Esq., Q.C., 1851—1861.
 169. Lieut.-Col. R. M. Hughes, 1851—1861.
 170. Major-Gen. Alexander, 1851—1861.
 171. Lord Haddo, M.P., 1852.
 172. W. E. Hubbard, Esq., 1852, 1853, 1855, 1856.
 173. Col. G. Moore, 1854.
 174. T. G. Conyers, Esq., 1854.
 175. Abel Smith, Esq., Jun., M.P., 1854.
 176. Rear-Admiral Trotter, 1854, 1859.
 177. Col. T. Lavie, 1855—1857, 1860, 1861.
 178. G. Arbuthnot, Esq., 1855—1859, 1861.
 179. Robert Trotter, Esq., 1856.
 180. J. F. Thomas, Esq., 1856—1861.
 181. W. Lavie, Esq., 1856—1861.
 182. Hudleston Stokes, Esq., 1857—1860.
 183. Col. Smith, 1857—1861.
 184. Russell Gurney, Esq., Q.C., 1857, 1859, 1861.
 185. Major-Gen. Clarke, 1858—1861.
 186. A. Lang, Esq., 1858—1861.
 187. H. Carre Tucker, C.B., 1858—1861.
 188. Mosley Smith, Esq., 1858.
 189. Col. M. Dawes, 1859.
 190. John Deacon, Esq., 1859.
 191. Lieut.-Col. Gabb, 1859.
 192. Sydney Gedge, Esq., 1860, 1861.
 193. James Stuart, Esq., 1860.
 194. John Goldingham, Esq., 1861.
 195. John Griffith, Esq., 1861.
 196. William Henry Elliott, Esq., 1861.
 197. J. E. T. Parratt, Esq., R.H.A., 1861.

THE VALLEY OF THE GANGES AND ITS SPIRITUAL DESTITUTION.

A DENSELY populated country, where human beings are counted by millions, under English dominion, and now, since the forcible extinction of the great mutiny, more completely so than at any previous period ; with centres of English society and influence strewn thickly throughout it, the languages spoken in which are familiar to numbers of English residents, as well military as civilian, and to the acquisition of which by newly-arrived Europeans, every possible facility exists ; where the native inhabitants are courteous in their manners, offer no violence to, nay, usually welcome the preachers of the Gospel, and patiently listen, even when the discussions which ensue open up the objectionable character of their gods : and yet the whole of this vast region wrapped in the folds of a gloomy idolatry, dishonouring to God and demoralizing to the worshipper—such are the plains of the Ganges. Missionaries there are, and Missionary stations, and little groups of converts, but as yet it is but an attempt, confessedly disproportionate to the necessities of the case and the greatness of the opportunity. The time is come for an enlargement of effort, and that on such a scale as to prove that we are all, Christians at home and Christians in India, in earnest.

The object of this paper is to move to such an effort by showing the inadequacy of the existing Missionary Agencies to meet the urgent wants of Hindustan.

And, first, we have under our consideration that portion of Lower Bengal, which is bounded on the east by the Teesta and Megna, and on the west by Berar and the South-western agency. Omitting Darjeeling for separate consideration, this section of country comprises twenty-two districts, with a population in round numbers of twenty-three millions of people.

Some of these districts have been passed under review. The first group consisted of four districts of Eastern Bengal, Burisaul, Dacca, Furreedpore, and Mymensing. Of these, the two last remain without resident Missionaries.

The second group consists of eight districts—Moorshedabad, Malda, Rajshye, Purneah, Dinagepore, Rungpore, Bogra, and Pubna, with a population of between eight and nine millions. It is with this group we are at present occupied. Malda, Dinagepore, and Rungpore, have been passed in review ; the first, Malda, with a population of 311,895, and the last, Rungpore, with a population of 1,214,275, without resident Missionaries.

Bogra, Pubna, and Rajshye, were then taken up, with a total population of nearly two millions, but the entire area of the three districts being void of any resident Missionaries. We are aware that they are visited by Missionaries on preaching expeditions. But these are valuable only as they lead to permanized efforts, and the residence of Missionaries in the district, to carry on the work, either on the itinerant system, as in North Tinnevely, or by the occupation of a central point. Otherwise the track of the Missionary is like a path opened through a dense forest. Unless the path continues to be used, such is the rapid growth of vegetation, that it soon closes up again. And so, notwithstanding occasional itinerancies, in such districts as those under consideration, dense masses of living humanity remain dead in trespasses and sins, in which they are left to live and die, uncommiserated and unaided by the Christian church. And how pitiable their condition ; for this assuredly they have, a condemning conscience. They have a law or standard in their hearts, of whatever kind it be, and that standard they have conscientiously violated, and it condemns them. And there is a disquietude in their souls, a deep-seated uneasiness, a dread as to the future, and they know not how to get rid of it. River ablution is the only means of cleansing which they know of, and to this they unceasingly resort. In the estimation of the Bogra people the Kuratea, an offset of the Attree, which is a branch of the Teesta, is of superior sanctity. At certain probable conjunctions of the planets, its efficacy in washing away sins then is supposed to be so great, that "one dip in the Kuratea is worth seven in the Ganges ; so say the Shasters"—so conscious are they of uncleanness, and yet ignorant of the true Fountain opened for its cleansing. And yet the distance from Calcutta is but trifling. The town of Pubna is distant 137 miles ; Natore in Rajshye, 145 ; and Bogra 246. Moreover, itinerant Missionaries have been favourably received. In the markets they have found vast crowds, almost to a man ignorant of the very name of Christian, while over the face of the territory are dispersed hundreds of villages teeming with inhabitants, who are being destroyed for the lack of knowledge.

North-west of Malda lies Purneah, one of the largest yet poorest districts in Bengal. Two great melas, or fairs, are held in this district, one at Caragola Ghat, the other at Titalya, just over the border in Rungpore. These fairs,

or mela, are held in commemoration of some wonderful achievement of a particular saint or god. The period of their duration is from one to twenty days, and the average daily attendance from 500 to 15000 persons. "They are advantageous to the people in a commercial point of view, but the evils that attend them are great and numerous. From the fatigue of travelling, exposure to the heat, and sleeping in the open air, stretched on the ground and saturated with dew, many sicken and die. The assembling of such multitudes of both sexes for days, and sometimes weeks together, likewise leads to much immorality; and to abandoned characters it is an occasion of revelry."

This district having no resident Missionaries, is entirely dependent, for any glimmering of light which it may receive, on itinerant action. This is not unfrequently carried on by the Baptist Missionaries from Monghyr, and Mr. Start's Missionaries from Darjeeling. A fragment from the details of a recent journey of this kind by the Monghyr Missionaries may not be uninteresting. It will suffice to show that if Purneah has no resident Missionary it is not from the want of sufficient encouragement on the part of its people.

"The mela of Karagola was visited during this excursion. The part of the country traversed seems never before to have seen a Missionary, and is but rarely visited by Europeans. The people were almost as wild and savage as the tigers which abound in their jungles. Nevertheless, they heard with attention the message of peace. On one occasion a man said, 'Why has not the Government sent us word of this religion before? The English rule has been here more than a hundred years; why have they not sent us this news before? And some would say, 'When Government gives the order, we will all believe in Christ.' It is a matter of unceasing surprise to the Hindus that the Government evinces so little interest in the extension of the religion it professes, and they generally conclude that there is some hidden and unworthy motive for the reticence displayed.

"The people are very ignorant. They are, however, very fond of singing. All day and night the Missionary would often hear them singing the praises of Ram. On one occasion he was startled at hearing a Christian hymn sung by a boatman, who substituted the name of Huri (Krishna) for Jesus Christ. It afterwards appeared that he had learned it ten years before when at Monghyr. However harsh and discordant we may think

the music of the Hindus, they are very fond of it. The boatman sings as he floats down the river. Every one sings a morning hymn to his god. The whole nation are singers, from the Brahmin, who chants the 'Bhagvat,' to the villager who only knows the best spot for his buffalo to graze.

"In one village the Missionary was cheered by meeting with an old man, whom the villagers considered mad, because he had thrown away his gods, and would only talk about Jesus Christ. He asked to be told of the 'fame of Jesus;' and when it was explained to him how Christ was the only Mediator between God and man, and how by his atonement the vilest could be saved, and how God, for Christ's sake, would pardon sin, he openly avowed his belief in Christ, and his determination to pray to God through Him. Some of the bystanders asked the oft-repeated question, 'Show us Christ?' The old man sharply answered, 'Show me Ram!' Other instances of inquirers after truth came before the Missionary during this journey; and indications were apparent of the progress of a sentiment that idols are a vain thing, and that the Gospel offers the only way of salvation. But the influence of numbers is great, and many hesitate till they can see themselves sustained by a large body of adherents to the Gospel, among whom they may find safety and encouragement."

One more subdivision of this destitute group remains to be considered—Moorshedabad—containing a population of nearly one million. The Ganges, on entering this district, divides itself into the Podda and the Bhagruttee: the latter being navigable, during the greatest part of the year, for the largest craft which ply on the Ganges, forms the principal channel of the route from Calcutta, by water, to the North-west Provinces. In the western part of the district are many hills, connected with the neighbouring highlands of Rajmahal and Bheerbhoom, whence descend numerous torrents; while the eastern part is low, subject to extensive inundation, and abounding in jhils. It contains the towns of Moorshedabad and Berhampore, together forming one city of 120,000 inhabitants, and where, as a relief to the utter destitution of Bogra, Purneah, Rajahye, we find a Mission station of the London Missionary Society, with two Missionaries.

Let it be remembered that we have under consideration eight districts, containing a population of at least between eight or nine millions of people; that of these we have found two only—Moorshedabad and Dinagepore—with any thing of settled Missionary

work; and the remaining six, with a population of at least five millions of people, without any supply whatever, except such as is afforded by occasional itinerancies. Surely one Missionary station in each district cannot be regarded as too lavish a supply. Nay, it is the minimum of effort, the very least which can be done in the discharge of pressing duties and obligations involving interests of such importance as to bring down the Son of God by an act of voluntary humiliation to a cross of shame and suffering. Yet even this is wanting. Shall the Christian church be satisfied to live on in the presence of so condemning a fact? How is it to be accounted for, or how shall we excuse ourselves to Him, whose servants we are? How shall we escape, if we be contented that matters should remain as they are, the judgment of the unprofitable servant, who took his master's talent, and bound it in a napkin, and buried it in the earth, and then said, There, thou hast that is thine? Shall we not move onward, nor rest contented until each of these districts has a vigorous and well-worked Mission in the midst of it?

We now cross the railway, and enter Bheerboom, to the west of Moorshedabad.

Beerboom, a hilly district, with a small proportion of level ground, and scarcely any navigable rivers, contains a population of from 1,500,000 to 2,000,000. It abounds with melas, the most celebrated of them being that of Bhodinauth, or Deoghur, attended by nearly 100,000 people congregated from almost all parts of Hindustan, and speaking various languages, chiefly Bengalee and Hindee. These melas are notorious for the thefts committed by them, and more especially the Deoghur, few pilgrims or other visitants returning from it without losing more or less of their money or other property. The amount of spiritual opportunity enjoyed by the population of this extensive district may be thus summed up—"In Beerboom, a single, though most able Baptist Missionary, has for many years pursued his devoted course, and has planted a small but very satisfactory church of Christian converts." But that one point of light looks faint and solitary amidst the encircling darkness. No one feels the inadequacy of the effort more than the Missionary to whom reference has been made. "The spiritual, not unlike the natural cultivation of Beerboom, is only partial, many parts never having been visited by any Missionary, whether European or native; and what is still more lamentable, there are, bordering on Beerboom, extensive and populous districts in the same state of spiritual destitution. So that the observa-

tion and exhortation of our Lord will apply in all its force to this country, multitudes being as sheep without a shepherd—"The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest;" and tell the churches of England and America, that however much they may have done already, they must do still more, unless they are willing to incur the responsibility of allowing multitudes to perish for lack of that Gospel which is declared to be the power of God unto salvation to every one that believeth. (See Proverbs xxiv. 11, 12.)

South of Beerboom lie Burdwan and Bancoorah, or, more properly, East and West Burdwan, containing a population of more than two millions. Bancoorah is generally a level tract, with gentle undulations, inclining gradually towards the south-east, the streams, among which may be mentioned the Hadjee and Damoodah, all flowing in that direction. Bancoorah, the chief town, contains a population of 20,000. There are, besides, four other towns, with upwards of 5000 inhabitants each, together with 3718 villages, the entire population amounting to half a million. Yet this large district, although so near Calcutta, never has had a resident Missionary.

Burdwan contains a population of upwards of a million and a half. It is the healthiest and most fertile district in Bengal. Intersected by various rivers—the Hadjee, Bhageerettee, Jellinghee, Damooda, and Dalkissore—it possesses peculiar facilities of internal communication, while the railway unites it with Calcutta to the south-east, and the Upper Provinces to the north-west. As we touch this district, we find that as we approach Calcutta we come within the circle of settled Missionary effort, and that we have no longer to dwell on the painful spectacle of vast territories containing hundreds of thousands of people, without any opportunities of instruction, except such as are afforded by the occasional itinerancies of Missionaries. There are, in Burdwan, three Missionary stations, Culna, Cutwa, and the town of Burdwan, occupied, the two former by Missionaries of the Free Church of Scotland, and the Baptist Society, and the latter by Missionaries of the Church Missionary Society.

We have now to glance at the districts lying immediately around Calcutta. South of Burdwan lies Hooghly, bounded on the east by the river Hooghly, which separates it from Nuddea and Baraset to the north of Calcutta, and from the Twenty-four Pergunnahs to the south of that city. Again to the westward of Hooghly lies Midnapore; while further to the

east, beyond Nuddea, is Jessore; the Sunderbunds occupying the alluvial delta where the Ganges and Brahmapootra, with their numerous tributaries, have their embouchures.

Midnapore, one of the first districts in Bengal occupied by the British, was ceded by the Nawab of Bengal in September 1760, or nearly 102 years ago. There are within the limits of this territory, so long in our possession, two points of Missionary occupation—at Jessore in the south-west part, whither the American Baptists from Orissa have extended their operations, and Meerpore, forty miles to the south-east of Midnapore, where there are Missionaries of the Gospel-Propagation Society. With the exception of such a measure of light as may be diffused from these spots, the vast population of nearly a million and a half lies in darkness and the shadow of death. Besides the resident population, a vast stream of pilgrims from the Upper Provinces traverses it on their way to and from the shrine of Juggernaut.

Hooghly is as rich and prosperous as any district in Bengal. It is throughout highly cultivated, large tracts of the eastern portion being laid out in fruit and vegetable gardens, which supply the Calcutta market, and rice being grown in other parts. The bank of the river Hooghly is lined with very populous villages, resembling one continuous town up to the town of Hooghly, twenty-seven miles from Calcutta, and beyond it, the whole of their population being engaged in river traffic; while in the interior of the district are several very large and populous towns, the inhabitants of which manufacture silk and cotton cloths. The population amounts to one million and a half, and upwards.

Along the banks of the Hooghly various Missions are located, at Serampore, Chinsurah, Bansberia. In the interior, however, there are none, but itinerancies are frequent.

Across the Hooghly, on the left bank, lie the districts of Baraset and Nuddea. Leaving Baraset to be dealt with as a part of Calcutta and its environs, we proceed to enter Nuddea, estimated by the standard of Hinduism as the most important district in Bengal. It is populous, containing nearly one million of inhabitants, or about 200 souls to the square mile, of which the great majority are Hindus, many of them of the highest castes. Traversed throughout by the branches of the Ganges, its whole surface is overspread with a reticulation of watercourses, and hence, during the periodical rains, there are extensive inundations. These floodings continue for three months, large tracts on the margins of the streams being entirely submerged. Here the chittānee is largely used,

and thus Nuddea yields abundantly its indigo, rice, millet, maize, &c. The mulberry is grown to a great extent, to supply food for the silk-worm.

Kishnagurh, in the centre of the district, is the Sudder station. The approach to it is exceedingly pretty and woody. Beautiful teak trees shade a remarkably fine, smooth road, which, narrowing gradually, passes through a native bazaar, and, under a picturesque and venerable-looking gateway of Hindu architecture, enters the town. Here is a handsome little Mission church: it lies, with its Mission buildings, within a hundred yards of the ruins of the house where Sir William Jones dwelt, who looked on the conversion of the Hindus as an impossibility. It is an indication, moreover, of the pleasing fact, that, in the Nuddea district, Christian Missions are to be found occupying a more prominent position than in any of those which we have traversed in this brief review, Hooghly perhaps excepted.

It is well that it should be so, for in Nuddea is the staff and centre of Bengal Hinduism. West of the town of Kishnagurh is that of Nuddea, the nursery of Hindu learning, with its numerous colleges and crowds of pundits, and a population of some 30,000; while to the south lies Santipore, with its Gosais, who have their disciples through the length and breadth of the land and its population of upwards of 50,000, whose manufactures and merchandize are exceeded by no native town in Bengal. This latter town, as well as that of Kishnagurh, is occupied by the Church Missionary Society, which has here a training institution; the other stations of the Society in Nuddea being in the rural districts. Of this Mission work we shall have occasion to speak more particularly, when we come to view, from Calcutta as a centre, the outgoings of Missionary labour in different directions. We shall now only remark that there are large towns which remain unoccupied, such as Meerpore, Ballee, Hardea, to the north of the Sudder station; while to the south are Ulla and Ranaghat, Dowlutgunge and Maheshpore, Gobeedanga, Boira, Chagdar, and many others.

East of Nuddea lies Jessore, with a population of some 900,000. Through this district numerous offsets from the Ganges make their way to various estuaries in the Sunderbunds. The surface is level and depressed, the soil fertile, but the climate unhealthy, being tainted with pestilential exhalations from the muddy and weedy tanks and watercourses. There is here a Mission carried on by Baptist Missionaries, which, from its growth, appears to have vitality, the church

at Jessore having become the nucleus of a little cluster of embryonic formations.

The Sunderbunds is that alluvial tract, through which the great rivers, the Ganges and Megna, or Brahmapootra, by various channels, have their embouchures. Viewed from the sea, it presents "a series of low, flat mud-banks, covered at high water, and dry at low water. A few miles from low water mark commence mangrove swamps; a little further inland, trees appear; and, lastly, cultivation: the nearest cultivation in the central portions of the Delta being forty-seven miles from the sea." The northern, or cleared portion of the Delta, is highly cultivated and densely populated; but the southern portion is occupied by extensive swamps and dense forests. It is from the latter that the district takes its name, Sunderbunds signifying Beautiful Forests. These forests are said to occupy 8000 square miles, a tract of country which may be represented by that portion of our own coast "lying between Plymouth and Chichester, and reaching as far north as Gloucester, or eighty miles from the sea." It is a labyrinth of interminable forest, mud, and water, whose dark creeks are infested by gigantic saurians; while over the surface soil of black liquid mud, and in the deep recesses of the forest, abound the rhinoceros, tigers, and wild hogs.

Strange it is, and yet not the less true, that the Sunderbunds was once a densely populated district, and that cities flourished where now extends a tract of liquid mud, scarcely raised above the level of the sea. Repeated earthquakes have shaken it, and the surface of the Sunderbunds has been more than once sunk below the ocean, the abundant alluvia brought down by the great rivers filling up the void, and affording again to the tropical underwood a basis for its growth. Nor are earthquakes the only calamities to which this district is subject. Great inundations, caused by hurricanes, have swept it as with the besom of destruction. One of these visitations occurred in 1833, when Saugor island was submerged ten feet, the whole of the population, between 3000 and 4000, together with some of the European superintendents, perishing.

We shall have opportunity of noticing the Missionary efforts which have been put forth in the northern limits of this district, when we come to deal with the great centre, Calcutta, and endeavour to trace out the various efforts which in different directions are radiating forth from thence. Let it be remembered that we have now approached this centre, having taken a review of the outlying districts, beginning with that of Eastern Bengal; the hill districts lying eastward of

the Megna having been reserved for separate consideration. Advancing northwards as far as the borders of Sikkim, we have glanced at the countries lying along the Berar frontier, and thence descended southwards into Beerbhoom, Bancoorah, Burdwan, omitting from our survey the south-western agency and Orissa. Approaching Calcutta more closely, we have noticed Hooghly on its west, Nuddea north of Baraset, and the Sunderbunds to the south. We have now to deal with Calcutta itself, and its suburbs, the district of the twenty-four pergunnahs in which it lies, and Baraset to the north-west.

The city of Calcutta has been raised, like Petersburgh, out of the swamps. One hundred and fifty years ago it was a place of mists, alligators, and wild boars, and now it has a teeming population. This proud and prosperous city, sitting upon the waters, is the sixth capital in succession which Bengal has had within the last six centuries.

"The shifting of the course of the river, which some apprehend will be the case in Calcutta, contributed to reduce Gaur to ruins, though it had flourished for 2000 years, though its population exceeded a million, and its buildings surpassed in size and grandeur any which Calcutta can now boast of. Rajmahal, 'the city of one hundred kings,' favourably located at the apex of the Gangetic Delta—Dhaka, famed from Roman times—Nuddea, the Oxford of Bengal for five centuries—Moorshedabad, the abode of Moslem pride and seat of Moslem revelry, (for a vivid painting of which consult the pages of the 'Seir Matakherim,') these were in their days the transient metropolitan cities of the Lower Provinces; but they have ceased to be the seats of Government and centres of wealth."*

Calcutta is frequently spoken of as "the city of palaces;" and undoubtedly "the long line of mansions on the Chowringee road, extending northward to the government palace, as seen from the banks of the Hooghly, presents an architectural diorama, which would not disgrace any capital in Europe." "The approach to Calcutta by the river from the sea is marked by a series of elegant mansions at Garden Reach, surrounded by lawns which descend to the water's edge. A little to the north of Garden Reach are situated the Government dock-yards; above these, the canal called Tolly's Nullah forms a junction with the river. To this succeeds the arsenal, and still higher up is Fort William." Here the appearance of Calcutta becomes grand and imposing. On the left is the Hooghly, with its forest of masts; on the right, Chow-

* Calcutta Review, 1852, p. 275.

ringhee, with its noble mansions; and in front is the esplanade, with the Government House, the Town Hall, &c. Above the esplanade, on the river bank, is Chandpaul Ghat, the principal landing-place of the city; and from this point a noble strand extends northwards, along which are many fine buildings, including the Custom-house, the new Mint, and other Government offices. A line intersecting the city eastward, from Bebee Bess Ghat on the river bank to the upper Circular Road, may be regarded as the boundary between the European and native divisions, the great mass of the natives congregating to the north of this line, while the European community has its homes to the south. In the native section are to be found narrow streets and mean dwellings, interspersed with the loftier houses of the more wealthy Hindus.

"A walk into the native town produces novel sights on every side. The houses, for the most part, are mere hovels, with mud floors and mud walls, scarcely high enough to stand up in, and covered with thatch. The streets are narrow, crooked, and dirty; and on every neglected wall, cow-dung, mixed with chaff, and kneaded into thin cakes, is stuck up to dry for fuel. The shops are often but six or eight feet square, and seldom twice this size, wholly open in front, without any counter, but the mat on the floor, part of which is occupied by the vendor, sitting crosslegged, and the rest serves to exhibit his goods. Mechanics have a similar arrangement.

"Barbers sit in the open street on a mat, and the patient, squatting on his hams, has not only his beard, but part of his head, shaved, leaving the hair to grow only on his crown. In the tanks and ponds are dobeys, slapping their clothes with all their might upon a bench or a stone. Little braminy-bulls, with their humped shoulders, walk among the crowd, thrusting their noses into the baskets of rice, gram, or peas, with little resistance, except they stay to repeat the mouthful. Bullocks, loaded with panniers, pass slowly by. Palankeens come bustling along, the bearers shouting at the people to clear the way. Pedlars and huoksters utter their ceaseless cries. Religious mendicants, with long hair, matted with cow-dung, and with faces and arms smeared with Ganges mud, walk about almost naked, with an air of the utmost impudence and pride, demanding rather than begging gifts. Often they carry a thick triangular plate of brass, and, striking it at intervals with a heavy stick, send the shrill announcement of their approach far and near. Now and then comes rushing along the buggy of some English

merchant, whose syce, running before, drives the pedestrians out of the way; or some villanous-looking caranche drags by, shut up close with red cloth, containing native ladies, who contrive thus to 'take the air.'

"No Englishmen are seen on foot, except the very poorest, as it is deemed ungentee; nor native women, except of the lowest castes. Costumes and complexions of every variety move about without attracting attention—Hindus, Mussulmans, Armenians, Greeks, Persians, Parsees, Arabs, Jews, Burmans, Chinese, &c. &c.; bheesties, with leather water-sacks, slung dripping on their backs, carry their precious burden to the rich man's yard, or hawk it along the street, announcing their approach by drumming on their brass measure. Snake-charmers, jugglers, and blind musicians, gather their little crowds. Processions are almost always abroad in honour of some idol, or in fulfilment of some promise; making all possible clamour with voices, drums, cymbals, and trumpets. Women carry their children astride on their hips. Wretched carriages, drawn by more wretched ponies, jingle along, bearing those who have long walks and moderate means. Women crowd about the wells, carrying water on their hips in brass jars. Children run about stark-naked, or with a thin plate of silver or brass hung in front by a cord round the hips. Mud-holes, neglected tanks, decaying carcases, and stagnant ditches, unite with fumes of garlic, rancid oil, and human filth, to load the air with villanous smells. The *tout-ensemble* of sights, sounds, and smells, is so utterly unlike any thing in any other part of the world, that weeks elapse before the sensation of strangeness wears away."*

A striking contrast to such scenes may be found on the esplanade from half an hour before until an hour after sunset. There, on the magnificent drive along the river's bank, in front of the three miles of stately residences, which shine rosy-bright in the face of the setting sun, hundreds of lordly equipages may be seen passing and repassing—the Parsee, the Hindu, and the Mussulman, mingling with their rulers, and driving with spirit their mettled Arabs. In no part of the world do contrasts exist of a more decided caste than those which abound in Calcutta; for there are to be found in close proximity enlightened Christianity and the deepest gloom of heathen ignorance; there riches and poverty, refined civilization and untutored barbarism, straying across each other's paths.

* "Malcolm's Travels," vol. ii. pp. 8—10.

REVIEW OF "FIVE SERMONS, NEVER BEFORE PUBLISHED, BY THE LATE REV. HENRY MARTYN, WITH A PREFATORY LETTER, BY THE REV. G. T. FOX," &c.

FIVE sermons by Henry Martyn, never before published, cannot be otherwise than acceptable. "A good name," observes the Preacher, "is better than precious ointment;" and so it is that the name of Henry Martyn, as a loving and self-sacrificing disciple of the blessed Jesus, is as fresh and fragrant now in the estimation of the church of Christ, as when the tidings of his lonely death at Tocat first reached this country.

The Rev. G. T. Fox, to whom we are indebted for the publication of these sermons, has introduced them with a prefatory letter addressed by him to the Rev. Henry Venn. It is fitting thus to connect the great work of Missions, with the publication of sermons written by one "who gave the most vigorous impulse to Missionary enterprise which the church of our age ever received;" and to no one could such a letter be more suitably addressed than to the Hon. Secretary of the Church Missionary Society, who now for many years has dedicated his "time, talents, and energies, gratuitously, to the interests of that noble institution."

The Prefatory Letter is important and well drawn up. It refers to the recognised standing of the great Missionary duty at the present time, when contrasted with the contempt with which it was regarded, and the opposition it experienced, "at the time when Henry Martyn tore himself away from friends and country to dedicate his talents and his life to the interests of Christianity in India." At home, the tone of the world is greatly modified; and although we are persuaded that this department of Christian service is precisely the one which especially offends the formalist, because it insists so strongly on the necessity of conversion through the faith of Christ, in order to salvation, yet is this dislike less openly avowed; and it is only on rare occasions that the world permits itself in that acerbity of remark which was once sure to follow the introduction of a Missionary subject. Individuals now, who have not used the Gospel for the renovation of their own nature, will even go so far in our day as to attend Missionary meetings, especially if convened under high patronage, and not connected with those who are regarded as men of extreme opinions. Abroad, also, there is alteration for the better. The British authorities in India and elsewhere no longer dread the commencement of a Christian Mission, as calculated to disaffect the natives and endanger the stability of British rule; nay,

the conviction is gaining ground that "Christianity is the only conservative principle in India, the only tie that can bind the heart of the native to British institutions and British rule."

The increase of funds from year to year, and the increased power of action thus afforded to the Church Missionary Society, are referred to as evidencing the improvement in the national convictions as to the importance of Missionary efforts, and some interesting statistics are adduced, for which we refer our readers to the book itself. The stream, which, as it first flowed from the sanctuary, was so shallow, that it scarcely reached to the ankles, has indeed deepened and strengthened. May it be characterized by still greater intensity of movement, so as to become, in some degree, commensurate with the urgent wants of the heathen.

And as the necessity for such exertions is not less, so the opportunities for prosecuting them are much greater. The increased accessibility of the heathen world to Missionary enterprise is pointed out, and that to such an extent, "that in almost every heathen country throughout the world, a great door and effectual has been opened."

The successfulness of such efforts, that they are by no means, as some would suppose, a vain expenditure of time and means, is demonstrated by a reference to the actual results which have been yielded during the last half century; such, for instance, as the translation of the Scriptures of God into so many of the languages of the world, and the fact, "that there are at the present moment more than a million and a quarter of living Christians, who, but for the labours of Missionaries, would be all heathen idolators."

Mr. Fox then proceeds to inquire what is to be "the future of Missions," and how, without increase of the appliances for action, shall "the vast mass of heathenism, which still rests like a black pall on the surface of our earth," be penetrated, and the Lord's command that the Gospel be preached to all nations, to every creature, have its full accomplishment. The paucity of European Missionaries is referred to, so that "if the work is confined to their agency, it must continue to be greatly crippled, and hence the obvious necessity that native agency must be regarded as the chief instrumentality on which reliance is to be placed for future progress. Such an agency is already in the field, its very existence demonstrating the success of

modern Missions, and is fulfilling "a larger sphere than it has ever done since the day of Pentecost." "Sixty-seven ordained native ministers of the Gospel, in connexion with the Church Missionary Society alone, form a most cheering band of hope for the future, on the strength of which we can hardly rely with too much confidence."

The letter then proceeds to deal with the important subject of finances. These require to be of increasing magnitude, if, extending our efforts beyond the range of the more settled Missions, we are to go forward to the "regions beyond." Under this conviction, Mr. Fox proceeds to touch upon "the duty of systematic beneficence in the church of Christ." In this he considers the church to be defective. Christians "need to regulate all their expenditure upon a fixed plan, enabling them to appropriate the largest possible proportion which their circumstances will allow to the service of God;" and it is inattention to this which accounts for there being so many *bad* givers amongst those who cannot be regarded as otherwise than real Christians. "This conviction," observes Mr. Fox, "has frequently forced itself upon my mind, after having pleaded the cause of the Church Missionary Society before congregations abundantly able to give with great liberality to so important a cause, when the collection has been of so paltry a character as to fill one with feelings of deepest humiliation, that the strong claims of God, however feebly they may have been pleaded, should have met with such a wretched and contemptible response from an entire congregation of professing Christians."

The great question is, how is this to be remedied? and in the prefatory letter to which we are referring, there will be found on this subject many very valuable remarks. For ourselves we believe that this giving of our means to Christian purposes constitutes an important feature in the Christian character, which ought to be developed in its just proportion. He who gives grace expects to see the development of grace, and that not in unequal action on the character, so that while some features are distinctly marked, others are so dim and uncertain as to leave it in doubt whether they exist at all, but with a beautiful universality of distribution throughout all the branches of Christian duty and service. The mother expects to see this growth in all the members of her child, so that the harmony of the whole shall be preserved. The Lord expects to see this "growing up in all things," in the character and services of his people. An admitted defectiveness on our part mars the beauty of

the entire process. It is disappointing to Him, who has done so much for his people, and who has afforded to them such an example of self-denying love, so that in his surrender of Himself to us there was nothing held back, but all freely and fully surrendered. And it is to this the apostle refers, when, urging the Corinthians to imitate the example of the Macedonian Christians, whose deep poverty abounded to the riches of their liberality, he points Christward and says—"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might be made rich." Let this be experimentally laid hold upon, and with an increasing influence and power, as that by which we are actually and personally enriched, so that the poor have become rich, through the grace of that rich One who made Himself poor for our sakes; and then, whether a man has more or whether he has less, there will be, amongst poor and rich, liberal and cheerful givers. May this grace be bestowed on the churches of England!

Mr. Fox concludes his letter by referring to the fidelity with which the Church Missionary Society, amidst the changes of officers, as well Secretaries as Committee-men, has been enabled to adhere to those Protestant and evangelical principles on which it was originally founded. This is the vital point. This must continue to be the distinctive character of the Society, and of the agency it employs. We can conceive the possibility of altering this original distinctiveness of the Society and its agents, so that it should come to be considered of less importance what is held as to doctrine, provided that the convictions entertained on that class of subjects designated as church principles be strongly pronounced; and we doubt not there are many who would be glad of such an alteration, and would hail it as a move in the right direction. But they are not true church principles which magnify themselves at the expense of Gospel truths, so as to cast the latter into the shade, and cause them to be comparatively disregarded; on the contrary true church principles are those which beautifully subordinate themselves to the action of the Gospel. For surely the true business of a church is, by a faithful testimony and living example, to set forth Christ in his living personality, so that, like the pillars of old, to which the imperial proclamations were attached, it may hold forth to the attention and perusal of men, God's message and proclamation of mercy to sinners. They are not acting on true church principles who assign to the church the

prominent position, and draw attention to the chasteness and architectural beauty of the pillar, while the proclamation originally attached to it is suffered to grow dim and indistinct, but they do so who are careful that the pillar be used for the purpose originally intended, and who consider that its true beauty and value consist in this, that it gives living testimony and prominence to the truth of God.

Of the Sermons, we can only say that they are such as might be expected from Henry Martyn, but evidently penned and delivered under the conviction that he was testifying to truths which were in his day more than ever an offence to the world, a duty to the discharge of which he addressed himself in the spirit of a martyr. They are throughout faithful warnings, pointing out to the sinner his danger, and the way of escape provided for him. They abound in masterly touches, "words of the wise," which are "as goads and nails fastened by the master of assemblies, which are given from one shepherd." There are points, too, which remarkably adapt themselves to the dangers and necessities of our own day. As an exemplification of this, we would refer to Sermon IV., on Matt. xi. 29, where, among the sources of disquietude from which Christ proposes Himself as a Rest, this is mentioned—*Rest from uncertainty of conjecture*. There is, no doubt, in many minds an uncertainty as to the foundations on which the Gospel rests, which leaves them open to sceptical suggestions. "The most trifling argument, which on other subjects they would dismiss without discussion, has, when directed against the Gospel, power to produce real alarm in their minds, and make them tremble, as if the citadel itself of Christianity were in danger." And the cause and antidote are alike pointed out—"Unless you stir yourself to know the Gospel, not by its name only, but in its divine power, and to feel, by its effect on your heart, that it is of God, you will, if a reflective person, most certainly live in constant uneasiness upon this subject, and at last, perhaps, make shipwreck of your faith."

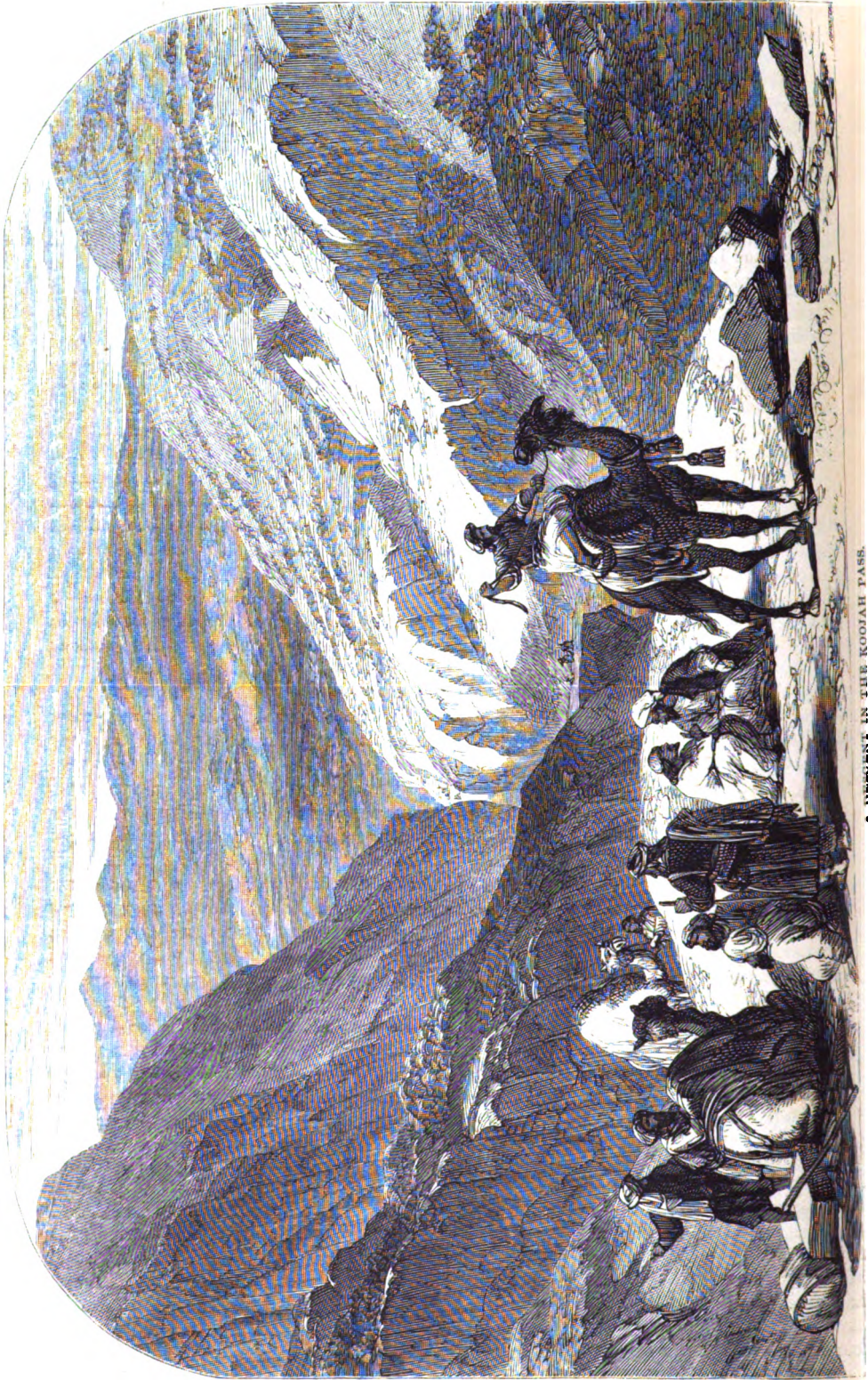
To the five previously unpublished sermons, two others have been added—one the first preached on board the "Union" at sea, the other, his first sermon in Calcutta, in the New Church; one which was afterwards denounced from the pulpit as containing "doctrines inconsistent, extravagant, and absurd." It is a faithful exposition of the grand text, 1 Cor. i. 23, 24, in which he placed before his hearers the preciousness and power of God's

salvation, a stumbling-block to the Jew, because "subversive of self-righteous confidence," and to the Greeks foolishness, because "they were filled with conceit of their learning;" "but which now, as of old, when received through grace, reproduces the victories of that Gospel which, since its first publication, from generation to generation, has proved itself to be the power of God to salvation to every one that believeth."

"When first the sword of the Spirit was grasped by a mortal hand, three thousand fell before it: and wherever in the world it is wielded by the servants of God, it works its way by the conquest of all whom it strikes. Many of you can add your testimony from the course of your own experience. You can say it is the doctrine of Christ crucified that encouraged you at first to set out in the ways of religion: it is that wherein the power of God is daily manifested in your souls.

"Then, if I ask any of you for a specimen of divine power, lead me not to the heights above, or to the depths beneath: bid me not admire that word which stays the proud waves of the sea, and forbids it to pass the appointed bounds; shew me not the strength of that arm which took up the vast orbs of heaven and hurled them along the fields of space; but let us ascend Mount Calvary together, and direct our eyes to Him that is hanging on the cross, for there alone is to be seen, according to God's own declaration, 'what is the exceeding greatness of his power;' there God has exhibited, not a partial exertion of his power, but, as it is energetically expressed in the text, Christ is 'the power of God.' In Christ all the diversified operations of the divine power are concentrated and brought to a point."

We regard this little volume as a valuable contribution to the exigencies of our day, and feel we are under indebtedness to its editor because of it. Nor do we consider that we detract from its merit when we call it a little volume. Brief but pithy, and pithy yet not dry, these are the books which best suit our day. Men are busy; they want much in a little space, and on this they prefer to expend their limited portion of surplus time. The condensed book, too, fits into the pocket, and is available when there is a pause, and the much-engaged man is still detained at the office, although all arrears of business have been brought up and discharged. Mr. Fox's book is precisely one of these conveniently-sized volumes. We desire it may have a wide circulation, and not the less so, because it pleads with a manly advocacy for the Church Missionary Society.



A PASSENGER IN THE KOOJAH PASS.

THE VALLEY OF THE GANGES, AND ITS SPIRITUAL DESTITUTION.

CALCUTTA is environed with numerous suburbs. On the north is Chitpore; on the east and south-east Nundenbagh, Sealdah, Entally, and Ballygunge; Bhowanipore, Allipore, and Kidderpore, on the south; while, on the west bank of the Hooghly, opposite Calcutta, lie Howrah and Sulkea, two suburbs, which are to Calcutta what Southwark and Lambeth are to London.

The importance of Calcutta, as a great centre of Missionary operations, cannot be over-estimated. Its population is vast and diversified; for, as the great emporium of trade with Europe, merchants flock hither from every part of India. It is the residence of traders from Rajpootana, the Punjab, and Afghanistan; from Central India; from Eastern Asia; and from nearly every part of the East. Here are Armenians, Parsees, Chinamen, Sikhs, Affghans, Marwarrees, and many others. It is a great nucleus of education, where the enterprising native likes to acquire the language of his rulers, and familiarize himself with European ideas and habits of life. Many thousands of natives have passed through the schools—Vernacular and English, Governmental and Missionary—which have been opened for their instruction; and many thousands more are undergoing the same process. From Calcutta issues the stream of native officials, who, as Deputy Magistrates and Deputy Collectors, hold offices of trust in various parts of the country. From Calcutta also many of the teachers and schoolmasters go forth. Christianity, if in its Missionary character powerfully acting in Calcutta, must of necessity exercise an important and widely extended influence on the surrounding districts.

Various Missionary Societies have their centres of operation in this capital of British India—as, for instance, the Gospel Propagation Society; the Church Missionary Society; the London Missionary Society; the Baptist Society; and the Educational Mission of the Free Church of Scotland. It might be interesting to trace back the history of these respective efforts; but we must decline doing so, our object being to gather together, as rapidly as possible, the sum total of Missionary efforts which, having their centre here, have thrown out offshoots in different directions; that, having done so, we may be in a position to compare it with the population and requirements of Lower Bengal.

The Mission premises of the Church Missionary Society are situated in the heart of

the native town. The site was selected by Corrie because of its eligibility for the prosecution of Missionary work among that class of natives who, by reason of their rank, wealth, and knowledge, might be supposed to exercise the most extensive influence over their countrymen. Corrie's name is still identified with the locality, the road to the south of the premises being called Corrie's road. The purchase-money was paid out of a sum of 3000*l.* placed by Major Phipps, on his return to Europe, in Mr. Corrie's hands, for Missionary purposes. Besides the central station at Mirzapore, there is the Kistapore chapel on the east of the salt-water lake, where divine service is held on Sundays for the benefit of the native Christians living in that and the adjacent villages. Preaching to the heathen is carried on at Manicktollah chapel. But besides these more settled points, itinerancy is systematically prosecuted, two readers being set apart for this duty, who go through the streets and lanes of the city, visiting the people, and conversing with them on religious subjects; and in the early morning and afternoon taking their stand at the corner of some street for the purpose of proclaiming the message of salvation. In this way the Gospel is brought to bear, during the year, on hundreds of Mussulmans and Hindus in their own houses, and is listened to by thousands in the streets. The European Missionaries also take part in this important work.

The native Christians connected with the Mission in Calcutta are about 350 in number, while those at Kistapore and its vicinity are about 125. The additions, by adult baptism, to these little flocks during the last year of which we have received the details, were 21. Connected with the Mission is an Orphan Institution for boys and girls, containing about 60 pupils, an English school on the Mission premises with 300 pupils, besides diverse vernacular schools, all the schools together numbering 28, and containing an aggregate of 2000 scholars receiving a scriptural education. There are two other interesting branches of labour connected with the Mission—the visitation of the Leper Asylum, which has been greatly blessed, several of these poor sufferers having gladly received the message of divine mercy, and the Christian Instruction effort, in which five readers are employed—so that the native servants of eighty-seven families are weekly visited, and have their attention drawn to the truths of Scripture.

Twelve miles south of Calcutta lies Thakurpooker, a branch station of the Calcutta Church Mission, where a little flock of 300 native converts has been gathered together, and is being diligently trained in habits of industry and self-reliance.

During eight months in the year, when the waters are out, Thakurpooker must be approached by boat, and that for at least half the distance. "The boat is a long canoe of Saul-wood, hollowed out of a single trunk, about two feet wide and the same deep. It has a low roof, resting on light supports, and is furnished with canvas curtains, as protection against the sun and rain." Arrived at the station, there is much to be done, the sick to be visited, the schools to be inspected, teachers to be encouraged.

"On Sunday morning the gong sounds to call the people together, and then there is preaching to the assembled congregation, and afterwards a second service, to catechize them and impress on their minds the instruction given in the sermon. And there is an evening prayer-meeting, for God's blessing on the whole, when the native brethren bow themselves, as Abraham did of old, with their faces to the earth, and confess, and plead, and supplicate, before the Divine Majesty of heaven; and express their earnest longing for the light which has shone into their hearts to be sent to illuminate the darkened myriads by whom they are surrounded.

"There is nothing that occurs during the whole visit which touches our innermost feelings more than this prayer-meeting, especially if we understand the native language.

"We were cheered as we beheld the morning congregation sitting on their mats, cross-legged, before their minister, and devoutly listening to his sermon. We were still more pleased when, at the catechizing, we had practical proof that many had heard attentively, by the intelligent replies to the questions made in the address. Our hearts felt glad as we noticed the animated, beaming countenances of the children giving their answers in the school examination, and proving the interest they took in the work. The tear of sympathy stood in our eye as we pressed the hand of the dying believer. But now we rejoice in a far higher degree, as we mark the posture, and listen to the words of prayer—prayer such as bespeaks acquaintance and intimacy with the same Saviour we have found so precious to our own souls.

"The evening was spent in singing, and very harmoniously it sounded to the ear. Thus, the days devoted to this interesting visit rapidly pass away, and we return to the

narrow canoe, which carries us towards Calcutta, blessing and praising God for all we have heard and seen."*

Seven miles above Calcutta, on the eastern side of the Hooghly, stands another station of the Church Missionary Society, Agurpara, with its church, dwelling-house, and large English school, besides others for vernacular instruction; and here also is an interesting flock of native Christians. Amidst the surrounding villages, peopled by thousands of Brahmins, the work of itinerating is being actively prosecuted. One extract from the journal of our native catechist, Gooroo Churu Bose, will suffice:—

"We have no such thing as fixed preaching chapels in connexion with the Agurpara Mission, I have therefore generally open air preaching; my method of proceeding is to sally out, either in the morning or in the evening, in the villages, seeking out the people that are willing to hear the glorious truths of our blessed religion. Sometimes they assemble in a group under a huge banian or pekul tree, the spreading foliage of which shelters us from the rays of the sun; at others, we meet in court-yards, or houses of respectable Hindus and Mussulmans, or any other place where an access is allowed me. I have also carried on the practice of visiting occasionally the liberal Zemindar of Panihatty, with whom we have always been on very friendly terms. A Hindu Zemindar's Baitockhana (assembly room) is frequented by all sorts of visitors, and therefore I come in contact with a variety of characters when I am up there. I meet the self-righteous Goahami, 'with his head full of Joydeva and the amorous feats of his shepherd God,' the loose Tantrist, the staunch advocate of bacchanalian carousals and epicurean joys; the educated freethinker, 'who, properly speaking, never thinks at all, and is as ignorant of God as he was of the world when at college,' the modern Vedantist, 'combining in himself the unitarianism of the Vedas with the liberalism of the freethinkers.' Very frequently I entangle myself in the meshes of religious controversy with these men, attempting to prove to them the divine origin of the Christian religion, and the absolute necessity of embracing it.

"In the beginning of January 1861, when our schools were closed after the annual examination, I had an opportunity of itinerating over a space of fifty miles, and distributed a large number of tracts and Gospels to those

* Weitzbrecht's *Missionary Sketches*, pp. 74, 75.

who I had reason to suppose would make a right use of them. In this tour I was accompanied by two teachers of the English school, who proved themselves very useful to me all the way. In every village we went to, we were followed by crowds. Although perfect strangers to them, they listened to us with great attention, and conducted the discussions with as much moderation and civility as could be reasonably expected from men whose minds have been degraded by idolatry and superstition. It was only in one place that we experienced a little rough treatment."

The Missions of the Gospel-Propagation Society are chiefly to be found in the cultivated districts lying south of Calcutta. Burdapore, about sixteen miles from the capital, is the central station; but there are besides many points of occupation in the surrounding villages, the native converts in connexion with this Mission being numerous.

On the south side of Calcutta lies the suburb of Bhowanipore, bisected by the great road which runs through the centre of Calcutta. It contains a population of 20,000, and is inhabited by many Hindu families of wealth and respectability. This suburb attracted the attention of the late deeply-regretted Missionary Lacroix, as presenting a peculiarly eligible position for Missionary labours. A large garden house, erected by Kierlander, was purchased, and Bhowanipore became the head-quarters of the London Missionary Society in Calcutta and its neighbourhood. The labours of the Missionaries amongst the interesting converts in the rice-districts to the south were thus much facilitated.

We shall refer to the origin of this movement, which gave birth to these congregations, and we shall avail ourselves for this purpose of a truly-interesting book just published, "Memorials of the late Rev. A. F. Lacroix, by his son-in-law, Dr. Mullens."

"The southern part of the province of Bengal, between the Hooghly and Mutlah rivers, consists of a vast plain scarcely raised above the ordinary level of the sea. With the high tides that prevail in the Hooghly, especially the spring tides, large portions of the country would become useless and anxious salt marshes, were it not that strong embankments have been raised all round the edge of the plain in order to exclude the sea. These embankments extend for some hundreds of miles: they begin on the left bank of the Hooghly, below Calcutta, and, running up and down every creek and stream that meets that river, as far as the head of Saugor Island, turn round to the eastward, and ran

along the rivers, which, with the Mutlah, flow into the sea. The country enclosed by these embankments and the two rivers is a broad, level plain, stretching from five miles south of Calcutta straight onward to the Bay of Bengal. In the early months of the year it is dry, and rapidly covered with a short thin grass. But from July and onwards, when the Ganges is in full flood, the whole plain is covered by its fertilizing stream, bearing large quantities of floating silt, and becomes an enormous fresh-water lake, submerged a few feet or even a few inches below the surface of the water. This lake is about sixty miles long, and as many broad. Only one or two roads traverse it from north to south, raised upon high embankments. It is entirely navigated by boats, numerous creeks crossing it in all directions, some of which are not more than a yard wide. The country is thickly studded with villages, which are raised a few feet above the general level by earth excavated from large ponds, or from the beds of creeks. They are formed of cottages closely packed together, and abound in plantations of the usual tropical trees, especially the cocoa-nut, palmyra, betel-nut, and plantain. The thorny acacia, the tamarind, the bamboo, also, are common in some parts.

"The inhabitants are nearly all Hindus, of the fisherman caste, who are accustomed from their infancy to live an amphibious life, and to navigate with ease these shallow waters in boats in which an ordinary landsman cannot stand. They sow these vast plains with rice; and, as the creeks swarm with all sorts of edible fish, contrive to make a tolerable living from their double trade. During the rainy season the whole country wears a most beautiful appearance. As the light canoe winds along the bending creeks—the sky covered with fleecy clouds that moderate the heat, and the cool breeze blowing over the long reaches of water—the villages appear on every side, some near, some distant, forming masses of rich green of varied hue and many charms. The tall, lithe cocoa-nuts in thousands stand out prominently in the fair landscape, waving their graceful arms against the sky; the creeks are covered with a profusion of wild water-plants rich in flowers. When disturbed by the canoe, flocks of teal rise on whirring wing from the reedy swamps; and, as the light rice-stalk yields gracefully to the fresh soft breeze, it thrills the ear with the liquid music that its gentle waving pours upon the air. In the later months of the year the golden harvest is a glorious sight, as it spreads, away for many miles on every side, each slender stalk yield-

ing from a hundred and fifty to two hundred-fold the single grain from which it sprang, and telling of the marvellous bounty of that Father of mankind, who 'openeth his hand, and satisfieth the desire of every living thing.'

"When the water drains from these vast fields, immense masses of tangled vegetation lie everywhere rotting in the sun, and for several months the whole country is exceedingly unhealthy. It is this circumstance which renders it impracticable for an English Missionary to reside for any time amidst its boundaries."

It was among the simple inhabitants of these plains, that, about thirty-five years ago, an awakening commenced of a very remarkable character. One day Mr. Trawin, a Missionary of the London Missionary Society, preaching in the village of Chitla, to the south of Calcutta, to a large congregation which had gathered round him, was interrupted by a sturdy-looking farmer, who, moved by the mild answers of the Missionary to his angry expostulations, was induced, with some companions, to visit him at his own home. These people came again and again, and soon began to perceive more clearly the truth of Christianity as contrasted with the degrading superstitions of the Hindu system. They spread abroad the tidings of this new thing, and communicated to their friends and neighbours their conversations with the Missionaries, and their own convictions.

"The name of the principal inquirer was Ramjee Pramanik; his companions were Buddhinath Gosai and Peritram Mondol. They were all men in the prime of life, of sober character and sound sense, and were deservedly respected by their neighbours. They were also men of substantial means, having lands, houses, farms, boats, and fishing-grounds. Ramjee was deeply impressed by the Gospel. He had been for years seeking something which should satisfy those longings of his soul, which Hinduism could not reach. The kindness of the Gospel, its spirit of mercy, the satisfaction of its atonement, the character of the Redeemer, and the glorious hopes of the future, all came home to him with power. Hinduism taught nothing like this. He drank in the truth with a sincere heart, and in him it brought forth fruit abundantly. His two friends followed his faith and earnestness, without reaching his attainments, but were equally honest and sincere: and at length, on the 18th of October 1825, they were baptized. As many of their friends seemed

anxious to learn about this new doctrine, Mr. Trawin frequently went amongst them in order to expound the way of God more perfectly. A small cottage, used as a place of worship, was soon found to be too small. Men and women in large numbers gathered on the Sabbath; and a school was opened, which soon numbered sixty boys. It was resolved, therefore, to erect a large chapel, and provide accommodation for the occasional visits of the Missionary. The village in which these pleasant occurrences were taking place is called Rammakalchoke; it is situated about eight miles south of Calcutta. Ramjee was the largest landholder in the place; and resolved to help the project of a new chapel in an unusual way. On one portion of his land stood a small temple of Siva; it was a kind of family-temple, and the Brahmin in charge received more support from the family than from any one else. As it was his own property, Ramjee determined to pull it down and give its materials for a place of Christian worship. This required considerable courage, which, however, he was enabled to put forth. On a certain day, in the presence of a great crowd, who manifested much excitement, Ramjee brought out the idol, and flung it on the ground. The Brahmin exclaimed in horror, almost in the language of Micah, 'Ye have taken away my god, and what have I more?' The temple soon disappeared, and the new chapel rose in its place, with a bungalow on the roof for the Missionary's residence. The whole was completed, and set apart for worship, on the 7th of November 1826. The opening-day was one of great interest in the village. Large numbers of English people, friends of the Mission, went down to the new station; amongst whom were Messrs. Tyerman and Bennet, the deputation from London; and the opening sermons were preached to crowded congregations. The idol was forwarded to the Society in England."

Persecution ensued on the part of the Zemindars. Heavy and unjust fines were imposed on these new Christians: "their trees were stripped of their fruit, their ponds netted, and themselves put in prison; but the movement spread among the people. New villages were visited, and crowds gathered around the Missionaries, anxious to learn about the new faith." In one place they preached and talked with the people for five hours, and found that books and tracts previously sent had been read and understood. At the village of Rajgunge the people waited for them in hundreds, heard them for several hours, and requested them to re-

turn in a few days. Eighty women were present on that occasion, an unusual and most hopeful sign." So spread throughout the rice-fields of Bengal this remarkable movement, extending itself eastward to Krishnapore and Terulia, across the salt-water lake, and southward beyond Gungrai, twelve miles distance from Bhowanipore.

But trials supervened. Unnecessary stumbling-blocks were cast in the way of the new converts, and calamitous visitations of an unprecedented character came upon them. The first native catechist became a Baptist, and persuaded a Missionary of that denomination to come and join him; and thus most unhappily amongst these new Christians, not yet fully instructed in the essential truths of Christianity, a hot controversy respecting the subjects of baptism and the mode of its administration was introduced. Now at home the national mind of England, in its religious aspect, has been grievously injured by the divisions and contentions which have prevailed on points, concerning which different views may be taken without endangering the salvation of the soul: men professing to be animated by the strongest reverence for those great truths which, as an invaluable testament, have been sealed to us by the death of the Testator, have thrown themselves hotly into such controversies, until the Gospel itself, in its saving operations on the minds of men, has been interfered with, and the world has become prejudiced against serious Christianity by the angry spirit of the controversialist. And if, even in matured England, heated controversy on points which require to be dealt with in much forbearance, have not been without their injurious consequences, what great damage must not the infant churches of Southern Bengal have suffered by the introduction amongst them, while yet in their immaturity, of such unhappy disputations?

There can be no more insane proceeding than sectarian contentions amongst Missionaries and Missionary churches, in the presence of a commanding heathenism. The manifestation of disunion is detrimental to the progress of the Gospel on a large scale. In order to avoid as much as possible all temptation to so great a scandal, it is to be desired that the Missionaries of different Societies and churches should take up distinct ground, except in large towns like Calcutta, and that priority of effort should secure, within reasonable limits, free and un molested action. Let the Missionaries who have been the instruments of initiating a movement amongst the heathen be permitted to follow

it up to its results, without interference on the part of others. In the vastness of heathen India there is no contractedness as to room; and if, under such circumstances, Christian Missionaries clash with each other, it must arise from great contractedness of mind on the part of those by whom the aggression has been made. Missionaries and Missionary Societies, in going forth to this great work of evangelization, should adopt Paul's rule of action—"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." May the bitterness of European controversialism find no place to perpetuate itself in India. May the Christianity of India, when it arises in its strength prove to be something too grand, too absorbing, to expend its strength on such barren enterprises. We do not imagine there will be uniformity; but we do trust there will be no such differences as will preclude the exercise, on the part of the churches, of mutual deference and love. Even now in India the cases are exceptional indeed where a Missionary thinks himself justified in interfering with the action of another Missionary, because in all points he does not see identically with himself. For the concord which exists amongst Missionaries in India, there is cause indeed for great thankfulness. It must exercise a most beneficial influence on the growing churches, and help powerfully to the introduction of a happier state of things than that which has hitherto prevailed amongst the European churches.

But calamities from without, as well as disturbances from within, injuriously affected the new converts.

"In May, 1833, there burst upon the southern districts of Bengal, the most awful hurricane that had been known for a hundred years. It came on as usual from the south-east with squalls and heavy rain, and with brief bursts of lightning and thunder. The wind continued to increase for two or three days, and at last its fury was indescribable. It was not steady, but came in gusts so fearfully violent that nothing could stand against them. Trees were uprooted by hundreds, and houses blown to pieces. The most remarkable and appalling feature of the hurricane appeared in the very height of the storm, just when the heavy squalls and rain rendered it almost impracticable to stir abroad. A series of terrific rolling waves, the least of which were ten feet in height, burst upon the land from the south-east: they broke down the embankments, crossed the country like mighty walls with steady march, sweeping

every thing before them ; and, aided by the hurricans, did not exhaust their impetus till they had reached a distance inland of more than fifty miles over the level plains. At Khari, the peasants, Christian and native, alarmed by the distant rushing sound, saw with astonishment the foaming wall marching across the fields, and rushed for safety to the flat roof of the brick chapel, the highest spot in village. Wild deer, wild boars in hundreds, driven from the neighbouring forests, and with them many tigers, all panic-stricken, came bounding along the plain, fleeing from the relentless destroyer ; and soon the mighty waves came crashing past them with appalling roar, sweeping away trees and gardens, and destroying every house over the country for many, many miles. In numberless instances men, women, and children clambered on to the roofs of their frail cottages, but the walls crumbled in the waters, and the refugees were drowned. The island of Saugor had all its coasts swept with tremendous violence : only the centre of the island remained above the water ; and in the solitary house of the planter, where the natives found shelter, a tiger rushed in among the people, seeking the same protection. The mighty wave poured into the mouth of the Hooghly in full force, and, pent between the numerous sand-banks, rose to a tremendous height, and, like a huge bore-wave of tenfold strength, swept both the river's banks, casting large Indianen ashore, carrying them far inland, and washing whole villages away, with all their people. In that most dreadful hurricane it is reckoned that twenty thousand people lost their lives : over all the southern districts near the sea every rice-store was swept away ; every pond and tank was filled with salt water ; the villages were destroyed, and almost perfect desolation reigned. The entire rice plain, in all its length and breadth, was tainted by the salt water ; not a plough was used upon it, or one acre of its vast territory sown that year ; and in the southern parts so deep was the salt-taint, that for two seasons rice would not grow, and the peasantry could scarcely live. Of this crushing calamity little was known, even in India. It might have caused a revolution in Europe, involving so many interests ; but in India, occurring among a people who were scarcely known beyond the Government offices and the Missionary circles by whom their instruction had been commenced, few persons were found to chronicle its painful details, and the notices of that story in contemporary literature are meagre in the extreme. A few months later, when the Ganges flood had covered the whole

plain with its rich supplies, it presented a wonderful appearance. The waters were no longer hidden by the vast crops of growing rice nourished in their bosom ; they were perfectly transparent, and, reflecting the deep blue of the clear Indian sky, the plain, with its numerous villages, looked like a vast sea studded with a thousand green and wooded isles. But amid the beauty reigned the most terrible desolation. No harvest was gathered in that year, and only a deficient one the year following. A famine ensued, and then a fever-pestilence, which broke up the shattered society of the district to a still greater degree.*

Christian love came powerfully into action, and every effort was made to mitigate the sufferings of the multitudes "who poured into Calcutta, and lined the roads of its suburbs, in every state of want and wretchedness ;" but the calamity was one of great severity, and from this and other causes the earnest spirit of inquiry which had prevailed in these districts was arrested and came to an end. "The wave of spiritual energy seemed to expend its force, and then to subside." There is, however, a residuum left, one considerable in numbers, but in spiritual-life and energy sadly deficient. "At the present time there are no less than twenty-three stations and churches existing in these districts, with a nominal Christian population of upwards of 5000 individuals."† But of late years they have apparently fallen back very much, and have given their Missionary pastors of all denominations much pain.

The movement in Nuddea, in connexion with the Church Missionary Society, presents many features of resemblance to that which we have been just considering. "Christianity was first preached in Kishnagurh by Chamberlain, in 1804. Five-and-twenty years after, it was visited by the Rev. J. W. Deerr, who, three years subsequently, became the first resident Missionary. In 1835, the movement among the Karta Bhojas commenced, and, amidst violent persecution, continued to extend itself for three years, when, in 1838, the country was laid waste by an inundation of the Jellingha, and all the ripe crops were destroyed. The Missionary actively engaged himself in meeting the temporal necessities of the people, and raising subscriptions for their relief. Won by the sympathy which they experienced, and prompted by the expectation of obtaining more of that temporal relief

* "Life of Lacroix," pp. 103—106.

† Proceedings of General Conference of Bengal Protestant Missionaries, p. 12.

which had been so reasonable and grateful, the poor natives came forward in increased numbers, and a proportionate interest was excited in Calcutta; so much so, that the Bishop of Calcutta came down and baptized 900 from amongst the 4000 inquirers. The history of this movement is so well known to the friends and supporters of the Church Missionary Society, that to trace it out step by step is unnecessary. The spirit of inquiry, genuine in its commencement, became mingled with much that was merely secular. Numbers came forward, moved, not by desire after the saving power of Christian truth, but by a desire to partake of the fruits of Christian benevolence; and, inexperienced as yet in dealing with movements in large masses of people, the Missionaries were slow to discriminate, and so avert the danger.

There are now in the Kishnagurh district, upwards of 5000 nominal Christians, under the superintendence of eight European Missionaries and 137 native teachers. But spiritual vitality is in a low state; the pulsation of life is feeble and languid; and so far from this body of professed converts being in a position to exercise an healthful and enlightening influence on the heathen masses, they are scarcely able to sustain their own nominal distinctiveness. We do not mean to say that there are amongst them no God-fearing men, but even those who are such need to be visited with reviving influences, that, becoming more decided in their self-surrender to the Lord, and being made sensible of their high responsibilities, they may be moved to act with converting power upon the nominal Christians, as well as the heathen lying around.

Still our Kishnagurh converts are in a superior position to that of the heathen and Mussulmans. They are not under the dominion of an interested priesthood, which holds them fast bound in chains of mental darkness and superstition. Of their power over the people, the Brahmins of Nuddea openly boast. "We believe," said one of these men to our Missionary, Mr. Schurr, "and so do our people too, that the religion which you teach is true; and if you were to speak to these people now they would believe you; but we tell them not to believe what the Sahibs say, and we have them entirely in our power." We are disposed to think that this power is not so great as it was before the mutiny, and that the overthrow of that deep-planned and obstinate effort to blot out the English raj and faith from the soil of India has reacted with great force on the previously unquestioned despot-

ism of Brahmin priests and Molwees. But these impressions need to be vigorously followed up, else an opportunity may be lost which may never be regained.

In their habits of life, moreover, there is great improvement. The cottages of the Bengal Christians are neat and comfortable, each of the more respectable containing two or three rooms, with nice verandahs in front. To every cottage some ground is attached, where fruit, vegetables, &c., are raised. "Bright-coloured flowers, such as grow spontaneously in Bengal, enliven the garden, especially in that part of it near the cottage, and the people are seen of an evening working there, or sitting in their verandahs, the men reading, the women spinning thread, the girls sewing, and the little children playing round." Within there is "an humble library of suitable books, and, most likely, a wooden desk, which at once bespeak Christianity, for no heathen of that rank in society would possess such articles. The people are conserved by their profession of Christianity from the extravagance connected with heathen ceremonies, while they are kept from the ruinous grasp of the money-lender by the establishment amongst them of a private Muhájune fund, from which advances for seed, food, and rent are made to members of the Christian community at less than one-half the interest charged by the professional Muhájun. There are, besides, the schools, which are large and flourishing, containing nearly 3000 seminarists and scholars. Altogether, this people, abstracted as they are from the heathen system around, are at the disposal of the Missionaries for all the purposes of Christian instruction. Let that work, then, be prosecuted with undiminished zeal, and prayer be offered for the breath of the Spirit to come upon them with life-giving power. But besides this, a complete alteration of the system under which they have been kept requires to be effected, the nature of which we shall explain in a subsequent paper.

We have alightly indicated the action of the Church and London Missionary Societies in districts to the north and south of Calcutta. Other Missionary results remain to be noticed—those of the Baptist Society in Baraset, Jessore, and Backergunge.

Baraset, lying south of Nuddea, west of Jessore, and north of the Sunderbunda, contains a population of more than half a million. The river Hooghly constitutes its western boundary, while numerous other streams and watercourses intersect it in every possible direction, so as, during the periodical rains, to lay the country extensively under water,

especially in the south-eastern part, where the Baira Jhil spreads over a fifth of the district. In this district there are located two native Missionaries, of whose proceedings the last Annual Report of the Baptist Society affords no information.

Jessore, lying to the east, is in area double the size of Somersetshire and Hampshire, and its population not far short of a million. Its surface, level and depressed, is intersected by numerous offsets of the Ganges, on their way from the parent stream to various estuaries in the Sunderbunds. Like Kiahnagurh, it is a scene of extensive indigo cultivation, and much sugar is also produced there.

"The Jessore Mission is often spoken of as an important one, and its past history certainly warrants its being thus described. It has yielded a great many converts. Their number does not now exceed 500, but if former converts had not been removed, or had not of their own accord migrated to other districts, it would probably have been double what it is. Many of the natives of Jessore and their children are usefully employed in other parts of the Mission field. Serampore, Calcutta, Dacca, Barisaul, are all indebted to Jessore for native preachers.

"One peculiarity about the Mission is this—that here persons of a good many different castes have embraced the Gospel: Chandals, Muchees, Mussulmans, Hindu weavers, Kaists, Brahmins, and others, have here become associated. The churches have not been formed in the same way as the Barisaul and Kiahnagurh churches, and the churches south of Calcutta, were formed, viz. by a large body of people embracing the Gospel in concert; but from small beginnings they have gradually augmented; and many single individuals, wrought upon by the Spirit and word of God, have forsaken their houses and kindred to embrace the Gospel, and join themselves to us. There is, however, one fact that is painful to record: some stations, where formerly churches existed, have been broken up. Years ago, in the north of the district, there were three stations, but now there are none in that direction. There was also a large church at Backspole, south of Jessore. The north of the district is almost in darkness. During the last seven years an occasional preaching tour has been made in that direction, but there is no station to which people can repair to gain knowledge of the way of salvation."*

There is a small congregation at Jessore,

* Annual Report of Baptist Missionary Society, 1861.

made up of native preachers and their families, the schoolchildren, and the servants of the Mission families; but the bulk of the converts live in the south of the district.

"Khoodnah is a place next in importance to Jessore, and is on the main stream of the eastern navigation of Bengal, consequently people from many districts are to be met with there. Steamers arrive there every other day for six months in the year. At a short distance from Khoodnah is our station of Kaliashpore, presided over by Shunkur, a pious and able native preacher. There are eight or nine families at this station, but some of them embraced Christianity from worldly motives, and notwithstanding they have heard much faithful preaching, and have been the subject of many prayers, they remain worldly still."

The spiritual status of the native Christians appears to be in no degree superior to that of the Kiahnagurh and rice-country churches. The Missionaries report—

"There are some truly pious people among us, but the majority seem to be devoid of spirituality of mind and of strong religious affections. On the whole, I do not consider the religious and moral character to be all that we might expect.

"I am glad, however, to think that a work of improvement is going on. For awhile there may be a reduction in our numbers, but when the converts shall walk more as becometh the Gospel of Christ, we shall doubtless see their numbers multiplied."

Let us now enter Backergunge. Its physical features and population were stated in an earlier part of this review; but its Missionary details we deferred, that we might take them in combination with the kindred efforts carried on by the Baptist Society in Baraset and Jessore. We find that there are no less than seventeen stations in the district, at each of which there is a congregation more or less numerous. The largest of these is at Chobhikarpa, where there are in communion ninety-three members. It is difficult, from the number of the members, to estimate the number in attendance on the means of grace. There are cases in which the former are not more than one-twelfth of the latter; but the usual proportion is higher than this. There are, however, not less than 2000 Christians in this district. If we may judge from the increase of members, there must be in these churches considerable life and vigour. Seven years ago, the members numbered 233; they are now 446. At Ashkor, where there are at present 7 members, they have been doubled in three years.

And yet the work in Barisaul has had, and still continues to have, its difficulties. At its commencement it was nearly overlaid by fictitious conversions and precipitate action on the part of one Missionary, whose connexion with the Mission was eventually dissolved, but his party still remains as a root of bitterness in the land. Many years ago, a mahant among the Karta-Bhoja sect, by name Kangalee, an enthusiast, became unsettled in his mind, and wished to find a purer faith. In visions of the night, when deep sleep falleth on man, he was often disturbed in soul, and came at length to learn of Jesus. But his enthusiasm soon blended with the spirit of inquiry, and he persuaded himself and others that by the name of Jesus he had been made whole of a grievous leprosy. Many joined him, and loudly proclaimed that Hinduism and caste were to be abolished, and the true religion established. Zemindars and Brahmins united their forces to put down the innovation, and Kangalee and his followers fled before the storm of persecution. They had recourse to the Missionary already referred to, and by him was commenced a wholesale work of baptism. The results were such as might have been expected: all kinds of error spread among the new Christians, and all kinds of evil were tolerated among them; so much so, that the churches had to be broken up and formed anew. Great numbers who had been baptized returned to heathenism.

Amidst such difficulties, however, the genuine Missionary work has grown and prospered, and this, under God, may be attributed to the fact that the European Missionaries did not settle down as pastors of native churches, but, placing them under the care of native teachers, reserved themselves for the work of superintendence. There are only three European Missionaries in Barisaul. In the Kishnagurh district the Church Missionary Society has eight, with one lay European. The fewness of the Europeans in Barisaul is compensated for by the increased number of native helpers, who are placed in positions of responsibility, and dealt with as trustworthy. At every station there is a native teacher in charge. These men appear to be zealous, active, and energetic. Of one we are told, that "by his ability, integrity, and genuine piety, he commands the respect of his neighbours and the confidence and affection of his own people. As a preacher he has abilities of a very high order, and as an exponent of Scripture he has not an equal among his brethren." Of another we are told that he is "an humble, efficient, and painstaking man, always ready

to sympathize with and render assistance to his brethren in their difficulties. In this respect he is in season and out of season." Others are spoken of in similar terms. Yet these are Bengalees, who, under vigorous training, have become reliable and energetic instruments for the best of services.

The adoption of a similar procedure in our Kishnagurh stations, and the substitution of a Native for a European pastorate, is a great desideratum. It is with the object of raising up well-qualified vernacular teachers, who may act as catechists, and be eligible, eventually, as native pastors, that the Santipore Training School of the Church Missionary Society was brought into action.

"I need hardly say," says the Missionary in charge, "that the feeling I previously had of the importance of the Santipore Institution to our Mission work in Bengal has been not a little confirmed by a somewhat lengthened season of more intimate connexion with the school. Not that it is as yet effecting all that may reasonably be hoped for from it. Time and patience will be needed, both to mature its character, and to make its influence more perceptible in the Mission. Its efficiency must also depend considerably upon the measure of progress made in our Christian congregations generally, and the schools in particular."

"That such an institution should exist for the reception of the more hopeful youths from among our native Christians, with a view to fitting them for such positions of trust, in connexion with the Mission work, as their character and abilities may render them competent for, seems of the first importance, as being in fact the only way of laying hold of, and turning to account, any latent seeds of promise capable of development to the future advantage of the native church. Hence, the mere number of pupils is a matter much less to be looked to than the character, moral and intellectual, of those who are admitted. Half a dozen boys giving evidence of really good principle, as well as of earnestness in the pursuit of knowledge, would be far better worth our pains than fifty of the ordinary sort of pupils.

"Considering the character and position of the class of people from which the boys are drawn, we must not expect to find any great number of them altogether such as we should wish, nor be disappointed at observing in the many a dependence of spirit, lowness of aim, and feebleness of moral character, which prevent the entertainment of very sanguine hopes regarding them. We might wonder if it were otherwise.

"Among the present pupils are not a few

whose diligence, as well as propriety of conduct, are very encouraging, and some, in whose hearts I do hope a higher than merely human influence is at work. Considerable Biblical knowledge (of an historical and textual kind) is possessed even by the youngest of them. This, of course, the Missionary cannot regard as sufficient. It will be his aim, by "line upon line," to present spiritual truth clearly and methodically to their minds, in the hope that, by God's grace, it may quicken the conscience and mould the character. This object has always been prominently held in view at Santipore.

"With the progress made in most of the other studies during the year I had reason to be satisfied. The Sanskrit instruction was, perhaps, somewhat wanting in system and tangibility, but was improving. This branch must of course be left mainly to the Pundits, but it is almost necessary for the Missionary so far to acquaint himself with Sanskrit as to be able at least to follow the course of instruction given, and to ascertain that the pupils are progressing as they ought. History, ecclesiastical and secular, has its due share of attention in the school. The paucity of good Bengalee books upon the subject prevents its being taught so easily, or learned so thoroughly, as one could desire. A well-written compendium in Bengalee of the first three centuries of Church history would be a great boon to our Christian schools. Mathematical instruction has been materially assisted by the recent publication of a work on Algebra in Bengalee, and by the translation of three books of Euclid. These are now in use at Santipore, and I have no doubt we shall observe a yearly improvement in these subjects among the pupils.

"It was my impression, that for the mental discipline of the boys, geometry on the one hand and Sanskrit on the other are admirably adapted. The latter should be taught as far as possible after the European method, and that with a view, not so much to their acquirement of a knowledge of Sanskrit itself, (which may after all be of little service to them,) as to the healthy exercise of their memory and the formation of a correct taste in the use of their own language."

There is one more Missionary effort to be noticed, which we have reserved for the last because of its distinctive character—the Mission of the Free Church of Scotland. Its original mode of procedure, as carried on in the Institution, Cornwallis Square, Calcutta, and in the kindred stations to be found in the Presidency towns of India, was that of English Missionary education. The reasons which led to the adoption of this particular

mode of action may be thus summed up. It is admitted, *in limine*, that the education contemplated can be of no use to the great masses of the population. But in the Zillah Stations and chief towns, the youth of the middle classes, consisting of young Brahmins, Vaidyas, and Kaisthas, who aspire to Government employment, are anxious, as a qualification for this, to obtain an English education. In all such localities it is desirable that opportunities should be afforded of obtaining, if they please to accept of it, not merely a non-religious education, such as the Government affords, but one penetrated with a communication of the doctrines and precepts of pure Christianity. Especially in such a metropolis as Calcutta is there scope for such an institution.

"There are masses of all the different classes of men, whose sons desire English education. These are gathered from many distant places, and will bring their youth with them, to have them educated under their own eye, and spending the evenings and mornings under the same roof as themselves. The father, uncle, brother, goes to his shop, his office, or his peculiar line of business, whatever it may be, among the many departments of employment which the metropolis opens up, in the bazaar, in the merchant's office, in the courts of law, or the Government secretariats; at the same time the youths go to school, and are busily occupied during the hours when a guardian's surveillance cannot be extended towards them. In the evening they both return home, the Baboo from his office, the boy from his school. There is a convenience in all this, which leads to the collection in Calcutta of a vast number of young persons; and we know not to what extent schools might be multiplied in this metropolis.*

Such were the views of the founders and supporters of such institutions, and no doubt there is an important sphere of usefulness which they are fitted to supply. Nor have such labours been without their fruits. There have been many conversions, and some have been admitted into holy orders. But it is well that the true value of such institutions should be distinctly understood.

There are no doubt results which English Missionary education is peculiarly fitted to accomplish. To counteract, to some extent at least, the infidel bearing of non-religious schools; to rescue the young men educated in them from infidelity; to put forth energetic efforts for such purposes; to offer the

* The late Rev. D. Ewart at the Missionary Conference, 1855.

Gospel fully and freely to the English-speaking youth, and introduce the knowledge of its truths into families which other plans do not reach;—these are high enterprises. But we cannot regard this system as the best means of raising up a native ministry. We consider that the wants of India require a native ministry raised up by vernacular Missionary effort, vernacular preaching, vernacular training schools, and Preparandi colleges. After all the painstaking diligence with which this mode of action has been prosecuted, a large number of the pupils who have enjoyed an English Missionary education remain Hindus, while of those who have become Christians, a very small proportion become catechists and preachers.*

We are not surprised, therefore, that a modification of the original plan has been introduced, the nature of which will appear in the following extract from the last Report on Foreign Missions of the Free Church of Scotland—

“It is well known that one object of these Missions is to raise up Native Pastors and teachers from among the heathen. That was early adopted as a leading consideration in founding at least our Indian Missions. Hence very much has been done by means of education: tens of thousands have passed through the various institutions, more or less acquainted with Christian truth, some of whom eventually adopted it, and became Christians, while, with many more, that truth never penetrated farther than the understanding or the conscience: it never changed the heart. By the blessing of God, however, some at all the chief Mission stations have been led to dedicate themselves to the Christian ministry, in the spirit and with the design of our Mission scheme from the commencement. Several of these continue to labour alongside of our Missionaries; others have joined other portions of the Christian church in India, and acted as Missionaries to their countrymen; while some have been cut off by an early death, just as they were entering on their chosen life-work.

“It appears, however, that some throughout the church are under the impression that the native labourers thus raised up are employed rather in scholastic than evangelistic capacities, and, by consequence, that our Missions are too exclusively educational. Upon this subject, then, the Committee feels once more most anxious to lodge in the minds of all the friends of Missions the true and actual state of the case. As long as our

Missions had, at most, only three or four men in each Presidency, it is possible that some converts might be employed, by overworked Missionaries, as educationists, more than was at first proposed; but ever since the introduction of the associational plan, and the consequent increase of our revenue, which enabled us to place six or seven European labourers, and sometimes more, in each Presidency, the state of matters just mentioned has been gradually changed. Report after Report to the Assembly has intimated that transition, and the present Report bears testimony to the same effect regarding every one of our Missions. The Committee may not have succeeded in placing this before the church so fully as they wished to do, and might have done; but the expansion of evangelistic operations has, in the mean time, been progressive and marked. Some of our Missionaries have always itinerated. Two of them, at least, for upwards of thirty years, as well as several others, have made long Missionary tours, from season to season, and all places of public resort have thus been visited by them. But more recently such tours have become, and are more and more becoming, systematic things at all our stations, and it is the purpose of this Committee to watch over this development with care, and promote it as rapidly as right agents are raised up.

“Carrying out this purpose, we have projected a purely rural Mission, in addition to the branch Missions already formed. We propose, farther, that each new Missionary appointed to India shall, without loss of time, proceed to acquire at least some one of the vernaculars spoken in his sphere of labour. Again, we are making inquiries regarding the best localities for Mission stations. Add to all this, what is well known, that at each of the Presidency seats an European educationist is now labouring, along with the ordained Missionaries, setting them free, so far, from merely educational work; and the Committee believe that the church may feel assured that her Missions are both expanding and deepening in their influence on India. Holding, as they do, that the preaching of the Gospel is God's appointed means for subduing the nations under Him, by the constraints of his love, this Committee, in common with the church at large, would make that the undoubted terminus of all their endeavours. Whatever comes short of that they would deem a frustration or a failure of the great work entrusted to their management. Education they prize, and wisely employ as a means, or an instrument, for promoting that end. At the same time th

* Rev. J. Mullens, General Conference Bengal Missionaries, 1855, p. 82.

would bless God for the agents already raised up, and seek, with ever-increasing assiduity, in prayer, in faith, and hope, to promote the direct preaching of the Gospel in all possible ways, and along all possible channels."

We find, therefore, that throughout the year to which the Report refers, "evangelistic efforts were projected and carried out on a much larger scale" than in previous years.

"Several expeditions were fitted out, headed by the more experienced labourers.

"With rare exceptions, the reception which these native brethren met with was very different from what it was wont to be in the earlier stages of Missions in Bengal; all indicative of a great relaxation of ancient native prejudices, or something like a thaw silently coming over the congealed crust, which, for long ages, had been thickening and indurating in the national mind. New

Testaments, with smaller portions of the Bible, and religious tracts, were widely circulated; and the blessed Gospel was proclaimed to thousands who never heard it before."

Having concluded our imperfect review of the array of Missionary force in and near Calcutta, and of the destitution of the surrounding districts, we have to consider, in a future Number, whether the time has not come for a new and powerful movement from Calcutta as a centre, and having for its object the wider and more systematic preaching of the Gospel. What can be done to strengthen the means of effort in Calcutta, to call into action new agencies and appliances, and to carry forward evangelistic effort on a scale which shall ensure to the millions of the Lower Province the fulfilment of the great command, "Preach the Gospel to every creature?"

THE DERAJAT.

THE attention of our readers will have been directed to the valedictory dismissal of Missionaries in our March Number, and the prominent position which the new Mission about to be commenced in the Derajât occupied in those proceedings. The Missionaries addressed on that occasion have been sent forth with a special reference to the immediate commencement of this Mission, in connexion with which much interest has been excited in this country. It is desirable, therefore, that we should afford to our readers all the information which we can collect respecting this locality, and the prospects of usefulness which it affords.

The Derajât is an important tract of level country, extending from some miles north of Dera Ishmael Khan to the frontier of Upper Sindh, and lying between the Indus on the east, and the range of mountains on the west, known as the Suleiman.

Our first object will be to map out, so far as description can accomplish it, this district, and, that we may be enabled to do so with the more facility, we shall first define the Suleiman ridge, which constitutes the western boundary of the Trans-Indus provinces. The Suleiman mountains may be regarded as commencing at the lofty range bounding the valley of the Cabul river on the south, as the Hindu Koosh does on the north, and which is called "Spin Ghar" in Pushtoo, and "Suffaid Koh" in Persian, both expressions meaning the white or snowy mountain. This range runs nearly east and west, commencing eastward near Attock in long. 72°

16', and terminating westward in long. 69° 30', where it sinks down into a range of hills extending to the Kohistan of Cabul. The culminating point of the range attains an elevation of more than 14,000 feet, being covered with perpetual snow. From this branches off, in a southerly direction, the Suleiman mountains, which attain their highest elevation in lat. 31° 35', where the Takht-i-Suleiman, or throne of Suleiman, rises to the height of 9000 feet. The range divides itself into two ridges, the main range, called the Koh-i-Siah, or Black Range, and the lower range, running parallel between it and the plain country of the Derajât, called the Koh-i-Surukh, or Red Mountains, so called from its being comprised of a red-coloured stone, as hard as the blacker stone of the higher range. On reaching as far south as the parallel of Mittunkot, these two ranges make a sudden sweep to the west as far as Dadur, at the entrance of the Bolan Pass. Throughout these mountain masses lie valleys more or less open, the homes of the wild tribes, which may justly be regarded as the Gael of the Punjab. That these mountain-homes are often pleasant and salubrious, would appear from a statement made by one of the Lhugarees, a loyal tribe who dwell in the plain and hill country at the pass of Sukkee Lurwar, in the Dera Ghazee Khan district, that at the distance of a day's march inside the lower range of hills, through rather a difficult country, he possessed a tract of table-land of considerable extent, well wooded, and adorned with a fine lake.

To this mountain-home it was his custom to retire with his family in the hot season, there enjoying beautiful scenery, and a salubrious climate which yielded grapes for his use. Generally the hill tracts on the east and west of the Black Range are described as well-watered and temperate, yielding quantities of grain, of which wheat and Indian corn appear to be the staple, together with a small quantity of cotton, sufficient for home consumption. The natives also possess numerous herds of camels and other cattle, and flocks of sheep and goats.

"The highest portion of the Suleiman Range varies in breadth from eight to fifteen miles or more, with a belt of about two or three miles, consisting of *tupahs*, or small portions of table-land, and immense piles of rock, forming the highest peaks, and which, being composed of a very hard black limestone, have been the origin of the Persian name, Koh-i-siah, and the Sanskrit term, Kala-Pahar, both of which signify the Black Mountain. It is considerably less in height towards the south of the Takht, or throne of Suleiman, than that mountain itself, which Vigne calculated to be about 9000 feet in altitude; and thus we may safely calculate the average height to be from 7000 to 8000 feet. The whole range can be distinctly seen from the fort and camp at Mooltan about the time the sun sets behind it, on a clear day, or after rain; and in the winter the higher peaks are generally capped with snow. Its sides and ravines are densely covered with pine forests, which attain a great height in many places. The other trees which flourish there are the Zaitun or wild-olive, the Kahwur or Kahwar, the Kunar (*Ziziphus jujuba*), the Arak (*Salvadore Persica*), the Mughelan (a species of *Mimosa* or *Acacia*), the Ketmum or Kareh, the Pulah, the Shisham (*Dalbergia sinu*), the Pis, a kind of reed used in making excellent mats, and several others. Springs of the purest water flow on all sides, and in many places form small cascades."*

From the flanks of the Suleiman various spurs are thrown out in an easterly direction as far as the Indus, and beyond it. Thus the Khyber Range, which meets the Suleiman to the south of Suffaid Koh, and extends as far as Attock, on the Indus, separates the valleys of Peshawur and Kohat. The communication between the two valleys is by the Kohat and Jewakee Passes.

Again, south of the Khyber, is the Salt Range, which crosses the Indus at Kara-

bagh, and runs on to Jellalapore, on the banks of the Jhelum. About lat. 32° 50', and long. 71° 40', the Indus traverses this range, making its way down a deep, narrow, rocky channel, on the side of which the salt-beds come to light. On the west bank stands the town of Karabagh. The breadth of the stream, as it forces its way through steep cliffs, is about 350 yards. About 100 feet above the stream the road appears—a narrow gallery cut in the side of the cliff—while higher still the town rises as though it were stuck against the precipitous eminence overhanging the road and the river.

Further south the Dera Ishmael district is divided into two halves by a range of hills running nearly at right angles from the Suleiman Range to the Indus, the passage from one part of the district to the other lying through the Peyzoo and Mullezye Passes, which intersect the range. Above the pass is the valley of Bunnoo, while below the valley, and immediately above the range, is Murwut.

In the Bunnoo valley a portion of the Wuzurees have taken up their abode as cultivators. The birthplace of this race would seem to be the snowy range which runs to the south-east of Jellalabad and Cabul. They are noble savages, of pure blood, pastoral habits, fierce disposition, and wild aspect. The Bunnochee differs much from the Wuzuree. He would accomplish by stealth and treachery what the other dares in open violence. Assassination and the short dagger, and the unsuspected blow when his enemy sleeps, are preferred by the Bunnochee. The two races never intermarry. The improvement effected in these districts, by the introduction of British rule is marvellous. "When we first arrived in Bunnoo it was a common thing to find a man that had never in his life been more than two miles from his own village, the village possibly being at war with his neighbours, which rendered wandering in the fields in the neighbourhood a source of danger; while within the walls prevailed disorder, squalor, and stagnation. The villages in those days, walled up to the sky, so that no air could reach the houses below, must indeed have been hot-beds of all that was enervating and demoralizing, and the characteristics of the full-grown Bunnochee corresponded only too well with his origin and training."

Southward of this range are the districts of Tank, Kolachee, Durrubund, and Choudwan, all in the Ishmael Khan district, and forming the border plains of the Upper Derajat. They are overlooked by the Wuzerees on the

* Lieut. Baverly, in Journal of Asiatic Society, Bengal, 1857, p. 184.

ranges to the north, and by the Sheoranees, who hold the main ranges of the Suleiman, from the latitudes of Dera Ishmael Khan to that of Dera Futteh Khan, a distance of fifty miles. In these hills lies Takht-i-Suleiman, at whose base runs the important Zerkunnee Pass, the high road for caravans to and from Kandahar. The Sheoranees were wont to harass the plain districts, attacking towns, burning villages, and carrying off prisoners and cattle, the plain men making reprisals and retaliation as they could. So much were the Sheoranees feared, that the arable lands skirting the base of the hills were left all untilled, while the neighbouring plain villages paid them regularly one-fourth of their produce to buy off depredation.

Such was the state of things under Sikh rule. On the introduction of British authority they hoped to levy black-mail, as usual, and for two or three years kept the country in confusion, until it became necessary to coerce them into better conduct. In March 1853, the Sheoranees were followed up into their hills, a force of 2500 strong, under Brigadier Hodgson, moving against their strongholds, and destroying thirteen of their principal villages.

South of the Sheoranees, on the conterminus of the Dera Ishmael Khan and Dera Ghazee Khan districts, dwell the small Puthan tribe of Oshteranees, brave and pugnacious, but not predatory. They dwell in the hills, but possess a cultivated land at the foot of the hills in the plain country.

On the border of the Oshteranee hills, and nearly opposite to Dera Futteh Khan, is the Korah Pass, faced by the British outposts of Doulutabad and Vehoa, and constituting the boundary line between the Puthan and Belooch tribes, the tribes to the north being all Puthans, and those to the south, with one trifling exception, Belooch. Of these tribes we shall speak directly; but first we would place before our readers a description of the plain country of the Derajât, on which we have entered, or, more properly, the district of Dera Ghazee Khan.

“The district or zillah of Dera Ghazee Khan, is about a hundred and ninety miles in length, with an average breadth of about thirty. It is bounded east by the Indus, and west by Roh. The land is quite level, and bespeaks its origin, which appears to have been formed by two separate and distinct operations—the subsidence, or rather deposit, of mud brought down by the river on one side, and earthy matter, combined with small pebbly stones washed from the hills, on the other, mixed here and there with patches of sand, or triturated sand-stone.

“Thus, there are two different descriptions of soil brought from two different ranges, that from the Indus consisting of rich mud, levigated very fine from the distance it has been brought, and capable of producing the more valuable crops, such as indigo, cotton, sugarcane, &c.; whilst the other, having come but a short distance, is precisely similar in composition to the parent hills, and consists of a succession of layers of sand and clay of a coarse grain, the former predominating. In some places, this debris has become so hard that it might easily be mistaken for stone. The produce from this soil consists almost entirely of Bajra (*Holcus spicatus*), and Juwar (*Holcus sorgum*), two hardy species of grain that will grow in almost any description of land.

“The same causes of detrusion being in constant operation, these two soils are supplied with water from the same sources as they themselves proceed, the rich deposit of the Indus being well irrigated by means of canals from April to October, during which months this river may almost be called a sea, and from a few Persian wheels. The poorer soil is dependent on, and scantily supplied by, the small hill streams, of which there are numbers, but only after falls of rain, which are uncertain: on all other occasions they are, with few exceptions, quite dry. The Sanghar Pergunnah, the most northern division, is, however, more bountifully supplied than the other parts of the district, having a small river of its own, which, coming from a greater distance, taking its rise on the eastern slope of the Suleiman range, has a greater volume of water, and flows for the greater part of the year. Still the irrigation depends in a great measure on rain also, and therefore the produce is variable, and its extent uncertain; the revenue sometimes having reached as high as 94,000 or 95,000 rupees, and even more, under the Sikh Government, whilst in some years, again, it has barely amounted to 50,000 or 55,000 rupees.

“The soil not within the influence of these mountain streams is perfectly barren: thus, from the village of Rajunpore, as far south as Rujan—a distance of upwards of forty miles—the cultivated portion is entirely separated from the mountains by a narrow, bare, and sandy belt of land, in some places from twenty to twenty-five miles in breadth. This soil approaches the Indus more closely in the vicinity of Dera Ishmael Khan, and also near Shah-Wali, some fifteen or twenty miles south of Rujan, near the boundary of Upper Sindh.

“The water from the few wells within ten or fifteen miles of the hills, is invariably bad, generally of a black colour, fetid smell, and

brackish taste, and, as might be imagined, exceedingly unwholesome. The villages in this direction are mainly supplied with this element from tanks or ponds, which the people construct to contain the water flowing from the hills; and sometimes, during the hot season, after great drought, the inhabitants are absolutely obliged to desert their hamlets. This is particularly the case near Dajal, close to the mountains, the people of which proceed to Jampore, a small town nearer to the Indus, where they remain until water becomes more plentiful.

"The rich alluvial soil of the Indus, on the other hand, produces very luxuriant jungle, and the cultivation, commencing from the distance of about two miles inland, generally extends parallel to the river's bank for about eight or nine miles in breadth, which is irrigated from several canals. During the inundation of the river, from April to October, these two miles of land above referred to are entirely flooded, to a greater or less extent, and therefore but partially brought under cultivation during the remaining portion of the year; but it is invaluable as grazing land, and the Government do not fail to collect a tax, termed Trini, from the people who graze their cattle on it. Large quantities of grass, too, are collected and stored for fodder.

"Some villages are remarkable for their date-trees, which grow most luxuriantly, particularly in the vicinity of Dera Ghazee Khan, and which used to yield a revenue alone of 8000 or 9000 rupees yearly to the Sikh Government.

"The most fruitful portions of the land in the district are in the hands of Hindus and Punjabee Mussulmans, whilst the poorer allotments are held by the simple and more hardy Beloochees.

"Some of the canals, of which there are several in the district, are yearly cleared out by the landholders themselves, as in other places of the Punjab generally, except at Dera Ghazee Khan itself, where Government has gone to the expense of 15,000, and even 18,000 rupees yearly, to clear them, and for which the Zemindars have to pay, over and above the money settlement for their lands, and the percentage as a road fund for keeping and making new roads; but it is a remarkable fact, or was so at least a short time since, that the canals thus cleared out were never in the same efficient state as those cleared out by the people themselves.

"The only places worthy of the name of towns in this dreary district are, Dera Ghazee Khan and Mittunkot; Jampore, Dera Deen Panah, and Mungrotah, being merely good-

sized villages. The other hamlets are mostly small and far apart, and generally of the most squalid appearance, bespeaking the poverty and wretchedness of the inhabitants. The general aspect of the district, with a few exceptions in the vicinity of the river, where there are some fine trees, is bare and dreary in the extreme; the only relief to the landscape and to the eye being the lofty mountains to the west.*"

We must now glance at the mountain barriers to the west, and the tribes which occupy these fastnesses.

The Khetrans are the first Belooch tribe. Although a small tribe, they have charge of several passes, one of which, the Wah-wah, twenty-one miles from the Indus, is practicable for loaded camels, and leads into the road which proceeds to Kandahar through the Sanghar Pass further south.

South and west of the Khetrans are the Khasranis. These hills extend from the Kowrat Pass downwards for a distance of about fifty miles. About half the tribe own lands and villages in the plain; others lead a wandering life in the front range of hills nearest the plain and the half desert tract at its base, and the remainder live in the hills. The country round Dera Futtah Khan was wont to be harassed by them, and many a hundred head of stolen cattle were conveyed through these passes into the interior. At length, in the spring of 1853, when the Sheoranee expedition was carried out, opportunity was taken to chastise the Khasranis.

From the Khasrani limits, the hills of the Bozdars range along the British frontier for about fifteen or twenty miles, being intersected by some nine passes leading into the plains. "The chief of these is the Sanghar Pass, through which there is a considerable traffic with Kandahar and the Punjab."

"The Sanghar Pass and valley is so called from the small river running through it, which takes its rise on the eastern slope of the Black Range. It flows all the year round, and quantities of wheat and juwar are produced within the influence of its fertilizing stream. Other lands, depending on rain and the water of the bunds, or ponds, for irrigation, are also cultivated by the Bozdars, who here amount to about two thousand souls.

"Between this valley and the Black Range there is an immense quantity of land fit for cultivation along the banks of the Sanghar river, which is generally taken advantage of by the Bozdars of the Seharnni and Suwarnni clans. The Gulamani branch occupies the

* Lieut. Raverty, pp. 180—182.

highest slopes of the Black Range both on the eastern and also on the western side adjoining the Afghan country. The higher range is, however, but thinly peopled, and is generally uninhabited. The zaitun, or wild olive, and the phulah-tree, flourish on the banks of the Sanghar river towards its source, and lower down the valley the shishum and the fig.*

The Mutkanis and the Lunds to the west and south of the Bozdars are wholly in the plains, cultivating the lands near the foot of the hills, those lying near the Indus being generally held by either Hindus, Sayeds, or Jatts. For irrigation, they are wholly dependent on rain and the water of their ponds, yet they continue to keep their lands in cultivation. Inside the Suri Pass, which is in the country of the Sunds, "there is a lake said to be four or five miles in extent, containing hot water, which is constantly running or in motion, and the peculiar phenomenon respecting which is, that the mineral water rises in waves, or eddies, which again almost immediately disappear."

The Khosahs, esteemed to be the bravest of the Beloochees, occupy from the southern border of the Bozdars to a point somewhere below the latitude of Dera Ishmael Khan, a distance of thirty miles. The lower range of hills only is in their possession, the Bozdars dwelling on the higher ranges of the Black mountains, parallel to their valleys, who thus command the passes into the interior, and close the more difficult defiles as they please. Hence the Khosahs dwell chiefly on the skirts of the hills and in the plains. On the rebellion of the Mooltanees, in 1843, these people rendered good service to the British authorities, under one of their chiefs, Kourah Khan, and his nephew, Gholam Hyder, joined Major Edwards' irregular force in the Mooltan province, with a contingent of 400 horses; services in reward for which Kourah Khan was confirmed in the possession of a jagheer of 1000 rupees per annum for his own life and that of his son, together with a life pension of 1000 rupees, and a garden at the native place of the family, rent free, in perpetuity.

The Lagharis dwell partly in the Derajat and partly in the mountains. They are held in much estimation for their bravery, but are such notorious thieves as to be termed the foxes of Roh. In their country lies "the pass of Sukhi-Surwar, so called from the town and shrine of a Mohammedan Peer, or

saint, bearing that name. The town and shrine are built on a spur from the lowest range of hills, beneath which, to the north, is the stony bed of a torrent or mountain stream, but it is always dry, save after heavy falls of rain in the mountains. The Majawira, or attendants at the shrine, cultivate a small quantity of land, which is dependent on the same sources of irrigation as other lands already described. The people are supplied with water, black, and foetid in smell, from the sandy bed of the torrent above mentioned, at a place three miles up the defile through which it finds its way, in which large holes called wells are dug, and on this supply they wholly depend."

"The Khetrans are a numerous and powerful tribe, occupying a tract of country east and west of the Suleiman, or Black Range, about sixty miles in width and eighty in length from north to south, and extending from the parallel of the Suri Darrah of the Lund tribe to the boundary of the Murri country, the most southern portion of the Highlands of Beloochistan on the north-east. The chief of the Khetrans is Meer Hadji Khan, who can muster a force of 3000 fighting men, including about 1000 horsemen. They reside generally in small forts or walled villages called Kotlahs. Their country is well-watered and temperate, and they cultivate a quantity of grain, of which wheat and makia (Indian corn) appear to be the staple kinds, together with a small quantity of cotton sufficient for home consumption. They also possess numerous herds of camels and other cattle, and flocks of sheep and goats. On the west they are neighbours to the Luni and Kakarr Afghans; on the north, to the Musa Khel Kakarrs and the Bozdars; on the south, to the Murris; and on the east to the Lagharis and Gurchanis.

"The Khetran country is distant about thirty-five or forty miles from the banks of the Indus, and about half that distance from the first or lower chain of hills. The Black Range here averages about nine miles in width from east to west, with a belt in the centre from one and a half to three miles in breadth, and from which the highest peaks shoot up. This is the most rugged portion of the whole, and, correctly speaking, forms the true boundary of Siwistan on the east and south. There are many level spots capable of cultivation, watered by numerous small streams, which, after heavy rains, increase considerably in volume. Those rising on the eastern slope of the Suleiman Range in some instances find their way into the plains of the Derajat, and those on the western slope flow

* Lieut. Raverty, p. 189.

in that direction, fertilizing the country in their track.

"That part of the high range which is inhabited by the Khetrans runs almost due north and south, like the more northern portion; but a short distance to the south of the parallel of Dera Ghazee Khan, in 30° of north latitude, it makes a bend towards the west for about fifty miles, and then runs at nearly right angles from east to west towards Dadur, at the entrance of the Bolan Pass. In this lengthy valley, formed by the southern slope of the Black Range just referred to, and the northern slope of the Surukh Range which runs parallel to it to the south, lies the fort and town of Kahun, so famous for its defence during the Affghan war; and in the latter range the equally famous Nufusk Pass, from which the late Major Clibborn and his troops were forced to retire, after severe loss in attempting to relieve that post. The westerly bend of both ranges is held by the Murri tribe, and both are generally known as the Kahun Hills."

To the south of the Lagharis are the Gurcharnia, divided into three septa, which are again subdivided into several smaller clans. "About one-half the tribe are shepherds and graziers, and dwell in the hills; the remainder cultivate the lands in the vicinity of the fort and town of Harrand, the former of which was built to keep them in awe, as well as to defend the pass leading by Kahun, Siri, Bagh, Dadur, and the Bolan Pass, to Quetta or Shawl and Kandahar.

"The lands within the Kaha or Harrand Pass are cultivated by the Gurcharnis. They are well-watered by a stream running through the valley, which also supplies the tupah, or plain, on which Harrand stands.

"The Obachar valley contains a mineral spring and a little sweet water; but it is totally uninhabited, and is chiefly remarkable on account of the great road to Quetta, or Shawl, by Kahun and Dadur, which runs through it."*

Advancing further south, the region becomes more and more inhospitable and dreary, and, both in the Derajat and in the hills, is, for many miles, a howling wilderness. The valleys through which the various passes lead are sandy and unfit for cultivation; nor in the direction of the Indus are there any signs of cultivation for a number of miles. Between forty and fifty miles south of the Gurcharni boundary is the Thok valley. From this to the Black Range the whole distance is mountainous and sandy, with a few stunted

trees and shrubs scattered here and there; nor is there any cultivation on the British territory to the east nearer than the village of Gamu, a distance of nineteen miles, containing 500 inhabitants. Proceeding further south from Mittunkot, the breadth of cultivation gradually decreases, until, at the village of Rojan, it does not extend more than two or three miles from the western bank of the Indus.

The Muzaris occupy the extreme south of the Derajat, about 800 of them being located at Kusmore, the most northern village of Upper Sindh. A numerous tribe, capable of mustering some 4000 adult males, they are all on the plains. As we advance south, the country becomes more broken, and the lower range less well defined, and of decreasing elevation; until at length, at the Zangi Durrah, so called from a river of this name rising on the eastern slope of Mount Gendare, the pivot is found on which the Surukh range "turns directly west, and at right angles to its former direction. It proceeds thus for about sixty or sixty-five miles, and parallel to the Black Range, on the north in its bend to the west, the two forming a long and extensive valley, which runs up almost to Sarwod, to the north of Lehri, in Kutch Gundawah, and in which, about half-way up, lies Kahun, the chief town of the Murris."

It is evident that our new Mission will be a frontier Mission, in which our Missionaries will be brought into communication, not only with the Hindus and Punjabee Mussulmans on the cultivated lands towards the Indus, but with numerous bodies of hill people, who, emerging from their mountain fastnesses, have settled down as cultivators of the lands which skirt the foot of the hills, and open up into the passes and valleys of the mountains. These men are the advanced bodies of new nations beyond, which have not yet been reached by Missionary effort; fragments providentially thrown forward, so as to catch the first rays of advancing civilization, and through whose intervention Christianity, with its improving influences, may penetrate through the defiles of the Black Range, until it reaches the table-land of Cabul.

Amongst these hill tribes, wild as they are, a way has been prepared for the introduction of Missionary action. Under the Sikh rule they were wild and uncontrollable; but under the just, and yet decided action of British authority, they have become, portions of them at least, peacefully disposed, and desirous of exchanging their predatory habits for the more settled and peaceful life of cultivators of land. The British power is now

* Lieut. Raverty, pp. 195—199.

“respected, nay, even revered, by some of the wildest and most refractory of those men, because of our known wish to do justice to all men, and our known enmity to tyranny, exaction, and oppression, in any shape.” Colonel Reynell Taylor, who well knows these men, has placed on record his opinion respecting the Puthan tribes—“There is, perhaps, no class of men over whom a more singular influence can be obtained by an assiduous attention to their habits, wants, and troubles. The importance of establishing such an influence over them can scarcely be estimated. These people possess the whole hill tracts bordering on and overlooking the cultivated plains, which are covered with open villages, herds of camels, cattle, &c. In command of the passes, they could break forth as they pleased on the plains below, surprising and firing by night on unprotected villages, and escaping with their booty to the hills before the avengers of blood could overtake them.” What remained to be done under such circumstances? To shut them up within their fastnesses, by strong military posts, punishing them severely whenever they ventured to descend into the plains, appeared to be a system which could only be partially successful at a great cost; and, instead of lessening the savage tempers of these people, only serve to render them more fierce and implacable. Colonel Taylor advocated a different course: that they should be permitted to mix freely with all classes in the plains, cultivate lands in the plain districts wherever they possess them, attending markets, &c. “Far better that they should wander through our well-stocked bazaars, talk with strange merchants, acquire a taste for clean clothes, roofed houses, and sweetmeats, and experience the advantages of a warm market themselves, by finding a ready sale for their own cattle, tobacco, and other hill produce, than that they should be shut up on the hills, to gaze on the luxuriant but indifferently protected valleys of the plain, with no better employment than to plan highway robbery and assassination, if not more active hostility.” This plan has been pursued, and, with decisive action when some daring act of delinquency required it, has been productive of the happiest effects. The British name is now respected, nay, even revered, by some of the wildest and most refractory of these men, because of the known determination of the British authorities to do justice to all, and their known enmity to tyranny, exaction, and oppression.

It is, then, just the opportune moment to approach them, gain their confidence, and

communicate to them the knowledge of the Gospel. By so doing, their good behaviour will be best secured, and the government of the country facilitated. A Christian Government which, provided that the heathen race over which it rules yields the estimated amount of revenue, is satisfied that it should remain in heathenism, cannot expect its dominion to be of long continuance, or happy and tranquil while it lasts. The diffusal of mere secular education, and civilizing influences of a secondary character, will never suffice to pacify the native mind, and render it loyal and attached. The Government which hopes to accomplish so great a result by means so disproportionate, labours under a delusion as extreme as that of the Persian King, who essayed, with chains of gold, to bind the ocean, and command its waves to peace. He best discharges his duties as a ruler who is not forgetful of his obligations as a Christian; who, inviting the Christian Missionary to enter in, bids him go forth, and teach and preach Jesus Christ, no man forbidding him; with this as the assigned limit of Government interference, that no conscience shall be forced, but that, while none shall be compelled against their will, all shall be free, if according to their will, to embrace the Gospel.

Such is the Christian policy pursued by the rulers of the Punjab. Into this important province, on which, for its own good, has been just placed the yoke of British rule, they have themselves invited the Christian Missionary to enter, and go forth to sow beside all waters; and we feel assured that they shall reap the fruits of it. Meanwhile let the Missionaries see to it that they justify the confidence which has been reposed in them. They shall best do this by overcoming speedily the difficulties of such new languages as they may meet, and labouring to bring all men to the knowledge of the truth.

It only remains to refer to the various classes of the population in the Derajat, and thus close this article. Of these the following classes may be specified—the family of the Nawab, or former prince and owner of the province. These Nawabs held, first under the court of Cabul, and then under Runjeet Singh, by whom eventually the Nawab was forced to retire into private life, a handsome jageer being assigned him. There are also the chief Raiceses, or hereditary Khans of elaquahs, or small subdivisions of the district. These Khans were wont to be entrusted with responsible positions under the Sikh government, and have rendered loyal services in time of war and public commotion, to the

British authorities. There is also a large class styled the Deraját Multanee Puthans, from the fact of their having been formerly adherents of the Nawab of Multan, after whose death, and the annexation of the province, the then representatives retired to the Deraját, where the families have since resided. There are, besides, the smaller landowners, or yeomen, the religious classes, the mercantile classes, and the actual cultivators of the soil. Of these our information is as yet scanty. The mercantile classes of Dera and the neighbouring towns have had their dealings chiefly with the Powindahs, for whom they act in a great measure as bankers and agents.

The cultivators of the soil in the elaquahs below the Pezoo Pass are chiefly Puthans and Jats. They are described as being generally well-disposed, fair-dealing, and industrious. They have often quitted their ploughs, when an attack from the hills was apprehended, and have shown alacrity and spirit in assisting the government police or soldiers in repelling it. They may be regarded as a loyal, well-disposed body of men, who, if comfortable in their homes, will never be disposed to join in opposition to a Government which their fathers and themselves helped to uphold at the critical period of the outbreak at Mooltan.

NEW-ZEALAND AFFAIRS.

Our attention has been directed to a recent debate on the state of affairs of New Zealand. On that occasion strange principles were propounded by one of the speakers, which, if as true as they are sombre, would render the future of New Zealand most painful to contemplate. There is, according to the views entertained by some men, no hope for the native race, and that because "wherever the white man has put his feet by the side of the brown man, the brown man has disappeared." The Maori, therefore, is doomed to extinction. "The day Englishmen put their foot on the shore of New Zealand the death-warrant of the aborigines was signed." All attempts, therefore, to avert such an issue, whether by Missionary effort or legislative benevolence, are vain. The existence of the Maori might be prolonged, but it would only be an augmentation of his misery. "The sooner, therefore, the native population is permitted to fade away the better;" and in order to the speedy attainment of this result, it is only necessary that the colonists should be left to govern themselves, and then, if they be not troubled with humane sentiments from home, "matters would soon be settled." "These, no doubt," the speaker admitted, "were cruel words to utter, but at all events they recognised the results of English policy in New Zealand."

Now we do not entertain these gloomy apprehensions, nay, we anticipate a far different conclusion. We are, indeed, free to confess that the past history of European colonization has been a dark one, and that the character of English proceedings in this respect has not been such as to except them from that category. Often have the brown man and the red man disappeared before the

advancing footsteps of the white man. But there is a powerful medium provided of God, which, if introduced, will so adjust the relations of colonist and native as to enable them to meet and become a united people. It is in the absence of this that the antipathy of race to race exhibits itself, and breaks out in mutual injuries and deeds of blood. That uniting element is the Christianity of the Bible. One of the express purposes for which it was provided was to promote peace between man and man. We do not mean to say that, as yet, it will be effectual to prevent all collisions. That would be an exaggerated assumption which experience contradicts. Christianity has not yet attained its full measure of ascendancy. It is advancing towards it, but amidst difficulty and conflict. It is as yet only the morning light, and the mists still hang on the valleys, and the frosts are upon the hill-side. But that light will wax stronger, until it becomes universally ascendant. Meanwhile, wherever the Gospel is present in its purity, it exercises a moderating influence, and, in matters connected with colonization, has power to prevail so far as to preserve from extinction a native race. When bad passions are excited and collisions unhappily ensue, it provides the means by which the conflagration may be arrested, and peace restored. And this is precisely that which is now being accomplished in New Zealand. The despatches from New Zealand, written at the commencement of the present year, assure of this fact. This year we are informed, by those on the spot, "commences a period when the promise of repose is becoming distinct and visible." We entirely repudiate, on the part of the colonists, the idea that, if left to themselves, they would

openly take possession of the whole colony, and proclaim to the natives that the rule of the colony must be obeyed. As a body, they are anxious that all justice should be done the native; and, in proof of this, we point to the late popular election, the result of which has been the displacement of the ministry under whose advice the Taranaki war was commenced and persevered with, and the accession of a ministry to power, whose native policy is based upon a just consideration of native rights. We refer to the programme of that policy as it appears in the "Recent Intelligence" of our Number for March. In the principles laid down in the speech of the Prime Minister we discern the operation of the Christian element in the colonial section of the population, inducing a conscientious regard for the rights of other men, even although they be dark-skinned, and refusing to assume that a difference of complexion justifies in our actions towards them a departure from those principles which ought ever to regulate the conduct of one man towards another. Fearlessly, and as a Christian, does Mr. Fox disprove the fallacies wherewith some would seek to justify a course of injustice towards native races—

"It may seem strange to be standing up to assert that the natives are men. But it is necessary to assert it, for the theory of the native office and its practice have been to treat them, not as men, but as spoiled children. It is necessary also to assert that they are of like passions, and to be operated on by like motives as ourselves; for there are those in this House, and out of it, who see in the dark skins of the natives a warrant for dealing with them on principles different altogether from those on which we should deal with each other. The hon. member for Christchurch has his theory of Asiatic origin, and finds followers who believe with him, that because the New Zealander came from Asia he must be governed differently from the Saxon race. Never was there a more transparent fallacy. The hon. member for Christchurch is himself of Asiatic origin. His grandsires had a 'dark skin' when they walked out of the Ark on Mount Ararat. Hon. members may laugh, but I speak in all seriousness, and my argument is a sound one. If, by the lapse of a few thousand years, the hon. member has cast his skin, got rid of his Asiatic characteristics, and advanced in the scale of civilization, till he has become a respectable Caledonian, why may not the thousand years or upwards, during which the New Zealanders have been absent from Asia, have worked a like change in them? It has; and I do not

hesitate to say that, of all the races on the face of the earth, there is none which comes so near to the Anglo-Saxon in temperament, in mental capacity, and in habit of thought."

The course of administration which has been since pursued has been such as this beginning justified us in expecting. The King-movement amongst the natives has been the point most strongly insisted upon by those who advocated a coercive policy towards the native race, as the most cogent proof of their disloyalty to the British crown, and their earnest desire to get rid of British rule and British civilization. Mr. Fox refused so to regard it. He has preferred to recognise in it the desire of the native race for self-elevation—"We see in it an earnest longing for law and order, and an attempt (not feeble or ill-directed, had it only been encouraged and guided), to rise to a social equality with us." The native is keen-sighted enough to see that he must thus rise, if he would not sink into a servile and degraded state. Yet what course was he to pursue? Their old institutions, which had been available to exercise some restraint on human passions, and maintain some semblance of law and order, had fallen into desuetude, and had lost their power. Colonial legislation had not provided any substitute, nor succeeded in adapting itself to the necessities of a race, in a transition state from barbarism to civilization. Attempts indeed were made but they were failures.

"During the year 1857, and part of the year 1858, Mr. Fenton acted as resident magistrate in the Waikato district. In that capacity he gave much aid and guidance to the people. A large portion of the population of the Lower Waikato accepted the plans which he propounded. The general sentiment of the people was aptly expressed by Karaka Tomo, the old chief of Ngatipo, who said—

"What is the meaning of the ark that God said Let Noah make? The white men are cautious and knowing, the offspring of the youngest son of Noah. Noah was saved when all the world was drowned, because he had an ark. The white men will be saved, even if the Maoris drown, because they have an ark. The law and order is their ark. Therefore, let us turn to the white man, and get into his ark, that we may be saved—the law, the council, the magistrate. On this day we begin." (*Pap. E. No. 1 c. p. 38.*)

But Mr. Fenton's proposal was set aside by the colonial ministry, and never acted upon.

"No similar effort has been made in any other part of the island. Early in 1858 a

book was put forth by the direction of the Governor, entitled 'The Laws of England, compiled and translated into the Maori language;' and the book was widely circulated amongst the natives. This book, no doubt, had a considerable effect in stimulating the movement; but it failed to indicate to the Maoris the course which it was necessary for them to pursue. Some main principles of English law were clearly explained, but too much of the artificial structure and technical language of our law was retained. Taken as a whole, the book was far too multifarious and complicated. Much of it was occupied with matters which must always be confined to the English courts. There was little or nothing adapted to the very peculiar needs and difficulties of the Maoris at the time. In the Session of 1858, several laws were passed relative to native affairs. The 'Native District Regulation Act' empowered the Governor, in council, to make and put in force, within native districts, regulations respecting divers matters enumerated in the act. It provided that all such regulations should be made, as far as possible, with the general assent of the native population affected thereby; leaving it to the Governor to ascertain the fact of that assent in such manner as he might deem fitting. The 'Native Circuit Courts Act' provided that within every native district a resident magistrate, assisted by at least one native assessor, should hold a court periodically. Such courts were to exercise both civil and criminal jurisdiction, as limited and defined by the act. Also all offences against any regulation made under the former act were to be cognizable by these courts. The latter act has been brought into operation at the Bay of Islands, and in the district to the west and north of the bay, but not elsewhere. Under the former nothing has been done.*

Thus, nothing effectual was done by the Colonial Government to guide the native mind towards law and order, and the conviction became more and more powerful amongst the Maoris, that unless they were to be given up to anarchy, they must originate something like self-government.

"After the colonization of the country commenced, they watched carefully and habitually our public proceedings, and came gradually to the conviction that our obedience to law was one main source of our superiority to themselves. They were continually taught and exhorted by their teach-

ers, and especially by the Government itself, through the *Maori Messenger*, to substitute arbitration and peaceful modes of settling disputes, for their old mode of appealing to force. Nor was practical aid wanting on the part of the Government. Native assessors were appointed in all parts of the country, who were to act under the instruction and guidance of English magistrates. But it was not easy to find a sufficient number of English magistrates, or to provide those who were appointed with the means requisite for carrying out completely the plan of the Government. The native assessors were left to themselves. Accordingly, they set themselves to supply the need in their own way. They strove to establish for themselves a system rudely resembling ours, and so to procure for themselves a benefit which our system did not confer, except in the immediate neighbourhood of our own settlements. The result has been, that at present, through most of the native districts, a sort of lawless law is vigorously administered by native magistrates, supported or controlled by native councils or runangas. Even this rude system, with all its defects and all its extravagancies, has wrought much good.

"The movement of which we have spoken was general. About the year 1856, a peculiar movement began to manifest itself in the Waikato district. The men of the Waikato aspired to a higher degree of organization. They sought not only to administer justice amongst themselves, but also to establish for themselves a central legislature and government. No doubt the first promoters of this movement were stimulated by the example of the numerous councils which they saw established amongst the English under the new constitution. But the foundation of the whole was a sense, which had gradually gathered strength, that they needed some government, and that the Pakeha could not or would not supply it. Accordingly, a scheme which had been proposed several years before, was now carried out. They proceeded to elect for themselves a King. The strength of this movement lay, and still lies, in the Waikato district. Until lately it scarcely extended beyond. The authors of this movement 'expressed no disaffection towards the Government, but urged the necessity of maintaining peace, order, and good government in the country, which they argued the Governor was unable to do. 'I want order and laws,' Thompson said: 'a King could give these better than the Governor. The Governor never does any thing, except when a Pakeha is killed. We are

* The Taranaki Question, by Sir W. Martin, pp. 110, 111.

allowed to fight and kill each other as we please. A king would end these evils.'

"Paora said, 'God is good: Israel was his people. They had a King. I see no reason why any nation should not have a King if it likes. The Gospel does not say, We are not to have a King. It says, "Honour the King, love the brotherhood." Why should the Queen be angry? We shall be in alliance with her, and friendship will be preserved. The Governor does not stop murders and fights among us. A King will be able to do that. Let us have order, so that we may grow as the Pakeha grows. Why should we disappear from the country? New Zealand is ours: I love it.'"[†]

This natural and necessary desire after law and order was misinterpreted and denounced as originating "in an enmity to the European race, and a desire for war with or without cause." But the Waikato Committee appointed for the special consideration of these subjects, in its report presented to the House of Representatives on October 31, 1860, comes to a far different conclusion—

"Your Committee have not been able minutely to analyze the valuable mass of evidence thus collected, but they have unanimously arrived at the following conclusions—

"They recognise as an undeniable fact, that of recent years a great movement (attributable to a variety of causes) has been going on amongst the native people, having for its main object the establishment of some settled authority amongst themselves. This movement is not, in the opinion of your Committee, a mere transitory agitation. It proceeds from sources deeply-seated, and is likely to be of a permanent and growing character. Upon the proper direction of this movement the peace and progress of the colony for years to come will greatly depend. Though it does not appear to be absolutely identical with what is termed the King movement, it has become, and is now, so closely connected with it, that the two cannot be made the subject of separate political treatment. The objects of a large section of the natives were distinctly expressed at the great meeting at Paetai, on the 23rd of April 1857, at which the Governor was present, and at which it was understood by them that His Excellency promised to introduce amongst them institutions of law founded on the principle of self-government, analogous to British institutions, and presided over by the British Government. 'I was present,' says the Rev. Mr. Ashwell, referring to that meeting,

'when Te Wharepu, Paehia, with Potatau, asked the Governor for a magistrate, laws, and runangas, which he assented to; and some of the natives took off their hats and cried "Hurrah."

"Such a movement need not have been the subject of alarm. One of its principal aims undoubtedly was, to assert the distinct nationality of the Maori race; and another, to establish, by their own efforts, some organization on which to base a system of law and order. These objects are not necessarily inconsistent with the recognition of the Queen's supreme authority, or antagonistic to the human race or the progress of colonization. Accidental circumstances, it is true, might give, and probably have given, to it a new and more dangerous character: such, at present, appears to be its tendency: but it would have been from the first, and still would be, unwise on that account to attempt to counteract it by positive resistance, and unsafe to leave it, by neglect and indifference, to follow its own course without attempting to guide it.

"For these reasons, your Committee beg to declare their entire concurrence in the views expressed by the Governor in his despatch to the Duke of Newcastle of the 9th May 1857, and in the memorandum accompanying the same.

"In his despatch, His Excellency writes thus with reference to the King movement and its true character—"It was, however, clear that they (the natives) did not understand the term "King," in the sense in which we use it; but, although they certainly professed loyalty to the Queen, attachment to myself, and a desire for the amalgamation of the races, they did mean to maintain separate nationality, and desired to have a chief of their own election, who should protect them from every possible encroachment on their rights, and uphold such of their customs as they were disinclined to relinquish. This was impressed upon me everywhere; but only on one occasion, at Waipa, did any one presume to speak of their intended King as a sovereign having similar rank and power with Her Majesty; and this speaker I cut short, leaving him in the midst of his oration."

It is this view that Mr. Fox has adopted—

"In these opinions of the Waikato Committee I fully concur. If there be a wholesome sign in the condition of the Maori race, one feature which would lead us to hope that we may rescue it from destruction, it is to be found in this great movement of the national mind—a movement as remarkable as any in

[†] "The Taranaki Question," pp. 94, 95.

history. We desire not to put down this movement, but to separate what is good in it from what is bad ; to guide it, to develop it, to aid it, to avail ourselves of it as the fulcrum by which we may elevate the race to the higher levels of civilization, and create among them the machinery of local self-government. Herein our policy differs altogether from that of those who see in this movement nothing but disaffection to British authority, and who would crush it by force, or suffer it to wither and die by 'supreme indifference and neglect.' This was all that Mr. M'Lean and the native office had to offer, to treat it with 'supreme indifference and neglect,' or, by what is called 'judicious management, gradually to break it up.' That which in reality was a nation in labour, they regarded as the offspring of the personal ambition of two or three chiefs ; that which was a great opening for the introduction of civil government, they regarded as a 'confederation which would come to nothing, if only the Government would abstain from interfering ;' that which was a crisis demanding a large and statesman-like scheme, they thought might be met by teaching the Maoris to plough straighter furrows, and establishing courts for the recovery of small debts."

Let us now see what has been done by the Colonial Ministry, under the auspices of Sir G. Grey, to carry out this humane view—

"In the early part of December, a communication, in the Maori language, was forwarded to the principal chiefs, containing an outline of the policy which the Governor intends to adopt towards the natives. The proposals put forth in that document are important, and will probably become the foundation upon which all future Government measures connected with the Maories will be based. It will be found printed at length in our "Recent Intelligence" for last month.

"Having by this communication prepared the way, the Governor, accompanied by Mr. Fox and other officials, proceeded in the beginning of January to visit the chiefs of the Waikato district, supposed to be the heart and centre of disloyalty to the Queen, and disaffection to British authority.

"The progress of His Excellency was highly gratifying. The natives, as he journeyed, united with the settlers to pay him respect. When he reached Kohanga, he found upon his arrival a triumphal arch, which had been erected by the natives, and decorated with great taste, having in its centre the letters 'V. R.,' and the words, 'Queen Victoria,' and 'Sir George Grey.' The great meeting was held in the open air, at Taupiri, the

locale of Waata Kukutai's tribe. Upwards of 800 natives were present, of whom about 250 represented the King party, and the Upper Waikatos. The Governor explained to the meeting the line of policy which it was his intention to pursue towards the natives. It appears the natives spoke freely to Sir George, and declared that they approved of his policy, and that they recognised him as their friend—as the skilful doctor by whom the evil which afflicted the land might be healed. On the following day another meeting was held of the representatives of five tribes. The place of assembly was a building erected for the purpose, which was gaily decorated. Sir George Grey stated to the meeting what he proposed to do. He was answered by the natives one by one ; each individual expressing, in language more or less figurative, his loyalty to the Queen and his attachment to her representative, the Governor. When all had thus spoken, one chief, the principal, stood up, and, pointing to the carved figure, said, 'Governor Grey, that is our ancestor. We all, these five tribes, take our origin from him : he is our *mana* ; he is our ancestor. We give him to you ; we give you also his mat and his battle-axe ; we cannot give you more.' The Governor replied, 'I accept him, and I will keep your ancestor with me.' The Periti say that there is no form in which fealty can be more solemnly offered by the Maori than this, and that the ceremony has a deep and real significance. In the evening His Excellency was rowed up to Maungatauhire, by forty young natives, and at the stern of the vessel was the flag of Tipa, the 'ancestor of the tribes,' whose image figured in the ceremony of the previous day."

We think we see in these proceedings the harmonizing element of Christianity at work in the hearts of the native population, repressing irritation, and inducing them heartily to accept the hand of friendship, which in so frank and generous manner has been held out to them.

We do not, then, apprehend the extermination of the Maoris. On the contrary, we believe that they will be conserved through the action of Christianity, and so rise in the social scale as to be regarded, both by the colonists and the mother country, as a most valuable section of the New-Zealand population.

Our hopes are of necessity dependent on Christianity becoming more deeply rooted in the native mind, and vigorously extending amongst both sections of the population its improving influences. That there is at pre-

sent much that is hopeful and encouraging amongst the natives at the present moment, will appear from the perusal of the following letter from the Bishop of Waiapu, dated November 4, 1861—

“I left home on the first of last month, for the purpose of holding a visitation in that part of the diocese which extends from Turanga to Tauranga. The natives living on this extensive line of coast constitute many distinct tribes, much differing in their progress in Christianity. A striking feature, which attracts the notice of every traveller from Turanga to Hicks' Bay, is, that at nearly every principal village there is a commodious church, substantially built of wood, many of which are so conspicuous that they are seen by vessels which are passing along the coast. These churches are for the most part the resort of attentive congregations. The people, too, are desirous of having native ministers, and have contributed upwards of 700*l.* as an endowment fund for their support. At most of the villages there is a neatly-finished house, called 'Te whare minita,' which is kept exclusively for the accommodation of the English or native clergyman who may visit them. The religious state of the natives may be said to be healthy, and the people are disposed to conform to the instructions which are given to them. The number of natives confirmed in the different villages was 441, and it was a pleasing feature that many of them were young persons who had been baptized in infancy. Some time ago it was a cause for much regret that the young were growing up without much regard for the religion which had been professed by their parents, but now there has been a reaction among them. The state of the natives to the west of East Cape is very different. Religion is at a low ebb. The people are cold and indifferent, and many, who seem to have begun well, are gone back. The consequence is, that, with four exceptions, there are no places of worship. The subject of endowment for the support of ministers has not been taken up, for the people are careless about having any to live among them. An indication is given of the state of the people in the fact, that, while the population is about equal to that on the other side of the Cape, the confirmations will not altogether exceed twenty-four. I must, however, in justice, add, that the natives at Tauranga appear to be in a better state than I have observed them to be on former visits.

“One object I have had before me on this journey was, to make arrangements for the assemblage of a diocesan synod, which is

to consist almost entirely of natives. The bringing together of a select body of natives at this period to consult upon the affairs of the church, in which they are all alike interested, is a matter of the first importance. Not only do we want unity of action, but there are very many things to be set in order, which can best be done by enabling those who are interested to make personal observation, where matters are under better regulation than their own. At every principal village along the Bay of Plenty, this, together with other subjects of importance, has been brought under consideration, and I had the advantage of being accompanied by some natives of influence, who supported me by substantial arguments. The result is, that a number of natives will return with us to attend the synod. The general effect, too, of our meetings at various places has been, that the people have expressed an approval of the new ideas which have been placed before them, so that we may hope that a salutary change may be brought about under the blessing of God upon these efforts.

“Yesterday was a day to be remembered at Tauranga. Ihaia Te Ahu, a native teacher, who had lived with the Rev. T. Chapman upwards of twenty years, was admitted to deacons' orders, and will reside at Mr. Chapman's old station, Maketu. It had long been Mr. Chapman's desire that this native should be admitted to the ministry; and the good old man, now in his 73rd year, will be able to say in the words of Simeon—'Lord, now lettest thou thy servant depart in peace;' for he sees in Ihaia a substitute for his own labours. The Rev. S. M. Spencer, of Tarawera, was also ordained priest, and will now, therefore, be in a more efficient position for carrying on his labours. The Rev. C. S. Volkner, is to try the locality of Opotiki; and, if he is able to remain there, his labours may produce a reaction in that quarter. In my journey along the Bay of Plenty I observed a strong feeling in favour of the Maori King; and one day when I had taken passage in a canoe, the natives were pulling to a song, the last words of which were, 'Let the King be crowned.' But in this matter there is a prospect of better days, and we hope to hear speedily that the arrival of Sir George Grey has been followed by a restoration of confidence and peace. On every side, therefore, while we are looking up to the hills from whence cometh our help, we see abundant encouragement, for we have proof that the Lord of Hosts is with us, and that the God of Jacob is our refuge.”



INTERIOR OF THE TEMPLE OF GANESA, BENARES.

THE NATIVE CHURCHES.

It is manifest that the Church Missionary Society is summoned to enter upon new and expanded labours, and that the command addressed to us at the present moment is the same with that given to Israel of old "Speak unto the children of Israel, that they go forward."

We conclude this to be the case from two considerations; first, the rapidity with which the native churches raised up from amongst the heathen are entering upon their true position as self-supporting churches, and are preparing to become our auxiliaries in the great work of extending the knowledge of the Gospel amongst the dense masses of unevangelized man. Hitherto very much of the Society's energies and means have been taken up with the great duty of tending and fostering these churches, and our Missionaries have tarried amongst them in the spirit of Paul, that wise organizer of churches, and yet ever onward evangelist—"We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but our own souls also, because ye were dear unto us." But through the good blessing of our God on patient and persevering labours, these churches are now in a position to dispense with the leading-strings in which it has been thought requisite to keep them, and to enter upon the self-action of a matured state, and thus a large measure of the Society's strength, as well in men as means, is being set free for that onward movement which the Lord expects, and the perishing heathen require at our hands.

That He, who is the great Head of his church, expects, at the hands of his people, that they should break up from the old camps, and advance to new conquests, is evident also from the world-wide opportunity placed before us at the present moment. There was a world opened in the apostolic days for the work of Gospel teaching, and they who were appointed to sow the seed filled up the measure of their labours; so that, in writing to the Colossians, Paul could say, "Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you." But the world of those days was but a segment of that which is presented to us now. The wide world, from the rising up of the sun unto the going down of the same, lies open before us. Geographical discovery has solved mysteries and penetrated unknown lands. Nay, not only so, but the

Lord, in the might and power of his providence, has been breaking down and removing out of the way hindrances and difficulties, political and religious, and He who hath the key of David, "who openeth, and no man shutteth, and shutteth, and no man openeth," has set before us "an open door" into many vast and populous countries, where man, suffering under that deep distress, of which, individually and collectively, he must be the victim, so long as he is left without the Gospel, demands from us immediate aid, and fills our ears with the Macedonian cry, "Come over, and help us."

These are the two great leading facts which are pressed on our attention at the present moment, and on the first of these we would offer, in this paper, a few brief considerations.

These native churches have long been the objects of the Society's solicitude. They have been the offspring of its earlier Missionary efforts, and it has diligently sought to bring them up in the fear, and nurture, and admonition of the Lord. The Committee was enabled to perceive, from a very early period, the service which these formations were designed to render in the great work of Gospel propagation, and sought to deal with them accordingly. So early as November 1849, in the first volume of this periodical, a brief paper was put forth on this subject. That was the Jubilee year of the Society, and was precisely the season, when the results of the previous half century, having become settled and consolidated, were beginning to resolve themselves into the new and interesting phenomena of native churches; and yet, compared with the present standard, those results were in an infantile condition. The ordained natives were only 11 in number; they are now 65: the native catechists and teachers of all classes, 1140; they are now 2095: the communicants, 13,352; they are now above 21,000. Yet even then the embryo churches were recognised, and their future position indicated.

"The leaven of Christianity has been introduced in different directions amidst the dense masses of the heathen: often hidden, still, in that hidden state, it is at work where the eye cannot trace it; until at length the mysterious process which had been going forward evidences itself in unquestionable results. There is a heaving and disturbance of the heathen population. New and strange elements are at work. The stagnant torpid mass is agitated. As from the action of subma-

rine volcanoes beautiful islands are thrown up amidst the wide monotony of waters—future homes for man where he may dwell—so from amidst the monotonous waste of heathenism Christian congregations rise to view, more beautiful to the mind of the believer than the most lovely of the Polynesian isles to the eye of man. It is true that, in their first formation, there is much that appears confused. The various elements of which they are composed are being resolved into their proper harmony of arrangement. The influence of time and circumstance is required to consolidate and strengthen these new combinations. Still they exist. They meet the eye in different directions: they are to be found in portions of our earth where, a generation back, there had been nothing but one unbroken waste of heathenism; in regions where the true God was unknown and unacknowledged; and where multitudes of his intelligent creatures enjoyed his gifts, and rendered no tribute of gratitude to the Giver. . . .

“In these native churches, the friends of Missions recognise so many important positions which, by the power of God, they have been enabled to win in the very heart of Satan’s kingdom. From these, as from so many centres of action, they hope to advance to new conquests. It is to these we look as affording us the hope of a more extended organization. We survey the millions of the heathen in contrast with the paucity of our European labourers: we look on the extent of India, and remember, that even there, where our Missionary force is perhaps strongest, we have only sixty-eight ordained Missionaries: we realize the spiritual destitution of the world, so astonishing at this advanced period of the Christian dispensation: but we see that native churches have been raised up; that, here and there, specks of light are visible on the dark expanse of prevailing ignorance and death. We behold in this the attainment of a great desideratum, the bringing of one section of the native population to bear with evangelical power and influence upon the cognate mass, and we thank God and take courage. We now appreciate the difficulty and value of the first instance of conversion in a heathen land; peculiarly difficult, because new and unprecedented; and valuable, because by it the prestige of heathenism was broken, and the attainment of a second convert facilitated by the simple circumstance that another had gone before. We perceive how prayerfully and energetically former Missionaries must have laboured, and how powerfully the Most

High wrought by their instrumentality; and we value the work, not by its extent, but by the influence which it is calculated to exercise.

“These newly-formed congregations are native, and in this consists their importance. They are not colonies of professing Christians unexpectedly introduced from another land, with which the native element has no sympathy, and from which it shrinks back and refuses to identify itself. When the obligation to receive the Gospel is pressed home upon the heathen, they justify themselves in their refusal by the pretext, that, however appropriate for the white man, it is not suitable for them. Such an excuse is no longer tenable. The Hindu perceives the materials of the peculiar work which has been upraised in the midst of his people to be unquestionably Hindu; but he also sees that the influence by which they have been concentered is not Hinduism, but Christianity. This compels him to consideration. He sees Christianity in its results, in its living influence on the life. He sees it exemplified in the practice of those who were recently heathen like himself. He sees it changing man in his conduct towards man, and presenting him, in his social and domestic relations, under an entirely new and improved aspect.

“It is not merely to the native agents, whether ministers or catechists, that we look as the hope of our Missions; but to the native churches, of which they are a portion, as presenting to the surrounding heathen a living exemplification of Christianity in all its variety of relations—to Christian families as recommending it under its most gracious and winning aspect. . . .

“The training and establishment of these native churches is now, therefore, a matter of primary importance, and the superintendance of thoroughly effective European Missionaries is most necessary for this purpose. These congregations are like the layers from a plant: they have struck root, and look healthy and promising, but their main sustenance is derived through the intervention of the parent stem, nor could they as yet bear to be separated from it. For a period more or less prolonged, as God sees fit, they must be watched over and cared for, until they become established, strengthened, settled. . . .

“What a high office for the European Missionary! How worthy the willing surrender of the best men which the parent church possesses! Choice men are needed, of unquestionable devotedness, of enlarged mind, and experienced in the ministry; men who feel that the highest gifts and talents are

honoured in their consecration to a work like this, and who give themselves to it, because they are persuaded that in doing so they shall have the opportunity of rendering most extensive usefulness to their Master.*"

Such were the views entertained, respecting the future of these churches, and during the years which have since elapsed, the Society has persevered in their training and instruction. We do not mean to say, that in this process of development there have been no mistakes. It is scarcely to be expected this should be the case. The questions with which we have had to deal in connexion with the settlement and organization of native churches were unprecedented in the history of modern Missions. In our solutions of them we had no precedents to guide us, unless, indeed, we referred to the Acts of the Apostles, and, in the narrative of Missionary efforts there presented to us, searched out the principles on which the early evangelists acted. This the Society did, and, but for this direction, more serious divergencies from the right path would have occurred. But we were thus conserved from every thing calculated to inflict permanent injury, and the Lord, by his providential interferences, corrected our deviations, and overruled our very errors for good. The mistakes to which we most strongly tended, and in which other Missionary Societies, whose efforts had reached the same point of attainment, were also betrayed, were to pastorize the native churches with European Missionaries, and to meet the expenses connected with the maintenance of Christian ordinances in these churches out of the funds of the Parent Society.

But all this was providentially corrected. The supply of Missionaries was limited—barely sufficient for the proper work of a Missionary Society, that of making Christ known where He had been, as yet, unnamed; of introducing the Gospel into a new section of humanity, and watching over the tender transplant, until, having acquired sufficient root and stability, it commenced to grow, and to tell, with assimilating influence, on the heathen round. But to provide for the pastorate of the new congregations, for this the home supply did not suffice. The necessity of help being raised up from the native Christians themselves became increasingly manifest, and thus was forced on the attention of the Missionaries, and the Committee.

In Sierra Leone, climate told with deadly

effect on the health and lives of the Missionaries. In 1825 a fresh body of labourers arrived from Europe to strengthen the Mission and place it on an efficient footing. But three months had not elapsed, when, one by one, the new arrivals succumbed beneath the power of mortal disease. The reports of the period, like a funeral bell, sounded mournfully the knell of those successive bereavements. "Darker than ever were now the prospects of the West-Africa Mission, at least as regarded the human machinery by which it was to be conducted. Seven labourers arrived in the early part of this year (1825), when the demand for them was so urgent, that there was almost a danger of Satan's recovering much of the ground which had been rescued from him at so great an expenditure of life and health. Scarcely, however, had the benefits of the acquisition been felt, when a similar number was prostrated by the hand of death, and three more were compelled to return home; thus leaving the Mission, as regarded human instrumentality, actually in a worse condition than it was previous to the last arrivals." But painful as these dispensations were, they were corrective of error, and promotive of right action. "The severe losses which the Mission had of late sustained in the deaths of its European labourers, induced the Committee to turn their attention more earnestly than ever to the raising up of a native agency, to fulfil the obligations which the Society had taken upon itself of conferring the blessings of the Christian religion on Africa." Then commenced the Fourah-Bay Institution, with Haensel as its first Principal; and the results are sufficiently obvious. At the end of 1825 there were no ordained Africans; now there are 12.

In the other Missions, if time permitted, similar providential pressures might be traced, arising, if not from climate, yet from some other cause, and constraining the Society to the training and employment of native agency. That this was the case in the Tinnevely Mission appears from the testimony of the Rev. J. Thomas, the senior Missionary in that important sphere of labour. He wrote Dec. 31, 1858—

"The native clergy move about regularly, and it is to them that we must look for fulfilment of pastoral duties, as it is impossible for a European to do all the work: indeed, the charge I now have embraces Mr. Pettitt's and Mr. Hobbs' district, and the Rev. J. Spratt had assisted me in this district of Mengnapuram, before I visited England in 1848. I cannot help thinking, however, that we have

* Church Missionary Intelligencer, 1849, pp. 148—150.

been led to this course of action by God's ever-ruling providence, and that the employment of native pastors has been gradually forced upon us, by the removal from the field of European Missionaries; and now that the experiment has been made, and, I think, with success, the difficulties which appeared at first have been removed, and the system may, with advantage, be enlarged. But I think that my charge, at present, may be considered as about my maximum, not from the difficulty of doing the spiritual work, but from the impossibility of attending to the troubles, quarrels, complaints, persecutions, &c., of such a mass of people, who will come a distance of five or six miles to complain of the most trivial thing: they are just like children. I am doing all I can to make them think and act for themselves, and great progress has undoubtedly been made in this respect; and now, excepting in cases of persecution or trouble on account of the Gospel, I resolutely refuse to interfere."

Again, the uncertainties connected with the income of the Society, and the occasional falling of its aggregate below the receipts of the two or three years immediately preceding, occasioned anxiety, and induced the adoption of various financial measures, which appeared to be such as the crisis required.

The plan usually pursued on such occasions was to put a check upon extension, until funds improved. But this was, in fact, to interfere with the spontaneous growth of a living organization, and more especially to tamper with those tender and delicate points which constitute the extremities of the work, and in which the power of vitality more especially resides—a process dangerous in the extreme, and attended with this most serious disadvantage, that whereas it is quite possible to interfere with the promising development of any particular branch, it is not in the power of the Society to restore, at its pleasure, the healthful action which had been checked. But sounder views of Missionary policy came gradually to be adopted. The true lesson intended by these interruptions of financial progress was understood, and it was perceived that the Society's expenditure might be reduced, not only without injury, but with benefit to the Missions, and that not by interfering with the new shoots, but by a re-adjustment of the relations of the Society with its older Missions, and by moving the native churches and congregations to a proper sense of their obligations to sustain, out of their own resources, the expenses connected with their own Christian ordinances.

Eventually the convictions and purposes of the Parent Committee with reference to the native churches were embodied in the following minute, one valuable in many points, more particularly as demonstrating how unfounded are the accusations brought against the Church Missionary Society, that it is opposed to the extension of the episcopate—

"1. The work of modern Missionaries is of a two-fold character. The heathen are to be brought to the knowledge of Christ, and the converts who embrace the truth are to be trained up in Christian habits, and to be formed into a native-Christian Church. These two branches are essentially distinct; yet it is only of late years that the distinction has been recognised by appointing Missionaries to the purely evangelistic branch, under the designation of Itinerating Missionaries, in contradistinction to 'Station' Missionaries.

"2. The Missionary, whose labours are blest to the gathering in of converts, naturally desires to keep his converts under his own charge, to minister to them as a Pastor, and to rule them as a native congregation. So the two branches have become blended together: hence also the principles necessary for the evangelistic work, one of which is 'taking nothing of the Gentiles,' have insensibly influenced the formation of the native Church; as if the word had been 'taking nothing of the Christians.' Whereas the scriptural basis of the pastoral relation, within the church of Christ, is, 'they that preach the Gospel should live of the Gospel'—'the ox that treadeth the corn should eat of the same;' so that, while the Missionary properly receives his support from a foreign source, the native pastor should receive his from the native church.

"3. Under this system, the Missionary takes charge of candidates for baptism, classes of candidates for the Lord's Supper, and communicants' classes. The Missionary advances the converts from one class to the other at his discretion. When the converts become too numerous or too scattered for the individual ministry of the Missionary, he appoints a catechist or other teacher, and the Society pays him. The Society establishes schools, and pays for the teachers. As the Mission advances, the number of readers, catechists, and ordained pastors, of schools and schoolmasters, is increased. But all is dependent upon the Missionary; and all the agency is provided for at the cost of the Society.

"4. The evil incident to this system is threefold:

“(1.) In respect of the Missionary : his hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account-keeping. The character of a simple Missionary is complicated with that of the director and paymaster of the Mission.

“(2.) In respect of the converts : they naturally imbibe the notion that all is to be done for them—they are dependents upon a foreign Mission rather than members of a native church. There may be the individual spiritual life, but there is no corporate life : though the converts may amount to thousands in number, they are powerless as a body. The principles of self-support, self-government, and self-extension, are wanting, on which depend the breath of life in a native church.

“(3.) In respect of the Missionary Society : the system entails a vast and increasing expense in its Missions ; so that, instead of advancing to ‘the regions beyond,’ it is detained upon old ground ; it is involved in disputes about native salaries, pensions, repairs of buildings, &c. ; and as the generation baptized in infancy rises up under this system, the Society has found itself in the false position of ministering to a population of nominal Christians, who in many instances give no assistance to the progress of the Gospel.

“5. This system of Church Missions often contrasts unfavourably with the Missions of other denominations, in respect of the liberality of native converts in supporting their own teachers, and of their self-exertion for the extension of the Gospel ; as in the case of the American Baptist Mission among the Karens of Burnah, of the Independents among the Armenians of Asia Minor, and of the wonderful preservation and increase of Christianity in Madagascar after the expulsion of European Missionaries. The unfavourable contrast may be explained by the fact that other denominations are accustomed to take part in the elementary organization of their churches at home, and therefore more readily carry out that organization in the Missions. Whereas in our church the clergy find every thing relating to elementary organization settled by the law of the land ; as in the provision of tithes, of church-rates, of other customary payments, in the constitution of parishes, and in parish officers. Our clergy are not prepared for the question of church organization ; and therefore in the Missions they exercise the ministry of

the word without reference to the non-existence of the organization by which it is supported at home.

“6. This imperfection in church Missions must be remedied by keeping in mind the distinction between evangelizing the heathen, and the ministering to the native church ; and by introducing into the native church that elementary organization which may give it ‘corporate life,’ and prepare it for its full development under a native ministry, and an indigenous Episcopate.

“7. For the introduction of such elementary organization into the native church, the following principles may be laid down :—

PRINCIPLES.

“I. It is expedient that native converts should be trained, at as early a stage as possible, upon a system of self-government, and of contributing to the support of their own native teachers.

“II. It is expedient that contributions should be made by the converts themselves, for their own Christian instruction, and for schools for their children ; and that for this purpose a Native Church Fund for an assigned Missionary district should be established, into which the contributions should be paid. The fund must, at first, be mainly sustained by grants from the Missionary Society, these grants to be diminished as the native contributions spring up. Whilst the fund receives grants from the Society, the Parent Committee must direct the mode of its management.

“III. It is expedient that the native teachers should be divided into two classes, namely—

“(1.) Those who are employed as assistants to the Missionary in his evangelistic work, and who are paid by the Society ;

“(2.) Those who are employed in pastoral work amongst the native Christians, who are to be paid out of the Native Church Fund, whether schoolmasters, readers, catechists, or ordained pastors, as the case may be ; so that they may be regarded as the ministerial agents of the native church, and not as the salaried agents of a Missionary Society.

“IV. It is expedient that the arrangements which may be made in the Missions should from the first have reference to the ultimate settlement of the native church, upon the ecclesiastical basis of an *indigenous* episcopate, independent of foreign aid or superintendence.

PRACTICAL SUGGESTIONS.

“To carry out the foregoing principles, it is suggested—

"8. That, in conformity with Principle I., the converts should be encouraged to form themselves, for mutual support and encouragement, into *Christian Companies*, (Acts iv. 23. The literal translation would have been 'their own friends or relatives.' The translators of the Bible adopted the term 'company,' to denote the new and close brotherhood into which Christians are brought. In Africa the term has already been adopted for their native Associations.) The members of such companies should not be too numerous, or too scattered, to prevent their meeting together in familiar religious conference. Local circumstances will decide the convenient number of a company: upon its enlargement beyond that number it should be divided into two or more companies.

"One of each company should be selected, or approved of, by the Missionary, as an elder or '*Christian Headman*,' to call together and preside over the companies, and to report to the Missionary upon the moral and religious condition of his company, and upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian company should be encouraged to hold *weekly meetings* under its headman, with the occasional presence of the Missionary, for united counsel and action, for reading the Scriptures and prayer, and for making contributions to the Church Fund—if it be only a handful of rice, or more, as God shall prosper them.—(Principle II.)

"*Monthly Meetings of the Christian Headmen* should be held under the Missionary, or some one whom he may appoint, at which meetings the headmen should report upon their respective companies, hand over the contributions, receive from the Missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls.

"9. That as long as converts are thus dependent for their Christian instruction upon their headmen, and the occasional ministrations of the Missionary or other agents paid by the Society, the work must be regarded as the evangelistic work of the Society. THE FIRST STEP in the organization of the Native Church will be taken when any company, or one or more neighbouring companies unitedly, shall be formed into a *congregation*, having a *schoolmaster or native teacher located amongst them, whose salary is paid out of the Native Church Fund*.—(Principle III.) This step may be taken as soon as the company or companies so formed into a congregation con-

tribute a fair amount, in the judgment of the Missionary, to the Church Fund.

10. That A SECOND STEP in the organization of the native church will be taken when one or more congregations are formed into a *native pastorate, under an ordained native, paid by the Native Church Fund*.—(Principle III.) This step may be taken as soon as the congregations are sufficiently advanced, and the payments to the Native Church Fund shall be sufficient to authorize the same, in the judgment of the Missionary and of the Corresponding Committee.

"The Christian headmen of the companies comprised within a native pastorate should cease to attend the monthly meetings of headmen under the Missionary, and should meet under their Native Pastor.

"As long as the Native Church Fund is under the management of the Missionary Society, the native pastors paid out of that Fund must remain under the general superintendence of some Missionary of the Society, who shall be at liberty to minister occasionally in their churches, and to preside jointly with the native pastors at the meetings of headmen and other congregational meetings: the relation between the native pastor and the Missionary being somewhat analogous to that of curates with a non-resident incumbent. (See Society's *Minute on Native Pastors*.)

"11. That A THIRD STEP in the organization of the native church will be taken when, a sufficient number of native pastorates having been formed, a *District Conference* shall be established, consisting of pastors and lay delegates from each of their congregations, and the European Missionaries of such district: District Conferences should meet periodically for consulting upon the native church affairs, as distinguished from the action of the Society.—(Principle IV.)

"12. When any considerable district has been thus provided for by an organized native church, foreign agency will have no further place in the work, and that district will have been fully prepared for a native episcopate.

"CONCLUDING REMARKS.

"13. There must be a variety of details in carrying into effect these suggestions. A mere outline is given above. But it will be seen that the proposed scheme of organization will prepare the native church for ultimately exhibiting, in its Congregational and District Conferences, the counterpart of the parish, and the Archdeaconry, under the diocesan episcopacy of our own church system.

"14. The proposed organization of the Mission church is adapted to the case as it

is, where the native church is in a course of formation out of a heathen population by the agency of a Missionary Society with limited resources. Under such circumstances, a Society must commence its work by accustoming the converts to support their own institutions in the simplest forms, so that the resources of the Mission may be gradually released, and be moved forward to new ground. In other words, the organization must work upwards. When a sufficient *substratum* of self-support is laid in the native church, its fuller development will unfold itself, as in the healthy growth of things natural. Had the problem been to organize a Mission, where ample funds exist in the hands of a bishop and his clergy for the evangelization of a whole district, as well as for the future endowment of its native church, the organization might work downwards, beginning with a diocesan council, forming the converts into districts and parishes, building churches and colleges, &c. These have been too much the leading ideas in modern Missions; and European ideas easily take root in native minds. But past experience seems to show that such a system, even if the means were provided, would be too apt to create a feeble and dependent native-Christian community.

"15. The foregoing suggestions must be modified according to the previous system which may have prevailed in a Mission. In older Missions the change of system must be very gradual; for when a Mission has grown up in dependence upon European Missionaries, and upon native agency salaried by European funds, the attempt to curtail summarily its pecuniary aid, before the introduction of a proper organization, will be like casting a person overboard before he has been taught to swim: it will be a great injustice to the native converts, and may seriously damage the work already accomplished.

"16. On the other hand, in new Missions the Missionary may, from the first, encourage the inquirers to form themselves into companies, for mutual instruction, and reading the Scripture and prayer, and for making their weekly collections. It should be enjoined upon each company to enlarge its numbers by prevailing upon others to join in their meetings. The enlargement of a Christian company, so as to require subdivision, should be regarded as a triumph of Christianity, as a festive occasion of congratulation and joy, as men rejoice 'when they divide the spoil.'

"17. If the elementary principles of self-support, and self-government, and self-extension, be thus sown with the seed of the

Gospel, we may hope to see the healthy growth and expansion of the native church, when the Spirit is poured down from on high, as the flowers of a fertile field multiply under the showers and warmth of summer."

"July 9th, 1861."

Such is the eventual status to which the Society desires to promote the churches which, through the instrumentality of its labours, have been raised up from amongst the heathen, to render them self-ministering, self-supporting, and self-propagating churches, with their own native Pastorate, and, except in colonies where European and native races are associated, their own native Episcopate; that thus these churches, possessed of the power of self-action, and homogeneous in their character with the dense heathen masses in the midst of which they are placed, may be fitted to shed abroad ameliorating influences, and rise to the position of co-operative churches.

These efforts have been crowned with success beyond our most sanguine expectations. The Sierra-Leone church, as the eldest born of the Society, has been the first to recognise with a happy consciousness the responsibilities of her maturity, and, with an affectionate and grateful acknowledgment of the maternal solicitude she has experienced, to disencumber the Parent Society of those charges, which she now feels it right to take upon herself. No less than nine churches, with all their establishments and responsibilities, have been transferred to the native pastorate, namely, Kisseey, Wellington, Hastings, Regent, Gloucester, Bathurst, Kent, York, and Bananas. In November 1860, these places ceased to be connected with the Parent Society, except by the ties of love and gratitude. The annual charge of these churches will be about 1600*l*. About half of this sum will be raised by penny contributions from the church-members; the remainder from subscriptions and other sources. The native clergy, on being thus transferred from dependence on a foreign Missionary Society to the more proper maintenance afforded by their own churches, forwarded to the Hon. Clerical Secretary the following address—

"Freetown, Sierra Leone, Jan. 21, 1862.

"REV. AND DEAR SIR,—We, the undersigned, formerly agents in the service of the Church Missionary Society, desire, at the present stage of our work, humbly to tender our heartfelt gratitude to Almighty God for the many religious privileges we enjoy through the Society as the honoured instru-

ment in the hands of God. We have witnessed a material change in the character of our work. The Sierra-Leone Mission, sustained for more than fifty years by the self-denying zeal and liberality of British Christians, has, during the last year, passed from a Missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the bishop.

"This is the day which many of Africa's staunch friends, who had served her in her day and generation, would have rejoiced to see. The change which has just recently taken place in the condition of the native church of Sierra Leone is too important, we conceive, to be allowed to pass by without some special notice on our part.

"The period seems a very fitting one for calm reflection. We would pause and consider the way in which the Lord has led this Mission from infancy to comparative manhood. We would call to mind that the seeds of the rich harvest, which gladden the hearts of all God's people, were sown years gone by, in much weakness, in tears, yea, in the blood of a host of martyrs, who counted not their lives dear unto them; that we ourselves have been gratuitously educated in the first place, and then employed in the work in which we are now engaged; and that the congregations we are now serving have been gathered and carefully tended for more than half a century by your faithful Missionaries. These are privileges which call forth our gratitude at this important juncture. We pray that a thousand rich blessings from above may, in return, descend upon you.

"The separation, we hope, is merely outward: inwardly we shall still be united in the indissoluble bonds of the Gospel—on our part by respect, affection, and gratitude; on your part, we trust, by your prayerful sympathy, counsel, and guidance.

"May the congregations now under our pastoral care not take any hurt or hindrance by our negligence; but may they continue to grow in grace and in the knowledge of our Lord Jesus Christ. It is with feelings of thankfulness that we record the willingness of our people to come forward for the support of the native ministry. About 600L are being raised among them for this object. But the chief difficulty in the way is the dilapidated state of almost all our churches. And our people, backed by Bishop Beckles (whom may God preserve), are making vigorous efforts towards the restoration of our places of worship.

"We will not take up much of your valuable time by any lengthened remarks; but,

commending ourselves and work to the sympathy and prayer of the Committee,

"We remain, Rev. and dear Sir,

"Yours respectfully,

(Signed) "GEO. NICOL.
JOHN JOSIAH THOMAS.
JACOB COLE.
W. QUAKER.
MOSES TAYLOR.
THOMAS MAXWELL.
JAS. QUAKER.
JOSEPH WILSON.
JOHN H. DAVIES.
CHARLES DAVIES."

The New-Zealand church, the next in seniority, is following the example of her elder sister, more especially that section which is under the episcopate of our late experienced Missionary, the Ven. Archeacon W. Williams, now Bishop of Waiapu. An interesting document has been forwarded from New Zealand, the "Proceedings of the First Diocesan Synod of the Diocese of Waiapu," held at Waerengaahika, Turanga, in December 1861. The Synod was composed of the bishop and five clergy, two of them English and three native, and of seventeen Maori laymen. After prayer, the bishop proceeded to read the following address—

"Our Saviour has said that the kingdom of heaven is like to a grain of mustard-seed; it is small in size, but as it grows it becomes large. Formerly there was neither worship of God in this country nor faith, but now they are on the increase. If man is living alone in a spacious country, and his cultivations are injured, or consumed by animals, he does not feel the want of laws and regulations, because he is alone. But when a community is enlarged, laws are required for many things. So it is with the church. As the members increase in different places, a necessity for laws is felt for the regulation of various matters, and it becomes desirable that those laws should be uniform. The absence of such a uniformity in this country was felt many years ago, and this led to the adoption of measures for bringing about a better state of things.

"The first meeting of the General Synod was held at Wellington, in the year 1859. This meeting was for the transaction of business, which relates in common to all the Dioceses of New Zealand, and is to meet once in three years.

"The chief business which was done at that Synod was to pass regulations—

"1. For organizing the General Synod;

"2. For organizing Diocesan Synods;

"3. For organizing Archdeaconry and Rural-Deanery Boards ;

"4. For regulating the formation of parishes, that is, of those divisions of a district which come under the care of one clergyman ;

"5. For the appointment of pastors to parishes.

"The Synod of this diocese, therefore, is assembled under the authority of the general synod.

"It is now twenty-five years since the Gospel was first introduced to this part of the island, and, by God's blessing, his word has prevailed and prospered, but with varied success in different places.

"The duty which devolves upon us, is to notice such parts of our system as may be defective, and to endeavour to provide the remedy. Let our endeavours be begun, continued, and ended in God, that his holy name may be glorified, and that we ourselves may receive a blessing.

"One of the first matters which demand our attention is to fix upon some systematic course for the erection of churches. In some part of the diocese good churches have been erected, and in those places the congregations are assembled regularly, and a corresponding order in respect of other parts of Christian duty is found to prevail. There are districts, again, without any suitable place of worship ; and, as a natural consequence, there is a careless indifference about religion. The tree is known by its fruits. Let the churches which have been erected serve as a stimulus to those tribes which have not as yet been stirred up to exertion.

"When the church is built, the next consideration is the person who is to officiate within it. The worship of God among the natives had its beginning from the foreigner, who was sent hither by the church at the other extremity of the earth. It was after the example of the apostles, who went forth among all nations under the command of Christ. In those early days, when the Gospel was received, the apostles were wont to ordain elders in every city, to whom was committed the care of these infant churches. Such has been the course followed among all nations who have embraced Christianity. When the people have turned to God and believed, persons have been instructed from among themselves, who should become pastors of the church.

"This is the peculiar work which is going on at this place, at Turanga. It is the work of instruction and preparation ; the object proposed being, that chosen men should be

sent forth as teachers of the people. Let us persevere, then, until the end is attained—until every district shall be supplied with its pastor ; then it is to be hoped that the people generally will become more attentive to their religious duties. If the faithful shepherd is in charge of the sheep they will not be devoured by the wolf. Up to the present time four native clergymen have been set apart for the ministry in this diocese.

"It is required in those who are separated for this service that their attention should not be distracted by the business of the world, but that they should be so disengaged as to be able to teach the old and young, and to attend upon the sick. To this end a regulation has been laid down, that if the inhabitants of any district wish to have a clergyman of their own, they must collect money as a means of his support. That money is to be invested in order that a yearly income may be derived from it. The sum of money which has been collected for this object by Ngatiporou and by Ngatikahungunu now amounts to 700*l.*, the particulars of which I will lay before the Synod.

"When the Gospel was first received, every part of our work used to proceed with vigour. Schools were daily attended by the old and young, and weekly Bible classes were resorted to with regularity. Many have now grown weary of these good habits, having attained to a certain amount of knowledge, and have laid them aside. It will be for the Synod to devise some measure by which a better attendance at the Bible classes and at schools may be secured.

"Two central schools have been established in this diocese, the one at Turanga, the other at Tauranga. The object of these schools is to give education of a more advanced character to pupils selected from village schools. After long trial we are better able to discover those who show the best promise of usefulness in after life. It is to this source we look for monitors, teachers, and clergymen, who may carry on the work successfully. Clergymen and teachers should select, in their own localities, the pupils best suited for these central schools.

"There are many other matters to which our attention may be suitably directed. Every member has now the opportunity to bring forward any subject he wishes to place under the consideration of the Synod.

"The work which we are now entering upon is the work of God ; we are fellow-workers with Him. Let us look to Him that He may give us right judgment in all our deliberations ; then will God be glorified in

all we do, and this our assembly will tend to promote the welfare of his church."

The Report of the Committee appointed to consider the provision to be made for the support of ministers may suitably be transferred to our pages—

"Your Committee have to report that a proposal has been already put forth by the bishop, to those tribes who are wishing to have clergymen, that they should collect the sum of 200*l.*, as an endowment fund; and that this money should be invested, under the hope that it may yield an income of 20*l.* The Committee cordially approved of this proposal.

"The Committee further recommend that the rule which has been laid down on the behalf of teachers shall also be adopted in the case of clergymen, namely, that the natives, who form the charge of the clergyman, shall assemble every Friday, when required, to cultivate food for their clergyman, in order that he may have leisure to attend to his proper duties.

"If any person wishes further to show his regard for his clergyman, by giving assistance in any other way, this is a course to be commended.

"Finally, the Committee beg to lay before the Synod the account of those monies which have been collected up to the present time."

The sum total collected from various places, the names of which it is needless to introduce, and the more so as our readers would find it difficult to pronounce them, amounted to 1004*l.* 12*s.* 3*d.*; of which 257*l.* 10*s.* has been collected for the Bishop's Endowment Fund,—a fund which, not being required during the lifetime of the present bishop, is reserved for future use.

One paragraph, which carries with it much interest, we extract from the proceedings of Thursday, December 5th—

"The sum of 14*l.* 17*s.* 5*d.*, collected at Waerengaahika, was laid on the table by Wiremu Pere; and a further sum of 34*l.* 15*s.* 1*d.* from members of the Synod was presented by Kamara Te Hape. These sums were collected in consequence of the Resolution of the Synod on the 4th of December, that the Gospel ought to be sent to the nations who are sitting in darkness."

The South-India churches are participators in the same convictions, and are moving rapidly forward in the same direction. During the year ending June 30th, 1861, there has been in these churches an increase of 7 European Missionaries, 27 catechists and readers, 85 masters and mistresses of vernacular schools, and of nearly 3000 persons under

of instruction, whom 1700 have been baptized. There has been, also, an increase of 575 communicants, and of upwards of 1000 children in the vernacular schools. In these churches we find now a grand total of 41,315 professing Christians, of whom 28,685 are baptized, and 6715 communicants. These are superintended and cared for by 20 European Missionaries and 23 native ministers. There are in the schools nearly 12,686 children, of whom 3853 are girls.

In the Tamil section we find a well-qualified native pastorate on the increase, and the churches coming forward with encouraging readiness to meet their own expenses, and maintain their own ordinances. The native pastors are 16 in number, and the catechists, readers, and other native agents, upwards of 600. The total of sums raised by these churches during the year 1860 amounted to 10,471 rupees. This sum consisted of contributions to the following objects—Missions, Church-building fund, Lighting of churches, and Communion alms, Endowment fund, Poor fund, Widows' fund, &c.

The district of Nullur contains 3165 professing Christians, of whom 2126 are baptized. One European Missionary is in superintendance. In the district are engaged two native pastors and seven catechists, together with fifty-two readers, schoolmasters, &c. There are, besides, three pilgrims, supported by the native Christians, who devote themselves entirely to itinerating amongst the heathen. The Rev. A. Samuel, the native pastor of the eastern division, bears satisfactory testimony to the character and qualifications of these native agents.

"The catechists have, for the most part, exhibited marks of real piety. It is a gratifying fact that they are regular in their family worship; that they endeavour to bring up their children in the fear and love of God; and that they are diligent in the study of the Scriptures. Their conduct has been so orderly, that neither Christians nor heathen have had occasion to say an ill word of them. They are generally respected. In making contributions to the different Religious Societies they have always shown much zeal. They have, for the most part, been actively engaged in their several duties, instructing the congregations and preaching to the heathen around them. The people entrusted to their care have constantly been visited from house to house. To gain a full acquaintance with the spiritual condition of their people, they frequently meet many of them separately, and converse with them. They itinerate also among the heathen villages around them, and

distribute tracts and portions of Scripture, and, I think, have been both diligent and faithful in the discharge of this duty. It is their plan always to meet together and pray before they set out to preach to the heathen, and also on their return home after preaching. Several of them have accompanied me in my visits to the heathen villages, and often have I been encouraged by the zeal with which some of them have devoted themselves to the work of the Lord. They give a full account of their labours among the heathen, as well as among their congregations, in their journals, which they present at the usual meetings at Nullur. It is a great satisfaction to be able to report that they have also been actively engaged in their several studies. Every Friday has been devoted to their instruction. The subjects in which they have been taught this half-year are, the Epistle to the Hebrews, St. Matthew's Gospel, and a portion of Scripture History of the Old Testament. Besides these, they write outlines of sermons. During the meetings at Nullur, they have been examined and instructed by Mr. Clark in the portions of these subjects which have been prepared during the interval of the meetings. These efforts, combined with the fact that they read with care those tracts and books which treat on religious subjects, contribute much to their improvement in knowledge. At stated periods there are examinations of all the catechists, which are conducted entirely in writing. The best essays are rewarded.

"I now proceed to say a few words about the itinerants. These men, I am happy to report, have been very diligent during the last six months, and have visited nearly every town and village in this extensive district, conversing with the heathen on religious subjects, and distributing religious tracts and portions of Scripture among them. They have, in several instances, visited the same villages more than once during the half-year. During the whole time they have preached the word of God to many thousands of the heathen who are perishing without God and without hope. I have every reason to be satisfied with their sincerity and activity. On one occasion, one of them accompanied me in my visits to the Christian congregations. As we happened to pass by a heathen town, we met a Naick, sitting by a threshing-floor, and the pilgrim, evidently referring to his former preaching, observed to him, 'You have seen the fruit of your labour. Where is the fruit of mine?' The man replied, 'I have not got a sufficient reward for my labour. My sheaves are little better than chaff.' My com-

panion reminded him of his having constantly visited him and sown the word of God in his heart, and his not having seen any fruit, and exhorted him to repent of his sins, and come to the Saviour for the salvation of his soul, adding, 'The unconverted are like chaff: the chaff is burnt with fire: the unconverted will have their part in the lake which burneth with fire and brimstone.' The man replied, 'I shall wait for a favourable opportunity, when I may, perhaps, become a Christian, and believe in the Lord Jesus for the salvation of my soul.' The itinerants generally visit the heathen in their homes, and it is a gratifying fact that they are well received by the people. In general we have reason to believe that God is magnified by them."

The duty of religious contribution is being more powerfully felt and acted upon. In the beginning of 1861, a general fund for benevolent objects was established in the western division, and meetings held in all the congregations to raise contributions. At each place two or three speakers addressed the meeting, and then the head of each family named whatever he was inclined to give, the women and children coming forward afterwards, and paying their contributions. The people not only willingly gave, but stimulated each other to give, contributing, according to their ability, from one anna to twelve rupees. The Rev. E. Sargent, in a letter dated Sept. 11, 1861, writes—"Last Sunday morning a Shanar put two sovereigns in the sacramental plate." In the eastern division a Sangam has been established; public meetings are held in the various congregations, and collections made, which are afterwards divided between the district church building fund, endowment fund, poor fund, &c.

In Dohnavur, another of the Tinnevely districts, containing about 2500 native Christians, an increasing readiness has been exhibited in the formation of endowment funds, the people having contributed, in 1858, 76 rupees; in 1859, 83 rupees; and in 1860, 173 rupees. Funds are also being raised for the prosecution of Missionary work among the heathen. The people contributed to this object, in 1858, 54 rupees; in 1859, 91 rupees; and in 1860, 141 rupees. The collections are made principally by means of the baked earthen collecting-pots. One of them was found to contain 7 rupees, or 700 dâts and half dâts. When the contributor was asked how he had collected so large a sum, he answered, that he had endeavoured 'to remember day by day the mercies of God.'

The Panevilei district contains about the

same number of native Christians as Dohnavur. Here the work of gathering in from amongst the heathen is encouragingly progressing, and this in a great measure through the exertions of the native Christians themselves. The Rev. J. T. Tucker says—

“Gnanamuttu, the reader, is a very diligent man. He presented to me twenty-three candidates for baptism, out of whom, after examining them, I accepted twenty-one. I therefore baptized them with much pleasure at noon. I gave an exposition on the Lord’s Prayer to about a hundred new converts. Since my last visit, through the zeal and teaching of Gnanamuttu, assisted by the other new Christians, seven or eight more heathen families have given up their idols, and placed themselves under Christian instruction; so that in this village, where all were heathen eighteen months ago, there is not a heathen Shanar left, and, in consequence, the idols of the place have perished. May it please God to pour out the Holy Spirit abundantly upon these babes in Christ! . . .

“I rode in the evening to Madathupatty, where there are upwards of a hundred new converts. They met me about a quarter of a mile from the village, and, soon after I arrived, they assembled in their new church for prayers. I preached with a great deal of joy to them for nearly an hour, on the command of the Lord to go and preach the Gospel to every creature. . . .

“Dec. 4—The new church was crowded with people at the morning service. There were about a hundred present. I read prayers, then heard each man, woman, and child repeat the Lord’s Prayer, and afterwards preached to attentive hearers on the address of St. Paul to the Athenians, as written in the seventeenth chapter of Acts. As soon as the sermon was over, the new converts brought the three large idols that they and their forefathers had worshipped, together with much clothes and other things used in devil-dancing, and delivered them over to me. Two of the idols were of stone, and we determined to turn them into steps leading into the church; the third idol was of burnt clay, about the size of a woman; I was not a little pleased to see the children smash it all to pieces. The idols and cloths, &c., came out of two devil temples, which these people have willingly pulled down, and delivered over to me the land, &c., on which they were built. On the site of one, we propose to build the catechist’s house.

“There is also a large stone-built madam

(resting house), which was erected at the expense of the headman among the converts, connected with which is an income from palmyras and land of about seventeen rupees per annum. This also was given over to my charge, and I directed that in future the income should not be spent in the way of assisting in the worship of idols.”

Here, also, efforts, in the direction of the self-supporting system, and collections for the extension of Christianity among the heathen, are discernible. Mr. Tucker is again the writer—

“Oct. 30—I spent an interesting day at Man-nariandittu, where a new brick and chunam church has just been erected. It has cost upwards of 550 rupees, 200 of which were contributed to it by the Native Missionary Society, 104 rupees by the natives of the village, and the rest by friends and the Church Missionary Society. The church was opened for divine worship to-day. By twelve o’clock it was literally crammed with people. There must have been upwards of two hundred present. The Rev. A. Isaac read prayers, and I preached on Habak. ii. 20. The faces of the people indicated that they were much delighted with their new church. . . .

“Nov. 12—The Missionary pot (box) Meeting was held in the church at eleven o’clock A.M. The first thing was to break the pots and count the sums collected, which amounted to Rs. 132. 13. 11. There was a goodly number of Christians present. They were addressed by six speakers, two headmen of the congregation, one schoolmaster, and three catechists. All the speeches were good, and breathed the spirit of the Gospel. The catechist David’s speech was a remarkably good one. The sum total collected for the Pot Society during the past year, including the collection after the meeting, amounted to Rs. 155. 11. 11.”

We have to thank God for these evidences of spiritual growth, and of increasing usefulness, and that in so many different directions, —West Africa, New Zealand, Tinnevely; and no doubt, if time permitted, facts of like character might be brought forward from other portions of the Mission field. It is indeed highly desirable that the native churches should be brought forward into the position of self-supporting and co-operative churches. Not only would the men and means of the Society be set free for a great onward movement, but the safety and continued healthfulness of these churches would thus be best provided for. Situated as they are in the midst of heathenism, they are safe only as they are aggressive.

We are well aware, however, that there are congregations to be found within the circle of the Society's labours which are not in this state of healthful development. Our churches in Kishnagurh are not thus active. But wherever a Christian congregation exists it is indispensable its members should be aroused to a just sense of their obligations to become themselves hearty recipients of the truth as it is in Jesus, and thus be qualified to act as zealous communicators of that truth to others.

Let us consider how this may best be done. If a body of people deserves at all the name of a Christian congregation there must be amongst them some spiritual persons, who have attached themselves to the Lord Jesus. Let them be searched out, and recognised, and brought together for mutual encouragement and prayer. Let the scattered embers of the fire be collected. They will countenance and give encouragement to one another, and the languid smoking fire be kindled into a flame. By degrees they will begin to work on those around according to their measure of ability. On such efforts a blessing may surely be expected, because spiritual persons are the temples of the Holy Ghost, in which He dwells, and through which, as a spiritual organization, He is pleased to work. As, therefore, they thus work, they reproduce themselves, and the numbers of spiritual persons in the congregation are increased.

Let it be remembered that the spiritual persons in a congregation are its heart and centre, the solid nucleus around which the nebulous elements of unconverted and undecided persons collect, and to whom, as God blesses the means employed, they become, in a larger or less measure, assimilated. To such applies the language of the prophet, "the holy seed shall be the substance thereof;" and they are a seed, and that in a double sense: they are a seed in the sense in which Abraham's posterity was a seed: they are the product of the seed of the kingdom, the word; and yet as the means, by the right employment of which others shall be brought to the knowledge of the truth, they are fitted to become the seed of a more extended harvest. And they are the substance of the congregation to which they belong, for it is in connexion with this as its centre that the whole body consists, and is kept together. Let such persons be duly recognised and wisely used, and they will be found to exercise on the mass a peculiarly penetrative and binding influence. Their influential practical Christianity will

give them weight of character, and they will not fail to win their way by gracious loving actions. Without such a nucleus of converted persons a congregation can be held together only by the outward bonds of forms and ordinances; and these by themselves are so unequal to bind and firmly unite, that a congregation so circumstanced is incapable of any thing like united action; and if such an attempt be made, like a rope of sand it will fall to pieces.

But where there are any such, there is hope for that congregation, even if they consist of not more than two or three, for two or three suffice to secure the Lord's presence, according to the promise, "Where two or three are met together in my name, there am I in the midst of them." Let not the minister isolate himself from these. Let him group these around him, and hold them next himself. Let him put them upon action to teach and to admonish. Let them be to his ministry as the crystal globe which is around the central light, and through the transparent medium of which that light shines forth with augmented lustre. It is this we conceive which is recommended in the "Practical Suggestions," which form a part of the "Minute on the organization of native churches," viz. that the converts should be encouraged to form themselves for mutual encouragement and support into native companies; one of each company being selected or approved of by the Missionary as the elder or Christian headman, to call together and preside over the companies." These selected persons are the spiritual element we speak of. No man is qualified for, or ought to be entrusted with, such an office, except so far as he may be concluded to be truly spiritual and converted. Such persons, when invited to become each the centre of a little company, which they are to assemble for the purposes of reading the Scriptures and of prayer, are recognised as the substance of the body, and will prove, by the blessing of God, the means of a great improvement, and the seed of a better and richer harvest.

"Our Saviour did not entrust the progress of his Gospel to the inferences of his disciples. 'Go ye into all the world, and preach the Gospel to every creature,' his parting injunction, is imperative upon his church, as though it were a law from Sinai. But the church in this regard, what is it? Surely not that bodiless phantom which some imagine; a certain ecclesiastical wraith to be conjured at will, within the mist of which individual Christian responsibility may be indefinitely divided and absolutely lost. The church

which receives that word of its Sovereign Head is 'the congregation of faithful people,' in our Saviour's time present upon Mount Olivet, and represented by its apostolic pastors; in our Saviour's omniscient sight, then present in all 'those who' should believe in Him 'through their word.' Nor is it possible for the church, give it what definition you will, to become obedient to this injunction, unless its members feel their individual responsibility, and individually offer their earnest co-operation. Though all the constituted ecclesiastical authorities in Christendom should sleep, the command would not lie dormant. When the Saviour enters into judgment with his church, the blessing or the woe will light upon individuals. And for the consummation of his merciful purposes to the world, He enjoins—if indeed his grace will not wait for—the unanimous co-labouring of the souls whom He has saved. Then is full obedience rendered by a church, when every Christian member feels his personal responsibility, and all acting upon all, by sympathy and mutual co-operation, the pastors leading and encouraging, the people fellow-helpers, the leaven leavening the whole lump, the light spreading as it is reflected from every heart, the influence combining and collected, is manifested by consenting energetic effort, as the voice, the will, the act of the church.*

Let it be observed, in conclusion, that an analogy appears to exist between the individual believer and a Christian church. In the believer there are two principles, the flesh and the spirit, each contrary to the other; the better principle in the position of power and ascendancy, and the other, subdued indeed, yet still rebellious, and full of an evil resistance. Still, if the Christian being in

* "Bedell's Sermon on Jubilee of Church Missionary Society."

an healthful state, the divine principle be properly in the ascendant, it will so dominate as to be enabled, notwithstanding the opposition of the old Adam, to use the energies of the man in the service and to the glory of God.

So in a congregation, in which there is an election of grace. In that congregation there is a carnal and a spiritual element; but if the congregation be in an healthful state, the spiritual element will be so in the ascendant, as, although not without contradictions and difficulties, to use the energies of the congregation to the promotion of the Lord's glory and the advancement of his kingdom. The better disposed elements, although not yet converted, will approximate to the spiritual centre, and permit their strength and influence to be employed in a great measure for spiritual purposes; and thus the whole body is caused to move in a direction that is decidedly favourable to the progress of Christianity. If indeed the eclectic course were to be adopted, which some contend for, and all the spiritual persons in the different church organizations were to be drawn out of them, that they might be collected into one sun, the momentum in the right direction would be lost by these several bodies with the abstraction of the spiritual element, and they would become first inert, and then obstructive. Moreover, the leaven, taken out of the lump, and placed in an isolated and exclusive position, would no longer have the same opportunities of diffusing its corrective influence, and, as an instrument for the conversion of those around, would become in a great measure useless. Happily, this theory, when attempted to be reduced to practice, has proved itself an impracticability. The carnal element, despite of all efforts to the contrary, has crept into the eclectic body, and, gathering strength, has demonstrated its power by disunion and disruption.

LOWER BENGAL AND ITS PEOPLE.

We have proposed to ourselves an arduous task; it is no less than the exploration of the map of India, province by province, and district by district, so as to leave no portion of it with which we have not in some degree acquainted ourselves, and this with a view to ascertain the proportion which our existing measure of Missionary effort bears to the vastness of India and the greatness of its necessities. One section only of the extended area has been dealt with, and that, as we are well

aware, very imperfectly—the districts of Lower Bengal, the great alluvial plain through which the Ganges, the Megna, and their affluents, by numberless and ever-shifting channels, find their way to the great ocean. We have also endeavoured to search out the various points of Missionary labour, often widely separated from each other, which shed a feeble ray on the surrounding darkness; and from Calcutta, as the great centre where they are most thickly clustered, have looked

abroad on the maximum of effort, and the magnitude and the urgent nature of the want to be supplied. Let our readers again cast their eyes over these vast territories, containing millions of people, and remember, that of the twenty-one districts lying between the Magna and the Garrow Hills on the east, the Himalaya on the north, the frontiers of Berar and the south-western agency on the west, and the Bay of Bengal on the south, there are not less than ten districts, containing a population of some eleven millions, in which no Missionary station is to be found, while three others appear, each with only one Missionary station. What necessity is here! What is the condition of these dense multitudes? Is it such that they need no interference on their behalf? What can be expected of human nature, when, with all its unhappy tendencies, it is not only left in destitution of the one great corrective, but exposed to that tremendous power for evil which false religions possess. The alluvial soil from which the inundations have recently withdrawn themselves, first saturated with moisture, and then acted upon by the intense heat of a tropical sun, yields a prolific vegetation. Can we be surprised if, when the religion of a man, instead of discouraging, patronizes his sin, the result is a superabounding of vice and crime?

Let us go among this people and learn something of what they do, and how they live—what may be the stamp of national character. Let us go down to the Ganges, God's good gift to the native of India, but by him abused into an object of idolatry and of cruel and superstitious usages. We reach the Baboos Ghât, Calcutta, "a flight of steps leading to the water's edge, surmounted by a neat-pillared, porch-like edifice, built by a native gentleman, whose name it bears, and shrouded by a very fine peepul tree, which the pious Hindus, more particularly the women, returning from their morning ablutions in the river, may be seen to water from the brass lota, or vessel, which invariably accompanies them." Embarking in a boat, the European part of the city is soon left behind, and the congregated fleet of native store-boats from the provinces that crowd the bank near the northern division of the city has been nearly passed, when Cremation Ghât appears in sight, where such of the Hindus as can afford to do it, burn their dead. Others—the poorer classes—leave their dead upon the bank of the river, to be carried away by the next tide, rendering necessary certain police regulations; "the employment of boats and men belonging to them, called

domes, whose office it is to remove, by sinking, all offensive objects found floating in the river." Bathing in the Ganges, how ablutinary of sin in the estimation of the Hindu! The distant sight of the Ganges brings a blessing; the application of a few drops of its water removes pollution; "daily bathing in it is highly promotive of present and future happiness," "immersion in its waters on certain auspicious days of the moon, and certain conjunctions of the planets, may wipe away the sins of ten births, or even of a thousand." In the prospect of death, its efficacy for good is beyond calculation. "To think intensely on the Ganges at the hour of death, should the patient be far distant, will not fail of a due reward;" to die in the full view of it, is pronounced most holy; "to die on the margin in its immediate presence, still holier; but to die partly immersed in the stream, besmeared with its sacred mud, and imbibing its purifying waters, holiest of all." Hence the sad scenes which meet the eye, the results of this wide-spread superstition. There, at a ghât, lies a poor woman on a low bed, raised only a few inches above the ground. She is dying, not so much from sickness as from exposure to the hot blazing sun. But no one heeds her. There, again, a man or woman may be seen sitting by the stream. They are sprinkling a dying child "with the muddy water, and endeavouring to soothe his sufferings with the monotonous, but plaintive lullaby—"Tis blessed to die by Ganga, my son: to die by Ganga is blessed, my son." And, lo, there is another victim to popular superstition. He is "seated up to the middle in water. The leaves of a sacred plant are put into his mouth. He is expected to repeat, or, if unable, his relatives repeat in his behalf, the names of the principal gods. The mud is spread over the breast and forehead, and thereon is written the name of his tutelary deity. The attendant priests next proceed to the administration of the last fatal rite, by pouring mud and water down his throat, crying out, "O, mother Ganga, receive his soul!" The dying man, unwilling to die, may implore his friends to desist, but his intreaties are drowned amid the shouts of "Hurri bol! Hurri bol!"

Along its extended course, from Hurdwar, where, through an opening in the mountains, the river bursts forth into the plains, until, at the end of 1200 miles, it enters the Bay of Bengal, the Ganges receives continually these sad contributions, the sighs and groans of dying men and women, who, under the consciousness of sin, and the prospect of another and dread existence, into which they

are about to enter, know no other hope than that which Ganga gives.

Let it not be supposed that these are sad details which belong to the past only, and which have long since been removed by the ameliorating action of the Gospel. They still exist, alike our sorrow and reproach; and, in fact, are of such frequency, that the European eye familiarized with such scenes passes them by as a thing of course. Along the banks of the wide-flowing stream, suicide and murder continue to be perpetrated day and night. The scenery on the river is often beautiful. The rich foliage descends in many places to the very edge of the stream, and the tree often dips its pendants into the water at full tide. The bamboo flings its long branches down with all the grace of the willow, the numerous species of palm-trees rise in regal majesty above, and the fine feathery foliage of both is relieved by the bright masses of the neem, the peplu, and a host of others, some bearing resplendent flowers of a thousand dyes. At intervals between the pagodas, which generally communicate with villages a little inland, whose thatched roofs are discernible between the trees, pretty houses appear, inhabited by Europeans or rich native gentlemen, standing in the midst of beautiful gardens, full of gorgeous flowers, which blossom in profusion all the year round, interspersed with groves of mango, tamarind, and other fruit-trees, in attractive variety.

But amidst the beauties and the profusion of nature, the sad spectacles which have their origin in man's sin and estrangement from God, obtrude themselves upon the unwilling sight. There floats by a human body, dishonoured and cast forth as though it were the carrion of some beast, and the vultures have claimed their right to deal with it, for they are feeding upon it as it descends the stream. There is a marvellous indifference to the value of human life in India. If, instead of a senseless corpse, that object were a living person struggling for life, his apathetic countrymen, although near at hand, would not throw out a rope to save him. But are we not still more hardhearted, if, when souls are perishing in the deep waters of idolatry and sin, we put forth no sufficient effort for their rescue? The selfish Hindu stops his ears and turns away his eyes from the poor sufferer near him, struggling in vain to escape from that strong grasp of death which is bearing him down; but how many professing Christians, safe, as they think, in the possession of their own privileges, with a far more inexcusable selfishness,

decline to help the souls that are perishing for the lack of knowledge.

At particular points along the river—Hurdwar, Allahabad, Ganga Saugor, &c., and at particular seasons, there is supposed to exist in the waters of the river a special sanctity. Of the last of these places, as alone lying within the limits of the territory we are exploring, we shall at present speak. The festival takes place in January. Then may be seen boats crushed together, row on row, for a vast extent in length, and in appearance numberless. The people that have come in them swarm everywhere, multitudes on multitudes. Tents and shops are set up on the sands and in the jungle, and a populous city, full of streets, lanes, and bazaars, is extemporized in a few days, and there, with wonderful intensity, is prosecuted the work of idolatry and blind superstition. "Crowds of infatuated men, women, and children, high and low, may be seen bathing in the waters, and worshipping Ganga by bowing or making salaams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c., for the goddess to take when the tide arrives."

Amidst these infuriated multitudes may be found, standing out in bold relief, many and practical illustrations of the nature and influence of Hindu religious notions. The late Missionary Lacroix has left a sketch of one such scene. "In the evening, after the labours of the day, all of us took a walk together through the whole mela, and held conversations with many of the people, especially shopkeepers. Having reached the extremity of the fair, near the sacred bathing-place, we observed a few solitary beings surrounding a funeral pile in full blaze. It was the funeral of an aged female, a hundred and ten years old, we were told. The last duties were being performed by her son, grandson, and great-grandson. None of them wept, nor did they appear to feel any sorrow: on the contrary, their countenances were lit up with a gleam of joy. We inquired the reason of this seeming want of feeling on their part, to which they replied that the present event was one of the most fortunate that ever could have happened; that their progenitor had lived to a good old age; that she had died in the most auspicious time, viz. at the time of the full moon (which it was), on the most auspicious day, i.e. the principal day of the mela, and at the most sacred spot in Bengal, Ganga-Saugor! What more could they desire? The happiness of the old woman was complete; and these concurring circumstances would cause them to be re-

garded by their neighbours as a highly-favoured family. Alas! how blinding is idolatry! We endeavoured, in a few words, to point out to the relatives of the deceased a better way, even Christ Jesus, and returned to our boats for the night."

But what is the effect produced by these pilgrimages and pageants on the popular mind? Let the festival of the Doorga, and the Churruk Poojah answer that question. Parvati, the wife of Siva, was honoured by the gods, according to the mythological fables of the Hindus, with the title of Doorga, the name of a giant whom she destroyed. This is the ten-armed goddess. "In one of her right hands is a spear, with which she is piercing the giant, and with one of the left she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands, stretched over her head, are filled with different instruments of war." Her festival takes place in September. "Inamens sums are lavished upon it; all business throughout the country is suspended for several days, and universal festivity and licentiousness prevail." In the streets of the native city, Calcutta, its near approach is indicated by the profusion of images unceremoniously exposed to sale, like the commonest commodity." Let it be remembered that there are the permanent and the transitory images. The former, of gold, silver, brass, copper, crystal, stone, or mixed metal, are to be found in the houses of the wealthy natives, and receive daily worship; but for the ceremonial purposes of the festival, multitudes of temporary images are prepared, of all sizes, and of such cheap materials that the poorest may provide himself. It is a thriving season with the image-makers, a craft as numerous in Calcutta as it was at Ephesus in the days of Demetrius the silversmith; and let it be remembered that the same Gospel which overthrew Diana's worship is with us to obtain the same glorious triumph over the idolatry of India, if only indeed we are faithful and bold to use it. In every direction the images may be seen, borne by the purchasers to their own houses. Festivity and superstition, strangely intermingling, accommodate themselves with wonderful subtilty to the yearnings of the carnal mind; for man would be religious in his license, that his short-lived gratification may not be poisoned by the dread of penal consequences. Excitement is on the increase. Some are moving into the interior. They are those who are business residents in Calcutta, and they carry back with them the earnings and

profits of months, all to be lavished on the festival: many of them are native *employés* of the British Government, whose offices are, by proclamation, shut for a whole week during the Doorga festival.

The festival extends over a period of fifteen days, of which three especially are high days. On the first of these, the officiating Brahmins are employed in consecrating the images, which thus are supposed to become the peculiar local habitation of the divinity. Then poojah, or worship, commences, into the movements or genuflexions of which we shall not adventure ourselves. After the worship of the day, carousals begin, the people sit down to eat and to drink, and then rise up to play. "The spectators are entertained with fruits and sweetmeats. Guests of distinction have atar, or the essence of roses, and rich conserves are abundantly administered. Musicians, with various hand and wind instruments, are introduced, and abandoned women, richly dressed and almost covered with jewels, dance their wanton dances, and rehearse their indecent songs in praise of the idol, amid the plaudits of surrounding worshippers."

On the third day, buffaloes are offered in sacrifice. After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals were slain, and dance like furies on the spot. They then go into the street dancing and singing indecent songs, visiting the houses where images have been set up.

The day after, the idols are conducted with music and procession to the river, the stages on which they stand being placed in the centre of two boats, filled with people, dancers, musicians, singers, and here, in the presence of thousands, the same unutterable abominations to which we have already referred, are again enacted, and Hindu idolatry appears in its true character, as the merciless irritant of all that is shameless and degrading in the fallen nature of man.

The profusion of offerings presented during the ceremony is incredible. At the celebration of the festival a wealthy native has been known to offer eighty thousand pounds weight of sweetmeats, eighty thousand pounds weight of sugar, a thousand sorts of cloth garments, a thousand suits of silk, a thousand offerings of rice, plantains, and other fruits. On another occasion, a wealthy native has been known to have expended upwards of 30,000*l.* sterling on the offerings, the observances, and the exhibition of a single festival, and upwards of 10,000*l.*

annually ever afterwards to the termination of his life. "In the city of Calcutta alone, at the lowest and most moderate estimate, it has been calculated that half a million, at least, is annually expended on the celebration of the Doorga Poojah festival."

The Churruk Poojah is another of these popular expositions of Hindu idolatry.

"To the south of Calcutta is a spacious level plain between two and three miles in length, and a mile or a mile and a half in breadth. On the west it is washed by the sacred Ganges, on whose margin, about the middle of the plain, Fort William rears its ramparts and battlements. Along the north is a magnificent range of buildings, the Supreme Court, the Town-hall, with other public edifices, and in its centre, most conspicuous of all, the arcades, columns, and lofty dome of Government House. Along the whole of the eastern side, at short intervals, is a succession of palace-like mansions, occupied as the abodes of the more opulent of the English residents. In front of this range, facing the west, and between it, therefore, and the plain, is the broadest and most airy street in Calcutta, well-known by the name of Chowringhee. Chiefly to the north of the plain, and partly to the east, beyond the ranges of European offices and residences, lies the native city, stretching its intricate mass of narrow lanes, and red brick houses, and hive-like bamboo huts, over an extent of many miles, and teeming with half a million of human beings. At a short distance from the south-east corner of the plain, across a narrow belt of suburban cottages, lies the celebrated temple of Kali Ghât. The grand direct thoroughfare towards and from the native city is along the Chowringhee road," and along this road, on the morning of the festival, pours from the native city, as its source, a mighty stream of human beings. They go to do honour to Kali, that beneficent deity, to whom the blood of a man is the most acceptable and delightful offering; Kali, whose blood-stained brows and breast, her necklace of skulls, and her ear-rings of dead bodies, are so winning in their aspect, and so fitted to dispel all fear; Kali, to please whom the worshipper must be prepared to torture his own flesh; Kali, the patroness of the murderer and the thief: is it wonderful if they who worship her become pitiless, as she is? Amidst the throng may be recognised her special devotees, having their loose robes and foreheads plentifully besprinkled with vermilion or rose pink. Two or three of them are decked in speckled, or parti-coloured garments, uttering ludicrous, un-

meaning sounds, with garlands of flowers hanging about their necks, or tied around the head, "having their sides transpierced with iron rods, which project in front, and meet at an angular point, to which is affixed a small vessel, in the form of a shovel; others, covered with ashes, carry in their hands iron spits or rods of different lengths, small bamboo canes, or hookah tubes, hard twisted cords, or living snakes, whose fangs have been extracted, and bend their limbs into unsightly attitudes, chanting legendary songs." Besides these, are musicians, with horned trumpets, gongs, and tinkling cymbals, and large hoarse drums, making most discordant sounds; and mingled with these are processions of persons bearing flags, banners, models of temples, images of gods, with portable stages on which men and women act "ridiculous, and often worse than ridiculous performances."

The temple stands in the midst of a court, surrounded by a high wall. On entering the court, a portico first presents itself, from which a narrow pathway leads to the temple. At the gate of the temple a party of Brahmins waits to receive the offerings. On one side are flowers, consecrated by having been presented to the goddess; on the other side a heap of money—copper, silver, and gold. The worshippers present their money, and receive a gift of flowers as a token of Kali's approval; while there, within the temple, sits the misshapen block, fit demon to preside, in its grim ugliness, over the dense heathen darkness around. To complete the scene, in another part of the court, crazy fanatics, or deliberate impostors, perform the Churruk Poojah, or swinging rite, so designated from *chakra*, a discus or wheel, or present their sides, or arms, or tongues, to be transpierced or perforated.

These are some of the popular expositions of the Hindu system. They are not done secretly and in a corner, but in the light of day. They appeal, through the eye and ear, to the worst tendencies of the human heart. The idol-worship gives licence to, and provides gratification for, the sinful heart of man; and the sinful heart, glad to be pampered, instead of being coerced, loves and upholds the evil system, which, under the name of religion, ministers to its cravings. Idolatry can be overthrown in India only by the free action of that Gospel, which dissolves the alliance by regenerating the heart. But what must be the effect of these shows and pageants on the public mind? How fearfully must not this taint the youthful imagination, and prepare it for the commission of actual

crime! The Hindu brings his children with him to the spectacle. They are but children, especially the girl, for, if a little older, she would be in seclusion; but, young as she is, she is not too young to learn evil. The little girl that looks so graceful in her neat white muslin, tastefully arranged as it is, without band, gusset, or seam, with her large and lustrous black eyes, her rich jet hair, fastened in a well-formed knot, crowning the head, and surmounted by a crimson flower, she is not taught to read, but she is brought to the mela, and there she reads with her eyes and ears. Oh, what a book of abomination is there spread open! There, through sights and scenes, she becomes familiarized with things of which she ought to know nothing, and, precocious in the ways of vice, becomes old in evil, while yet young in years. Innocent childhood! it must be very young indeed, all but babyism, to have place in the family life of heathen India. No sooner does the tender bud begin to unfold itself, than a canker-worm fastens upon it, and it is spoiled.

It is the pageantry and display of Hindu idolatry that renders it so infectious. Its melas are model scenes of immorality. The experiences and acts of vice, under the sanction and patronage of religion, are there recommended for universal imitation, and the gods, by their own example, initiate their worshippers into the practice of iniquity. Krishna, the ninth avatara of Vishnu, is celebrated at great length in some of the Puranas, and from these have been derived those ballads, which, commemorating his worth, his might, and his licentiousness, help to defile the popular mind of India.

We have dealt only with the more open and public phases of Hinduism, those which are patent and legible to every European resident in India. But there are secret orgies and depths of unutterable pollution of which we dare not speak. The system which insists so strongly on outward ablutions, vitiates the atmosphere with its impurity, and taints the very springs of thought. The pharisaical Brahmin usually bathes twice, and, if rigid, thrice a day. He is careful how he contracts ceremonial defilement. "In walking or sitting he must carefully avoid the touch of bones, rags, saliva, and countless things besides; to avoid that of a dog he would run far; that of a Pariah would set him frantic; nor is that of a European much more welcome." But moral evil, this he freely mingles with. Oh for the enlightening influence of one sentence to dispel this darkness. "There is nothing from without

a man that, entering into him, can defile him; but the things which come out of him, those are they that defile the man."

The whole system is demoralizing in its influence, and fitted to sink a people into the lowest depths of national and social debasement. Its principles are evil; its worship vitiating. The expiation of the guilt of sin by external acts, without any reference to the disposition of the mind, is one of its destructive principles. "The Hindus may go on committing wilful offences every day, and as regularly wiping them off, and die at last pure, and in peace, and pass through the water of the Ganges to happiness in a new state. For the violations of conscience, which, although smothered, is not extinct—for the disregard of truth, of justice, and of mercy—their system has enabled them, without making any the slightest compensation to men, to give sufficient satisfaction to their gods. To them they pay a certain quit-rent, or acknowledgment, for liberty to do whatever their inclination or ability may prompt them to, as far as their fellow-creatures are concerned. Can we hesitate to say what must be the effect of such principles on their character? Among such a people crimes must prevail."

Thus disadvantaged, subjected to influences of the most baneful yet powerful description, because they act under the name and guise of religion, can we wonder if the general character of the Hindus is such as to render them objects of deep commiseration.

"Of the Bengalese, it is true most generally that they are destitute, to a wonderful degree, of those qualities which are requisite to the security and comfort of society. They want truth, honesty, and good faith, in an extreme, of which European society furnishes no example. In Europe those principles are the standard of character and credit; men who have them not are still solicitous to maintain the reputation of them, and those who are known to be devoid of them sink into contempt. It is not so in Bengal. The qualities themselves are so generally gone, that men do not found their pretension in society upon them; they take no pains to acquire or to keep up the credit of possessing them. Those virtues are not the tests by which connexions and associations are regulated; nor does the absence of them, however plain and notorious, greatly lower any one in public estimation, nor strip him of his acquaintance. Want of veracity, especially, is so habitual, that if a man has truth to defend, he will hardly fail to recur to falsehood for its support. In matters of in-

terest, the use of lying seems so natural, that it gives no provocation : it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life, are so common, that the Hindus seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. . . .

“In the worst parts of Europe there are, no doubt, great numbers of men who are sincere, upright, and conscientious. In Bengal, a man of real veracity and integrity is a great phenomenon : one conscientious in the whole of his conduct, it is to be feared, is an unknown character. Everywhere, in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions : bargains and agreements are made with mutual apprehensions of breach of faith ; conditions and securities are multiplied, and failure in them excites little or no surprise. . . .

“Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few, probably, of the evidences on either side have a competent knowledge of the matter in question. Now as these corruptions begin, not in the practice of the courts of law, but have their origin in the character of the people, it is just to state them in illustration of that character.

“Selfishness, in a word, unrestrained by principle, operates universally ; and money, the grand instrument of selfish gratifications, may be called the supreme idol of the Hindus. Deprived, for the most part, of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.

“The tendency of that abandoned selfishness is to set ‘every man’s hand against every man,’ either in projects, or in acts of open force. From violence, however, fear interposes to restrain them. The people of the Lower Provinces, in particular, with an exception of the military caste, are as dastardly as they are unprincipled. They seek their ends by mean artifices, low cunning, intrigue, falsehood, servility, and hypocri-

tical obsequiousness. To superiors they appear full of reverence, of humble and willing submission, and readiness to do every thing that may be required of them ; and as long as they discern something either to expect or to fear, they are wonderfully patient of slights, neglects, and injuries. But under all this apparent passiveness and meanness of temper, they are immoveably persisting in their secret views. With inferiors, they indemnify themselves by an indulgence of the feelings which were controlled before ; and towards dependants, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds. In the inferior, and by far the most numerous class of the community, where each man is nearly on a level with his neighbour, the native character appears with less disguise. The passions have a freer range, and new consequences are seen to result from the absence of the primary virtues of society. Discord, hatred, abuse, slanders, injuries, complaints, and litigations, all the effects of selfishness unrestrained by principle, prevail to a surprising degree. They overspread the land, they come perpetually before all men in authority. The deliberate malice, the falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of the society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay, it enters into almost every family. Seldom is there a household without its internal divisions and lasting enmities, most commonly, too, on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world.

“Though the Bengalese in general have not sufficient resolution to vent their resentment against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secrecy, or surprise can give advantage, are exceedingly common, and have been so in every past period of which any account is extant. There are castes of robbers and thieves, who consider themselves acting in their proper profession, and, having united their fami-

lies, train their children to it. Nowhere in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the Zemindars of the districts, who are sharers in their booty. They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity that such violences are practised: no part of the country, no village, is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land, are perpetual. . . .

"Benevolence has been represented as a leading principle in the minds of the Hindus; but those who make this assertion know little of their character. How is it possible that benevolence should be vigorous where justice, truth, and good faith, are so greatly wanting? Certain modes, indeed, of distributing victuals to mendicants, and a scrupulous abstinence from some sorts of animal food, are prescribed by the religion of the Hindus. But the ostentatious distribution is frequently commutative; an offering from the gain of iniquity bestowed on idle and sturdy priests. And though a Hindu would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and exoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence. . . .

"The domestic state of the better ranks is more concealed from general view; but from the knowledge which is acquired, and from the peculiar usages by which marriage is governed among the Hindus, we have no reason to believe that it is often sweetened by generous attachment or rational enjoyment. The parties betrothed by their parents whilst mere children, transplanted, with minds uncultivated and inexperienced, from the maternal zenana into one of their own, united whilst reason is still in its infancy, can give little more account of the situation in which they find themselves than animals of a lower species. Affection and choice have had no influence in this connexion, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband is lord, and the wife a servant: seldom does he think of making her

a companion or a friend. Polygamy, which is tolerated among the Hindus, tends still more to destroy all rational domestic society. The honour of the family, and the preservation of its caste, the most awful of its concerns, depends on the reputation of the wife. She is secluded from all eyes but those of her nearest relatives, and the most terrifying and disgraceful punishments are held out against misconduct. From so early an union, and such subsequent care, Europeans may suppose that order and decorum reign in the Hindu zenanas; but the conclusion is founded on conjecture, rather than upon actual knowledge. The profound reserve and caution observed by the men in their conduct, and even in their conversation, respecting their family connexions, keep all foreigners at a distance; and it is to the honour of the English that there is perhaps no instance of their attempting an invasion of the domestic recesses of the Hindus. But those who have an opportunity of living among the natives in the interior of the country see reasons for apprehending that the purity of the female character is not always so well-preserved in reality as in appearance.

"In a residence of several years entirely among the natives, the present writer heard so many charges of irregularity, and saw so many disorders among the inferior ranks, that he could not but believe the existence of a gross laxity of behaviour and principle in this great branch of morals, in some degree at least reaching to the better classes. But the disgrace and loss which follow to the family from the proof of dishonour in the wife are such as to induce the parties concerned to hush up all matters of that sort, and to take their revenge in some secret way: they will seldom seek redress openly, unless the affair has already become notorious. Accusations by others of such contaminations in families are very common among the lower Hindus, and scandals of the same kind pass among the higher orders. Enmity, it is true, may be supposed to have its share in these charges: it may occasionally fabricate them, and is undoubtedly active in bringing them forward: but that it should always invent them, and should persevere in a succession of inventions which experience was ever ready to discredit, is not to be conceived. The truth is, the Hindu writers, and the Hindu laws, express the worst opinion of their women, and seem to place all security in vigilance, none in principle. And, indeed, what fund of principle can minds, which have received no improvement in education, and in which reason as yet has hardly begun

to act, carry into a premature and unchosen conjugal relation? a relation, the early commencement of which is probably to be ascribed to the apprehension of parents for the conduct of their children. Imperious dominion, seclusion, and terror, are the means afterwards used to enforce the fidelity of the wife. But opportunities of guilt are not wanting.

“It is not, however, asserted or believed, that the infection of depravity has overspread the whole mass of females, many of whom, doomed to joyless confinement through life, and a violent premature death, are perhaps among the most inoffensive and suffering of the Hindu race. As to the men, they are under little restraint from moral considerations. The laws of caste impose restrictions and fines for offences of the nature in question, so far as that distinction is concerned, but leave great scope for new connexions, and for promiscuous intercourse, which is matter of little scruple or observation. Receptacles for women of infamous character are everywhere licensed, and the women themselves have a place in society. The female dancers, who are of this order, make the principal figure in the entertainments of ceremony given by the great. Indecency is the basis of their exhibitions; yet children and young persons of both sexes are permitted to be present at these shows, which have admittance even into the principal *zenanas*. Licentious connexions are therefore most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay almost with the insensibility of brutes. On such points the Hindus seem to advert to no rule except what the law enjoins: there is no sentiment, diffused at large through society, which attaches shame to criminality.”

Such are the views expressed by Mr. Charles Grant respecting the character of the Bengalese, seventy years ago. Has there been such an improvement in the national character of that people that these statements are no longer applicable? We answer one question by another. Has the national mind been brought under the corrective influence of Christianity? If not—if the action of the great specific be as yet limited and partial, how could there be any general improvement in moral character? British law, no doubt, has come more generally and forcibly into action, and has made itself felt in the suppression of various crimes in which the Bengalee, when more at liberty to do as he

pleased, freely indulged himself. But in this case it is only the substitution of one kind of moral evil for another. It is as when one of the intersecting rivers of Bengal deserts the old channel in which it had been accustomed to flow. The channel is deserted, not because the river has ceased to flow from its fountain-head, but because it has found some new and more convenient course. Thus Thuggee has been hunted down, until, like the wild beasts of the forest, it dares not show itself in the organized portions of the country. Infanticide has received a death blow, and the Talookdars of Oude have formed themselves into an association with a view to its suppression. But forgery increases. The subtilty of the native has laid hold on the machinery of British law, and has used this as an occasion for a more luxuriant growth of this sin than India has ever witnessed.

Mr. Grant wrote his pamphlet entitled, “Observations on the State of Society among the Asiatic subjects of Great Britain, particularly with respect to morals, and on the means of improving it,” in 1792, and it was printed by order of the House of Commons in 1813. Mr. Campbell published his treatise, “Modern India, or a Sketch of the System of Civil Government,” in 1852. The statements of the two writers as to the moral status of the native people of India are identical. “Truth,” writes Mr. Campbell, “certainly is not in the nation; but the difference is, that some lie with more cunning than others. A Bengalee makes up a story with all sorts of premeditation and circumstance, and supports it by all artifice: while a northern Jat lies in a good-humoured way, and may be reasoned with and induced to cut down his statements.” As another decided characteristic of the people, he speaks “of that want of patriotism and extreme selfishness which only looks to a man’s own case, and cares not what may befall his neighbour.” Again, “while the whole population is, to a certain extent, socially one, they have no political unity whatever.” He speaks of the facilities for the commission of crime “afforded by the open nature of the country, the character of the dwellings, the habits of the natives, the want of public spirit in the people, the character of the criminals, rather professional than accidental.” He mentions the solemn fact, “that the great majority of murders are of a domestic description, generally the result of passion or of wounded pride; and in most cases there is a woman in the matter. The most common executions are those of husbands for the murder of wives, who are, or are supposed to be, no better than they should

be, or of persons suspected of being too intimate with them;" and he adds—"these cases being not so much a question of police as of social habits, there is no preventing them."

The great mass of the native people of India is now, as to religion and morals, precisely what it was seventy years ago. No great national amelioration has as yet been effected. And are we satisfied they should remain so without corresponding effort on our part? Let us not disguise the question. The heathen are now what they were in the days of the apostles. The Hindus, like the ancient heathen, have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Demoralization was, in the olden time, the unavoidable result and just punishment of this abandonment of God; "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient." And so it is now. As the product of rampant idolatry, there has sprung up in India the same dense growth of evil with the enumeration of which the apostle closes the first chapter of his Epistle to the Romans. The same vices abound. The same strong repulsive features of unlikeness to God reveal themselves in the human character, and the same unfitness for his presence, when, at death, time is exchanged for eternity. How pitiable the condition of a poor idolater! How cheerless his path through life! He has to bear the sorrows inseparable from humanity, without the consolations which come from God. He has a consciousness of sin, and he knows not where to find healing. He seeks the idol's shrine and presents his offering, but he is nothing bettered: he may be blunted, but he is not comforted. And when at length death comes, how dark and uncertain is the prospect! Under what a gloomy necessity does he find himself to move onward, he knows not whither! Is suicide common amongst the heathen? Can we wonder at it? It is the act of one, who, if he could do so, would not only kill his body, but put an end to his existence altogether. And is it true that there are millions in this state, all within our reach, to whom we might render the greatest service which one man could bestow upon another, if only we had the willing mind? Are there families of various ranks of Hindus, in whom ignorance and superstition, sin and sorrow, have been perpetuated from generation to generation? Are there densely-populated towns, where tens of thousands, hundreds of thousands,

live and die in utter ignorance of the true God, and Jesus Christ whom He has sent, and in this advanced period of our rule in India, and after all the mercies experienced in the suppression of the late mutiny, are they still without Missionaries? Oh that we could see these people as they are, if only the sad spectacle might arouse us to effort!

But what is Calcutta doing?—What the Church of England Christians at Calcutta?—What the wealthy residents in the Chowringhee road? They cannot be altogether ignorant of the character of Hindu idolatry. The Churruk Poojah, with its noise and dust and excited multitudes, are a disquietude to them, and they often wish, no doubt, that the temple of Kali Ghât lay wide in some other direction, so that they might not see or hear the multitudes that it attracts. But it is better as it is. These crowds, these sights, remind them of their duty; and that is, to hold forth the word of life amongst these dark idolaters. There is at Calcutta a Church Missionary Association, formed with a view of diffusing the knowledge of Christ among the native population in and around Calcutta, and enabling the Christian community to assist in the efforts thus made. This is well: it is precisely that which is to be desired. Calcutta sits as a queen upon the waters, and is justly described as a city of palaces. Great means for service are at her disposal, and great reason she has for such thankfulness as may prompt to their improvement, for her preservation amidst the horrors of the mutiny was all but miraculous. Moreover, the experience of that perilous crisis served to convince all Englishmen, that just so far as the natives are converted to Christianity are they reliable subjects of the British crown, and thus the necessity for increased efforts in that direction is obvious. What, then, may be the amount of funds contributed to the Calcutta Church Missionary Association? We find that, for the last year of which we have a report, the contributions amounted to not quite 6000 rupees. Why, the *Native* Christians of the Tamil churches contribute more than this to Gospel purposes, and that out of their deep poverty. In 1855, they contributed 8775 rupees; in the next year, one of scarcity, 5632 rupees. How are we to understand this? The fact is, this Association was only intended to meet by local funds the local expenses connected with the Church Missionary stations in Calcutta. Thus we find upon the list of charges, native orphan boarding schools, vernacular schools, the salaries of the native teachers for the 125 native Christians at Kistapore, the lighting of Trinity church

and Tuntonia chapel, and the expenses connected with the Christian Instruction Branch. But now, to these objects a most important one has been added—the commencement of direct evangelistic efforts amongst the native population generally of Calcutta. “Five months ago,” writes the Rev. J. Vaughan, in his Report for 1860, “it was resolved to set apart two readers, who should give their chief time and energy to the diffusion of Christian knowledge in the streets and lanes around the Mission station.” That is well. There rests on the Church Missionary Society an obligation to put forth increasing efforts for the enlightenment of the dark districts of Lower Bengal, but the obligation to the discharge of the same duty rests still more strongly on the English Christians of Calcutta. They are in the immediate presence of this heathenism. They see it. It obtrudes itself continually upon them, and they must feel it, and that painfully, unless, indeed, English Christians in Calcutta become so familiarized with the darkness and degradation of the native people, as to lose all desire for their improvement. There is undoubtedly a danger lest such deadness might supervene. There is the more reason for Christian action. Every Christian who would retain the vigour of his Christianity in the midst of a dense heathen population must be aggressive. Realizing the misery of the heathen, filled with compassion for them, he needs for his own sake, for the conservation of his own Christianity, as well as for their sakes, to identify himself personally and energetically with wise and resolute efforts to impart to them that heavenly boon, the possession of which is his own greatest blessing, and the want of it their greatest curse. It is not enough by subscription to recognise the Church Missionary Society, or any other kindred institution, and to devolve on it the responsibilities which attach to the individual himself. There is much that must be done by English Christians on the spot, if Missionary efforts are to be prosecuted with any thing of effectiveness. The initiative lies in Calcutta. Friends there must represent, encourage, and move to action. They do so in the Punjab. Friends there must search out the state of the population in the adjacent districts, their darkness, their dreariness, their superstition, their degradation; they

must, by contributions such as are proportionate to their own wealth and the misery of the heathen around them, prove they are in earnest themselves; and then, by strong appeals, move to effort friends at home. Why, Lower Bengal is not yet known! So we gather from the following pregnant sentence in the “Englishman’s Weekly Mail” of April 3rd of the present year—“Bengal must be mapped and studied: the ignorance which exists with reference to the larger portion must be dispelled.” If this be needful for fiscal and administrative purposes, is it not equally so for Christian purposes? Might not English Calcutta take the lead in this matter, and move Christians at home to more enlarged efforts for the evangelization of the surrounding districts? We trust, therefore, that the two readers now in the employment of the Calcutta Church Missionary Association will prove to be only the germ for more extended action; that not only shall the streets and lanes around the Mission station be visited, but the mazes of the native city be penetrated, and the message of Gospel mercy be heard in their very midst. We trust that the Lord’s people in Calcutta will look out for suitable native agents to do this work, and take care that they be duly fitted and equipped; and that for these and other evangelistic purposes there will be no lack of funds. Nay more, that many an earnest look of compassion will be cast on the dark outlying districts, and that the details of Hindu life in those neglected places where the Gospel is unknown will be laid hold upon, and placed before us with such reality as to stimulate us at home to increased exertion.

But also, our native congregations in Kishnagurh and elsewhere must be aroused from their present dull and stagnant state. That they should remain as they have been is hurtful in the extreme to the cause of Christianity in India. Measures need to be adopted respecting them, such as we have suggested in the former part of this Number.

May it be with us at home and abroad as with the Jews in Haggai’s time, when the Lord stirred up the spirit of the people; when the leaders and men of rank, as well as those of inferior station, shared in the reviving influences, and they arose and did the Lord’s work in the Lord’s house.



MISSION CHURCH AT SIGNA, BENARES.

EDUCATIONAL DESTITUTION IN BENGAL AND BEHAR.

THE improvement in the financial position of India, as placed before the public in Mr. Laing's recent budget, if indeed veritable, is satisfactory. Instead of a deficit, the year ending March 31, 1862, leaves behind it, as we are informed, an available balance, one which, during the progress of the current year, it is estimated, will so improve, that the grant for educational purposes has been increased by 146,453*l.*, the entire apportionment being thus raised to 500,000*l.*

It is not so much the increase of the grant which is important, as the renewed acknowledgment, upon the part of the Government, of its obligation to the discharge of a great duty, its admission of the inadequacy of existing efforts, and the avowal of its intention to increase those efforts as rapidly as may be justified by the financial improvement of the country.

The educational destitution of India is extreme. Its inhabitants, in this respect, are far below the people of China and Japan. And it is humiliating to remember, that perhaps in no portions of India is this destitution greater than in those which have been longest under British rule. In recent articles of this periodical, Bengal and Behar have been specially under consideration. These articles have been, to a considerable extent, geographical and statistical. But we have dealt with these elements in the hope of bringing more forcibly before our readers the religious and moral degradation of these provinces. In order to induce sympathy towards any object, the first requisite is to invest it with reality. And yet what numbers are there not, at home, in whose eyes India, its provinces and populations, have as yet obtained no such realization? The map of that great country lies before them, and over certain portions appear the names of Behar, Bengal, Orissa. But there exists in the mind no such knowledge in connexion with these names as to excite sympathy and arouse to effort. Men are content with generalities—that Hindustan is a great country, inhabited by Hindus and Mussulmans, and that, annexed to the British Crown, it is ruled by the Queen's representative.

Human life is there in its various ages and relationships, the young and the aged, the parent and the child, the wife and the husband, but under what circumstances these relationships are acted out, we of this favoured portion of the western world often pause not to inquire. It is taken for granted that men live and act much in the same manner

as we English people do at home, and that idolatry, after all, does not so affect them as practically to place them under any very decided disadvantage. Hence the apathy that exists to so large an extent on the great subject of India's improvement. Hence the crude ideas entertained that such improvement may be accomplished by secular education, and a more liberal and enlightened policy, so as to admit distinguished natives to a place in the Legislative Council, and otherwise invest them with administrative functions. It is assumed that there is in the native character a foundation to build upon. We assert there is none until Christianity has gone before to do its work, and, clearing away the jungle, has prepared the way for cultivation. Christianity—the Christianity of the Bible, pure reformed Christianity—is what India needs. Nothing less will suffice to raise her out of the deep pit in which she is lying. If any doubt exist on this point, it must arise from an imperfect acquaintance with India's degradation. Let us endeavour, then, still further to sound the depths of it, and proceed to view Bengal and Behar in their educational aspect. In doing so, we shall avail ourselves of a statement on this very subject, drawn up by Dr. Duff, and submitted by him to the Calcutta Missionary Conference of June 1858, introducing from this document such extracts as may be most effective for our purpose.

The juvenile population of Bengal and Behar, that is, the proportion of the entire population which is under fourteen years of age, is estimated at no less than 13,200,000, of which the half, or 6,600,000, are of a school-going age. Of these, it has been computed, from the researches of Mr. Adam, and other sources of information, that not more than $7\frac{1}{2}$ in 100 receive instruction of any kind, "leaving 6,068,500, or about six millions of children, capable of receiving school instruction, wholly uneducated." Let it be observed, then,—and we would entreat our readers to record this fact in the note-book of their memory,—that in the provinces of Bengal and Behar alone there is to be found, of children of school age, wholly uneducated, a number "more than double that of the entire population of Scotland, including men, women, and children."

But it will be said—have not the results of Government educational efforts so progressed, as materially to diminish this amount of destitution? We are in a position to reply to this question.

In the East-India reports recently published, presenting statements of the moral and material progress of India during the years 1859, 1860, we find that there are at present 289 colleges or schools maintained by Government, attended by 18,387 scholars; and 303 aided schools attended by 21,979 scholars, thus giving a grand total of 592 schools and 40,366 scholars; of female schools there are at present in operation only 10, containing about 367 children. It is true, and we readily announce the fact, that during the interval of time between the 31st of December 1854, and the 30th of April 1859, there has been an increase of 445 schools, and 27,501 scholars; but yet the total of 40,000 is only a fraction when contrasted with the six millions of uneducated children in the seven provinces. Nor if the result of Christian Missionary education be added, will the entire amount be otherwise than fragmentary. That class of education indeed, from its superior character, is peculiarly valuable and effective. Still in a numerical point of view our original statement remains unaltered; there are in the same provinces above six millions of children entirely destitute of education.

If such be the educational condition of the children, what is that of the adults? From tables and statements furnished by Mr. Adam, this result has been deduced, that the aggregate average of more or less instructed adults for all the districts into which investigations had been carried, and which may be regarded as fair specimen districts, "is no more than 5½ per cent., leaving 94¼ of every 100 adults wholly destitute of all kinds or degrees whatsoever of school instruction." In Calcutta, indeed, and its neighbourhood, where is to be found the greater number of those young men who have passed through Government or other educational institutions, the average of five and a half per cent. would have to be increased, but with this exception it must be regarded as correct. Hence we arrive at the appalling conclusion, that in the provinces of Bengal and Behar alone there are twenty-one and a half millions wholly uneducated; an amount "exceeding the entire population of England and Scotland united, including men, women, and children."

Now let it be remembered that the uncultivated field has still its productive energies, and that these are called into action by the chance-seeds that fall upon it,—the seeds, probably, of useless and hurtful plants blown hither by the wind, or carried by the flight of birds. These are greedily received and embraced, and, as they germinate, the strength

of the field is given to the growing plants, and thus of undesirable products there is a plentiful yield. So with the uneducated mind; there are productive powers, not, indeed, in the same activity as when under cultivation; yet they exist: and the Hindu system of idolatry, as explained in previous articles, appealing to the senses, sows abundantly those seeds of corrupt practices and habits which are congenial to the natural mind. These, as they fall, are welcomed, the heart opens to receive them, and the products yielded are such as we might expect. Dr. Duff, in the paper to which we have alluded, says—

"There is in that system, not merely the absence of any principles fitted to elevate the moral character, but the positive presence of every principle fitted to destroy it. Think of the mantras, or popular formularies for inflicting damage or mortal injury on enemies. Think of the rites and ceremonies for obtaining success in invading the rights of property and violating the sanctity of a neighbour's home. Think of the promiscuousness with which persons of all sexes, with scarcely a covering, perform their ablutions in tanks and sacred streams. Think of the wanton and lascivious dances, constantly exhibited before the idols, with their fitting accompaniments of filthy and abominable songs. Think of the apathy, the hard-heartedness, the unfeeling disregard of human suffering produced by the distinctions of caste; the self-inflicted cruelties, and the brutal exposures of the sick and the dying. Think of the boundless license to all vice and crime afforded by the unseemly characters of the gods, the very objects of devotion and worship, whose unworthy exploits are perpetually rehearsed amid the excitement of festivity, music, and song; how they quarrelled with each other, kicked and abused each other, and in their various social feuds and domestic scuffles often bore away the most unmistakable badges of their folly and shame, in the loss of an eye, a tooth, or a head; how in their personal bearing and demeanour towards others, they were ever and anon guilty of the worst possible excesses—excesses of dishonesty and fraud, of lying and deceit, of intemperance and licentiousness, of ferocious cruelty and bloody revenge: in a word, how the popular gods of Hinduism, whose lives and actions are constantly imaged before the mental eye of their deluded votaries, are beings who seem to differ from the most depraved of the race of man only by their superiority in power and wickedness; beings whose society, if they were merely human, would be systematically shunned by the wise

and the good ; whose movements would be scrupulously watched by the myrmidons of a vigilant magistracy ; whose most frequent homes ought to be the penitentiary or the jail ; and whose exit from the stage of time might well be the penalty-consecrated pathway of the most reprobate of felons ! Think of all this, with seriousness and sobriety, and then say, whether the unavoidable tendency of the whole be not to blunt the sense of decency—to extinguish all feeling of delicacy—to replenish the imagination with thoughts of impurity—to pollute the best of the affections—to sear and deaden the conscience, and so render it insensible to the distinctions of right and wrong, truth and falsehood—to stunt the growth of every nobler and more generous aspiration—to excite into inordinate development every grosser and more prurient inclination of the naturally corrupt heart ;—in a word, to habituate to scenes, sentiments, and practices, which cannot fail to issue in a deprivation of all morals and a deterioration of all manly character. And yet, is not this—with exceptions so few, and modifications so partial and unimportant, as not materially to affect the general estimate—is not this indisputably, in its broad and characteristic lineaments, a painful but faithful portraiture of the actual condition of the great masses of the native population ?”

Such, indeed, is their condition : how then does it fare with the minority which has received a partial instruction under native system ? They are the recipients either of that which is regarded as a learned education, or of one which is simple and elementary ; and these again, in their structure, vary as they apply to the Mussulman or Hindu section of the population. And first, as regards Mussulman learned education dispersed through the media of Persian and Arabic. Of the Persian schools, Mr. Adam found that the books in use were employed, not for intellectual development or moral cultivation, but for the purpose of conveying lessons on the knowledge of sounds and words, in the instruction of sentences, or in anecdotal information ; while again, of the Arabic schools, some were intended exclusively for instruction in the formal or ceremonial reading of certain passages in the Koran, while those of the higher order, which are intimately connected with the Persian, provide no higher condition of learning than such as might be supposed to exist “among the nations of Europe before the invention of printing.” The subjects taught are not of a liberalizing and improving character ; and as to the mode of teaching, no words can pos-

sibly convey any adequate conception of the indolence and listlessness, the drowsiness and sleepiness, the disorder and anarchy, which reign paramount in a Persian-Arabic institution. Dr. Duff says again—

“Perhaps, the only consolation consists in knowing that in the provinces of Bengal and Behar the whole scheme of purely Arabic education is prosecuted by comparatively so small a number of students. For when we reflect on the genuine spirit of the Mohammedan system,—how it inculcates a rigid monotheism, or lifeless, empty deism, which, ‘by denying the Trinity, and, with it, all personal manifestation of the Deity, limits its idea to the depths of eternity, without admitting any true or living communication of the Godhead with what appertains to time, and thereby naturally allures the metaphysical pride which, in this abstraction, hath made itself its own God ;’—how the sensual Eudaimonism, to which it ‘opens so free a scope, must rally round the apostle of lust the multitude that burns with all the passionate glow of the fervid south, and place under his control all the wild fiery energies of that region ;’ thus re-establishing the reign of sensuality on earth, to be terminated by a ‘paradise of lust’ in the world to come ;—how the ethical pantheism which it professes, ‘while it furnishes a pretext, a motive, and a palliation to all the pretences of the mighty, to the ambition of usurpers, the violence of pride, and the arrogance of tyranny, and at the same time consoles and disarms the injured and the oppressed by the inevitableness of destiny, must draw to its preacher the men of the sword, of violence, and of blood ;’ thus encouraging the craving thirst for conquest, stimulating the malignant passions of hatred and revenge, and even commanding ‘irreconcilable enmity, eternal warfare, eternal slaughter, to propagate throughout the world a belief in its blood-stained prophet of pride and lust ;’—when we calmly reflect on all this, we may be disposed to reckon it a gracious interposition of Providence, that the study of the higher Arabic literature is, in point of numbers, at so low an ebb, instead of regretting that the more advanced disciples of this ‘pure old doctrine of all-conquering Islam and of all-surpassing faith,’ are so few in number, and drink so scantily at its original well-heads.”

In the learned schools of the Hindus, the Sanskrit is used as the medium of conveying instruction in Hindu literature, law, philosophy, and religion. Sanskrit learning is open to all the respectable classes of natives, with the exception of law, the six systems of

philosophy, and the mythological poems, which are reserved for those of the Brahminical caste. Practically, however, "the Brahmins monopolize not only a part, but nearly the whole of Sanskrit learning." With these studies, idolatrous and demoralizing influences are largely mixed up. Even the law is made the vehicle of false religion, while logic wastes the power on hair-splitting distinctions. Medical schools are full of quackery; astrological schools full of fable; philosophical schools replete with various schemes alike devoid of truth. Then there are Puranic schools, where the extravagant legends of the gods are propounded; and Tantric schools, where the polluting mysteries of the Hindu faith are more specially dealt with; and Vedantic schools, where Pantheism is expounded. The result is summed up in the following sentence—

"When, then, to the useless, the frivolous, and the puerile acquisitions of Sanskrit learning, which, instead of truly bracing and invigorating the mental faculties, tend rather to dilute and rarify them into a vain and subtilizing spirit of error, we add the towering pride thereby engendered, the callousness of feeling, the total insensibility to the wants and miseries of man, together with the defence which it involves and entails of all that is blasphemous in erudite Pantheism, and all that is revolting in the popular idolatry, we surely have a picture, in which the resemblance of each better light is wholly shrouded and eclipsed by the reality of the darksome shadows."

In the elementary schools instruction is chiefly given through the oral dictation, the sounds, by dint of incessant repetition, being fixed in the memory. What is the character of the instruction thus laboriously given to the Hindu mind in its opening season of youth and of inquiry? Besides the rhyming arithmetical rules of Subhankar, we can discover nothing that might not with advantage be dispensed with. Extracts from the Puranas describe the love adventures of Krishna, and hymns extol the praises of Durga. "But the works or pieces that are best known and in most general use throughout the country appear to be the following. The Chánakya, a series of slokes, or brief sententious sayings, in the proverbial style, avowedly in praise of learning and precepts of morality; the Gangá Bandaná, describing the virtues of the river goddess; the Saraswati Bandaná, or salutation to the goddess of learning, which is committed to memory by frequent repetition, and is daily recited by the scholars in a body before they leave

school, all kneeling, with their heads bent to the ground, and following a leader or monitor in the pronunciation of the successive lines or couplets; the Guru Bandaná, a doggrel composition containing an expression of the respect and devotion due from the scholar to his teacher; the Guru Dakhiná, another doggrel composition which, in glowing terms, describes the fee or reward which Krishna and his brother Balarám gave to their teacher, after having finished their education, and which is constantly sung by the elder boys of a school from house to house, to elicit donations for their master."

The most respectable of the school compositions is the Chánakya, which contains many passages negatively unexceptionable, and a few positively good; but the work never rises above a secular sort of prudence, and often descends into the depths of a low worldliness. "The spirit of enmity, revenge, selfishness, covetousness, and carnal indulgence, is not merely sanctioned, but positively inculcated." Some of the slokes which these poor boys are compelled to commit to memory are such as could not be presented to an English reader. An intelligent native having been requested by Dr. Duff to furnish to him translations of some of these slokes, or metrical couplets, as learned in these schools, sent one specimen enclosed in a note, of which the following is a literal copy—

"SIR,—I beg to state that when I was translating this sloke, which I learned by heart when very young, from my Guru mahashai, or teacher, without at the time understanding the meaning of it, whether it implied a dog or an ass, a kind of unpleasurable sensation arose in my mind which made me indeed miserable. Afterwards, the whole mind rebelled with frown and anguish against the ideas which that sloke conveys, as if they were more than virulent venom, fit only to bring destruction on man. Therefore I humbly beg that you will kindly excuse me for not translating the other slokes, which are more or less obscene than the one already translated; for I am afraid they will make me unhappy too, nay, they will make me worse. I wish that all the waters of forgetfulness would come to wash away from the tablet of my memory such slokes as these—they are most baneful."

We can understand why it is that the idea of female education is repulsive to the Hindu. Such education, and hitherto they have known no other, taints and depraves.

A glance at the interior of these schools, and of the influence by which the pupil is

moved to the pursuit of learning, may suitably conclude this sketch of the indigenous schools of India. "If," says Dr. Duff, "the scheme of teaching be throughout one of dull, dry, plodding, monotonous mechanism—acting on head and heart with all the force of a congealing efficacy—the scheme of discipline may be truly characterized as throughout a reign of terror. Kindness, patience, generosity, love—all are alike unknown here. Fear is the first and last and only motive brought into play; punishment the first and last and only stimulant. In varying the modes of this punitive discipline the utmost ingenuity is exercised. With the cane the master is always armed, as with an instrument as indispensable to his vocation as the eyes for seeing or the ears for hearing; and it is in constant and faithful exercise. The open palm and clenched fist are also vigorously applied to the back, the cheek, and the head. These are but the common droppings that fall with the frequency and fulness of tropical showers. Of the other varieties constantly exhibited, the following may be taken as those of most ordinary occurrence. A boy is made to bend forward with his face toward the ground; a heavy brick is then placed on his back, and another on his neck; and should he let either of them fall, within the prescribed period of half an hour or so, he is punished with the cane. Or a boy is condemned to stand for half an hour or an hour, on one foot; and should he shake or quiver, or let down the up-lifted leg before the time, he is severely punished. Again, a boy is made to sit on the floor in an exceedingly constrained position, with one leg turned up behind his neck. Or, still worse, he is made to sit with his feet resting on two bricks, and his head bent down between both legs, with his hands twisted round each leg, so as painfully to catch the ears. Again, a boy is made to hang for a few minutes, with his head downwards, from the branch of a neighbouring tree. Or his hands and feet are bound with cords; to these members so bound, a rope is fastened; and the boy is then hoisted up by means of a pulley attached to the beams or rafters of the school. Again, nettles, dipped in water, are applied to the body, which becomes irritated and swollen: the pain is excruciating and often lasts a whole day; but however great the itching and the pain, the sufferer is not allowed to rub or touch the skin for relief, under the dread of a flagellation in addition. Or the boy is put up in a sack along with some nettles, or a cat, or some other noisome creature, and then rolled along

the ground. Again, the fingers of both hands are inserted across each other, with a stick between and two sticks without, drawn close together and tied. Or a boy is made to measure so many cubits on the ground, by marking it along with the tip of his nose. Again, four boys are made to seize another, two holding the arms and two the feet; they then alternately swing him and throw him violently to the ground. Or two boys are made to seize another by the ears, and, with these organs well outstretched, he is made to run along for the amusement of the bystanders. Again, a boy is constrained to pull his own ears, and if he fail to extend them sufficiently, he is visited with a sorer chastisement. Or two boys, when both have given offence, are made to knock their heads several times against each other. Again, the boy who first comes to school in the morning receives one stroke of the cane on the palm of the hand; the next receives two strokes; and so each in succession, as he arrives, receives a number of strokes equal to the number of boys that preceded him—the first being the privileged administrator of them all. When a boy wants to go out, the common practice is to throw a spittle on the floor: if it dries up before he returns he is punished with the cane; or, if not, a boy hostile to him may, with or without the cognizance and connivance of the master, come and wipe it out, in order to ensure his punishment. When, instead of teaching, the Guru mahashai, or master, betakes himself to the making or copying of almanacs and horoscopes, as he constantly does, to eke out his scanty allowances, the boys, too, very naturally betake themselves to extraneous modes of diversion and employment, such as playing and pinching, chattering and frolic, wagging and abuse; but when, forgetting themselves too far, they become obstreperous, and the noise swells into tumult, the teacher is suddenly roused into red burning wrath, and gives vent to his uncontrollable fury in a crushing tempest of indiscriminate flagellation, intermingled with the loud sound of vituperative epithets too gross and shocking to be recorded here.

"No wonder though the Patshala, or vernacular school, should be viewed, as it uniformly is, as an object of terror by the young. The conductor of it is the ghost that haunts and scares the young. When a child misbehaves, the most severe and awe-inspiring threat of the mother is, 'Call the Guru mahashai to take him to school.' Apart from its general influence in paralyzing the intellectual and moral powers, this system of

terror leads to many specific practices of a baneful tendency. It superinduces the habit of crouching servility towards the master in his presence, and the rendering of many menial and even dishonest services. To propitiate the dreaded tyrant, the boys are glad to prepare his hookah, to bring fire for smoking, gather flowers for his puja, sweep his lodging, wash his brazen pots, cleave thick pieces of wood for fuel, &c. They are induced to go to the bazaar with their written plantain-leaves, and to give them to the shopkeepers as packing materials, in exchange for cowries, fish, tobacco, fruits, betel-nut, pawn, &c., which they present as offerings to the master; or they are positively encouraged, for his sake, to bring, that is, in reality, to purloin or steal, wood, rice, salt, dhal, oil, &c., from home, or from anywhere else; seeing that those who succeed, by fair means or foul, in presenting such gifts most frequently, have the best chance of escaping the dreaded rod, the best chance of being praised for cleverness, though the greatest dunces; for diligence, though the greatest sluggards; and for knowledge, though the greatest ignoramuses.

“On the other hand, as might be expected, the system tends to generate the spirit of hatred, retaliation, and revenge towards the master. This spirit practically shows itself in various ways. For example, in preparing his hookah, it is a common trick for the boys to mix the tobacco with chillies and other pungent ingredients, so that, when he smokes, he is made to cough violently, while the whole school is convulsed with laughter; or beneath the mat on which he sits may be strewn thorns and sharp prickles, which soon display their effects in the contortions of the crest-fallen and discomfited master; or at night he is waylaid by his pupils, who, from their concealed position in a tree, or thicket, or behind a wall, pelt him well with pebbles, bricks, or stones; or, once more, they rehearse doggerel songs, in which they implore the gods, and, more particularly, Kali, to remove him by death; vowing, in the event of prayer being heard, to present offerings of sugar and cocoa-nuts.

“Once more, the system naturally, and even necessarily, leads the young to regard the Patahala, not as a place of healthful, renovative, mental exercise, but as a sort of dungeon or grievous prison-house, to escape from which is the chiefest of all ends, as the desire to do so is the most powerful of all instincts. Many, accordingly, are the pretexts and expedients resorted to, in order to escape the ‘durance vile’ of scholastic im-

prisonment. The boy often runs off, for several days, to the house of a relative or friend at a distance; and, on his return, asseverates that he was sent there by his parents. To throw boiled rice on domestic vessels ceremonially defiles them; hence, when a boy is bent on a day’s release from school, he peremptorily disobeys his admonishing mother, saying, ‘No; if you insist on my going, I shall throw about the boiled rice,’—a threat which usually gains him the victory. If a person of a different caste, or unbathed, or with shoes on his feet, touch the boiled rice or pot of another, it is polluted; hence, when a boy effects his escape from school, he often hastens to some kitchen, touches the boiled rice, or the pots in which it has been boiled, and thus becomes himself polluted; and until he bathes, no one can touch or seize him, without being polluted too. A temporary impunity is thus secured. At other times, the boy finds his way to filthy and unclean places; where he remains for hours, or a whole day, defying the master and his emissaries to touch him—knowing full well that they cannot do so, without partaking of his own contracted pollution. So determined are boys to avoid the torturous system of discipline, that, in making good their escape, they often wade or swim through tanks, or along the current of running drains, with a large earthen pot over their head, so that the suspicion of passers by, or of those in pursuit, is not even excited, seeing that nought appears on the surface but a floating pot; or they run off, and climb into the loftiest neighbouring tree, where they laugh to scorn the efforts of their assailants to dislodge them. In the recent case of one personally known to our informant, the runaway actually remained for three days on the top of a cocoa-nut tree, vigorously hurling the cocoa-nuts, as missiles, at the heads of all who attempted to ascend for the purpose of securing him.”

Such are the provinces of Bengal and Behar, viewed educationally; and such is an average specimen of the intellectual condition of the many millions of India.

What is to be done with this vast ocean of human life? Shall we become disheartened at the prospect of attempting to deal in the way of improvement with so great a population, sunk in such a depth of ignorance? But the more difficult the undertaking, the more ennobled the man becomes who fearlessly addresses himself to the discharge of it. But what course shall be pursued, what initiative taken? Let primary education be extended, and the masses have imparted to them the facilities of reading and writing. He who

cannot read has never learned to use his eyes for the most important of those purposes for which they were intended. Without this his eyes only look upon the present; they help him neither to the past nor to the future. Above all, he is shut out from that Book in which God speaks to man. We repeat, then, let the masses be taught to read and write, and let an effort be put forth for this object, and with the simplest possible machinery. Let the admirable system suggested and acted upon by Thomason, in the North-west Provinces, be largely brought into requisition. Let the indigenous village schools be adopted, improved, and used for the purpose of teaching the simple arts of reading and writing. We are quite aware of the difficulties to be met and overcome, "the sensitiveness of the native masters as to interference, and their obstinate attachment to the old methods; the indifference of the masses of the people to educational advantages: these no doubt are difficulties, and have been strongly felt. It were comparatively easy to meet a want of which people are conscious; but in this case more is necessary, for we have to generate the very sense of the need which we are anxious to supply. Yet even so, something can be done. If all native masters are not willing to be used in the carrying out of such a scheme, others will be found more manageable: if the great majority of the children of school age are kept back through the indifference of the parents, others will come and be benefited. The number of children taught to read and write will thus be increased, at first, it may be, by a very small proportion; yet let the $7\frac{3}{4}$ per cent. of the instructed be raised to ten, and the $92\frac{1}{4}$ of the uninstructed be diminished to ninety, and a beginning will have been made. It is because there are so few that can read and write, that the advantages of such acquirements are so little appreciated. As their numbers increase, attention will be excited, and the demand which we seek to stimulate will begin to be felt, and come into action.

As primary education increases, the efforts of the Missionary in putting into circulation the great remedy for India's suffering state will be much facilitated. There will be many more able to read copies of the Scriptures and Christian books; and as these are read, and the people become accustomed to the phrases and facts of Scripture, the preaching of the Missionaries, as they itinerate, will be better understood, and thus be less obstructed in its approach to the citadel of the heart.

To this great duty, that of providing the people of India with the means of elementary

education, the Government needs to be constrained by the force of public opinion. It will not do, at the commencement of such an undertaking, to adhere rigidly to the principle, that wherever the people of a village undertake to raise half the expense of establishing an efficient school, the Government will give a grant in aid equal in amount. This is expecting too much in the first instance. The desire for education, wherever it exists, is as yet weak. It ought to be gently fanned and cherished. To insist upon this covenant would be to put it out. There may be in a village a desire for a school, yet not strong enough to meet a requisition so burdensome as this; and therefore, if the people cannot have the school, except on such hard terms, they forego the wish, and the matter is at an end. If a wish be expressed, let it be entertained, albeit the Government, in the first instance, has to bear all the expenses. Let these first schools be specimen schools: they will reproduce themselves; and as the desire for education increases, and the people learn to appreciate its advantages, they will readily take upon themselves their apportionment of the expenses. There is the greater obligation on the Government thus to aid the educational necessities of India, when it is remembered how large a portion of the public revenue is now raised by direct taxation from the natives. Let it be remembered, moreover, that the Anglo-vernacular colleges and seminaries of the Government do not touch the masses of the people. They are far below the reach of these institutions. Education must stoop down to the deep pit of ignorance in which they are lying, and, to effect this, must approach them in the simplest of forms, that of elementary vernacular schools.

In giving extension to a scheme of this kind, one which is already, although on a small scale, in existence, there would be this additional advantage, that although Government would not teach Christianity, yet would it facilitate its action. In the other case, not only does it not teach Christianity, but it administers an education, the fruit of which is infidelity. In the one case it would not hinder, nay, it would help on—indirectly, indeed, yet materially—the great cause of the Gospel. In the other case its funds and efforts are expended in giving increase to an element which is anti-Christian, nay, not only so, but anti-social, and which, as it gains strength, will work out into political life, and increase the difficulty of rightly governing India.

We have prayed that voluntary Bible classes

might be engrafted on the system, and the Hindu have the opportunity, should he be willing to avail himself of it, of coming under that better instruction, which would counteract the unhappy tendencies of the education he is receiving. It was for the sake of our national character, as well as from compassion to the Hindu, that we pleaded for this—the minimum of improvement. Had the concession been made, the Government would no longer have occupied the invidious and dangerous position of formally excluding Christianity; and that when the opportunity of access to it appears so necessary and needful for the Hindu, to save him from infidelity. It would then have been in a position to have said to the students in its institutions, we do not insist on your receiving Christian instruction; but if you desire to have it, we not only interpose no hindrance, but we afford you the opportunity; and behold, therefore, the opportunity is there, if you are disposed to use it. As, yet, however our application has been unsuccessful, and the “Minute on the subject of religious instruction in the Government schools, by the Hon. J. P. Grant,” late Lieutenant-Governor of Bengal, and the letter from Dr. Kaye, which supplements it by different arguments, arrive at the same untoward conclusion, that even should the alumni desire it, the reading of the Christian Scriptures, and instruction in Christianity, are not to be permitted, either during school hours, or within the walls of the Institutions. “Government schools and colleges,” we are informed, “are not intended for any but secular education.” But this secular education is infidelizing the people, and shall such a course be persisted in?

Notes on this subject have been placed in our hands by one long conversant with official life in India, who knows its people thoroughly, their necessities, and how they may be met. We have ourselves so often discussed the subject that we gladly avail ourselves of a friend, so well qualified to express an opinion on this grave question—

“1. Can this Christian nation be justified in giving to the millions of our Indian fellow-subjects an education practically atheistical—for such it must be, so long as the Bible is withheld, and all instruction in its truths prohibited, even to those willing to be taught—for this is the system now administered, and authoritatively prescribed by the despatch of July 19, 1854, in the following paragraph—

“The free resort of pupils of all classes to Government schools, even at times when

unusual alarm has been excited in the minds of the natives, is a sufficient proof of the confidence which is felt in the promises of Government, that no interference with religious belief will be allowed in their schools; and this confidence Her Majesty's Government would be very reluctant to disturb by any change of system which might give occasion to misapprehension. They are unable, therefore, to sanction any modification of the rule of strict religious neutrality, as it has hitherto been enforced in the Government schools; and it accordingly remains, that the Holy Scriptures being kept in the library, and being open to all the pupils who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them to all who may voluntarily seek it, the course of study in all the Government institutions be, as heretofore, confined to secular subjects.’

“An education, ‘limited exclusively’ to secular knowledge, given to a people, as in India, ignorant of the one true God, and of his moral laws, and of their own responsibility to Him as their Creator, can have but one tendency—to destroy in the Hindu and Mohammedan youthful mind all reverence for, and trust in, his own hereditary creed, and to leave him, without any faith—practically, therefore, wholly infidel, and, so far as the Government education can make him, an atheist. For it must be remembered that this education offers him no substitute for the faith it destroys; and that there are in India, as in all heathen countries, no home or family teachings, nor other agencies in society, to provide the moral element, nor to implant in his mind even the most elementary religious truths, which might counteract the inevitable tendency of the Government system. It may indeed have been found in some cases that some Bible light and truth have been obtained by the young men in the colleges and higher Government schools, through the medium of English literature. But this can be but partial, and imperfect at the best. But if the existing system is to be carried out throughout India, and the principle that secular knowledge alone is to be exclusively taught, is to be the rule in the vernacular and all other Government schools established for the masses, there cannot be a question but that it must lead to general scepticism, and the people will grow up uninfluenced in heart or raised by any faith. But this surely is not a result aimed at or desired by any friend to the education of India, still less can it be held to be compatible with our plain and manifest duty as Christians, either to God or man.

"2. We cannot believe, also, that it is sound policy, or for the interests of India or England, that the Government should pursue this course. It is perfectly certain, from all experience, that if we are to seek the permanent well-being of India, her moral must go hand in hand with her material and intellectual progress; for if the moral element is wanting in her society, and there is no such thing as moral principle known and taught to her people, we shall but put back the day of her advancement; nor can her sons rise to their just position, and to an equality with the European, if they be without moral principle, and their education exclude and bar the entrance of all Bible truth into their minds. We may give the following extract from a recent number of an Indian journal as an illustration—

"The *Indian Field* sketches the life of Govind Persad Pundit, whose death we noticed last week. He belonged to a respectable Cashmerian Brahmin family settled in Beerbhoom. He began life as a common sircar in the employ of Messrs. Alexander and Co., the original proprietors of the coal mines now owned by the Bengal Coal Company. He then went to the court at Hooghly, and rose in the course of time to be a deputy-collector. He acquired a putnee of a piece of land at Searsole, and wrote to his son-in-law to build a house there, and to see whether coal was not to be found in the neighbourhood. The son-in-law discovered some on the edge of a pond, a sample of which he sent to Govind Persad. The latter saw its value at once, obtained leave of absence to visit Searsole, and made arrangements for the working of the mine. The yield the first year was one hundred thousand maunds. At the age of thirty-nine he was a Talookdar, and the proprietor of an extensive colliery. Yet the moral element was wanting and his end is the jail."

"So also it is certain that there exists not at the present moment any natural bond or tie between ourselves and our Indian subjects. There is no section of them now, in heart, bound to ourselves. We are aliens to them, and they to us; but let any portion of them look to and recognise the Bible as their guide, and the God of the Bible, and at once they are one with us by one of the strongest of all ties. Further, without Bible instruction, how, we might ask, are they to understand and appreciate our legislation, and our measures for their welfare? How are they to acquiesce in and administer our criminal law, which, founded upon British law based on the Bible, knows no caste dis-

tinctions, but accounts all men equal, and hangs the Brahmin—to the utter subversion of all Hindü law—for the murder of the lowest outcast; and even goes further, and executes and imprisons as murderers those who may take part in the sacred rite of the cremation of the widows? It must, therefore, be alike our interest, and our true policy, if we are to govern by the light given to us by the Bible, that we should enable the people to understand us and our views. But this can alone be done by permitting and even encouraging the teaching of the Bible to all willing to be instructed in it as a part of their education, and thus, and thus alone, shall we disseminate truth, throughout the length and breadth of India, whilst we secure intellectual progress. To sever these, and, whilst the intellect is sedulously cultivated, to leave the people to pick up morals, and any knowledge of religion, through the stray and few rays of light which may perchance reach them from Missionaries, or other Christian channels, is deliberately to consign the great mass to wander in error and darkness, and to a low state of morals for generations; for if all the moral teaching in India is to be prohibited in the Government schools, and left entirely to the Missionaries and to private efforts, it must be a long period before these can reach, if they ever do, the tens of thousands in the Government schools, when these are spread through districts into which Christian agencies have not yet entered, or, if they have entered into them, are only in extreme feebleness.

"But this brings us to the consideration, What are the obstacles which prevent the introduction of Bible knowledge through a voluntary class in the Government schools? It is alleged that danger to our rule may arise from the measure. Those who use this argument most strangely overlook facts and past experience, for the British Government has already done that; *a. g.* the abolition of Suttee, of infanticide, the permission to slaughter the cow, &c., prohibitions which did enlist native prejudices against them; and even the education now given directly tends to overthrow caste, and their sacred writings: these were and are attacks upon their prejudices, but what danger has arisen from them; or has the apprehension of it prevented these measures being carried through? And how can it be now supposed that a mere voluntary reading of the Bible, an act which involves nothing at variance with Hinduism, can be dangerous? All that can arise from it, we are told by one apparently not friendly to the cause we advocate, is, that for a short

time the schools might lose some of the scholars. So says Dr. Kaye in his letter written in support of Sir J. P. Grant's Minute. 'I am inclined to think that the only injurious effect (of an outward kind) that would follow on making the Bible a text-book in the schools, would be a temporary diminution in the number of the scholars. I have the authority of a very able and intelligent Hindu (on the educational staff of the North-western Provinces) for saying that the idea of there being something in the Bible that ought to make the Hindus shrink from reading it, was originally suggested to the Hindu by Europeans. They acted as if they thought he ought to be afraid of it, and he naturally took the alarm.' We have also the authority of Sir J. Lawrence, and the rulers of the Punjab, that there would be no real difficulty or danger in the measure; and we might indeed claim that the Government itself, by its Premier, and the Secretary for India, had pledged themselves, that the measure should be carried out. What we now ask and claim is, that Lord Palmerston's words should be redeemed.*

These arguments are unanswerable, and we must, therefore, persist in our agitation. We have asked for an extension of elementary education on the Thomason system; we ask also for a modification of the existing system, as pursued in the higher seminaries of public instruction in India. As at present constituted, they will not answer the intentions of the Government. They will not improve the morals of the native, or render him a better member of society nor will they supply the Government with reliable agents for offices of responsibility.*

Secular character can never renovate those springs of thought and inclination in the human heart, which now by nature are unhappily tainted with evil. It may change the direction of the evil tendencies, and cause them to flow in new channels, but this is all that it can do. We shall have the sins and crimes of the educated instead of the uneducated mind. These latter are beginning to spring up and promise to flourish luxuriantly in the field of India. One crime of this class is thus adverted to by Mr. Campbell in his work on Modern India.

"The great school for forgery was in the investigation of claims to revenue free lands. Government having announced its intention of respecting all alienations of former governments, and no ancient records existing, these titles, for the most part fraudulent, could best

* *Vide* Lord Palmerston's remarks to Deputation—"Recent Intelligence," Sept. 1859.

and most unanswerably be made out by the production of written grants of the emperors, and such documents were eagerly sought for. Forgery became a branch of the legal profession, just as conveyancing is with us, and the professors of the art attained great skill... I have turned up the collection of a forger who had the seals of every possible emperor, minister, and governor. It was but, Name your emperor, and say how much land you want, and a most imposing-looking grant was produced, all ancient and musty, and tattered and torn, but still preserving in legible characters the great seal of the emperor, signature of the prime minister, consignment of the governor of the province, and the cardinal particulars of the grant. The same appliances are now largely used in civil suits of all kinds."† So the records of the Bengal courts inform us. In the "Englishman's Weekly Mail" of April 3, 1862, we find the following sentences—"Another trial occurred a few days ago in Nuddea, arising from the discovery of manufactories for forged documents The prisoner, Chunder Koomar Nundi, was convicted, and sentenced to three years' imprisonment, for having in his keeping, knowing them to be forged, 'pot-tahs, taidads, petitions, sunnuds, kokkaha, papers stamped and plain, some with seals impressed or etched, some with signatures, old stamped papers with writing wholly or partially effaced, papers containing the genuine signatures of public officers and other persons, and other papers attached, on which these signatures have been imitated,' and, in fact, the stock of a forger on an extensive scale. We are informed that the Commissioner of Burdwan, when these regular manufactories were brought to light, sent instructions demi-officially to all the magistrates within his circle, to endeavour to ascertain if there were any such places within their jurisdiction. In every one of them a manufactory of this kind was discovered." This is not the crime of the illiterate, but of the educated mind. What, then, must mere secular education be expected to do? Can it rectify the mind, and impose new and elevated principles of action? No; the old principles will remain unaltered, because it has no power to change the sinful bias of the human heart: all that it can do is to change their mode of action, and, diverting them from the old channels which they had been accustomed to pursue, to lead them forth to the practice of new sins more consonant with an increased but unsanctified intellectualism. It

† Campbell's Modern History, p. 536.

is true, even the best scriptural education may be abused, and Bible-taught persons be found in our prisons. But without adverting to the fact that these are exceptional cases, we say that they who have given this education are not responsible for such results. They have kept back nothing. They have given instruction in all that God has commanded to be taught. But where the Bible

and Christianity are excluded themes, there the education given is essentially defective; and for unsatisfactory results, which will be, not the exceptions, but the ordinary produce of the system, they who are satisfied to afford such an education, are responsible, and that because of the unchristian reserve which they have practised, and must expect to reap the fruits.

THE SOUTH-INDIA CHURCHES.

In our last Number we placed before our readers various indications of healthful growth in the native churches, which, through the good hand of our God upon us, have sprung up in various parts of heathendom, and the prospect thus afforded to the Society of their becoming, at no distant period, self-supporting and co-operative churches; a position indeed into which the eldest of them, the Sierra-Leone church, has already entered, thus affording to her younger sisters an encouraging example.

On that occasion we introduced such evidences of this growth in the important elements of self-support and reproductiveness as the materials at our disposal permitted us to do. But an important document came into our hands yesterday (June 17th), and, late as it is in the month, we hasten to refer to it, as full of encouraging statistics, and supplementing, in an effective and satisfactory way, the statements already made. The document to which we refer is a statement of the sums raised by the native Christians in connexion with the South-India Mission of the Church Missionary Society during the year 1861, not including those contributed from other sources, and published in the "Madras Record" for May 1862. The editor of the periodical introduces this tabular statement, with some well-put and pertinent observations.

"There are, perhaps, few of the statistical returns of a Mission which have more interest than that which indicates the amount of practical support the native Christians are prepared to give to the religion they have embraced. In days, too, when the dependency of the native churches upon foreign aid is felt more than ever to cramp the progress of Mission work, both by limiting the means of the great Missionary Societies and by indirectly quenching that spirit of self-dependence and exertion which should ever characterize the native church itself, it is with more than usual satisfaction that we can

point to such a statement. The native Christians of Tinnevely and Travancore, in connexion with the Church Missionary Society, have raised for charitable and ecclesiastical purposes, during the past year, the sum of rupees 14,335.1.8, being no less than rupees 2429.6.2 above the amount raised in 1860; rupees 4981.10.9 over that raised in 1859; and rupees 5984.3.7 above that raised in 1858; thus showing a progressive increase in the spirit of liberality of the most encouraging character."

These contributions are apportioned to various purposes, which may be classified under the following heads:—first, home charities, including poor fund and widow's fund; secondly, the providing of things necessary for public worship; thirdly, the increase of church accommodation, under the head of church building and repairs. Then comes an apportionment having special reference to the maintenance of their own ministry, the endowment fund; and lastly, "contributions to Missions," in which the Tamil Christians recognise the important duty of communicating to the heathen around them the faith they have received, and becoming thus Missionary churches in the midst of the land. The largest apportionment is to Church building and repairs, the amount being 3674 rupees; then, after "Miscellaneous," the particulars of which are not supplied, comes "Missions," to which is set apart the sum of 2465 rupees. The Endowment fund, to the amount of 1555 rupees, occupies the next place; and finally "the Poor funds."

The Tinnevely Mission is subdivided into thirteen districts. In eight of these a European Missionary is resident; two more are under the charge of ordained natives; and the three remaining are merged into one large district, superintended by one European Missionary, with two native pastors to assist him in the discharge of the various ministerial duties. The Report for 1861 of

these united Mission districts—Mengnanapuram, Saththankulam, and Asirvadhapuram—drawn up by the superintending Missionary, the Rev. A. Dibb, is before us, and some of its interesting statements we transfer to our pages.

“It has been the peculiar privilege of the Mengnanapuram district to enjoy the superintendence of the same Missionary for about three and twenty years, and to this circumstance, under God, much of its prosperity is to be attributed. The report of this district is indeed that of ‘a field which the Lord hath blessed.’ But the other two districts now combined with it have been marvellously prospered too; and altogether we have to rejoice in the glorious results which have been attained since these districts became the scene of Missionary labours. Many souls have gone to heaven—not a few after having laboured well in the Lord’s vineyard—and many more are safely going thither; a goodly number of catechists and teachers have been raised up, who, in many a village and hamlet, are daily employed in ministering the word of life. Some are working even in the neighbouring island of Ceylon, one in the more distant island of Mauritius.

“The contrast between the former state of things in these parts and the state of things at present, is so gratifying, that one can hardly help making it. When the Missionary Rhenius visited Mengnanapuram in 1831, his report was by no means favourable. ‘About a dozen persons,’ he writes, ‘were to have been baptized; but, on examining them, they were either so dull on account of the heat, or so really stupid, that I deferred the baptism.’ When Mr. Thomas left Tinnevely, however, at the beginning of the year, there were in the village of Mengnanapuram alone upwards of seven hundred baptized Christians, of whom upwards of one hundred and fifty are communicants. In former days girls could not be got into a village school at all, and now upwards of one thousand girls are in daily attendance. When Mrs. Thomas commenced a boarding-school, it was with eight girls in a barn: there are now eighty in a beautiful Gothic building, called the ‘Elliot-Tuxford School.’ Then all of the village schoolmasters were heathen: now they are all Christians; and not only so, but selected, and many of them well trained besides. In those days the people came to church in very dirty clothes, and with their hair in sad disorder. Rhenius mentions the case of a mother demanding of him, ‘How would it be possible for her to find husbands for her

daughters if they were so fantastical as to comb their hair? But now we see every Sunday a neat and attentive congregation of about a thousand intelligent hearers. But this state of things has not been attained without conflict with many difficulties. The ignorance and wickedness of the people, and the strength of their superstitions; giant Pagan fighting hard in the front, and giant Pope supporting him with all his might in the rear; the early want of Christian books; the paucity of men who knew how to use them so as to edify others; the sickness of the Missionary; want of the sinews of war; the needful funds;—these have been great and formidable difficulties in the way. Then the conflicting interests of worldly men have been in the way likewise. There have always been ‘workmen,’ like those of Ephesus, who knew that the very attempt to propagate Christianity put their craft in danger; ‘masters,’ too, like those of Philippi, who knew that in what degree soever Christianity prevailed, in the same degree the hope of their gains was gone; ‘swineherds,’ like those of Decapolis, who had rather suffer from a legion of devils than be rid of them at the expense of a herd of swine; ‘elder brethren,’ like those in the parable, who were annoyed to see their profligate and degraded fellow-countrymen welcomed into the father’s house; and ‘patriots,’ like those of Macedonia, who, regarding the earnest preaching of the Gospel as being calculated to trouble a city and to turn the world upside down, cry out continually, ‘These men do exceedingly endanger our Indian empire, teaching customs which it is not lawful for the natives to receive, neither to observe, being Hindua.’

“For so great a moral change to have been wrought in the face of such difficulty and opposition, some powerful instrumentality must, of course, have been at work; and it is worth the while of any man to consider what that instrumentality is. The organization of the Mission, it is true, has been good, and the plans pursued have been methodical; a good amount of attention has been paid to education, and the whole work has been under unremitting inspection and oversight; baptism and the Lord’s Supper have been rightly and duly administered, and all the admirable discipline of our Church, its liturgy, rites, and ceremonies, have been conducted by duly-constituted bishops, priests, and deacons. All these have been among the instrumentality used. But they have not been by any means the principal part. An open Bible and a preached word have been the real, the

grand instrumentality, and these have been effectual, not through human might, wisdom, or power, but by the Spirit of God. The British and Foreign Bible Society has enabled the Missionaries to lay open the Book of God to the people, and their own care has always been to preach the Gospel which that book reveals. Any one who will take the trouble to look through the Reports of the Tinnevelly Church Missionaries for the last twenty years, may see that the Christianity they have sought to propagate has been, not general,—but distinctive; not formal, but doctrinal; not corrupt Christianity, but Protestant. The Gospel they have laboured to preach has been the Gospel of Christ, and not another Gospel. It has been a pure Gospel, without addition; a free Gospel, without restriction; and a full Gospel, without reserve. It has been that Gospel which assumes man to be what he most certainly is, a poor, fallen, ruined creature, whose understanding is darkened, whose will is depraved, and whose affections are debased and grovelling. It has been that Gospel which, while assuming this to be man's terrible condition, points out a complete and available remedy; which tells of the Saviour's blood that it 'cleanseth from all sin;' of the Redeemer's righteousness, that it is available, in all its spotless purity, for any poor creature who feels his need of it, on the instant of his believing in Jesus. It has been that Gospel which points to God the Father, reconciled to believers through Jesus Christ, and 'so loving the world' as to be Himself the author of that reconciliation; to God the Son, as the one Mediator who is able to save to the uttermost them that come to God by Him; to God the Holy Ghost, whose love is shown in the great work of regenerating, illuminating, and sanctifying all the elect of God dispersed in this naughty world.

"A careful review of all the reports of this district since its commencement, and my own personal observation of things as they are, have enabled me to make this statement; and I can but express, at the close of it, my earnest desire and prayer to God that all of us, who are called to continue the work of the Tinnevelly Mission, may have grace to do it aright; to carry it out on the same principles on which it was begun; preaching the same doctrine in the same spirit of faith and love. As the Mission advances, new difficulties arise, and new questions spring up, which must be met and adjusted; but the same blessing which enabled the fathers of the Tinnevelly Mission to overcome past difficulties will enable us to overcome all ours, and

that blessing will not fail us if we abide faithful, and go on honouring God by trusting to His own written word and His own appointed preaching of the Gospel."

In that prayer we fervently join. It is not enough to send out a Missionary; the question is—is he of the right stamp, a man approved of God? It is not enough to know that one or more Missionaries are in occupation of a certain field, but the question is, what are they doing? Do they teach and preach Jesus Christ? Is it precious seed, the seed of the kingdom, the word, in its purity and genuineness, which they are engaged in sowing, or are they sowing the field with mingled seed? It is only as the truth of the Gospel is faithfully preached that sinners will be converted and souls saved, and a work be accomplished so permanent in the power of divine grace, that, surviving the vicissitudes of time, it shall be found to praise and glory and honour at the appearing of Jesus Christ. By other means a work may be raised up, pretentious in its aspect, and attractive of the praise of man, but which, devoid of durability, will either, like the house built upon the sand, collapse by a sudden ruin, or degenerate into a heavy formal mass, without spirituality in itself, and without life-giving action towards the heathen around.

In the working of the congregations in this large district, comprising no less than 11,278 persons, Mr. Dibb has been helped by two native clergy, four inspecting catechists, and fifty catechists. The usefulness of the native clergy has been, to a considerable extent, interfered with by their being only in deacons' orders, a disability which, we doubt not, will soon be removed. Constant intercourse is maintained with the catechists, Mr. Dibb meeting them once a month for the inspection of their reports, and more frequently still for the purposes of study and devotion, the subjects in hand on these occasions being the Bible, Church history, Thirty-nine Articles, and Elliott's *Hours Apocalypticæ*. Of these men the report says—

"Of course there are varieties of character among them, and different degrees in their spiritual growth; but, as a whole, they are a body of men with whom I feel it a privilege to be connected. Their office is to labour for the welfare both of the Christian congregations amongst which they reside, and of the heathen who dwell around them. This they do among the heathen, by preaching to them, and endeavouring to persuade them to accept the offer of God's mercy made to them in Christ;

to lay down the weapons of their rebellion, and to come in under the Gospel amnesty. Their work among professing Christians is to warn and instruct them in Christian doctrine, and to assist them in their endeavours to 'lead a quiet and peaceable life in all godliness and honesty ; to grow in knowledge, in stability, and in grace ; and to bring up their children in the nurture and admonition of the Lord ;'—no easy task in this heathen land, where the majority is bad, and where 'public opinion,' and 'the spirit of the age,' are all for idolatry, superstition, and vice.

"How far their labours are successful may be gathered, to some extent, from the following facts—First, that, with a few exceptions, every catechist was able at the close of the past year to put his finger upon some individual cases (that had occurred in his own charge) of persons who had been so influenced by Christian truth as to overcome caste pride, and to bear, patiently and resignedly, persecutions and other trials, and to labour, pray, and give for the propagation of the Gospel among their heathen fellow countrymen. Secondly, that several of them could specify cases of heathen, formerly bitter in their opposition to the truth, who had laid aside their opposition and become Christians, or, if not so, yet at any rate the friends of Christians. Thirdly, that the people of the congregations above named, though by no means wealthy, and of a nation exceedingly fond of money, have subscribed during the year for the building and repair of their own churches, Rupees 1116. 7. 5 ; for the lighting and cleaning of churches, rupees 373. 1. 8 ; for the purchase of land, &c., to be applied to the endowment of native pastors, Rupees 350 ; for the relief of their own poor, Rupees 220. 4. 5 ; for the relief of the poor in Travancore and North-west Provinces in the famine, Rupees 85. 10. 7 ; for the Bible, Tract, and Book Societies, Rupees 289. 12. 7 ; and for miscellaneous purposes, Rupees 648. 12. 1, in all, Rupees 3084. 0. 9. Fourthly, that although some of the catechists have, on particular occasions, experienced rough treatment at the hands of the heathen to whom they have preached, yet, upon the whole, they unanimously affirm that there is a growth in the intelligence and interest of the heathen towards their message, and a diminution in their opposition to it."

The village schools in this district are 73 in number, comprising 2155 children, taught by 67 masters or monitors, and 31 mistresses.

"The education given in these schools is purely vernacular, and the end we try to

keep steadily in view, is to enable the children to do their duty in that station of life to which it has pleased God to call them. In accordance with this design, we make it our great point that children should know the facts of Scripture history, and understand and feel the doctrines of the Gospel, and the use of the Bible in our schools is yielding its blessed fruits. A short time ago, I stood by the cot of a native girl, educated in one of our schools, who was suffering great pain from an illness which threatened to be fatal; and speaking to her of that Saviour in whom she had been taught to trust, I said I hoped she found Him precious now. Her reply showed of what use the Bible had been to her. Settling her face, which had been distorted with pain, she replied, 'I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.' If ever there was a time when I deeply felt the preciousness of Bible teaching, or was resolved to give it the very first place of my educational plans, it was then."

Amidst the many and important responsibilities connected with so large a body of professing Christians, it is a cause of thankfulness to find that the heathen are not forgotten.

"The catechists have for many years been accustomed to spend two days every week in preaching to the heathen of their respective neighbourhood, and to this arrangement, no doubt, is owing the general and increasing acquaintance which the mass of the people are making with Christian truth. But during the last six months I have directed that the catechists should note down in their journals the number, first of villages, which they visit for the purpose of preaching ; second of persons whom they are enabled to address ; and third, of tracts which they distribute. The result has been a statement that, during the past six months, about 200 villages have been visited four times each. On these occasions an average of 2500 persons at least, have been spoken to on the subject of Christian religion, and 1021 tracts have been distributed among them. More than a hundred persons have been brought over from heathenism to put themselves under Christian instruction, and, as before related, it has been observed by all the catechists that the heathen now listen with much greater willingness and with more intelligence to the message of the Gospel."

BEHAR.

LEAVING behind us Lower Bengal, we proceed to enter the province of Behar, which next claims our consideration. Until recently the traveller, in his advance from Calcutta to the North-west Provinces, had to choose the river route, if the season permitted it, or that afforded by the Grand Trunk Road. But to these has been now added the railway, which is open as far as Rajmahal. There is no country in which the system of railways is calculated to confer greater benefits than India. The want of means of intercommunication has isolated its districts, and left each shut up in its own ignorance and prejudice. The surplus produce of one region has not been available to supply the deficiencies of another, and men have had no encouragement to grow more than was requisite for their household wants, for there was no market where they might exchange their surplus produce for the growth of other lands. This stagnant state, of which caste has availed itself to fasten, like a hideous excrescence on the human character, must, as railway extension goes forward, give place to a freer circulation, in which the native, led out of the retirement of his own locality, and the narrowness of his own views, will be brought within the reach of Missionary influences of various kinds, and as he moves about from place to place, will find his caste system as unfitted for his new circumstances, as the plate armour of ancient times for the requirements of modern warfare.

But our journey up the valley of the Ganges is one of exploration, and the railway transit would be too rapid to suit our purpose. He who travels by railway sees little, hears little, of the country which lies between his termini. Now and then the eye catches the features of some pleasant spot where he would wish to pause awhile, but the rate of progress cannot be arrested, and the next moment he finds himself within the recesses of some deep cutting, which jealously refuses him all view of the country through which he passes. Now, as we are anxious to transfer ourselves and our readers into the very midst of India, so that its districts and people shall pass before us in a kind of panoramic representation, we must decline to profit by the rapidity of the railway, and decide to use the slower progress afforded by the old Trunk Road, claiming the liberty of selecting the localities which appear to us most worthy of examination, and omitting

others,—a kind of intermitted observation which is easily reconcileable with palkee travelling, which, pursued as it is by night as well as by day, sometimes affords the traveller the opportunity of looking abroad, and at other times wraps surrounding objects in the veil of secrecy and night.

After passing Burdwan, the Rajah's palace and pleasure-grounds, its tanks and raised roads running through rice-fields and bordered with trees of jack, bamboo, and pride of India, the traveller advances over a flat and apparently rising country, bordered westward by some few conical hills, about 1000 feet high. "The lark singing merrily at sunrise, and the accessories of fresh air and dewy grass, remind one of some moorland in the north of England, rather than of the torrid regions of the East."

After crossing the Damuda valley and its coal-fields, many pilgrims to Juggernaut are met, most of them on foot, a few in carts or pony gigs of rude construction. The vehicles from the upper country are distinguished by a far superior build, the horses being caparisoned with jingling bells, and the wheels and other parts bound with brass. The costumes are as various as the religious castes, and the many countries to which the travellers belong. The most thriving-looking wanderer is the bearer of Gunga's holy water, who drives a thriving trade, his gains increasing as his load lightens, since the further he wanders from the sacred stream, the more he gets for the contents of his jar. And so the circumstances of to-day are precisely the same with those which existed sixty years ago, when Chamberlain itinerated through these districts. In May 1804 he writes, "Hundreds of people are now encamped under the trees just by me, who come from a great distance, and are going to Juggernaut. I have been among them, have preached the Gospel, and told them of the sin and folly of going on so fruitless an errand. Some heard attentively, and with apparent conviction, among whom were many women. I asked, 'Where are you going?' They answered, 'To Juggernaut.' 'Who is he? What is he? What shall you gain by seeing the Rutt?*' They replied, 'We shall get future good.' 'How can this be? He can do nothing for you, for he cannot move himself. He has eyes, but he cannot see;

* The monstrous carriage in which the idol is placed.

ears, but cannot hear. He can neither hurt nor help you. Why then are you so foolish as to mock the holy God and reproach your Maker? Who made you? Who gave you birth? Did this Juggernaut? 'No,' many exclaimed; none said 'Yes.' 'Why then do you worship it? Hear, and I will tell you good and true news, by which you may obtain salvation.' Here I proclaimed the good news of salvation." That faithful Missionary has entered into his rest, and the generation of deluded idolaters to whom he preached has passed off this earthly scene; but their descendants have inherited their idolatrous propensities, and the tide of destructive superstition is still rolling onward, bearing with it to destruction myriads of souls. And now we want more Missionaries,—ten for the one who testified in those days, for Juggernaut has had enough of victims, and it is time the dreadful holocaust should be stayed.

The hilly country begins about 120 miles from Calcutta, near Raneegunge, and the general level, proceeding to the north-west, is gradually raised. About the village of Gyra, sunrise discloses Parasnath, at the base of which the level of the Trunk Road is more than 900 feet above that of Calcutta. "The hills between Raneegunge and Parasnath are not continuously connected with each other; they form no chain, but partake more of the character of isolated elevations, leaving tracts of open and undulating country between them." When first seen, Parasnath "appears against the clear grey sky in the form of a beautiful broad cone, with a rugged peak, of a deeper grey than the sky. It is a remarkably handsome mountain, sufficiently lofty to be imposing, rising out of an elevated country, the slope of which, upward to the base of the mountain, though imperceptible, is really considerable; and it is surrounded by lesser hills of just sufficient elevation to set it off." These hills are covered with bamboo-jungle and brushwood, affording shelter to a few bears and tigers, jackals in abundance, and occasionally foxes.

Travelling to the north-west, "the hill is on the right side of the Trunk Road. Its crest runs from east and a few degrees south, to the west and a few degrees north. Its highest points are at both ends, the first and higher one on the western, the second and lower one on the eastern termination: the distance between them is about a mile and a half. Mid-way, and to the south of a straight line drawn between them, is a third summit, lower than either of the others, but differing very little from the second." Its height is 4477 feet above the sea, or 4459 feet above

the level of Calcutta. "The three summits are connected by a slightly undulating ridge, the crest of the hill, on both sides of which the ground immediately begins to slope downward, leaving only a narrow strip of ground to walk upon."

The most convenient point whence to ascend the mountain is from the village of Maddaobund, on the north base of the mountain, or opposite from that on which the Grand Trunk Road runs. The village is situated at an elevation of 1230 feet, in a clearance of the forest. The snow-white domes and bannarets of its temple are seen through the pine-trees, tamarind, peepul, and banyan, by which it is sheltered. "The ascent of the mountain is immediately from the village up a pathway worn by the feet of many a pilgrim from the most remote parts of India; for Parasnath is a mountain of peculiar sanctity, being the eastern metropolis of Jain worship, as Mount Aboo, where are their libraries and most splendid temples, is the western.

The Jains constitute a sect of Hindus, in some important points differing from the main body, but in other respects following a similar practice, and maintaining like opinions and observances. One essential feature of the Hindu system is the distribution of the people into four great tribes, and the marked point, which, in their opinion, distinguishes them from Mléch'has, or Barbarians. This division the Jains retain. But while they recognise as subordinate deities some, if not all, the gods of the prevailing sects, they refuse to give any preferential worship to the five principal gods. Instead of these they have mounted to the highest place, certain deified saints, in this respect resembling the Buddhists, although differing with them as to the personages they have deified. In the Calpa Sutra, a work of great authority among them, and divided into six chapters, the first chapter is occupied with the superior deities, that is, the Jinas, or deified saints; the second chapter relates to the inferior gods, and, amongst them, the gods of the Hindu mythology. In the first chapter twenty-four Jinas are enumerated who have appeared in the period of the past, and twenty-four others, who will appear in the age of the future. Of the twenty-four Jinas of the past, the first is supposed to have reigned 6,300,000 years, at the end of which period he resigned the empire to his sons, and, having employed 100,000 years in passing through various stages of austerity and sanctity, departed from this world on the summit of a mountain called Ashtapada.

The second, like the first Jina, of a yellow or golden complexion, was in stature 450 poles, his life extending itself to 7,200,000 great years. These long periods with, however, occasional retrocessions, diminish from Jina to Jina, until we find the twenty-third in number living only 100 years. This is Parawa, or Parswanatha, supposed by Colebrooke to have been the true founder of the sect. This celebrated Jina, of a blue complexion, and having a serpent for his characteristic, was born at Benarea, Bhelupura, in the suburbs of that city, the place of his nativity, being for that reason esteemed sacred. At thirty years of age he commenced his series of religious austerities, completing them in seventy years, and then dying on Mount Sammeya, or Samet, that is, the hill Paramath, which is therefore esteemed by the Jains as specially holy, and is visited by pilgrims from the remotest provinces of India. The Calpa Sutra, like other religious books of the Jains, is composed in the Prakrit called Magadhi, a language believed by Colebrooke to be the same with the Pali of Ceylon. Such is the obscurity of this language, that the Sanskrit is used by the Jains for translations or commentaries. Its chief subject-matter consists of the life and institutions of the last of the by-gone Jinas, who quitted the state of a deity, and, relinquishing the longevity of a god, became incarnate of a woman, that he might obtain immortality as a saint. His death is supposed to have occurred 2400 years since. The several Jinas are described as attended by numerous followers, distributed into classes, under a few chief disciples. The last Jina had nine such classes of followers under eleven disciples. Of these latter, nine died with him, and two, having survived him, subsequently attained beatitude. The last alone has left successors, and from him are traced the different Sachas, or orders of priests, many of which appear still to exist. Absurd as are the fables of the Hindus, the Jains are still more extravagant in their inventions. The Machandra's Vocabulary,* another work of great authority among them, distinguishes time "into Avasarpini and Utsarpini, adding that the whole period is completed by twenty cōtes of cōtes of Sagaras, or 2,000,000,000,000 oceans of years. I do not find that he anywhere explains the space of time demonstrated Sagara, or ocean. But I understand it to be an extravagant estimate of the time which would elapse, before a vast cavity filled with chopped

hairs could be emptied, at the rate of one piece of hair in a century." The two great periods already referred to, into which time is divided, are, the one the declining period; in which mortals, through intermediate gradations, pass from extreme felicity to extreme misery, while in the other, or rising period, they ascend in the same order from misery to felicity. During the three first ages of the declining period, men lived for one or two or three palyas; that is, the time requisite to empty the cavity of chopped hairs at the rate of one piece of hair in a century. "Their stature was one or two or three leagues, and they subsisted on the fruit of miraculous trees, which yielded spontaneously food, apparel, ornaments, garlands, habitations, nurture, light, musical instruments, and household utensils. In the fourth age men lived ten millions of years, and their stature was 500 poles. In the fifth age the life of a man is a hundred years; and the limit of his stature seven cubits; in the sixth he is reduced to sixteen years, and the height of one cubit. In the next period this succession of ages is reversed, and afterwards they recommence as before."

Another material point in which they differ from the Hindus is "the rejection of the Vedas, the divine authority of which they deny; condemning, at the same time, the practice of sacrifices, and the other ceremonies which the followers of the Vedas perform, to obtain specific permanent consequences in this world or in the next."

"The world, which according to the Jainas is eternal, is figured by them as a spindle resting on half of another; or, as they describe it, three cups, of which the lowest is inverted, and the uppermost meets at its circumference the middle one. They also represent the world by comparison to a woman with her arms akimbo. Her waist, or, according to the description first mentioned, the meeting of the lower cups, is the earth. The spindle above, answering to the superior portion of the woman's person, is the abode of the gods; and the inferior part of the figure comprehends the infernal regions. The earth, which they suppose to be a flat surface, is bounded by a circle, of which the diameter is one raju. The lower spindle comprises seven tiers of inferior earths or hells, at the distance of a raju from each other, and its base is measured by seven rajus. The upper spindle is also seven rajus high, and its greatest breadth is five rajus. Its summit, which is 4,500,000 yōjanas wide, is the abode of the deified saints: beneath that are five Vimānas, or

* Colebrooke on the Religion of the Hindus, P. 296.

abodes of gods. Next, at the distance of one raju from the summit, follow nine tiers of worlds, representing a necklace (graivé-yaca), and inhabited by gods, denominated, from their conceited pretensions to supremacy, Ahamindra.

"The earth consists of numerous distinct continents, in concentric circles, separated by seas forming rings between them. The first circle is Jambu dwipa, with the mountain Sudarsa Méru in the centre. It is encompassed by a ring containing the salt ocean; beyond which is the zone, named Dhátuci dwípa, similarly surrounded by a black ocean. This is again encircled by Pushcara dwípa, of which only the first half is accessible to mankind, being separated from the remoter half by an impassable range of mountains, &c.

"They conceive the setting and rising of stars and planets to be caused by the mountain Suméru; and suppose three times the period of a planet's appearance to be requisite for it to pass round Suméru, and return to the place whence it emerges. Accordingly they allot two suns, as many moons, and an equal number of each planet, star, and constellation to Jambu dwípa, and imagine that these appear, on alternate days, south and north of Méru. They similarly allot twice that number to the salt ocean; six times as many to Dhátuci dwípa; twenty-one times as many, or forty-two of each, to the Cálódadhi; and seventy-two of each to Pushcara dwípa."

The sect of the Jains is considered by Colebrooke to have been founded about B. C. 600 by Parswanatha, and established by Mahavira, his successor, their historical records being first committed to writing about 980 years after Mahavira, or about A. D. 380, and the most ancient Jain temples having been founded about one hundred years previously.

The sect contains two grand sub-divisions, the Suclambaras, distinguished by their white dress, and the Degambaras by their nakedness, or else tawny apparel, as also by some particular tenets and diversity of doctrine; but they both agree in the absurd notions already referred to, concerning the earth and the planets, the ascetics of the orthodox sect, in the last stage of exaltation, imitating the Degambaras in the disuse of clothing.

"One of the peculiarities which belong to the religion of the Jains is the remarkable and even ludicrous extent to which they carry their scruples respecting the destruction of animal life. Their absurdities in this matter are far beyond those of the Hindus. With one exception,—the sacrifice of the

ram,—they esteem the destruction of any sentient creature, however minute, as the most heinous of crimes; and continually carry at their girdles a small broom, suspended by a string, with which they tenderly sweep aside every insect which they may observe in their path, lest they should accidentally tread upon it. To so senseless a length do they carry this principle, that they will not pluck any herb or vegetable, or partake of any sort of food, which may be supposed to contain animalculæ; so that the only articles of sustenance remaining to them appear to be rice, and a few sorts of pulse, which they cook with milk. They affirm, indeed, that it is as foul a murder to kill an insect as to slay a man; and so extreme is their precaution to avoid the commission of the crime, that it is with great reluctance, and only when reduced to the necessity by urgent thirst, that they will drink water: even then, they invariably suck up the fluid through a piece of fine muslin. In like manner, when they require water for ablution, or any unavoidable household purpose, they carefully strain it repeatedly before they venture to use it. The most noxious vermin and insects are also treated with the same consideration as the most harmless creatures; and if, through persevering annoyance, they are compelled to deprive certain odious insects of the asylum usually found upon their persons, they remove the tormentors with the utmost care, and tenderly place them out of harm's way."

It may be mentioned that the images of the Jains have the curly hair and African features peculiar to the Buddhist idola.

At Maddaobund, Jain temples appear small, yet well built, and carefully kept; and in the month of February, the crowded bazaar shows the sanctity in which these and other shrines are held. Natives of all castes, colours, and provinces of India, are to be found there, many from the west and north-west, Rajpootana, the Madras Presidency, and central India. Gaudy poojahs are performed then. A car, covered with gilding and silk, and drawn by noble bulls, festooned and garlanded, appears filled with idola. A procession formed in front opens into an avenue, up and down which gaily dressed boys pace or dance, shaking castanets, the attendant worshippers singing in discordant voices, beating tomtoms, cymbals, &c.

The path to the summit of the mountain lies first through woods of common trees, with large clumps of bamboo. From a ridge 500 feet high is obtained a superb view of the village, with its white domes half buried in the forest below, which is seen stretching

forth many miles to the northward. Crossing a valley, the path strikes through a thick forest of Sal and other trees, spanned with cables of Scandent Banheria stems. At 3500 feet the vegetation becomes more gnarled and scattered, and as the dampness increases, more mosses and ferns appear; until the traveller, emerging from the forest, finds himself at the foot of a great ridge of rocky peaks, stretching east and west for three or four miles, along which are seen, occupying the various prominences, five or six small temples, the stations visited by the devotees. "The situation of the principal temple is very fine, below the saddle in a hollow facing the south, surrounded by jungles of plantain and banyan. It is small, and contains little worthy of notice but the sculptured feet of Parasnath, and some marble Boodh idola, cross-legged figures, with crisp hair, and the Brahminical cord." Pilgrims may be seen in various parts of the mountain in considerable numbers, passing from one temple to another, and generally leaving a few grains of dry rice at each.

The view from the crest is beautiful. To the north are ranges of low wooded hills, and the course of the Barakal and Adja rivers; to the south extends a more level country, the ranges lower, and the Damoda river clearly traceable from the whiteness of the granite blocks, which, from the lowness of its waters, lie exposed along its course. East and west rise "several sharp ridges of the mountain itself: the mountain flanks appear clothed with impenetrable forest, here and there interrupted by rocky eminences, while to the north the Grand Trunk Road crosses the plains, like a white thread, as straight as an arrow, spanning the beds of the mountain torrents with picturesque bridges."

Leaving Parasnath, we enter Behar, the ancient Magadha, whose King, Nanda, was contemporary with Alexander the Great, and by whose successor, Chandragupta—the Sandracottus of the Greek writers—Seleucus was opposed in his efforts to extend the Greek conquests into Eastern India, the war resulting in a treaty between these monarchs, Seleucus giving his daughter in marriage to Chandragupta, who in return agreed to furnish Seleucus annually with fifty elephants. The third king after Chandragupta appears to have extended his sway over a considerable part of India. Prinsep, from the old Pali inscriptions scattered throughout so many remote parts of India, has shown that Asoca exercised authority from a point far northward of Delhi as far south as Taprobane or Ceylon. His government, also, to a

considerable extent, appears to have been marked by civilization, many of the ancient writings appearing to have been edicts for the establishment of hospitals and dispensaries in different parts of his kingdom, and also for the sinking of wells, and planting shady trees along the public highways, for the benefit of travellers. This ascendancy was gradually lost, until, about the fifth century of the Christian era, rendered subject to the kings of Canoug, Maghada ceased to be recognised as a separate state; and the site of its capital, Palibothra, whose commerce is said to have been so extensive, and where, from the encouragement given by the kings of Maghada to learning, so many treatises were to be found in the Maghadi, or Pali dialect, is now a matter of conjecture.

But Maghada was also the cradle of Buddhism, that wide-spread superstition of eastern lands. At Palibothra, Gautama, or Sakyu, was born, in the seventh century before the Christian era, attaining the perfection by which he became Buddha in B.C. 588, and dying, at the age of eighty, in 543 B.C. He traversed the extent of India for the propagation of his opinions, and twice visited Ceylon. He no doubt hoped to supplant, by this new system, the more ancient Brahminism. In this, however, it was unsuccessful. Eventually expelled from Hindustan, it found compensation for the defeat which it sustained there, by the ascendancy which it obtained over Thibet, Mongolia, the Burmese empire, and Ceylon, besides the privilege conceded to it in China and Japan, of being admitted on an equality of footing with the pre-existing religions.

Such have been the pristine glories of Behar: what it is at the present time we shall now investigate. The province is divided into eight districts. Of these the most easterly is Bhagulpore, having Bheerbhoom on its south, and Purneah and Maldah on its eastern frontier. To the west of Bhagulpore lies Monghyr and Tirhoot. Immediately south of the Ganges lies Patna, having Monghyr on its east, Behar on its south, and Tirhoot on its north. Westward of these three provinces lie Shahabad, south of the Ganges, and Sarun, north of the Ganges, while Chimparun is inserted between the base of the Himalaya, Tirhoot on its south-east, and Sarun on its south-west. Thus Patna is the central district, having the others grouped around it. The total of population throughout these districts may be estimated at nearly nine millions.

"Generally speaking, the people of the province of Behar are a manlier race than the

Bengalees, and, on the other hand, they have much less acuteness." They are more remote from the great European centres, and education is at a lower ebb than even in Bengal. There are, however, a considerable number of persons "who can read and write Hindui in the Kaithi character, a corruption of the Dev Nagri, and the desire for education is increasing." The language spoken in Behar is chiefly Hindui, but the Mussulmans commonly use Hindustanee, or Urdu. The proportion of Mussulmans, however, is less in Behar apparently, than in Bengal, and they are principally resident in the cities.

Patna is one of the smallest of the Behar divisions, the eastern area being 1835 square miles, with a population of between 800,000 and 900,000, or about 460 to the square mile. In the census in the Punjab territories of 1855, we find it placed among the thickly-peopled districts of India, and with an average assigned to it so high as 656 to the square mile. Extending along the south bank of the Ganges, from the conflux of the Saone for eighty-four miles, it is most advantageously situated for cultivation. "The pergunnahs running along the river are peculiarly fertile, producing the finest crops of all descriptions of grain and sugar-cane. The towns on the bank of the river are healthy, and a considerable traffic is carried on in cloth, grain, sugar, and rice." Fine topes of trees exist throughout, groves of pan and toddy palms, which, higher up the river, are very rare. "In the gardens, pafaw, croton, jatropna, and all kinds of the orange tribe and the cocoa-nut, indicate, some by their presence, and many by their profusion, a receding from the desert north-west of India and its dry winds, and an approach to the damper regions of the many-mouthed Ganges."

At Patna are the opium godowns (stores) of Government.

"The East-India Company grant licences for the cultivation of the poppy, and contract for all the produce at certain rates, varying with the quality. The produce is made over to district collectors, who approximately fix the worth of the contents of each jar, and forward it to Patna, where rewards are given for the best samples, and the worst are condemned without payment; but all are turned to some account in the reduction of the drug to a state fit for market.

"The poppy flowers in the end of January and beginning of February, and the capsules are sliced in February and March, with a little instrument like a saw, made of three iron plates with jagged edges, tied together. During the north-west, or dry winds, the best opium

is procured, the worst during the moist, or east and north-east, when the drug imbibes moisture, and a watery, bad solution of opium collects in cavities of its substance, called *passewa*.

"At the end of March the opium jars arrive at the stores, and continue accumulating for some weeks. Every jar is labelled and stored in a proper place, separately tested with extreme accuracy, and valued. When the whole quantity has been received, the contents of all the jars are thrown into great vats, whence the mass is distributed to be made up for balls for the markets. This operation is carried on in a long paved room where every man is ticketed, and many overseers are stationed to see that the work is properly conducted. Each workman sits on a stool, with a double stage and a tray before him. On the top stage is a tin basin containing opium sufficient for three balls, in the leaves, another basin holding water: in the tray stands a half hemispherical cup in which the ball is worked. To the man's right hand is another tray, with two compartments, one containing their pancakes of poppy petals pressed together, the other a cupful of sticky opium water, made from refuse opium. The man takes a brass cup and places a pancake at the bottom, smears it with opium water, and with many plies of the pancake makes a coat for the opium. Of this he takes about one-third of the mass before him, puts it inside the petals, and agglutinates many other coats over it, the balls are then again weighed, and reduced or increased to a certain weight. At the end of the day each man takes his work to a rack with numbered compartments, and deposits it in that which answers to his own number. Hence the balls (each in a clay cup) are carried to an enormous drying room, where they are exposed in tiers, and constantly examined and turned, to prevent their being attacked by weevils, which are very prevalent during the moist winds: little boys creep along the racks all day long for this purpose. When dry, the balls are packed in two layers of six each, in chests, with the stalks, dried leaves, and capsules of the plant, and sent down to Calcutta. A good workman will prepare from 30 to 50 balls a day, working for 10 hours, and the total produce is 10,000 to 12,000 a day. During a working season 1,353,000 balls are manufactured for the Chinese market alone.

"The poppy-petal pancakes, each about a foot radius, are made in the field by women, by the simple operation of pressing the fresh petals together. They are brought in large baskets, and purchased at the commence-

ment of the season. The liquor with which the pancakes are agglutinated together by the ball-maker, and worked in the ball, is merely inspissated opium water, the material for which is derived from the condemned opium (*passewa*), the washing of the utensils, and of the workmen, every one of whom is nightly laved before he leaves the establishment, and the water is inspissated. Thus not a particle of opium is lost.

"A powerful smell of opium pervades these vast buildings, which Dr. Corbett assured me did not affect himself or the assistants.

"Even the best East-India opium is inferior to the Turkish, and, owing to peculiarities of climate, will always be so. It never yields more than five per cent. of morphia, whence its inferiority, but is as good in other respects, and even richer in narcotine.

"The care and attention devoted to every department of collecting, testing, manipulating, and packing, is quite extraordinary, and the result has been an impulse to the trade, beyond what was anticipated. The natives have been quick at apprehending and supplying the wants of the market, and now there are more demands for licences to grow opium than can be granted. All the opium eaten in India is given out with a permit to licensed dealers; and the drug is so adulterated before it reaches the retailers on the bazaars, that it does not contain one thirtieth part of the intoxicating power that it did when pure."

The same system continues to be pursued by the Queen's Government as under the rule of the East-India Company, and the public revenues are enriched by the growth and sale of opium. In Mr. Laing's budget for 1862-63, we find the following paragraphs—

"In any estimate of the financial prospects of India, opium necessarily demands our first consideration. We are deriving a net income of 4,000,000*l.* a year from this source, and if, as is sometimes asserted, this income is altogether precarious, our position is still one of great hazard.

"I have thought it right, therefore, to take every means in my power of thoroughly satisfying myself on this head, before I ventured to propose any reductions of existing revenue.

"The result is, that I can see no reason why the revenue derived by India from opium should be considered more precarious than

that derived by England from gin or tobacco.

"I believe the cry of the precariousness of the opium revenue has originated very much from the strong aversion felt to it in certain quarters on moral grounds.

"This is not the place to go into any lengthened argument as to the moral bearings of the question. I have heard the most contradictory opinions advanced, in perfect good faith, by respectable men who had been in China, some denouncing opium as a deliberate poisoning of the Chinese for the sake of filthy lucre, others contending that it had produced a most beneficial effect, by substituting a comparatively tranquil stimulus for the wilder excitement of intoxicating drinks, which led to bloodshed and crimes of violence.

"My own belief is, that the truth lies between the two extremes, and that opium is neither very much better nor very much worse than gin.

"This much seems certain in speculating on the probable continuance of a demand for opium in China—Every civilized or semi-civilized race of mankind seems to affect some peculiar form of nervous stimulant; and as the natives of northern Europe take to alcohol, so the Chinese take to opium. Possibly, in each case the craving is for something to supply an innate want. The Englishman, the Dane, the German, and the Russian, resort to that, the specific effect of which is to raise the spirits, and produce temporary exhilaration.

"The Chinese, whose greatest deficiency, as shown by the whole history, religion, and literature of the race, is in the imaginative faculties, resorts to that which stimulates the imagination, and makes his sluggish brain see visions and dream dreams.

"Be this as it may, the fact is certain, that under all circumstances, and in all climates, as the Englishman is a drinker of beer, so is the Chinaman a smoker of opium.

"We have, therefore, at the bottom of our opium revenue, one of those great natural instincts of a large population upon which English Chancellors of the Exchequer confidently rely for half their revenue.

"It is, of course, theoretically possible, in the case of gin, whiskey, rum, and tobacco, that the exhortations of the temperance advocates in the former case, and of the ladies in the latter, might, at any moment, so far prevail, as to induce the population generally to abstain from habits which are in many cases pernicious, and in many more wasteful and disagreeable.

"Should they so prevail, the finances of

* Dr. J. D. Hooker's Himalayan Journals, vol. i. pp. 75—78.

England, and, indeed, of almost every country of the civilized world, would collapse far more suddenly and hopelessly than ours would in India by the failure of opium.

"But, as I have said, an English Chancellor of the Exchequer goes on with equanimity, relying on a taxation of 400 or 500 per cent. *ad valorem* on spirits and tobacco for 20,000,000*l.* of his revenue; and while this is the case, I can see nothing in any general considerations as to opium, to prevent us from doing the same.

"The question is altogether a specific one of selling price and cost of production. Is there any thing in the actual condition of our opium revenue, to render precarious the continuance of that which has gone on steadily growing for the last ten or fifteen years?

"With the short supply and excess prices of the last two years, no doubt this was the case.

"We were not in the least degree weaning the Chinese from the use of opium, but we were stimulating the production of a native article, which, although inferior in quality, was fast entering into competition with us.

"But the question is not one of maintaining a price of 2000 or even 1500 rupees a chest for Indian opium.

"Measures have already been taken which will increase the average production of Bengal opium to about 50,000 chests a year, while that of Malwa exceeds 40,000, and the question is, at what price is China likely to take this quantity off our hands?

"On referring to the returns of the last ten years, I find the following results as to the supply of Indian opium exported to China each year, the average price, and the approximate amount which China has paid to India each year for opium.

Year.	No. of Chests.			Average price of Calcutta opium.	Approximate sum paid for opium by China.
	Bengal	Malwa	Total.		
1852-53....	35,521	27,111	62,632	1104	6,900,000
1853-54....	42,403	28,473	70,876	887	6,200,000
1854-55....	49,979	24,072	74,051	711	5,350,000
1855-56....	40,399	25,999	75,398	834	6,225,000
1856-57....	42,272	29,589	71,861	891	6,360,000
1857-58....	40,128	39,797	79,925	1285	10,240,000
1858-59....	30,871	42,000	72,871	1487	10,800,000
1859-60....	25,253	44,000	69,255	1675	11,500,000
1860-61....	2,263	40,703	61,966	1121	11,750,000
1861-62....	24,061	36,000	70,063	1600	11,200,000
Average of five years 1857-62....	.....	.....	71,083	885	6,120,000
Average of five years 1852-57....	.....	.....	70,600	1523	11,000,000

"This table shows, that notwithstanding

great fluctuations of price and of supply from year to year, the opium trade with China is amenable to certain general laws.

"There has been a progressively increasing demand, which, being met by a stationary supply of about 70,000 chests a year, has, in ten years, nearly doubled the price, and called into existence a supplemental native supply, estimated by those acquainted with the trade at from 20,000 to 30,000 chests, selling at perhaps two-thirds of the price of Indian opium.

"There is conclusive evidence, therefore, that, as matters stand, China requires every year a supply of 100,000 chests of opium, and is prepared to spend from 12,000,000*l.* to 15,000,000*l.* on the article.

"When I say China, I mean that part of the vast empire with which we have commercial relations, for of the interior we know very little. It is probably supplied largely by native opium, as the late expedition saw an extensive poppy cultivation above Hong-Kow.

"Now to maintain our existing revenue, all we require is, not to maintain existing prices, but that China shall, one year with another, take from us either 80,000 chests at 1000 rupees a chest, or 100,000 chests at 800 rupees a chest. We can produce opium in Bengal, even with the present high price to the cultivator, at 400 rupees a chest, and experience has proved, that with a pass duty of 400 rupees a chest, Malwa opium admits of rapid extension.

"In fact, the cultivation of opium is so profitable to the ryot, and so popular, that we can get almost any quantity we like at those prices, especially in our own territories, where the profit to the cultivator is not curtailed by excessive land assessments, transit duties, profits to middlemen, and usurious interest on advances.

"This year, our net revenue from opium is at a low point, for we are paying a high price for double the production which we are bringing into the market.

"Our gross receipts are about 6,000,000*l.*, but we are paying, not 1,000,000*l.*, which would suffice for the quantity we have to sell this year, but 2,000,000*l.* for the crop which will only come into the market next year.

"The conclusion, therefore, is irresistible, that there is no risk of our actual opium revenue diminishing, unless the demand in China should so far fall off as to be unable to spend 8,000,000*l.* a year on Indian opium, while this year, and for the average of the last five years, they have been spending 11,000,000*l.*

"Should they continue to spend 11,000,000*l.*, our net revenue from opium must infallibly improve; and if, as some think, Indian opium, if it could be sold at about 450 dollars a chest in China, would almost supersede the native article, there is really no limit to the progressive increase of revenue from this source. I think myself, viewing the matter as dispassionately as I can, that the probabilities are rather in favour of an increase than a decrease of opium revenue for the next few years; but I am satisfied if I have established that the existing revenue is not more precarious than any other revenue depending on a widely-diffused artificial taste among a vast population."

The above paragraphs contain a financial statement and a defence of the Government in its persistent use of opium as a source of revenue. We do not ourselves perceive what analogy exists between the revenue derived at home from a tax on spirits, and that accruing from the Government system in India as regards opium. The Government at home neither distils the spirits, nor grows the tobacco; neither is it the monopolist and salesman of either article. But with respect to opium, the Government in India is both. The distillery laws in this country limit the power of distillation to a few, who are thus placed under the strictest surveillance, and are obliged to pay a heavy duty on every gallon of proof which they distil. The Government system at home does not therefore increase the production of the article, or render it more easy of access to the consumer. The Government of India, by the system persisted in, does largely increase the growth of the drug, and brings it within the reach of thousands of Chinese, who would otherwise be beyond the influence of so dangerous temptation; for, according to Mr. Laing's statement, the opium of native growth in China does not amount to more than one-third of the quantity transmitted from India.

And now, in order to discourage the growth of native opium, and drive it out of the market, our Indian statesmen are prepared to sell East-India opium at a greatly reduced price, while, that the revenue may suffer no diminution, measures have been taken to double the yearly growth. Thus the Chinese, so far as we are concerned, are to have every facility afforded them for the indulgence of their destructive propensity. We are prepared to transmit to the Chinese coast double the quantity of the drug at greatly reduced prices. It will thus be brought within the reach of all classes of the Chinese population; and its abuse, and the evils which result, will thus

be proportionably increased. It is very true that "every civilized or semi-civilized race of mankind affects some form of nervous stimulant;" and it is also true, that, whatever it be, men are not satisfied to use it in moderation, but to a very large extent abuse it; but that is no reason why we should take upon us, as a nation, to become the purveyors of the stimulant, and open a gin-shop or an opium den for all customers. And when we remember the great injury inflicted on large masses of mankind by the abuse of nervous stimulants, to engage ourselves, for the sake of revenue, in a traffic which, while it brings gain to us, must necessarily become the cause of great evil to a people who, under the disadvantage of a heathen state, and without the conservative power of Christianity, are the less able to resist the seduction to which they are thus exposed, cannot be regarded otherwise than highly reprehensible. We may not do moral evil even to secure the highest kind of good; much less are we free to do that which is morally wrong, in order to obtain a mere pecuniary advantage.

Patna city is almost eight miles long, on the banks of the Ganges, with a population of nearly 300,000, of which one-fifth are Musulmans. It was on beholding the dense population of this city, lying in the unbroken darkness of heathenism, that, fifty-six years ago, Henry Martyn was constrained to exclaim, "The sight of the multitudes at Patna, and along the banks of the river, filled me with astonishment and dread. What shall be done for them all? I feel constrained to pray, and to beg your prayers, for a double, yea, a tenfold portion of the Spirit, to make me equal to my work." There remain, not the same multitudes, for they have passed away, but as dense multitudes, in the midst of whom we know not whether there be now one single Missionary; the Baptist Missionary who had been there, after twenty years' residence in India, having returned last year to Europe. At that time the number of church members was eleven!

Behar, to the south of Patna, is of much larger extent, its area in square miles being 5688, and its population nearly a million and a half. "It is a well-watered tract, being traversed or bounded by numerous rivers, among which may be enumerated the Sone, the Phalgu, and the two Pumpuns." More than two-thirds of its area are under cultivation, the remainder being occupied by hill and jungle. Rice, throughout the district, is generally the most important crop: the grain, which is very fine, is largely exported, being much in demand for the Calcutta market.

And thus, in the use of Patna rice in our domestic economy, we are reminded of those districts from whence it comes, and of their great necessities. It is remarkable how many reminiscences of this kind are crowded within the limits of an English home, contributions of distant lands, which have thus ministered to our comfort and convenience, and, in our prayers and efforts for the extension of Gospel light and truth, ought not to be forgotten by us. Wheat, barley, sugar, cotton, and opium, are also among the productions of Behar. "The manufacturing industry is important, being employed in producing fabrics of cotton, blankets, silk fabrics, carpets, &c., coarse jewellery and cutlery, saddlery, &c. Ardent spirits are distilled in large quantities, especially from the Mahua flowers. Perfumes from sandalwood, roses, and jasmynes are also made to a considerable extent."

The towns in this district are numerous, and Gya, Behar, and Sherghotty, in particular, are places of importance. Of these, Gya is the largest, and is one of those holy places to which pilgrimage is made. The town consists of two parts; one, the residence of the priests, and of the population connected with them; the other, named Sahibgunge, the quarters of the great bulk of the population. The streets in the last-mentioned portion of the city are wide, straight and have on each side a row of trees, between which is a road for carriages, with a footway on each side. The old town, inhabited by the priesthood and their relatives, is a strange-looking place: the buildings, however, are much better than those of Sahibgunge, the greater part of the houses being of brick and stone, and many of them having two, or even three stories. The architecture is very singular, with corners, turrets, and galleries projecting with every possible irregularity. The streets are crooked, narrow, uneven, and filthy in the extreme. The torrent Phalgu is considered a holy stream, and ghats give access to its waters, for the purpose of ritual ablation.

The number of pilgrims annually has been estimated at not less than 100,000.

The Hindus think they have to go to Gya to deliver their ancestors from purgatory. Formerly there were 365 holy places, at which they had to make offerings for this purpose, but now, for their sins, they say there are only forty-five, and at these places they offer food, flowers, fruit, and money. The priests, who make a complete trade of this delusion, are a peculiar class, and are called Gyamals. "They have a number of Missionaries, who

go to all parts of India, and try to bring the people to this place. They go about extolling its benefits and importance, and some of the Gyamals themselves will be away from one to five years at times, to induce some great man to visit the shrines," and they are very successful. Pilgrims flock thither from all quarters, and the offerings are large, varying from one rupee to one hundred thousand. One of the offering places is Viahnupad, or, Vishnu's foot. This is the last-built and most revered structure, a building in an "elaborate style of architecture, eighty-two feet in length, and surmounted by an octagonal pyramid of about 100 feet high. It was built, at a cost of 30,000*l.*, by Ahalaya Bai, a superstitious princess of Indore."

At this holy place are to be found the same sad scenes which characterize the various centres of pilgrimage in India. Exposure to the hot sun, fatigue, want of needful food, generate sickness among the people, and the sick, dying, and dead are to be seen lying about in every direction. In this large place of superstition and misery there is one Missionary, who, in the last Annual Report of the Baptist Society, says, "The Lord has graciously permitted me, last year, to preach his Gospel, mostly to large assemblies, and to disseminate a great many copies of the Holy Scripture. Although we may be assured that not all this has been done in vain, yet I cannot say that I see at present any fruit of it."

Behar, to the north-east of Gya, and south-east from Patna, thirty-seven miles, contains a considerable population. It was once an important and extensive city, but the Mah-rattas plundered it when they invaded Bengal and Behar, in 1742, and spoiled it of its prosperity. The original city is now nearly deserted, the present town consisting of a collection of dwellings dispersed around its remains. It contains probably a population of 30,000.

Crossing the Ganges, we shall next penetrate into Tirhoot, to the north of Patna. It embraces a superficial area of 6114 square miles, and contains a population of 1,637,545 souls, of which the Hindus are to the Mohammedans in the proportion of six to one. It is bounded on the south by the Ganges, on the south-east by Monghyr, on the north-east by Bhagulpore, on the south-west by Sarun, from which it is separated by the Gunduk river, and on the north by Champarun.

The two principal rivers are the Ganges and the Gunduk, the latter a magnificent river, having its source beyond the ranges of

the Himalaya, in Bootan or Thibet. After a long and winding course through the immense chasms of the Himalayas and the hills to the south of them, it appears, on reaching the plains, to have, in the dry season, quite as much water as the Ganges, after the junction of the Jumna at Allahabad. Its point of junction with the Ganges is at Hajee-pore, situate on the left bank, and opposite the city of Patna. These two rivers are navigable throughout the year for the largest country boats, and thus traffic is carried on to a considerable extent for the export of pine, rice, oil-seeds, indigo, saltpetre, with various other descriptions of goods from the north and from Nepaul, while the chief imports are salt, cotton, Dacca coarse rice, spices, piece-goods, &c. "The secondary rivers are the Bya, Boor Gunduk, Bagmuttee, Kumla, with its numerous tributaries, the Kureh, and Tiljooga; besides other minor streams which interest the district. The former are navigable for small boats of five and six hundred maunds tonnage, for about six months during the year.

"The country consists of alternate swells, ridges, and depressions; and presents a rich and picturesque appearance, being beautifully wooded with extensive mangroves, gardens, and plantain plantations. It is intersected by numerous rivers and streams, and covered with extensive lakes, jheels, and tanks. There are some excellent roads throughout the district, and innumerable cart tracks for wheel carriages. The climate is for the most part salubrious, particularly for Europeans, owing to the moderate range of the thermometer, and exemption from the parching dry heat of the North-western Provinces, and the sultry moisture of Bengal. The cold of winter is bracing, and hot winds are mild and of short duration, seldom exceeding one month. The prevailing winds are from the west and east: the former continues to blow steadily (with occasional changes in case of wet weather), from the middle of October to the end of April; and the latter from May to the middle of October. During April and May severe storms from the north-west, accompanied with rain and hail, are frequent, and prove beneficial to the crops, particularly to indigo, and no less refreshing to the inhabitants. The nights are generally cool and pleasant, even during the months of April and May, and the face of the country presents an ever-green appearance throughout the year. Harvests are Bhuddoocce, Khureef, and Rubbee, or the rain and autumn and the spring crops. The principal articles of cultivation are, rice of

the coarse and finer descriptions, Indian-corn, barley, wheat, oats, sugar-cane, indigo, poppy, potatoes, oil-seeds, yams, &c.; but the staple are rice, indigo, and poppy.

"The south-western portion is acknowledged to be the best, and most fertile, and is situate on the right bank of the Boor Gunduk river, embracing the pergunnahs of Hajee-pore, Balagutch, Sureysa, Bisareh, Ruttee, and Gudehsur. The land here is high, and slightly undulating: climate is bracing and dry. Soil consists of rich mould and sand, impregnated in some parts with carbonate of soda."

There are, in this district, numerous factories, opium, sugar, indigo, and saltpetre. In the geographical and statistical report of Tirhoot for 1854, we find a list of no less than eighty-six, of which upwards of forty were indigo factories, besides others in which sugar and indigo were combined.

"The capital of Tirhoot is Moozufferpore, where a judge, collector, magistrate, civil surgeon, sub-deputy opium agent, and other subordinate judicial, revenue, and police officers are located. It is, moreover, the head-quarters of the large body of indigo planters who are residents in the district."

"Trade is carried on extensively in sugar, indigo, saltpetre, hides and horns, grain, oil-seeds, &c., by the European residents and traders; but these are chiefly shipped for the Calcutta market by the European traders; while in the town of Mozufferpore trade is carried on by the native dealers in grain of every description, brought from the interior of the district for consumption in town, as well as for sale to speculating parties; and English goods, such as woollens, cottons, chintzes, &c., are brought up from Calcutta for the Mozufferpore market."

The town of Hajee-pore, already mentioned, is also of importance. "In the neighbouring large villages of Jurooha and Meenapore are to be seen numerous mosques, tombs, pukka tanka, wells, and 'serais,' for the convenience of travellers, within and about their suburbs. The well-known fort of Hajee-pore, now almost level with the ground, and parcels of land formerly tenanted and now cultivated with tobacco and poppy, with a few straggling pukka edifices within the ramparts, and the outer mud wall, or rampart itself (now in ruins), bespeak Hajee-pore and its environs to have once been a populous city, and place of importance. It was in fact the seat of the Soobah Rajah Ram Narian, the governor of south-west Tirhoot, as now called, but formerly known as the Sircar of Hajee-pore and Jurooah,

one of the grand subdivisions of Behar. At Hajeeapore itself a market is daily held, and Buncea's shops, with grain of every description, cloths, chintzes, brass, copper, and iron vessels, and every article of consumption and usage, are daily exposed for sale.

"A fair is held annually during the full moon of Kartick at Hajeeapore, at the confluence of the Gunduk and Ganges rivers. This is the well-known and far-famed Sonepore fair, just across the debouch of the Gunduk. The poorer class of natives residing in this neighbourhood flock to this point during the fair, to take a dip in the waters of the pure stream, at the time of the full moon, and afterwards visit the shrine of Hurreehurnauth Mahadeo, at Sonepore; where they not only perform a religious duty, but purchase and sell goods and cattle according to their respective wants.

"There are numerous mango-groves, and plantain plantations in the Pergunnah, and more particularly in the vicinity of the town and the villages of Jeena and Meenapore. The fruits are sent to Patna, Dinapore, Chupra, and Moozufferpore, where they meet with ready sale among the European residents, and the native inhabitants of the towns. The Jurooah and Hajeeapore mangoes are excellent and much prized, the better description being little inferior to the Bombay and Malda graft mangoes."

There are numerous towns scattered throughout the district. It is well to enumerate them, that we may be reminded how little we as yet know of the geography of India. They are as follows—"Lalgunje, Mowhweh, Bukhra, Kantee, Dulsing Surae, Nurhun, Rowsura, Nagurbustee, Shurufodeenpore, Ghosewut, Kutra, Jaley Mohumudpore Gaze, Naupore, Seeta Murhee, Bhowareh, Mudhoobunee, Jhunjharpore, Mudheypore, Pohuddee, Buryarpore, &c.; besides numerous large villages."

There are various holy places dispersed about the district, whether the ignorant multitudes resort at the appointed seasons to

seek rest for their disquieted consciences. The Pergunnah Bhurwareh is situated about the centre of the district. "Here in Mouzah Uhyaree is the Uhila Usthan, or a temple containing the print of the Hindu goddess Seeta's feet, where a large body of villagers and other devout Hindus collect during the month of Phagoon and the Shewratry to make their Dundout (adorations) to the print of the blessed goddess's feet after cleansing themselves in the holy waters of the Koond, or reservoir of Deokulee, in Pergunnah Tirsuth. In the village of Uhyaree is likewise a handsome Thakoor Barea, or temple built by the Durbhunga Rajah, which, from its size and height, is visible from several miles all round."

Again, in the Pergunnah Bhala, bounded on the north by the Nepal territory, a fair is annually held during the Shewratry, in the month of Phagoon, in the village of Suhilanath, or Seelanath, on the right bank of the Kumla river, where there is a Hindu temple which is held in veneration by the inhabitants of the neighbouring villages. During the fair, two or three thousand people collect, chiefly from the Nepal Terrae, when bullocks, cloths, brass and iron vessels, grain and goor, are sold and bartered. From the hills of Nepal, iron ores, hatchets, knives, chillies, tejpat, musk, cow-tail, chowries, &c., are brought in small quantities, and bartered for sugar, goor, and cloths."

"Again in Pergunnah Jureyl, to the south of Bhala, at Mouzah Hooseynpore, there is likewise a Hindu temple, being the shrine of Kuplesur Mahadeo, where a fair is held annually during the 'Shewratry,' in the month of Phagoon, when a large concourse of people from the neighbouring villages collect, and cloths, brass vessels, grain, &c., are sold."

Start's and Gosner's German Missionaries have been labouring in this district, but, so far as we are aware, it has never been occupied by any British Missionary.



THE GHAAT AT HURDUWAR.

EDUCATIONAL MEASURES IN INDIA.

In a previous article we placed before our readers the educational destitution of Bengal and Behar, as evidenced in the fact, that out of a school-going population of 6,600,000, not more than 8 per cent. are under any education whatever ; a state of things sufficiently appalling in itself, but rendered still more so by the recollection that these two provinces may be considered as a fair average specimen of the whole of India. And thus its great population continues to lie in that condition of abject ignorance which so facilitates the action of Hindu idolatry, and helps it to retain its supremacy over the prostrate natives. That demoralizing system, with its idols and its festivals, its places of pilgrimage, and its symbolical rites, its priests, its slokes and legendary tales of vile actions perpetrated by its gods, and recommended thus under religious sanction to the imitation of all ranks ;—this constitutes the book of the Hindu, the page of which is ever kept open, and under the corrupting lessons of which he is educated, as his fathers were before him. Thirty millions of children of a school-going age, with a small reduction for Government and Missionary education, as intelligent and teachable as any race on earth,—are they to remain thus consigned to the tuition of India's gross idolatry, and brought up in the taint of its demoralizing influences ? Shall no adequate effort be made for their deliverance ? We are waging an energetic warfare against the unnatural crime of infanticide, and compelling fathers to spare the lives of their infant daughters ; but is this after all a boon, if they are left without further help, and be rescued as infants, only that, as children, they may be dedicated to Vishnu or Siva, and, as adults, swell the numbers of those that are mad after their idols ? In the Punjab, attention has been drawn to the practice of poisoning, by giving dutoora. "The detection of the crime is difficult ; its commission is peculiar to no class ; no organized gangs practise it. Dutoora grows in many parts of the Punjab, and its acquisition cannot be prevented like that of mineral poisons. Now it is given in the form of a sweetmeat to a traveller ; then mixed up in a family dinner by the poisoner, disguised as a fakcer or a Brahmin ; or administered to a dancing girl, in order to plunder her ornaments, or to a cart-man, for the sake of his bullocks." But the dutoora of Hindu idolatry grows everywhere throughout India, and the great poisoner administers it to all ranks, and throughout

all the relations of social life. It is with the dutoora the mother's breast is smeared when it has been resolved that the new-born babe shall die ; and if this be not done, and the babe lives, still the breast of maternal instruction is poisoned, and the mother instils into the opening mind the moral taint with which her own soul has been defiled. Shall nothing effectual be done to rescue the youth of India from the influence of a soul-destroying idolatry ?

On the Government of India there devolves, in this respect, a very solemn and serious responsibility. It has a duty to discharge to these youthful millions.

"It is sometimes thought that an alternative is open to Government to withdraw altogether from education, and leave it in the hands of Missionary Societies. This is a delusion. All who know any thing of India, or eastern countries, know that the life of a nation is in the Government. If Government moves, the nation moves. If Government is indifferent upon any matter, the nation is intensely apathetic. Missionary Societies have also another object in view—the conversion of adults, and not the education of the heathen masses. The education of the rising generation must therefore be practically neglected, in ninety-nine cases out of a hundred, if the Government does not put its hand to it."*

And surely a Christian Government, such as that which is permitted to preside over the destinies of India, cannot rest satisfied with such a state of things as prevails in that country at the present moment. Surely it cannot, without reproach of conscience, continue to exercise judicial functions, and to punish crime, while the people, to so vast an extent, are left under the influence of a system which confounds all distinctions between good and evil. A Christian Government is in a position to perceive, what the people themselves do not see, the great disadvantages under which they are placed from their utter ignorance and want of education. Its bounden duty is to excite amongst these stagnant masses a desire for improvement, to cherish and fan into a flame every feeble spark, and to afford to India the opportunity for that kind of education which she needs. And what is that education ? We answer, unhesitatingly—Christian Education. This alone can cut off the entail of the moral taint which for generations demoralized parents

* 'Plea for an open Bible,' by the Rev. H Venn.

have transmitted to their children. This is what India needs, and this, by some means, India must have.

It is on the Christian Government which presides over India that this obligation especially devolves, nor will the introduction of other agencies, put forth by voluntary efforts, exonerate it from this duty—the duty of affording the opportunity of Christian education, in the widest possible sense, to the school-going population of India. Unfortunately the Government does not admit its responsibility in this respect. It allows that it ought to educate, as far as the means at its disposal permit, but denies that the education which it places before the native youth need be of such a nature as to afford to those who may be willing to improve it, the opportunity of Christian instruction. It assumes that it has to do with secular education only. The representatives in the East of a nation which, in the adoption and maintenance of a Church establishment, registers its conviction that it is the duty of a Christian Government to promote, by every suitable means, the beneficent action of the religion of the Bible, the authorities of India, have adopted and acted on the contrary principle, that the State has nothing to do with religion, and that, so far from promoting, it is rather its duty to ignore Christianity in the presence of its heathen subjects. Hence the education which it offers to the people of India not only does not embrace the Christian element, but formally and expressly excludes it, with an exclusion so stringent, that the Principals of its institutions are not at liberty to give Christian instruction to the pupils within the Government building, although it be after school hours, and at the request of the pupils themselves.

This is undoubtedly the voidance of a great duty, and, like all other derelictions of duty, brings with it, in the way of cause and effect, its own punishment. In thus excluding the book which inculcates the maxim, "Let every soul be subject unto the higher powers," from any recognised position in the education which it gives, the Government is refusing to avail itself of the only effectual means whereby a principle of loyalty and submission to authority can be implanted in the native mind. Wherever the book of God is taught, it enjoins this principle, as an essential part of that duty which man owes to God. Thus, in affording to the youth of India opportunities of instruction in this book, the Government of India would be strengthening its own position; whereas, by excluding it, it weakens its position. It is depriving

itself of a powerful help to the tranquillity of its rule in India, and to that peaceable ordering of the population which would permit the military force to be reduced with safety, and a large portion of the expenditure connected with it to be transferred to the development of the internal resources of the country. On the other hand, in imparting mere secular education, that is, increase of intellectual knowledge without a corresponding increase of the guiding and controlling principle, the Government is generating, at the best, an uncertain element, which may prove to be a dangerous explosive.

It is in vain to urge, that to permit Christian teaching within the educational establishments of the Government, would be to interfere with the religious prejudices of the natives, and to offend them. If the religious instruction were made inseparable from the general education, so that, without the acceptance of the whole in its entirety, the native could have no part in it, this might be pretended; but this is not asked for. Under existing circumstances it would not be desirable. In placing before the natives the opportunities of Christian instruction, every thing which has even the appearance of coercion ought to be carefully avoided. Let the native understand that he is perfectly free to decide as he thinks best, and many more than we should have thought will decide to hear and judge for themselves.

But let us consider what the Government is doing in accordance with its own admitted principle, and what may be the measure of educational opportunity which it is affording to the population of India, either directly through the instrumentality of its own institutions, or indirectly through the Grant-in-aid system.

That system is available for the use of all schools which undertake to impart such a measure of secular education as the Government requires. What instruction may be given in a religious point of view the Government inquires not: it may be any religion or no religion; but if the standard of secular education is attained, then Government assistance is rendered. The Education Despatch of 1854, in sanctioning the adoption of such a system, states the reason which induced the Government to do so.

"The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the State, has led us to the natural conclusion, that the most

effectual method of providing for the wants of India in this respect will be to combine with the agency of the Government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India, and of other benevolent persons.

"We have therefore resolved to adopt in India the system of Grants-in-aid, which has been carried out in this country with very great success; and we confidently anticipate, by thus drawing support from local resources, in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by the Government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions, and combination for local purposes, which is of itself of no mean importance to the well-being of a nation.

"The system of Grants-in-aid which we propose to establish in India will be based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted."

These instructions contained no explicit directions that aid should be afforded to Mission schools; and some thought, that while aid ought to be rendered to all other schools, Mission schools, because essentially scriptural schools, and having the Christian element so interwoven with the secular, that the one is inseparable from the other, ought to be excluded. That, indeed, would have been to have put a gross indignity upon the Christian Scriptures, and the religion they contain. What would it have been to have offered aid, upon certain terms, to all schools—Hindu schools of whatever shade of that diversified polytheism, Sikh schools, Jain schools, Buddhist schools, Parsee schools, Mohammedan schools of both sects, Shesh and Sunni schools; in short, of every religion and sect, from Peshawur to Cape Comorin, and from the confines of Persia to the confines of Siam, with one solitary exception, the Christian schools? That, indeed, would have been, amidst a herd of false religions, to select the only true religion, and ignominiously eject it as unworthy of association with the rest. But this ultraism was not suffered to prevail. Lord Dalhousie, in his Minute of June 1854, set it aside as unworthy of consideration.

"During my administration here I have carefully followed the 'traditional' policy which has been handed down to the Government of India for its observance in all matters into which there enters a religious element. But I am of opinion, that for these

days we carry the principle of 'neutrality' too far; that, even in a political point of view, we err in ignoring, so completely as we do, the agencies of ministers of our own true faith, in extending education among the people; and that the time has now come when grants of money in aid of secular education carried on in schools established and conducted by Christian Missionaries, might be made by the Government without any risk of giving rise to those evils which a recognition of such agency has hitherto been thought likely to create, and with the certainty of producing an immense and an immediate effect in the extension of sound secular education throughout the masses of the population in India."^{*}

And when Lord Ellenborough's letter of April 1858, with Sir G. Clerk's memorandum, attempted to revive the question, the able Minute of Mr. Halliday, late Lieut.-Governor of Bengal, terminated all further discussion on the subject. And thus, in connexion with the Grant-in-aid system, the Government of India contributes to the support of schools in which the Bible is read and Christianity taught as an integral part of the education which is given.

Just as our previous article on the educational destitution of Bengal and Behar was going to the press, the Blue Books, containing "Statements of the moral and material progress and condition of India during the years 1859-60," were placed in our hands. They contain a mass of information exhibiting the actual condition of India, from which we hope to extract much that is important. More particularly, as regards our present purpose, they are comprehensive of statements as to the condition and progress of education.

The educational statistics are given in connexion with the following great territorial divisions of British India—The Lower Provinces, the North-west Provinces, Oude, the Punjab, Hyderabad assigned districts, and Madras. Two of those may be at once and briefly disposed of.

In the Hyderabad Annual Report the notice taken of education is summed up in the following sentence—"The restrictive orders of Government as to expenditure have prevented any measures being taken for the spread of education among the people, except those already mentioned in former Reports." But is this economy? Is it not like the economy of a father, who, to reduce his ex-

^{*} Lord Dalhousie's Minute, June 1854.

penses, puts a restriction upon the necessaries of life, and, by his parsimony in the providing of needful food and clothing, impairs the health of his family, until sickness enters in, and its many attendant expenses. And thus we find, that out of a population of ten and a half millions, the daily average number of prisoners confined in the gaols during the year has been 1226; and although, during the year, there have been 3725 cases of apprehension for various crimes, yet it is admitted that 20 per cent. remain undiscovered. The population is morally unhealthy, and needs correctives, and, as regards the young, preventives of crime. Education, if of the right kind, would be such. If that which the Government provides be ineffective to that end, let it be superseded by something worth the cost of distribution.

In Oude, also, the development of education has been interfered with by financial restrictions. A partial relaxation, however, has permitted something to be done. A circular from the Chief Commissioner, explaining the necessity of imparting an English education to the sons of the great landed proprietors, stirred up the question. The native gentry came forward with considerable subscriptions; Grants-in-aid were afforded; and three schools of a superior order have been established at Sectapore, Fyzabad, and Pertabgurh.

Let us now proceed to sum up the schools and scholars in the other Presidencies and districts, that the grand total may be at once perceptible to our readers.

Schools maintained		
Territorial area.	or aided by Govt.	Scholars.
Lower Provinces.....	592	40,366
North-west Provinces...	2965	84,856
Punjab	not given...	45,686
Bombay	557	32,432
Madras	318	17,960

Total of pupils of all grades, 221,300

Besides the above, there are the indigenous schools, which, although independent of the Government, and beyond Government control, yet, by kindly inspection and judicious encouragement, are to some extent influenced by the educational department. In some of the Reports these schools are introduced into the statistics; in others omitted.

North-west Provinces...	6646	65,583
Punjab	—	63,090
[Bombay (Sindh)	663	8852
Do., local, unaided by		
Government.....	24	732

138,257

Let these numbers be reflected upon:

220,000 out of 30,000,000 of children of a school-going age in India: this, indeed, is but a commencement. It cannot, assuredly, be contended that Government education has advanced too far to admit of any alteration in its fundamental principles. The effort is yet tentative, and now is the moment to correct what is wrong in the machinery. But as to these numbers, let us recur to them: 220,000 Government scholars: is this indeed all? Then what neglected multitudes remain to be dealt with! But let us add to these the pupils of Missionary schools. They were estimated by Mr. Mullens, in his "Results of Missionary Labour in India," at 78,788. Let us conclude they have increased since then, and rate them at 100,000, a number less than the Government one, yet more valuable, representing, as it does, the only effective education in India. But both together, that is less than 350,000, represent the maximum of result which European education, of whatever kind, has as yet attained in India.

Small as these numbers are, when compared with the necessities of India, yet are they on the increase. Since January 1855 there has been, in the Lower Provinces, an increase in schools of 445, and of scholars, 27,501. In the North-west Provinces there has been, at the end of 1859, when compared with the end of 1858, an increase of attendance in the Government colleges and high schools of 278; in the Tahseeli schools of 1854; the Hukahbundi schools have increased, during the same period of one year, by 1662 schools and 48,220 scholars. The indigenous schools have increased from 3915 in 1857-58, to 6646 in February 1860. In the Punjab the attendance has increased from 34,718 in 1858-59 to 42,388 in 1859-60. In Bombay there has been a slight increase of 100 and upwards in the English schools, and in the vernacular schools of 2386. In the Madras schools also there has been an increase in attendance.

The Madras Report, with much candour, places before us the educational prospects of that Presidency in the following paragraph—

"In reviewing the educational history of the past year, it is rendered evident that a considerable advance has been made, although it must be confessed little or no effect has as yet been produced upon the mass of the population. The action of the educational department is almost entirely confined to those that hope to secure admission among the servants of the State. Where education has already spread to some extent, a desire to obtain instruction in English, and in the various branches of knowledge to which that language is the key, apart from the view of

entering the service of Government, is undoubtedly to be met with; but the prevailing feeling is that of apathetic indifference to all knowledge not immediately conducing to pecuniary profit: the *cui bono* principle, in its narrowest form, is that which has most weight at present. It may reasonably be anticipated that the passive resistance of the masses will be gradually overcome, not merely by the direct agency of this department, but partly by the influence of the educated few, and, perhaps, even more through the material improvements which European science is introducing into the country. Still it is necessary that a correct estimate should be formed of the circumstances in which education finds itself, to prevent persons of a sanguine temperament indulging in dreams of a speedy realization of their wishes for the enlightenment of India.*

The system of education, of which we see at present but the commencement, but which is designed to extend itself over the whole of British India, may be distributed into three grades: first, the primary, or popular; then the secondary, or middle-class; and lastly, the superior, or university. The primary, or popular, in the form of village schools, called, in Madras Talook schools; in the north-west Halkahbundi schools; in the Lower Provinces vernacular schools; is intended to ramify amongst the population, and, like the roots of a tree, to afford a basis on which the whole system is to rest. From these, the intermediate schools, by whatever name they may be known, are to be fed. These zillah schools are provided with scholarships, to be competed for by the pupils from the vernacular schools. In Bengal, 160 of these vernacular scholarships are annually available, tenable in zillah schools for four years, and carrying with them, in addition to monthly stipends, the privileges of free tuition. These zillah schools, thus fed by the primary schools, are intended to be themselves the feeders of the universities at the Presidency cities, and to supply the succession of students who shall aspire to the liberal education which the universities are intended to afford in the attainment of academical degrees.

Thus at each of the three great Presidency cities there is an university, and each university connects with the affiliated institutions, which are to be the arteries of its supply. These are the colleges and high schools in its own Presidency. Thus in Bengal there are forty-four collegiate and

zillah schools, containing 6628 pupils, and by means of the scholarships already referred to, a lad of ability and energy, commencing his education in a vernacular school, may advance through the intermediate stages to the university, and obtain there the highest honours. So again the Calcutta university connects with three colleges and two high schools in the North-west Provinces, the colleges being at Agra, Benares, and Bareilly, and the high schools at Ajmere and Saugor; and as colleges are raised up in the Punjab its relations will extend to these likewise. Thus, again, the university at Bombay is fed by four affiliated institutions—the Elphinstone college, Grant medical college, and Government law college at Bombay, and the Poona college, Poona. Again, the university at Madras is fed by the Presidency college, Madras, and the provincial schools at Combaconum, Calicut, and Bellary.

Nor is it only with Government colleges that the universities affiliate, but with any aided schools which are on a parity with governmental institutions in their standard of secular education. Hence, Missionary educational establishments affiliate with the universities. Thus the Calcutta university affiliates with the Free Church of Scotland's central institution, Cornwallis Square; with the leading institution of the London Missionary Society, &c.; and with the Church Missionary college at Agra. And the Madras University also affiliates with the Dove-ton Protestant college, the Jaffna Wesleyan school, &c.

Doubts have been felt by some anxious friends as to the possibility of Missionary colleges being injuriously affected by the Grants-in-aid system, and by their affiliation with the universities. We cannot do better than quote the opinion of Dr. Duff on these questions, as expressed in the "Free Church of Scotland's Report on Foreign Missions" for 1861.

"Some are afraid of the secularizing effects of Grants-in-aid. Until the present year, only one of our branch schools, Bansa-beria, had one; and last year that very school was more highly favoured with actual conversions than any other of our institutions. No, no; it all depends on the grace of God, and, under God, on the piety, and devotedness, and single-mindedness of the teachers. It will be entirely the fault of the teachers, in any Grant-in-aid school, if Bible truth be taught less extensively or less intensively than before; and it is for the grace of God to render the truths taught efficacious to the saving of souls.

* East India. "Statements," &c. Part iii. p. 26.

"Again, some have expressed fears lest our connexion with the university system should tend to the secularizing of our institutions and schools. On this or any other similar subject, it were easy enough to deal out a parcel of apparently pious and plausible, but really unmeaning, platitudes. On this vital subject I will yield in sensitive jealousy to no man. As far as education, in its most comprehensive sense, is concerned, the whole energy of my life has been devoted to the attempt to have it impregnated, throughout all its departments, whether of literature, science, or philosophy, with the living spirit of Christianity. In point of actual fact, as regards the Central Institution in Calcutta, there has not been less, but more, of Christian teaching since our connexion with the university. And if ever the day comes when there shall be a deterioration on this head, I must emphatically hold that the fault will lie, not with our connexion with the university, but with the conductors and teachers of the institution itself. It will always be in their power, if endowed with faithfulness and enlightened energy, to maintain Christianity in its rightful ascendancy throughout the entire course of instruction; not merely, as now, by ensuring so much of daily Bible tuition, under a Christian teacher, to every class from the highest to the lowest, but by the persuasive influence of their own character and conduct, and the constant incidental droppings of godly monition and counsel from their lips, in the teaching of any subject, or the inspection of any class."

As Missionary colleges and Government colleges may both become affiliated institutions, it does sometimes happen that a Missionary college and a Government college may be found in the very same city, and affecting the same university. Organized as they are on principles so vitally dissimilar, the one excluding the Bible, as not essential to a good education; the other recognising the Bible as the foundation of all wholesome instruction, and permeating with its truths the education that is given, there is an opportunity afforded of testing their comparative merits; of ascertaining whether it be true, as some imagine, that the use of the Bible enfeebls the course of education, and is a hindrance to the student in attaining the full standard of intellectual vigour; whether the inflexibility with which the rule, that scriptural instruction must be regarded as an integral part of the education to be received, indisposes the native youth to attendance, and cripples the usefulness of the institution;

and whether, in short, Christian educational institutions can be conducted as economically, efficiently, and popularly, as institutions based on the Government system. As to the efficiency of the instruction given in Missionary seminaries, when compared with Government institutions, we may be permitted again to quote Dr. Duff—

"As regards our institution for males, often have I repeated it, and it cannot be repeated too often, that naked statistics can afford not even the remotest glimpse of the amount of labour bestowed, the amount of work done, or the actual results attained in the way of sound knowledge of every kind, improved habits, and salutary impressions favourable to the embracement of Christian truth.

"Even with respect to the quality and extent of accurate general scholarship, as tested within the last three or four years by the university examinations, our institutions and branch schools greatly exceed the vast majority of Government colleges and schools, though on these is lavished the whole patronage of the state. . . .

"But while the scholarship in our institutions and schools, in spite of our prodigious disparity of means, is greatly ahead of the general run of scholarship in Government colleges and schools, there is that taught in ours which, as telling potentially on the social, moral, and spiritual welfare of India, causes them immeasurably to surpass all Government institutions whatever. The truths of Christianity, with their conscience-awakening, mind-illuminating, heart-impressing tenderness, are taught assiduously in them all. And even though, in the vast majority of cases, no actual conversion ensues, good unspeakable has been gained by multitudes, and seeds have been profusely sown, which, when India is visited by the long-expected and long-prayed-for showers of grace, will spring up into a sudden and glorious harvest."

But still further. At Agra there is a Government college and a Church Missionary college, both affiliated institutions. The Agra Government college, according to the Reports lying before us, contains 380 students, educated, as the official papers inform us, at the cost of Rs. 122. 1. 6* per student. In the Church Missionary college the number of students is about 300. From the Principal a letter has been received, bearing date April 1, 1862, some extracts from which will afford just such information as will enable

* This is the average cost of students in the three colleges and two high schools of Government in the North-west Provinces.

our readers to form a comparison in their own minds as to the respective action and general efficiency of the two institutions. And we are the more disposed to refer to this letter, because of the following paragraph in the Educational Report on Bengal. "The schools representing Grants-in-aid from Government are represented to be generally in a satisfactory state. Compared with Government schools of the same class, in which the teachers are Government servants, and the local management is directly subjected to the control of the officers of the Government Educational Department, no doubt their standard of education is lower; but regarded positively in themselves, and in comparison with schools under unchecked native management, they may be considered, on the whole, to be achieving decided success."* Let our readers, then, peruse Mr. Barton's letter, and judge for themselves whether, in this paragraph, an exception ought not have been made in favour of Missionary schools.

"Our college is now officially recognised as one of the chief educational institutions in North India, by its having been formally affiliated to the Calcutta University. The leading educational institutions of the Free Church, London Missionary Society, and other bodies, have all been thus affiliated; and it seemed to me only fitting that our college should be also affiliated, as being in no way inferior to any of them.

"I have further to remark, that just at the time when my application was under consideration by the University Syndicate, I was gratified by receiving the intelligence that three of my pupils, out of five who went in, had passed the Calcutta Midsummer entrance examination. I mention this fact, not because I am so anxious about my pupils obtaining academical honours; but to show you it is not such an impossibility as has been supposed to compete successfully with the richly-endowed and well-appointed Government institution.

"The adjoining Government college, which costs the Government no less than rupees 115. 12. 6 annually for the education of each student, possessing a highly-paid staff of European masters, and endowed with nine senior scholarships of from twenty-five rupees to ten rupees each, sent in eight students for the examination this year, of whom only two passed. The result has caused rather a sensation, as you may suppose, amongst the educated natives here, and is likely to give our college an unusual amount of popularity.

"The last director of public institutions

for the North-west Provinces, Mr. Stewart Reid, a most warm and enlightened friend of Missions, adverted in his last Report, at some length, to the comparative cheapness of the education imparted in our two Missionary colleges, as compared with the Government institutions. He quotes the following tabular statement in illustration of his remarks—

	Number of Students.	Total cost of Institution per annum.			Cost of educating each pupil per an.			Cost to Government.		
		Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Government College, Agra.....	325	40,782	9	6	131	9	0	60	7	0
Ditto, Benares.....	470	60,111	3	10	158	0	0	148	3	7
St. John's College, Agra.....	29½	11,205	0	0	40	7	½	13	10	2
Jay Narain's, Benare-	420	13,760	3	3	48	14	4	17	5	9

"This includes the entire salaries of those Missionaries who have mainly to do with the college, though it may not occupy all their time and energies.

"It appears, therefore, that we are at present able to give a better education than the Government colleges, at nearly one-fourth the cost. I attribute this mainly to the high moral conscientiousness of our teachers, most of whom, in our college, as will appear from the return, have been educated by ourselves, and who, although (with few exceptions) still unbaptized, are not only favourably disposed towards Christianity, but exhibit, in all they do, such a sense of moral responsibility, and such an earnest faithful discharge of their duties, as I have seldom met with even in our native land, and this makes my own work incomparably lighter. And these young men gladly and cheerfully remain with us, on salaries of fifty rupees, whereas they could at once obtain double and even treble that sum in Government employ; while at the same time, as I have already remarked, they perform their duties in such a way as to give me unbounded satisfaction. The longer I live in India, and the more I get to know of the natives, whether Hindu or Christian, the more I am convinced that there is a way by which we may reach their heart, and win their confidence and regard, those at least of the better sort, and that way is not, as some are disposed to think, by rupees alone."

We pause here, at this portion of Mr. Barton's letter. We wish that our readers should observe to what it is that he attributes the measure of efficiency which the college has proved itself to have attained—to the conscientiousness of the subordinate teachers who are working under him. And how has this been secured? It is the result of the Chris-

* East-India. "Statements," &c., Part ii., p. 29.

tian instruction which, when they were themselves pupils, they had imparted to them in that college, by French and Shackell, the predecessors of Mr. Barton in this work. The Bible was not kept from them : it taught them conscientiousness ; and in that valuable quality, the want of which in an *employé* renders him, however clever he may be, so unreliable, they are repaying to the college the conscientiousness in the discharge of duty which placed the Bible in their hands. We now return to Mr. Barton's letter.

"The state of mind of some of our old pupils, who are now employed by us as masters, is deeply interesting and full of hope and encouragement. One of them has already applied for baptism (the head master of our Mission school at Umritsur), though he has not ventured to take the final step yet; and two more who are with me are most earnestly asking their way to Him, with their faces thitherward. My heart is drawn out to them, as to my own brothers in the flesh, and yearns for their salvation : they are so earnest, so gentle, so conscientious in the discharge of their duties, so intelligent, and so refined in all their thoughts and feelings, that I cannot help loving them. I can see the struggle that is going on within, the efforts that Satan is making to hold them fast within his grasp ; and, oh ! I do feel that I know something of the meaning of these words, 'to wrestle not against flesh and blood, but against principalities,' &c.

"There are some other results of an indirect kind to which I must allude briefly, and which give me much encouragement.

"I will refer, first, to the amount of scriptural knowledge attained by some of our more advanced pupils, and this not a mere superficial acquaintance with the facts of Christianity, but such a thorough familiarity with its nature and principles as has at times almost surprised me. You would not find in many schoolboys in England, nor even amongst many young men in our colleges, such a clearness of conception on the deepest subjects as some of my pupils possess.

"I must refer for one moment to my work out of college, which is directly and entirely the result of my work in it, or, at least, of my predecessors'. I have had, during the past year, two, and sometimes three young men coming to me regularly to read the Bible, and for prayer, engaged as teachers in our college and the Government one. These hours spent with them have been the happiest part of my work."

We have not introduced in its entirety Mr. Barton's letter. A considerable portion of it relates to a subject with which, however im-

portant, we are not at present dealing, viz. "Is the education of heathen children a legitimate department of Missionary work ? and if it be, what are the considerations which are to decide the extent to which it may be carried ?" for the field is evidently a vast one ; and unless such limitations be laid down, the entire of a Society's income might be absorbed in this one department, and instead of being a Missionary Society, it would become a Society for the education of the children of the heathen. We have no doubt that, to a certain extent, the heathen school department is one of those opportunities for usefulness which may legitimately be taken up and worked by Missionary Societies ; but it is to be remembered that it is one only amongst several, and that considerations, arising from the claims of other branches of the work, must decide the measure of support and of attention which ought to be given to this. But without going further into this question now, let it be considered at what a disadvantage would Christianity be placed at this moment in India, if no high Missionary colleges had been in action to prepare Christian students for the universities, and if, in consequence, the whole weight and influence connected with those universities had come to be placed at the disposal of young men of heathen principles, or no religious principles whatever ? Would Christianity be advantaged, if the natives who had adopted it were all of such unimproved mental powers as to be unable, any of them, to enter in by this door of opportunity, and qualify themselves for future usefulness among their countrymen ? The young men who pass through those universities will come forth into life with academical distinctions, and thus accredited, as scholars, after the European fashion. Unless sadly wanting in personal character, they must rise to positions of eminence and usefulness. Shall there be no native Christians among them, none possessed of the superior principle, the fear of God, the love of Christ, and thus moved to a conscientious regard of duty, and a steadfast perseverance in the path which it works out ? Shall there be none to show their young contemporaries a better way ; to prove to them by their example the superiority of Christianity as a principle of action ; how it elevates the character, and enables a man to rise superior to mere selfish motives ? Such are the men which India needs ; and if there had been no high Missionary colleges, now for many years at work, there would have been no prepared native element available for use at a crisis so remarkable as the present.

We admire the energy with which the

Government system of education is being carried out, and the ability with which it is being reduced to practice. We see every prospect of its wide extension, if only the funds be forthcoming; and now that, in connexion with the urgent necessities of our English manufacturers, a new market is being opened for the industry and productiveness of India, such a financial improvement may be expected to take place, as will provide the Government of India with ample revenues for all useful purposes. In the prospect of all this, we regret the more the great deficiency under which the Government system labours, and that the one department of instruction which is alone powerful to endue the student with reliable principles of action, and render him conscientious in the use of his superior intellectualism, remains excluded from its institutions. Too late, when the bitter fruits are being reaped, will this great mistake be deplored; when clever men, but irreligious men, are found to be men of dubious action, and not to be depended upon in seasons of emergency. But if such be the unhappy persistence of the Government, there is the more need of energetic action on the part of those who feel the value of Christianity to India, and desire its promotion. Their duty will be to supplement the action of the Government, to take the educated element which Government provides, and energetically labour to indoctrinate it with Christianity. If the Government covers the country with its network of primary schools, let Christian schools be provided into which the schoolboy may enter when he has obtained all the village school can yield, and when he wants something more. If Government has its colleges and high seminaries, let Christianity have them too, in the same cities and in the same towns. There is room enough for both at the great centres of population: so affirms the Educational Report on the Punjab. It refers to the condition of the Government school at Umritsur, with 219 names on the register, and then adds—"There is also a good Missionary school at Umritsur, but it is found that in large towns there is room for both." Experience has proved that the natives do not disregard Christian seminaries, even in the presence of richly-endowed and ably-conducted Government colleges; nay, by many they are preferred, because of the superior tone which pervades the Christian institution, and the superiority of the native teachers and subordinates. There is, therefore, a fair field open for Christian action.

Hitherto this important department has

been left in the hands of Missionary Societies. But it has outgrown their capabilities. They have other and urgent duties to discharge, so urgent, that we cannot be surprised if, by some, it has been thought that the educational department, except as regards the children of native Christians, ought to be entirely given up. Another instrumentality is needed, one specific in its character, directing itself exclusively to this one object—the Christian education of heathen children: and as, in the good providence of God, and according to the necessities of the Gospel, a juncture of new opportunities and new duties, from its peculiar action on men's minds, usually generates the very instrumentality that is needed at such a moment, so is it now. The Christian Vernacular Society was formed in memorial of the mercies vouchsafed to this country in the suppression of the mutiny. Christian men reflected on that wondrous outbreak, and felt that it conveyed a solemn lesson; and the lesson which it taught was this—that more must be done for the regeneration of India, and the improvement of a people, whose children are so numerous, that of the schoolgoing age alone there are not less than thirty millions. At a period so painfully humiliating as that of the great rebellion, when the evil effects of a heathen and caste education were so strikingly displayed, it was decided that this memorial work should commence, and a great effort be made to repay with good the evils which we had endured. To that Society we hope to refer more fully, as we proceed with our researches into the working of the Government education in India. We propose to take up the different Presidencies, and point out what is peculiar in their respective educational aspects. In doing so, we shall obtain much information as to the evils to be avoided, and the best measures to be pursued in carrying out a competing system of Christian education for India; for this must be done, and this systematically and energetically. The means used must be commensurate with the magnitude of the undertaking; and so vast is that undertaking, so enormous the educational necessities of India, so powerful the lever required to be employed, that no basis will suffice on which to plant it, save one as grand and large as that laid down by the Christian Vernacular Society, when, in its opening statement, it says—"We hope to be joined by Christians of all denominations," who, "in the common invocation of the blessed Trinity, common faith in the one atoning Redeemer and one Holy Spirit," can unite together in this work.

PROGRESS OF PACIFICATORY MEASURES IN NEW ZEALAND.

A VISIT to the New-Zealand Court at the International Exhibition of 1862 will amply repay the time bestowed on it, and prove interesting, especially to those who have taken part in the great work of Maori evangelization. There, in pleasing arrangement, are grouped together the contributions of the Britain of the south: specimens of its natural productions, proofs of its progress in civilization, evidences of the wondrous transformation it has experienced since Her Majesty Queen Victoria, whom may the Lord long preserve to us, ascended the throne of the United Kingdom. Some thirty years ago it was such a savage, blood-stained land, that no European frequented its shores, except the man who, by his evil deeds, had put himself beyond the pale of civilized society until no place of refuge was left him save in the recesses of cannibal New Zealand; or the man who, constrained by the love of Christ, was willing to imperil his life in the hope of bringing these benighted savages to the knowledge of the truth.

The natural productions are valuable and numerous. They are, moreover, such as to show the similarity of the climate to our own, and its suitableness to the physical constitution of the Englishman. There are specimens of its woods, both useful and ornamental, wrought up in diverse forms, so as to exhibit their texture and colour—Rewarewa and Hinau, Pohutuhawa, Ateake, Taraira, Kauri, &c. There is gold from Nelson and Otago, specimens of remarkable fineness and purity; and copper ores and chromate of iron from the Dun mountain; and the valuable iron-sand found at the base of Mount Egmont, and stretching for miles along the coast. Here is also flax—the Phormium tenax, with its long tough fibres: the mats, garments, baskets, to which, in the old native times, these valuable textile materials were wont to be applied, and the better uses to which they may be made available by the loom and shuttle of civilization. Here, too, are specimens of wools—Merinos, Cotswold, Leicester, and mixed breed—reminding us how New Zealand, which, before the settlers arrived, gloried in no nobler animal than the pig, has now been enriched by the introduction of the sheep, as also of the cow and the horse. One of the neatest of the wool specimens bears upon it the title, “From the Church Missionary Society’s Industrial School at Otaki.” There are also photographs of Wellington, Nelson, Dunedin, Canterbury, and Auckland, interesting because presenting, in a series of

views, the growth and expansion of these settlements. Thus we have Auckland in three various stages of its colonial life: in 1840, when it consisted of five tents and a hut, without a harbour; in 1841, when a few houses had sprung up; and in 1844, when it had grown up into a small town, with a few wharfs. Not only have we photographic views of local scenery, but groupings of members of the House of Representatives, faces with whose names the late stirring events in New Zealand, and the discussions attendant upon them, have rendered us familiar, and many of whom we now gladly recognise, as men of high principle and undaunted courage, who protested against the Taranaki war when the tide of popular opinion was against them, until their efforts were crowned with success, and the colonial mind, disabused of erroneous perceptions, recognised the justice of their views, and promoted them, by the results of a popular election, to the administration of affairs. There is Carleton, who fearlessly affirmed that the land at Taranaki, if wrongly acquired, ought to be given up; and Fox, who, without reserve or affectation, attacked the policy of the late Government; and Featherstone, the Superintendent of the province of Wellington, who pronounced the war to be unholy and unjust, and that it was the duty of the House to protect the natives from injustice.

But looking again to the New-Zealand Court, those war-canoes remind us of the past, when the Maori hasted, by sea and land, to shed his brother’s blood; those fishing-hooks and native garments, of his low state of social life, and yet, at the same time, of his natural taste and talent, struggling into expression amidst the roughnesses and uncertainty of savage existence. For, lo! there is a feather-robe of great richness, the various colours so blended as beautifully to harmonize. But we see how, under colonial teaching, his talent and ingenuity may be applied to more useful purposes; how, from his New-Zealand flax, coil rope, and netting, and rigging may be made, and masts for ships be procured from his Kauri forests, where sticks may be found from 70 to 100 feet in length, tapering from forty inches square at the bottom to eighteen inches at the head.

The *tout ensemble* is in the highest degree interesting, and the remembrance of the healing process of pacification going forward so successfully in New Zealand, under the auspices of Sir G. Grey, and the ministry of Mr. Fox, enhances the pleasure which the

inspection of the various articles affords : otherwise, painful feelings would have intruded themselves and marred the whole.

The prosperity of the islands, and the development of their resources, depend on the union of the races. They are in a position to help, or, if disunited, as materially to thwart and hinder one another. Hitherto there has been union, and New Zealand has presented the unique spectacle of a country undergoing a rapid process of colonization, and that not only without injury to, but collaterally with, the improvement of the native race. Philanthropists might well pause and ask, How is this? In other lands, when the European has colonized, the native races have wasted away before him, and his advent has been the signal for their destruction. Whence then, in this case, the difference? Because Christianity has gone before to prepare the native for the advent of the white man, and, in the knowledge of the true God and Jesus Christ whom He has sent, to impart to him reliable principles of action, to teach him to be just, and considerate, and patient under irritating circumstances. The colonist, when he landed, found the Maori not a heathen, but a Christian, believing in the same Scriptures with himself, having his Maori version of the New Testament, as he now has the whole Bible, just as the Briton has his English version, and using them for a like purpose, to learn from thence what he is to believe, and how he shall so walk as to please God. In this respect, therefore, he found the native on a parity with himself, and this substratum of a common faith no doubt facilitated the formation of the new relationships between the colonists and the aboriginal population. Difficulties arose: they were unavoidable. On one occasion they lighted up into a war which blazed fiercely for a time; but Christianity, which had prepared the way for the colonist, intervened to mediate and quiet down the angry passions of the natives. There was something to appeal to in their minds. They had a conscience, and over that conscience the divine word had acquired power, so that it could rebuke and restrain. Of this the Missionaries hastened to avail themselves, and by such counter-influences prevailed to the re-establishment of peace: and so matters progressed. The native sold and the colonist purchased of the land. In the neat farms, with their comfortable homesteads and gardens, and cultivated fields, which rose out of the wilderness, the colonist taught the native what to do with his land, how to use it, and how, by industrial effort, to become enriched with the products of it,

and thus the native became a cultivator too. Nor did he lose his regard for Christianity, which, in a great crisis, had been the conservation of his race. For a time, indeed, it seemed as though the influx of wealth—the gold received in payment for his land—had dimmed its lustre in his eyes: but this period of coldness passed away; the mind of the native recovered its equilibrium; and, as if convinced that Christianity was their safeguard, and that, as a race, they can exist only as they adhere to it, they commenced to provide the means for its permanization in the land, by building churches and providing land endowments for schools, where their youth might receive a Christian education. Thus the process of fusion seemed to go on prosperously. For a period of several years friendly relations continued to be maintained between the settlers and the natives, and the colony made steady progress in agriculture, commerce, population, and wealth. Upwards of thirty millions of acres—more than one-half the area of the whole of the islands—had been obtained from the native owners for the purposes of colonization; internal feuds had almost ceased; a growing desire for the establishment of law and order amongst themselves was showing itself among the natives in all parts of the country; and, with wise government, and prudent conduct on the part of the settlers, there seemed to be a fair prospect of uninterrupted prosperity and peace.

At such a moment it was that the Taranaki war, to the astonishment of every one, glared forth. It was as though the volcanic Mount Egmont, which had so long slumbered in repose, its subterranean fires mysteriously rekindled, had resumed its eruptions. The secret causes of that war are now unmasked and patent before the world. If in any mind doubts still exist as to its injustice and impolicy, let such persons consult Mr. Swainson's recent publication on the subject.*

The natives were accused of combining in a land league for the purposing of preventing the further sale of land to Europeans. Supposing such to have been the case, what moved them to do so, and thus to adopt a line of conduct so different from that by which they had previously been characterized? Undoubtedly the intemperate action of certain parties, whom we should be very sorry to designate as the colonists, although

* "New Zealand and the War," by W. Swainson, Esq., formerly Attorney-General of New Zealand. Smith, Elder, and Co., 1862.

undoubtedly from amongst them. Both at Auckland and Taranaki such men clamoured for more land, and, by petitions and memorials, urged the Government to the adoption of measures irreconcilable with the preservation of those native rights which the British Parliament again and again had recognised. They declared "that they were determined to enter in and possess the lands of the natives, and that neither law nor equity should prevent them;" and in their impetuous proceedings they were backed, as stated by the late native minister, "by a degraded portion of the newspaper press, which teemed with menaces of this kind, and with scurrilous abuse of the natives and of all who sought their welfare."* In previous articles on this subject we quoted extracts from the Blue Books which substantiated the same fact. From such proceedings the colonists, as a body, have nobly vindicated themselves, and, in the elevation of the Fox ministry to office, have shown that they had no sympathy with them. But as the evil must ever precede the corrective which is to arrest its progress, so was it in this case; and these threats and menaces, producing their natural effect on the natives, decided many of them to withhold their land from sale. What would have been the wise course of proceeding under such circumstances? To abstain from further irritation, until, with the subsidence of these newly-excited fears and doubts, the native, of his own accord, returned to market, and offered his land for sale. The settlers could have afforded to wait, for they had not yet brought under cultivation all the land which had been purchased. For example: in 1859, of the 43,000 acres then in their possession, the Taranaki settlers had not cultivated more than 13,000; yet they were obstreperous for more, and, in 1858, urged upon the general assembly the expediency of ignoring the tribal tenure, and the desirableness of purchasing from individual natives, who might be willing to sell, in disregard of the reciprocal obligations existing, according to native law and usage, amongst the members of the same tribe, that no one should alienate of the land without the consent of all, and of the chief's right, as the representative of the tribe, to maintain the due observance of this law of tenure. The Taranaki settlers claimed that this usage should be set aside. When first proposed, the Government and the assembly alike refused compliance; and yet in the very next year the colonial authorities, abandoning the

temperate action which, in their former land purchases, they had been carefully observant of, proceeded to initiate this new and hazardous policy, and to treat with individual claimants in disregard of the tribal right. The attempt to carry out this new principle lighted up the Taranaki war. The chief of the tribe peaceably, and without violence, resisted an encroachment on his just right. It was a question of law which, by arbitration or suit, should have been decided. Instead of this, the Government called in the military, and proceeded to decide the controversy by the sword. But this was found to be far otherwise than easy of accomplishment. The Taranaki settlers had assured the Government that a vigorous demonstration was alone needed to put down all resistance. The Maori stood his ground so resolutely, that reinforcements became necessary, and a protracted war ensued, disastrous to the settlers, and inflicting on either combatants grievous loss of life. At length men grew wearied of it. The Home Government objected to it as a settler's war; the Taranaki settlers, cooped up at night within the narrow limit of the trenches, were between two dangers, the enemy's rifle without, and the increased mortality within; with the military it was decidedly unpopular; the Maoris entered upon it reluctantly, and were ready to give it up on the prospect of any equitable adjustment. "Cease arbitration by guns," said Renata, a chief of the Hawke's-Bay district, "and now let it be left to inquiry, that a remnant of men be left." William Thompson, the Christian chief of Waikato, availing himself of the opportunity, came down to Taranaki as peacemaker, and, in little more than half a dozen words, broke up the native array.

"William Thompson—Waikato! Return home.

Te Atiawa! Te Ngatiawa.

Ngatiruanui! Home.

Let the soldiers return to New Plymouth.

As for Waitara, leave it for *the law* to protect."

The natives disappeared. The military were withdrawn, but only to be transferred to a new field of action, Auckland, with a view to enforce the submission of the Waikato tribes, and to put down the Maori king.

The Maoris had felt strongly the necessity of government and law amongst themselves, whereby evil-doers might be repressed and social order preserved. The old heathen system had broken down and become effete. What was to be the substitute? From the

* Swinson, pp. 22, 23.

action of British law the native districts were excluded. Maori chiefs claimed to be placed on the electoral roll. The constitution, however, had been "framed in forgetfulness of the large native tribes within the dominions to which it was intended to apply," and the law-officers of the Crown decided that the possession of land under a native tenure did not confer electoral qualification. Moreover, British law stayed its action on the borderline of the British settlements, and refrained from entering into the native districts, because of the expense which would have accrued, and which the funds for native purposes, placed at the disposal of the Governor, would have been unable to sustain. Some of the most populous districts—such as Hokianga and Kaipara—were left without resident magistrates; while others—Taupo, the Ngatiruanui, Taranaki, and the country about the East Cape—had never been visited by an officer of the Government. What were the Maoris to do under such circumstances? The alternative was before them—to remain without law, or to make laws for themselves. They decided on the latter course. They elected a chief magistrate, who should have power to interpose between tribe and tribe, and between man and man, and so prevent bloody feuds, and they called him king; but they selected as the king a pensioner of the British Queen, Te Whero Whero, who, in recognition of his loyalty in the times of Heki, had been in receipt of a pension from the Crown; so that, strange to say, on his death in 1860, the colonial treasury contributed to the expense of his coffin furniture. But the promoters of the movement had no intention of interfering with the Queen's sovereignty. Renata, to whom we have already referred, "was one of its earliest and most influential supporters." When Honghi, on his return from England, armed his tribe, the Ngapuhi, with fire-arms, and proceeded to ravage other portions of the island, Renata was one of the many who, having been taken captive, were carried as slaves into the Bay-of-Islands district, where the Missionaries were located. He attended the Waimate school, and there received Christian instruction. When the Ngapuhi, humanized by the action of the Gospel, manumitted their slaves, he returned to his own land, "where, both with settlers and natives, he established a high character for his ability and integrity. For several years he has been engaged in promoting the building of native churches, schools, and flour-mills: for some time he employed, at his own cost, an English teacher to instruct the native children. "It was

my wrongs, unredressed by you," he said, "that induced me to set about to work out an idea of my own; that is, Waikato, the tribe who set it going. They were in doubt whether to term him chief or governor, and neither suited, and they established him the Maori king." It was tried experimentally, and "proved as a means of redress for wrongs not settled by you, by the Government. The only wrongs you redressed were those against yourselves; but as for those all over the breadth of the country, you left them unnoticed. Sir, the enemies he (the Maori king) had to fight with were the crimes of the Maori; his murders, his thefts, his adulteries, his drunkenness, his selling land by stealth. These were what he had to deal with. . . . Did I set up any king in secret? As I view it, Waikato wished that his authority should emanate from the Governor. And then it was that we tried to do the best we could for ourselves. When it was seen that evil was partly put down by the Runanga, and the stupid drunkards became men once more, then the work (the king-movement) became general."*

This was a remarkable effort on the part of the native race to emerge from a lawless and disorganized condition into one of order and peace, and it should have been dealt with accordingly. The advice of Sir W. Denison to Governor Browne ought to have been followed—

"You have now, as a fact, the establishment of something analogous to a general government among the Maoris; a recognition on their part of the necessity of some paramount authority. This is a step in the right direction: do not ignore it; do not, on the ground that some evil may possibly spring from it, make the natives suspicious of your motive by opposing it; but avail yourself of the opportunity to introduce some more of the elements of good government among them. Suggest to them the necessity of defining and limiting the power of the person who has been elected as the chief or king (I should not quarrel with the name); of establishing some system of legislation, simple, of course, at first, but capable of being modified and improved; but do not attempt to introduce the complicated arrangements suited to a civilized and educated people. Recognise publicly and openly the Maoris, not merely as individual subjects of the Queen, but as a race—a body whose interests you are bound to respect and promote, and then give to that body the means of deciding what their in-

* Swainson, New Zealand and the War, p. 32.

terests are, and of submitting them in a proper form for your consideration."

Instead of this, the movement was first neglected, and then pronounced to be an act of contumacious opposition to the Queen's sovereignty. The necessity of putting it down once for all by force was openly asserted, and the termination of the Taranaki war appeared to afford the opportunity, by permitting the troops to be moved to Auckland, where, to the south, the ground was more open and available for military operations than the forest-clad ravines of the Taranaki district. But the colonial mind was now thoroughly awake. A step was about to be taken which would arouse to hostility the whole native race. The Taranaki war they had looked upon as a quarrel between William King and the Governor; but now, if it was to be transferred to a new district, and a new tribe assailed, the natives declared that they must consider it as "a proof of the determination of Government to attack and destroy them in detail, and that they would be forced to take part in the war. Even the most loyal chiefs—those who had proved themselves most staunch allies of the Government—declared that if the war was carried into the Waikato country, it would be a signal for a general rising: they might not themselves join, but their tribes would make common cause with the Waikato." The colony was on the eve of being precipitated into a war of races. A deputation of the representatives of the province of Wellington, Dr. Featherstone, the Superintendent of that province, at its head, "earnestly warned the Governor not to risk war a second time without making timely provision for the safety of the principal settlements." The response which they received was far from encouraging. Terms had been proposed to the Waikatos: these would be insisted upon, although the Governor's own conviction was, that "the first shot fired in Waikato would be the signal for a general rising of the tribes connected with the king movement in the several provinces; but that if such should be the case, it would be impossible for him to afford protection to the out-settlers, and that they would have to build block-houses, and defend themselves." Popular opinion now completely changed. Representative Government came powerfully and beneficially into action; the ministry under whose advice the Governor had acted, defeated on a vote of confidence, gave way to one desirous of avoiding a renewal of the war, and the colony was saved from a repetition, on a more extended scale, of the horrors of

Taranaki. Moreover, the Home Government, aware of the magnitude of the crisis, and anxious to leave no expedient for the restoration of tranquillity untried, transferred the Governorship of the islands to the hands of Sir G. Grey.

The measures he is adopting are wise and conciliatory, and calculated to lay the foundations of a lasting peace and good understanding between the races. We shall simply state what they are.

And, first of all, the natives have been visited in their own districts; they have been met face to face, their misapprehensions removed, and an attentive hearing given to all well-founded causes of complaint. The Governor had engaged to visit the Bay of Plenty, Hawke's Bay, Wellington, Wanganui, and Taranaki, during March and April; so that before the meeting of the Assembly in May or June, he might have seen all the European settlements, and all the principal tribes in the island. The steam-frigate placed at his disposal having been suddenly ordered off the station to the Australian coast, in consequence of the threatening aspect of our relations with America, this arrangement was given up; but Mr. Fox, on horseback, reached Taupo from Auckland, *via* Waikato, a six days' ride, and, in carrying out preparatory measures towards the organization of the district, had been entirely successful, "so far as the north-east and east side of the lake are concerned, the natives accepting the Government proposals with great alacrity, giving their cordial assent to the magistrate appointed, and presenting the Queen with a valuable block of fifty acres of land for the magistrate's residence."

"He then proceeded to Hawke's Bay, where he found 1000 natives awaiting the expected visit of the Governor at Mataiwi, about nine miles from Napier. A very satisfactory interview with Renata and Karaitana, and other leading chiefs, terminated in their earnest request that the Commissioner might be sent as soon as possible; and their expression of opinion was, that the Governor's proposals were very good, and that all that was wanted was that they should be carried out forthwith."

Thus has commenced the establishment of Runangas throughout the native territory, which is being divided into districts convenient for the purpose of self-government. "In each district there will be located an English Commissioner, a Runanga or native council, consisting of the leading men of the district, who are to be paid, and to act also as magistrates or assessors; a small body of

native police, an English medical man, and a native clergyman to act also as school-master.

"The district council is to be presided over by the Civil Commissioner, and to have the power of preparing bye-laws, to be brought into operation with the approval of the Governor in Council, on the subjects of fencing, cattle trespassing, the suppression of nuisances, for regulating the sale of spirits, &c., and other subjects prescribed by an Act passed some time ago by the General Assembly. It is intended that the Council shall also have the power of inspecting schools, erecting gaols and hospitals, and constructing roads (not being main lines of road) within the districts; of deciding who may be the true owners of any native lands within the districts; and of recommending the terms and conditions on which Crown grants may be issued to tribes, families, or individuals.

"It is also intended that the Civil Commissioner, resident magistrates, and native assessors, shall periodically hold courts within the district; and that in all cases in which the punishment awarded shall exceed a certain amount, their proceedings shall be submitted for review to a judge of the Supreme Court; that native offenders, instead of being taken to the gaols in the English settlements, shall be confined in the district prison, and tried by a jury of their countrymen in their own district, and by a judge of the Supreme Court on circuit."

Another important alteration is the abandonment by the Government of the right of pre-emption. So soon as "the boundaries and ownership of land in any district shall have been ascertained in accordance with the regulations of the native council, the native owners will be allowed to dispose of it by direct sale to any purchaser who may be approved of by the Government on the recommendation of the council, on such conditions as may be agreed on between the sellers and the purchaser. The intending purchaser, must be a *bonâ fide* settler, and will not be entitled to a Crown grant of the land until he shall have been in personal occupation for at least three years. It is also intended that the native owners shall be permitted to lease such lands upon terms to be decided on by the Government on consultation with the council of the district."*

By wise measures, such as these, lost confidence is being regained; loyal chiefs, who had become uneasy and distrustful, have had their fears allayed. A case in

point may be referred to. Manihera, a leading chief of the Wairarapa district, had been very friendly to Europeans, until, in consequence of certain land-purchase proceedings, in which he considered himself unfairly dealt with, he became a great supporter of the king movement. This district has been visited by Mr. Fox, and Manihera is once more amongst the staunch upholders of British sovereignty. "His re-conversion is attributed," writes the *New Zealander*, "to the present Government having taken his case in hand, and shown an interest in getting him out of difficulties in which he had become involved, in consequence, as he alleges, of the late Government having neglected to carry out its pledges."

We do not know how far Manihera had gone in his support of the king movement; but we are quite ready to admit the existence of a party amongst the Maoria, who are disposed to carry the king-movement beyond its original intention, and to make it a standard for ulterior purposes. But for the violent measures of the late Government such a party would have had no existence, and the pacificatory measures of the present Government are rapidly reducing it to insignificance. Amongst the natives, as well as amongst the colonists, the ultras are in the minority, and, so far as the Maoris are concerned, will soon become extinct.

We have sometimes observed the process by which gates of canal locks are opened so as to permit vessels to pass. The gates so close as to present an angle to the pressure of the water, and hence the more that pressure increases, the more firmly they adhere. He would be a very simple man who should propose to force them open by increasing the pressure of the water from without. The lock-keeper knows a more easy solution of the difficulty. He opens hidden sluices. The waters, by a graduated process, entering the lower level, diminish the pressure from without, until, the levels being equalized, a child's arm, as may sometimes be seen, suffices to open the gates. The Maoris had become indisposed to sell their lands; they had resolutely closed, like the lock-gates, against the further influx of the tide of European settlement. Governor Browne and the war ministry, tried violence, and endeavoured to force a way through native determination. The power of resistance proportionably increased. The new Governor and ministry are adopting a different course. They are, by a just administration, raising the native to a level with the European; and by and by, as they are elevated in the social scale, and find that

* Swainson, pp. 40—42.

they are cared for, the closed gates will open without difficulty.

Another measure in progress is the construction of roads from the leading settlements along the coast into the interior of the country. It is thus that the troops, which had been concentrated in the vicinity of Auckland, with a view to the commencement of military operations against the Waikatos, were engaged at the period of the last despatches. Sir G. Grey, on his arrival, at once decided on the construction of a road from the camp at Otahuhu, within nine miles of the city, to Maungatawhiri, on the banks of the Waikato, thirty-eight miles distant.

This is a discriminating measure. It is peculiarly fitted to test the feelings of the tribes towards the Government. Some pretend that they are to a great extent disaffected to the Queen's Government. Others, amongst whom we claim a place, contend that they are, with few exceptions, loyal; that they are well disposed towards the colonists, and desire to cultivate friendly relationships with them. Now, if disaffected, the opening of roads would be especially distasteful to them, because the strong arm of the Government, on the occurrence of any overt acts on their part, could be brought so easily to bear on them. On the contrary, if well disposed and industrious, they would welcome the formation of roads as facilitating their communications with the European markets. How, then, are the natives acting? Do they resist or do they co-operate? On the Waikato works "there has been neither strife nor struggle, but the natives and the soldiery have met, and continue to meet, on the most amicable terms." The "Hawke's-Bay Herald" informs us that "William Nero, one of the most influential chiefs of the north, has applied to Government for assistance to open a road from the river Waipa to Raglan, through the heart of the Waikato country; and that arrangements are in progress under which this work will be undertaken."

At Taranaki, where "the unemployed militia force, having been turned into a public-work corps, is also engaged in the construction of military roads towards the boundaries of the purchased lands," the friendly natives have come forward with an offer of assistance, being willing to undertake, by day-work, the formation of four miles of road to Tataraimaka, the southern boundary of the province.

The "New-Zealand Examiner" thus sums up the general aspect of affairs in the following language—

"We feel assured that any one who recollects the position of the colony eight months since, and contrasts it with its present position, must admit that great credit is due to the Governor and his ministers. At that time the Maori race were exasperated to the highest degree, their confidence in the Government destroyed, a war of races was imminent, and the destruction of the result of weary years of labour on the part of the colonists appeared rapidly approaching; and so great was the panic, that no one would invest money in schemes for improvement, which, in more peaceable times, would have met with general support. And what is the position now? The native population are rapidly regaining confidence in the Government; the supporters of the native king movement are decreasing in numbers; the colonists are quietly pursuing their more peaceful avocations; commerce is naturally reviving, the revenue consequently increasing; whilst the troops are profitably employed in making good roads into the interior, which cannot fail to be the means of attracting a large population to the shores of New Zealand. Such are the first-fruits of Sir George Grey's policy. Are we not justified, then, in awarding the meed of praise to His Excellency for the energy and ability he has displayed in effecting such a happy transformation?"*

Assuredly the prosperity of these islands is wrapped up in the union of the races. As they entertain and reciprocate kindly feelings, they will be promotive each of the other's welfare: the European will help onward the native, and the native supplement the action of the European. We are aware that there are some who think differently; who regard the native as a weed, but only to be rooted up and cast out of the way. Of the favourite theory of such persons a remarkable illustration is to be found in the New-Zealand Court at the Great International Exhibition. There is to be found there a series of paintings representing the growth of a parasite, called the Rata. In the first of the series it is a feeble climbing plant. It has just laid hold on the trunk of a forest tree, and, by its help, is growing upward. In the next picture it has mounted up into the branches of the tree, and has intertwined itself among them, so as to compress them and interfere with their healthfulness and growth. In the third picture the sustaining tree is in a pining and sickly state; and in the next it is dead,

* June 12, 1862.

killed by the muscular grasp of the parasite. In the last of the series it has fallen in fragments to the earth, while the Rata, expanded into a vigorous and healthful tree, occupies its place. The colonists, when they first landed on the shores of New Zealand, were in their weakness; the Maori in his strength. The strong one could have crushed the weak, but he refrained from doing so, and permitted the new comer to grow up out of this weakness and become strong. And now there are some who would crush the Maori, who would confine him by restrictions, and deprive him of his independence, until he becomes enfeebled and dies out. But how would this consist with the principles and dictates of Christianity? If the prosperity of a country consist in the favour and blessing of God, would this be the way to secure it? Sins committed in the early life of a nation find it out in the period of its adult life. Well would it have been for the United States of America, if, when they proclaimed their independence, they had purged themselves at the same time from the sin of slavery.

We rejoice to think that Christianity is too strong in the colonial mind to permit persons

who indulge such feelings, and carp at the benevolent action of Sir G. Grey's Government as a temporizing policy, to be otherwise than in a feeble minority. We rejoice to think that Christianity has, in the aboriginal conscience likewise, too strong a hold to permit disaffection to extend itself beyond very contracted limits, where, isolated from the sympathies of the native population, it must soon die out. "Be just," observes Sir W. Martin, "and you will easily govern the Maoris." "It would be a poor triumph for a powerful nation like Great Britain to crush by the sword a few native tribes, who, relying on our justice and good faith, have confidently placed themselves within our power." Such an act of cruelty, cast in amongst the foundations of the new empire, would not fail eventually to yield a plenteous harvest of national sorrow.

Is New Zealand to prosper? Then must there be fraternization between the races. This Christianity only can accomplish, and this is the high office of the bishops and clergy of New Zealand, to use their prayerful diligence that this powerful element of union may become increasingly influential in both sections of the population.

TRAVANCORE AND ITS POPULATION.

TRAVANCORE, with its beautifully-diversified surface, is one of the loveliest and most fertile of India's provinces, undulating and well watered, possessing alike natural and cultivated beauty. There rise in the background, as a protecting barrier, the lofty range of the western Ghauts, the forest-clad hills sheltering beneath the higher summits, while far below expand the lowlands, with the extensive backwaters, those beautiful sheets of inland lake and river which, from north to south, intersect Cochin and Travancore. There are favoured spots to be met with, not inferior in beauty to the lakes and hills of Westmoreland. Numerous islands repose on the waters, whose more distant shores are green with sloping swards and belts of rice-fields, or fringed with the cocoa-nut and mango. Such are they when the waters are at their height; and, when the waters lessen, the industry of man comes in and changes every part of the lake-bed, from whence they have retired, into a rice-bed.

And if the scenery of Travancore is of such changeable beauty, its population is as strangely varied. There is this difference, indeed, that on the one the eye rests with pleasure, and

on the other with pain. Some there are, elevated on high in caste exclusiveness and pride; others there are pressed down low in social degradation, and trodden under foot. The Brahmin and the Nair lift themselves up in boastful superiority over their fellow-man. They use not their elevated positions for benevolent purposes. The crests of the Ghauts arrest the wandering clouds, and constrain them to bestow largely of their fertilizing treasures on the hills and plains but the clouds of divine blessing which come from the far west towards the shores of India, and which are charged with renewing influences for the soul,—these the natives of elevated rank, were it possible for them to do so, would repel and drive away, so that this better rain should not descend upon or refresh the souls that are degraded and suffering under the power of evil.

Yet here, to this land, in the good providence of God, the Gospel has come, and from amongst Brahmins and Sudras, Syrian Christians and Chogans, Hill people and slaves, has won its trophies. A common medium has been found, of extraordinary power, in which these diverse fragments of

humanity, so harshly, and, in man's judgment, hopelessly separated by caste prejudices, can meet and merge into Christian fellowship.

There are now in the congregations in Travancore, under the charge of the Church Missionary Society, little less than 8000 native Christians, of whom more than one-fifth are communicants, and this with every prospect of a healthful growth and expansion of the work.

We have often wished to place in a distinct and interesting way before our readers the various and singular subdivisions of the Travancore population. Such a sketch would render intelligible the peculiar difficulties which Missionary work has had to contend with in this province, and the energy with which divine truth has wrought, in order to obtain results so large as those we have pointed out, in the face of such formidable obstructions.

Such an opportunity is now afforded us, the Rev. J. G. Beuttler, our Missionary at Kunnunkullam, having, in his Annual Report, forwarded precisely the analysis which we needed. His position at Kunnunkullam is one peculiarly well situated for observation, heathen towns lying on all sides of it, and some of them having large populations.

In addition to Mr. Beuttler's report, we are enabled to introduce notes of much value, appended to it by another of our Travancore Missionaries, who is now in this country for the restoration of health.

In reading Mr. Beuttler's letter it must be remembered that Kunnunkullam is as yet a young station, Missionary work having commenced there so recently as 1853. The total of native Christians, is as yet, therefore, small, but we look for the promise, "the little one shall become a thousand."

"Last year," says Mr. Beuttler, Jan. 13, 1862, "when I wrote my annual letter, the whole district was, as it were, in mourning. Since the previous September small-pox had been increasing, till its ravages were so fearful that the whole population was panic-stricken, and all business had come to a standstill. The evil was aggravated by all the necessaries of life being at famine prices. In this town, out of a population of 7000, about 500 died, and, from our own congregation, thirteen were carried to their earthly resting-place. With the setting in of the monsoon, the disease gradually disappeared, and the country has ever since been healthy, and in consequence of the abundant rains rice is at present cheaper than it has been for some years past.

"The baptisms during the year were six-teen : five were the children of members of the congregation ; the rest were from heathenism. Owing to the many deaths, and the removal of some to settle at other places, the statistics differ little from last year. With gratitude I would state that the conduct of the congregation has, on the whole, been satisfactory, and, in some respects, improving. I can safely say that I have had less trouble and more joy in my work than in any previous year.

"The Gospel has been made known in various ways from Chowghaut, near the seashore, to Chelakarry in the Eastern Ghauts. Though comparatively few heathen are coming over to us, an underground work is going on which will, sooner or later, spring up into light. I know many families who have given up all outward connexion with heathenism, and, when asked why they do not profess Christianity openly, their reply is, 'We are only waiting till more people have joined your church.' The Lord must make them ready : his Spirit must come and break the fetters with which they are tied : the Missionary, with all his plans and schemes, must go more to the background ; and all the results and all the glory be ascribed to Him. In proportion as we decrease, will He increase.*

* Mr. Beuttler's remarks apply with greater force to the neighbourhood of his own station, but they give very much my own experience of the present state of Travancore.

Natives of all classes have repeatedly stated to me their disbelief of their own systems and full conviction of the truth of ours. I know very many heathen who habitually read our books with a feeling of respect, and numbers of Syro-Romanists and Jacobite Syrians who read and pray with the understanding. They use our Bibles and Prayer-books, but remain in communion with their own churches, saying, "There is no real difference, excepting that they have put on much hard plaster, which conceals the truth ; for do we not refer to the same book, and believe in the same cross?" The work of the Church Missionary Society in Travancore has been to draw out a protesting church for God, in enlightening the members of the existing dead churches, and also, in a less degree, to disburden the minds of the thinking portion of the heathen of that mass of rubbish which they had laden themselves with. In each of these three duties the Missionaries, by their teaching and books, have performed a vast amount of work. We anxiously now wait the quickening breath of God's Spirit. Silently has the movement been going on : little has been written about it, and far less have we liked to indulge in anticipations but as surely as Christ's kingdom shall shortly come, so certainly shall we soon have a vast increase of spirituality in the country. The Syrians may not reform as churches, but there will be many living Christians among both

"I have often had it on my mind to give a short account of the various castes amongst whom we work, and the prospects which their present social condition affords for our Missionary encouragement, and I think this annual letter will be an appropriate opportunity to do so. For perspicuity's sake the castes may be classed under the following heads—

- "I. High castes, including Nambouris, Konkans, and other foreign Brahmins.
- "II. Caste people. This includes the whole class of Sudras, or, what is the same, Nairs.
- "III. Christians, namely Syrians, Protestants, and Romanists. Under this head the Jews and Mohammedans must find a place.
- "IV. Low castes. The Chogans, who, in the north are called Tiers.
- "V. Out-castes. The various classes of slaves.
- "VI. Jungle people.

I. High Castes.

"At the head of these stand the Nambouris, or Malayalim Brahmins, in contradistinction to the many Brahmins who come from Tinnevely, Canara, Konkans, and other countries, to settle in these states. They may be regarded as the nobility of the kingdom. Naturally fair in complexion, and imposing in their appearance, one might know them, even if they did not wear their distinguishing Brahmin string. They each live isolated in their family estates, so that we know of no Nambouris town or village. The principal part of the cultivated land is owned by them, and they never alienate it. Part of it they cultivate themselves, but the larger portion they let out to farmers. They never trade, nor do they ever occupy themselves with merchandize. Comparatively few give themselves to the study of their literature: in fact, there are Nambouris who cannot even read. As a rule, the Missionary has little to fear from any sophisticated arguments that they may bring forward. They lead a comfortable, self-indulgent, and lazy life, and, as long as their material interests are not infringed upon, do not much trouble themselves about the things that are going on around them.

"About Nambouris women we know very little: the rules of their caste forbid them to

bodies. Many educated Brahmins and Nairs too, as well as of the Chogans, will be obedient to the faith.—*Note by the Rev. H. Baker.*

speaking to any one except their husbands. They live in entire seclusion. If they want to leave their house, simply to bathe, or to go to the temple, they must screen themselves with a large umbrella, and be accompanied by a Nair woman, who calls out all passers-by to go out of the road.

"The eldest son is heir to the property. He marries at an early age, and, strange to say, he is the only heathen who is lawfully married, and looks upon the rite as sacred. Though he is severely jealous of the faithfulness of his wife, he has never less than two or three concubines. Should there be any legitimate daughters, they receive a certain dowry at their wedding; after that, they have no further claim upon the parental house. If there are younger sons they may reside at home as long as they enter into no connexion with the other sex. Should any be anxious to have a separate establishment, he takes to himself a woman of some lower caste, and manages as best he can. The offspring takes the mother's caste. Owing to the fact that some families die out, and that almost every year some are turned out for bad conduct, the numbers are decreasing. With the exception of the rajahs of Travancore, who are by birth Nairs, none can be received into the Nambouris caste. With every reigning rajah rather a costly exception is made. Soon after his accession to the throne he has to give his weight in gold, that a cow may be formed out of it, whose horns and hoofs must be of silver. He has to creep in at her mouth and pass through her, after which he is reckoned among the twice born. The cow falls to the share of the Brahmins.

"According to the last census there were 10,238 Nambouris in Travancore, and 3764 in the kingdom of Cochin.

"If the question is asked, What has the Gospel effected amongst them? alas! we must say, Scarcely any thing. It is true a dozen or so have come to us, and were baptized in our church, but they had lost caste, and, if we had not received them, they would have gone either to the Syrians or Mohammedans. Of such as joined us with apparent sincerity, I only know two families. Of one of them only a single member is remaining, and he is far from satisfactory: whether the other family has given any evidence of change of heart is not for me to decide.*

"Great care should be taken, if any of this class show a willingness to become Christians,

* I have had Nairs, and so, too, has Mr. Peet, I think, who had not lost caste before joining us.—*Note by the Rev. H. Baker.*

that their property is secured to them. As Brahmins they live well, are fed wheresoever they go, and are in the constant habit of receiving presents. Joining our church without their property, there is reason to fear that they will either be a daily burden to the Mission, or regret that they left their former caste.

“Of Foreign Brahmins, those from the Tamil country are the most numerous. Many find employment under the native Government, but their chief occupation is trade. They act as large contractors for oil, timber, and paddy, to European merchants, and often keep shops in which they sell clothes and other articles. As a rule, they remain for a number of years only, and then return to their own country: some, however, settle down altogether. In their houses they keep up their own language, but in business they speak a jargon of several. On this account they can never be employed as moonshees. Many travel from place to place, and live upon the fat of the temples. Others take to begging altogether, a thing which the Nambouris would scorn. As a class they are in every respect inferior to the foregoing. The Nambouris are stately and consequential in their bearing: these, fickle and often very low in manners. The former would never eat with them, nor allow them to share in any offices belonging to their temples. Though both the Malayalim and foreign Brahmins wear a string, the latter may be known by his tuft of hair, which he wears on the back part of his head, whereas all Malayalim heathen wear theirs in front.

“Their females go about freely, and show nothing of that exclusiveness which characterizes the Nambouri women. Hitherto the Gospel has found no access to them. I am not aware that until now we ever had converts from them: however, as the ten persons lately baptized by Mr. Peet belong to this caste, we may hope that brighter days are dawning upon them, and that the time of their visitation is at hand. Their number in Travancore amounts to 24,000, and in Cochin to 12,000.*

II. Caste People..

“In speaking of the Sudras it should be borne in mind that their present social position is altogether changed from that which

* Brahmins.—I had certainly some of these latter. I do not think our converts have been men given generally to drinking, though two or more such cases there have been which we lament over.—*Note by the Rev. H. Baker.*

was originally assigned to them by the code of Menu and the Shasters. In Travancore and Cochin the Vaishyan and Chetrian castes have almost disappeared, and the Sudras have, in some measure, entered upon their rights. Formerly they were the servants of the high castes: now they occupy the position of masters themselves, and may be called the gentry of the country. The majority are engaged in cultivation, and are, generally speaking, well off. Like the Nambouris, they never keep shops, nor are any merchants or artisans to be found amongst them. Many give their time to the study of the Sanskrit literature, and become teachers, private tutors, or moonshees. Almost all the writers, pleaders, and accountants in the native courts are Nairs, and so is the whole police establishment. The Rajah of Travancore and the Dewan of Cochin belong to this caste. Though there are a great many poor Sudras, yet they do not usually go out as servants or day labourers, except among their own class. In their religious observances they are as particular as the Brahmins, only in their diet there is this difference, that whereas the former are vegetarians altogether, till death, these will eat all kinds of meat, beef excepted. Many of them are fond of the chase, and think themselves fortunate when they can kill a spotted deer, or wild hog, or peacock for their curry. In their habits and persons they are very cleanly, and hence the Malayalim saying, ‘As clean as a Sudra’s house;’ but in their character they are versatile. All low castes must go off the public road when they pass, just as before Nambouris, only in one case the distance amounts to ten, and in the other to about twenty yards. Their social position is very anomalous. They know nothing of the rite of marriage, and are consequently strangers to the blessings of a family life. They form an acquaintance with any Sudra woman that may take their fancy, and, as a sign of their attachment, give some clothes; but the woman, even if she should have children, does not live with the man, but with her own relatives, and as the children are not heirs to the property, the father takes but little interest in them.* The heirs of a Nair’s property are his sister’s children, and they live

* I know several educated Nairs who have taken wives, built houses for them, given them lands and property, and lived with them, in order to elude the caste law, thus causing the children to inherit their property. The law is, “As long as a man lives in the ancestral house, and conforms to the law of his caste, he is partaker of that property, and all acquired through means of it; but if he goes away from it, and, by his own talent, makes other property, he may

with him, and are treated as his own. When I first began to go amongst the heathen I was often pleased with what I thought fondness of home of Nair families. But often, when I asked, 'How are your wife and children?' I received an evasive answer; and I at last found out that the supposed wife and children were the sister and her family. From this state of things a pretty fair guess may be made as to the degree of morality to be expected among them. In addition to licentiousness, which they have in common with the Brahmins, they are much addicted to drunkenness. This, however, is a sin that pervades every class of Malayalim society, the Brahmins only excepted. Hence the Malayalim saying is not, 'Many drink,' but, 'There is none that does not drink.'

"The Nair women, like those above them, are not allowed to cover the upper part of their body. It is but seldom that an opportunity is offered to speak to them. On the whole, it must be confessed that the large number of females included in this caste has not yet been reached by the influence of the Gospel; and though we come constantly in contact with the male population, little fruit has been seen hitherto. It is true, at all our stations Nair converts may be found, but those I know are either still addicted to their former habit of drunkenness, or are otherwise unsatisfactory. A truly-converted and humble Nair convert is a sight I have long wished to see.* Including the foreign Sudras, their number amounts, in Travancore, to 87,559.

leave it to whom he will, provided they are partakers in his lifetime."—*Note by the Rev. H. Baker.*

* When in charge of the Cottayam and Palam districts, I had large village schools attended by nearly 250 Nair boys and girls. They were collected together with an equal number of Syrian children, by the hereditary Nair schoolmaster of the village, who taught them Sanskrit, while my Christian schoolmaster taught all equally to read Scripture and repeat Catechisms. The system being disapproved of, the three and a half rupees received by each of the three Nairs were withdrawn and nearly all the Nair children left; but frequently I meet now with Nair women in my own districts, who repeat to me the old lessons I used to examine them in. Some influential Nairs have asked me again and again to re-establish the schools, and the Female Education Society are sending out with Mrs. Baker a highly-educated lady to endeavour to form again such girls' schools among these heathen families exclusively. I never find any difficulty in speaking with Nair women in places where I am known; nor do I think that, in many respectable families, there is that state of profligacy the want of a legal marriage tie would imply. For seventeen years I have known men and women

III. *Between the high and low castes the various Christian denominations find their place.*

"Syrians.—Looking at the Syrian Christians as a body, even those who are not biassed in their favour must acknowledge that a gradual improvement is going on amongst them. Whilst formerly their whole service was full of foolish ceremonies and superstitions; whilst they acted in their churches the birth and death of Christ, as is still the case among the Romanists; whilst in every church two or three holy shrines might be found at which the people worshipped; and whilst they were in the habit of paying an annual offering to the Hindu temple in their neighbourhood; such things are now but seldom heard of: instead of which a growing regard for the Sabbath and a desire to possess the Bible is perceptible. I may here mention, that during the past year I have sold Scriptures at a low rate to the amount of seventeen rupees, principally to Syrians. In every good and reformatory work the laity are far in advance of their priests. As to the present three metrans, no good is to be expected from them. They spend their time and money in intrigues, and jealousies, and litigation, and have no interest in the spiritual state of the flocks committed to them. Owing to their party strifes and animosities, almost every parish is split into two, some going with the two native metrans, and the others with the Syrian. Though from this point of view the church offers a most deplorable aspect, yet there are advantages connected with it also. The principal parties biting, and fighting, and devouring each other, there can be no united action for the keeping up of hereditary feasts and ceremonies. If one party desires to keep a feast, the other is opposed to it, and *vice versa*: thus their whole church fabric sinks lower and lower, the metrans and priests enjoy less and less the confidence and respect of their parishioners, and the more piously-disposed not only stand aloof, but direct their eyes towards us. In illustration of this, I mention two incidents that lately took place in this town. Kurilos, the Syrian metran, preached on Hades and Purgatory, and the position of angels in the other world. After the service, one of his hearers asked proof from the Bible for what he had asserted. The metran flew into a passion, and said, 'What! have you come here to teach me?'

apparently faithful to one another, and in such families you find cousins contract the relation, and keep it. Of course, where the moral obligation is not felt, it is always a loose bond.—*Note by the Rev. H. Baker.*

Upon this he took off his slipper as if to strike. Formerly this was the kind of church discipline metrans exercised. Happily for him he recovered his temper this time, for if he had struck the man he would certainly have been driven ingloriously out of the church, if not from the town altogether. On another occasion, when the headman's daughter was sick with smallpox, the metran declared that the disease was caused by the possession of the devil, and until he was driven out no recovery need be looked for. The forms of exorcism were at once gone through, and, behold, after two days the girl was better, but, on the third day, the metran himself was taken ill with the same disease, and so badly, that for many days his life was despaired of. If he had died, I believe there would have been an universal rejoicing.

"Though for the last few years comparatively few Syrians have joined our Protestant church, yet it would be far from the truth if our influence over them were measured by this. It may be very desirable, where small bodies of Syrians live by themselves in the midst of heathen, and cut off from their priests and church, to gain them over to us, and to form them into congregations; but in towns which form the strongholds, another line of proceeding is indicated. Here, converts will seldom be satisfactory. Unlike the heathen and the Romanists, the Syrian church takes back with joy any member that may have left her, and hence the tendency of people going constantly from one to another. If a Syrian has a dispute with his priest, he will come to us; if in any future time we find fault with him, he will go back again. Experience has taught me not to be over anxious to make converts in such places. Here our eyes must be directed to the whole, and much may be done in assisting them to reform their abuses. I make it a rule never to interfere in their church or family disputes, nor to waste much time in arguing with them on the worship of the Virgin, or against their fasts and the use of the Syriac language in their service. I wait till some feast comes round, and when the church is surrounded by dozens of pots filled with intoxicating drink, when inside is revelry, and outside scenes that one looks for only near temples at heathen feasts,—then, or rather the day after, is the time to go amongst them to preach. Then the question may be asked, 'What if Thomas the apostle, whom you honour as the founder of your church, should come down and see you? Do you think he would acknowledge you, and join in your feasts? No, he would say, 'This church ought to be a house of

prayer, but ye have made it a den of thieves.'" I have never found a man yet who dared to reply to such like appeals. In Travancore the number of Jacobite Syrians amounts to 109,123, and in Cochin to about 12,000.

Protestants.—"Our people are progressing steadily towards obtaining their proper standing in the scale of native society. Many of the rising generation, owing to their good education, find no difficulty in obtaining situations of trust, both under the British Government, and in the native states. We even are written to for young men of talent. The educational department seems especially ready to employ teachers who have received their education at Cottayam. Though there may be some disappointment if well-trained lads leave us, yet, on the other hand, it would be a matter of sincere rejoicing if all the Government schools were in the hands of such teachers, instead of being held by heathen masters, who often have not even a proper sense of common morality.

"All our people are allowed to follow their occupations without let or hindrance. Formerly they were constantly entangled in falsely got-up lawsuits: petty oppressions by the Syrian people were also common; but now their position is better understood, and they are but seldom molested. Godliness is profitable unto all things. Even granted that our converts had no temporal assistance whatever, they are in most cases still the gainers by becoming Christians. As heathen, they must constantly leave the high roads; as Christians, they may walk on any path; as heathen, they have to leave their families at night, and watch at cutcherries and other public buildings; as Christians, they may sleep at home; as heathen, they have to beat rice for temples and do other forced labour; as Christians, they are paid for every work they do. Perhaps the most pleasing effects of Christianity may be seen in the contrast between the female part of our Protestant Christians and other native women. Whereas the latter attend their churches and temples only as spectators, are awkward and sheepish in manner, and dirty and slovenly in their hair and dress, our Christian women take an intelligent part in all our services, salute you when they pass you in the street, and do not run away or hide themselves when you enter into their houses.

"I believe there is not a female child in our Missions that is not taught, and to this early training we must ascribe this immense difference.

"Protestants in Travancore and Cochin, including the European military residents, about 18,000.

CONTRASTS ALONG THE COURSE OF THE GANGES.

HURDWAR, the gate of the Ganges! Here it is that the great river breaks forth through a ravine in the Sewalik range into the plains of Hindustan, leaving behind it the mountainous region from whence it springs, and where lies its earlier course. What a providential gift to the millions of India! The vast lowland tract that extends between the Himalaya and the Vindhyan range, what would it be without the fertilizing action of the great river? It would become as the sandy territory of Jessulmere, where, parched beneath a hot sun, and devoid of irrigation, the soil has lost its productiveness, and, instead of teeming millions, a sparse population ekes out a precarious subsistence. Yet this gift of God is used for the dishonour of God! He who made this great river and its mighty affluents to be the ducts and veins of India's fertilization, is ignored, and Gunga receives the worship of the infatuated heathen. All along its course are the unmistakable evidences of this gross idolatry. At Gangotri, eight or ten miles north-west of its source, is the first temple, a tiny structure on a contracted spot scooped out of the rocky banks. But the pilgrims are not contented to have reached so far; they aspire to ascend to the very source itself, at the base of a great snow-bed, and as many as have powers of physical endurance climb the dangerous precipice. But Hurdwar is more frequented, because more easy of access: there Gunga may be worshipped without exposure to the cold and dangers of gloomy ravines and precipitous ascents. Thither pilgrims flock from all parts of India, and there, after the fashion of all false religions, which, carefully adapting themselves to the fallen nature of man, minister alike to his superstition and his covetousness, with ablutionary rites are mingled the busy traffic and festivity of the mela, or fair.

Allahabad, at the confluence of the Jumna and the Ganges, is another of these sacred localities; and, further down, Benares, with its noble ghats, elaborately and solidly constructed of the finest freestone of Chunar and its vicinity, and extending nearly the whole length of the river's bank of the city, although in some places interrupted by temples reaching down to the water's edge. Here comes the Hindu, to bathe, to pray, to lounge, to sleep; and here hideous fakeers take their stand, "offering every conceivable deformity which chalk, cow-dung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can shew."

And yet, if along the Ganges are to be seen the temples of the idola, the places of pil-

grimage, and the deluded multitudes who call vainly upon gods that cannot help or save, here, also, along the Ganges banks are to be found the evidences that a new movement is progressing in India, that idolatry no longer exercises an undisputed pre-eminence, but Christianity, having entered into the land, has commenced a mighty process, which shall never be interrupted until the idola be overthrown, and the true God be exalted in their stead.

Here are to be found the Missionary stations, the little flocks gathered out of heathenism, and the churches built for their use. At Allahabad, the Pastor, David Mohun, diligently labours amongst his congregation of 300 native Christians. At Chunar, also, another native pastor, the Rev. D. Solomon, feeds his sheep, as yet few, 60 in number; while at Benares, with its population of nearly two millions, and its 1000 sivalas or Hindu temples, a strong body of Missionaries is concentrated, and many appliances are at work for the evangelization of heathen and Mussulmans. Native catechists, with their families, are located in different quarters of the city. Adjoining the residence of each is a chapel, where, during the greater part of the day, the preacher is accessible to all comers, and where he can invite the passers-by to sit down and enter into conversation on religious subjects. Thus light-bearers are raised up in that dark city, so wholly given to idolatry—men who hold forth the word of life to their countrymen, and recommend it by their lives; and thus we have broken forth beyond the confines of the Mission compound at Sgra, its church, and little flock of 255 native Christians, and have entered upon extensively aggressive movements.

One of the most important of these is the Church Missionary Normal Training College at Benares, the inauguration of which will be found related in the following extract from the *Khair-Khrwâhi Hind, or Friend of India*, published at Mirzapore—

"It is a sign of progress among the Missions in Northern India that they are striving to raise up a more educated and efficient class of preachers and teachers for prosecuting the work of instructing and evangelizing the heathen than they have hitherto possessed. In Benares an Institution has been recently established under the auspices of the Church Missionary Society. It is called the Normal Training College, and its object is to train native-Christian youths for catechists and teachers. It will give them a good education, will support them while under instruction, and will pay

especial attention towards qualifying them for imparting their knowledge to others, by introducing them into all the art and mystery of teaching. The College is on a liberal and unsectarian basis, and will admit students from every Mission of every denomination, provided they be properly accredited by the Missionaries connected with them; and when their education has been completed, they will be permitted to return to the Missions to which they belong.

"On the 19th March 1862 the college for young men was opened. The service was commenced in the Mission Church, by the Rev. H. D. Hubbard. At the conclusion of the preliminary service, which consisted chiefly of singing and reading the Litany, the congregation adjourned to the new building, which is situated in a large piece of ground near the Church Mission premises, the high road separating the two properties, the whole of which ground was lately purchased in behalf of the Church Missionary Society as a site for the new Institutions. The congregation, having re-assembled in a large room of the College, after singing and prayer, and reading the Scriptures, was addressed by the Rev. C. B. Leupolt, who, in the course of his remarks, gave some account of the objects contemplated by the Institution. After this, the Rev. W. Buyers, of the London Mission, Benares,

uttered a few sentences expressive of his cordial sympathy with the new enterprise, and of his earnest desire that it might be the means of raising up a class of pious and enlightened men who should be fitted to set forth in a powerful manner the truths of the Gospel in their intercourse with their fellowcountrymen. The Rev. W. Smith of the Church Mission concluded the meeting with prayer.

"The College just opened is a spacious building, containing a multitude of rooms, intended as class-rooms, all of which are of good size. A class of Christian youths has been in existence for several months, and has received instruction from the Rev. C. B. Leupolt: these youths will now be handed over to the Principal and head master. Other youths will be added gradually, both from the Church Mission, and other Missions in the neighbourhood. Opposite the college is a substantial house, which was existing on the estate before it was purchased by the Church Mission. This house will be used for class-rooms for heathen boys, whom the pupils of the Normal College, under the superintendence of their masters, will instruct, and in the process of instructing of whom they will receive lessons themselves in the art of teaching. A Normal College for Christian young women, is also being erected in the same compound, and will, it is hoped, be opened in a few months."

LETTERS FROM CORRESPONDENTS.

WE have recently been putting forth a series of articles on the Lower Provinces of the Bengal Presidency, in respect to Missionary action and Christian opportunities. In endeavouring to work out the subject, we felt that we were liable to many errors, the most recent information on the points to be dealt with not being always available. But we entertained the hope that subsidiary correspondence would be drawn out, which would supply our deficiencies, and correct any mistakes we might have made. In this we have not been disappointed, as our readers will perceive by the following letter, received from a correspondent at Dorking. The Rev. Behari Lal Singh, having been recently on a visit to this country, is, we doubt not, known to many of our readers, and valued by them as one of the first-fruits of India to the Lord.

"The valuable articles which have appeared in the 'Church Missionary Intelligencer' on the spiritual destitution of Bengal, lead me to hope that you will hail with pleasure any gleam of sunshine that may attempt to pierce that spiritual darkness. I therefore send

these few lines to say, that in the district of Rajshai a Mission has been commenced by the English Presbyterian Church. The Rev. Behari Lal Singh, an experienced native Christian, and an ordained Missionary, proceeded to Rajshai in March last, with his wife and three native teachers, to commence operations. He has already opened two Christian vernacular schools, with an excellent attendance, and is about to open a third. He preaches every Sunday in the vernacular, and has a weekly Missionary prayer-meeting with a few European Christians in the neighbourhood. Rampore Bauleah, the chief town of Rajshai, is to be the head-quarters of the Mission, and we hope, by the blessing of God, to extend these operations as openings for doing so occur. Behari's wife intends opening a school for female children."

Very gladly should we receive information on detached points of Missionary labour in the Lower Provinces, or elsewhere, and more especially with respect to the proceedings of Mr. Start's Missionaries in Sikkim.



THE GORGE OF IMTAKIN, PERSIA.

GOVERNMENT EDUCATION IN INDIA, ITS PROGRESS AND PRESENT STATUS.—BENGAL.

THE Government system of education, as it progresses from theory to practice, has resolved itself into a tripartite form, the three Universities at Calcutta, Bombay, and Madras, constituting three distinct centres, with one or other of which the various subordinate institutions are being brought into relation. It is our purpose to review these operations, and that with a special object.

This educational system, which is rapidly assuming proportions of great magnitude, and, purposing to extend itself over the whole of India, is defective in a point of primary importance: it is not Christian education, and therefore it is not that which India wants.

The education which India needs must be regenerative, corrective. Nor is India exceptional in this respect. A system of education, from which Christianity is eliminated, cannot meet the necessities of human nature under any circumstances, whether it be in Ireland or India. It is not what *man* wants, and that because it is not Christian education. Christianity, scriptural Christianity, the Christianity of the Bible, is the one thing necessary for man, and that because he requires, not merely improvement, but correction; because there are dangerous tendencies in his nature, which, if not coerced and subdued, will dominate over him, and eventually destroy him. It is not merely that man is ignorant: he is depraved, morally diseased, and the Gospel of Christ is the specific, the divinely-appointed remedy—"the Gospel of Christ the power of God unto salvation." It is this which needs to be communicated to old and young, the child and the adult, to men of all ranks and all castes, the Pariah and the Brahmin, and that by every means, by every agency, which can avail to render its distribution more universal. This needs to be taught in schools, preached from the pulpit, and proclaimed by the wayside. To the ministration of this divine medicine the Christian church must address herself more energetically than she has ever done. Let the Missionary go forth and preach to the adult; let the Christian schoolmaster compassionate the youth of India. If the Government, through an unhappy misapprehension of its duty, give an education from which Christianity has been carefully excluded, the Christian church must supplement the action of the Government, and remedy, so far as it be practicable, the great defect. The question is, how can

this be done effectually? and it is with a view to the elucidation of this that an examination of the working of the Government system is desirable, in order that we may perceive under what form and in what direction Christian effort may be introduced, so as to render, as far as it is practicable so to do, the defective proceedings of the Government subservient to the introduction of a better system.

In pursuing this investigation, it will be convenient to avail ourselves of the tripartite form, which the Government system has assumed, and, taking up the Universities as *points d'appui* to compare them each with the other, as to the influence which they exercise, the number of students by whom they are attended, the colleges and schools in affiliation with them; tracing out thus the ramifications of the system as it multiplies into vernacular schools, and endeavours to render available for its own purposes the indigenous schools of the country.

The Blue Books published by order of the House of Commons, July 1861, are the staple of our information, supplemented to a more recent date by such further intelligence as we have been enabled to collect.

And first, let us glance at the three Universities. In limine, it may be remarked, that so tentative even yet is the whole system, that the regulations of these central bodies, after two years' experience, have been found unsatisfactory, and requiring change; and accordingly we are informed in the Bengal Educational Report for 1859-60, that "after lengthened discussions in the several faculties, and after a careful examination of the regulations adopted by the Universities at Madras and Bombay, a scheme, involving many alterations, well matured by the senate of the University, was submitted to the Government of India, and received its sanction." Important alterations would not have been necessary had not serious defects existed. We trust that the organic changes which have been effected will better enable these newly-established institutions to effectuate the objects for which they were intended, namely, "encouraging a regular and liberal course of education by conferring academical degrees, and also testing the value of the education given elsewhere."

The measure of influence which they are at present exercising may be estimated by the numbers of candidates who presented

themselves for entrance examinations during the year 1859-60. This is the only criterion which the reports enable us to lay hold upon, nor have we any other means of ascertaining whether the University system has been prematurely introduced into India, or whether there exists throughout the country a sufficient amount of the educated material to justify its adoption.

At the Calcutta entrance examination for that year 669 candidates presented themselves, and of these, 243 obtained the requisite number of marks to entitle them to pass. Bombay—At the entrance examinations October 1859, and March 1860, 168 candidates presented themselves, of whom 35 passed. Madras—One entrance examination was held during the year, 52 candidates presenting themselves, of whom 22 passed. Again, as to Bachelor of Arts examination: at Calcutta 22 presented themselves, of whom 13 passed; at Madras 10 presented themselves, of whom 5 passed. The Bombay University does not appear to have advanced so far as B.A. examination, its first matriculation examination having been held so recently as October 1859.

We can bring down the proceedings of the Calcutta University to a more recent date. In 1857, the year of its establishment, the candidates for admission numbered 244; in 1860, 705 were enrolled, and 669 presented themselves; this year they have risen to 1058. Again, five years ago the number of students who, having persevered in their college course, succeeded in obtaining a Bachelor's degree, were 2; in 1860, 13; and in the present year 24.

The statistics of 1859-60 demonstrate how far, in the number of candidates who come to it, Calcutta is in advance of the two other Universities; so much so, indeed, that, conjointly, their numbers do not amount to more than one-third of those which appear on the Calcutta register.

This suggests some considerations. There exists undoubtedly, at Calcutta, a much larger amount of a certain kind of educated material than either at Bombay or Madras. We shall state whence it has originated, and what is its texture.

As the chief Presidency city, and the seat of the Governor-General, Calcutta has afforded to the native youth a wide opportunity of obtaining employment, either at Government offices or elsewhere. Twenty years ago the native community discerned the advantages they were likely to derive from an English education, and the tide which set forward in that direction has been gathering strength ever

since. In superior schools of this kind, where instruction in the English language is imparted to the children of the middle and upper ranks of native society, there has been for years past a constant increase of attendance, "and that notwithstanding that the rate of schooling fees has been raised from time to time, even to the extent of 10% per annum in the highest institutions;" while "in and near the Presidency towns native gentlemen derive a livelihood from opening private schools, where the English language and sciences of the West are taught." But let there be no mistake as to the motives by which the natives are actuated. Office employments, and their lucrative results,—these are regarded as the chief good. Education is desired only as a means to this end. Let the young native, who has been dealt with in the way of a mere secular education, which places before him no ennobling objects, and suggests no ennobling motives, acquire only just so much as he thinks will qualify him for office; and however crude and immature his attainments may be, their further cultivation is abandoned. Thus the Educational Report for Bengal expresses its regret that the Medical College of Calcutta, notwithstanding its able and efficient staff of Professors, as a means of supplying qualified officers for the service of the state has been found wanting in power, the supplies for the public service by no means equalling the demand; and this, we are informed, "is partly owing to the fact that a large per centage of the students leave the college before completing their course, from the desire, probably, to turn to profitable account, at the earliest moment, an imperfect stock of knowledge, without the expenditure of the time and money required to complete a five years course."

"'Education' is in the mouth of every Hindu in Calcutta. It means, preferment, high salaries, distinction, and honour; for by it all these are made accessible. Every year Government throws open to the natives fresh posts, of higher and higher emolument and honour, making their selection from the most distinguished students of the colleges; while the increase of European trade, railways, telegraphs, &c., creates a constantly growing demand for the services of men of tolerable education. It is true that even the best students read but little after they have obtained the great object of desire—'an appointment'—and that many never open an English book for the rest of their lives."*

* Hodgson Pratt's second selection of articles on the Indian Question, p. 23.

The texture, then, of this Calcutta material is flimsy, and of little value. It of course assumes to be of the collegiate stamp, and affects the University. Hence the large number of candidates who present themselves for entrance examination; hence, also, the large proportion of the rejected, nearly two-thirds of the entire number. Indeed, herein consists a danger to which the infant University is exposed, lest, from a desire that it should rise rapidly in numbers, a laxity be permitted in the ordering of the examinations, and thus the University become flooded with this shallow material. The 'Hindu Patriot,' a Calcutta newspaper, edited by a native, and entirely in native interest, adverts to this point.

"If numbers be a criterion of success, the Calcutta University has decidedly the advantage. We fear, however, the quality of academical instruction has not improved in equal ratio with the increase of aspirants after academical honours. Cramming has a large share in the show which is annually exhibited at the Town Hall by the conferring of degrees. The boys are taught to learn as parrots to pass each course of University examination. Beginning with the entrance examination, and ending with the B. A. test, the boys are required, as we understand, to go through each course for two years, sometimes three years successively; and what wonder that Bengalee lads, possessed of proverbial memory, should at the end of the term, pass with a facility to the admiration of outside spectators?"

We are far from placing implicit confidence in the statements of the 'Hindu Patriot,' nor can we, for an instant, give credit to the assertion that the graduates of the present University are inferior to the alumni of the old Hindu College, and that the student of the pre-University era possessed a fuller acquaintance with English authors, and a more creditable knowledge of the English language. Still there is a danger, and it must needs be guarded against. At the commencement of University proceedings in India it is of primary importance that the foundations should be well laid, and all that is fictitious and superficial be, as much as possible, eliminated.

The facility with which the native youth finds a market for his smattering of English knowledge is for himself an unhappy advantage. It stunts his intellectual growth. His measure of knowledge brings him in an income. This was the only object he had in view, and this being attained, he has nothing to prompt him to further exertion.

He is thus unfitted for a University career, and he is equally unfitted for usefulness amongst the masses of his countrymen who know nothing of English; for, as an English-speaking, and, as he considers himself, an English-educated native, he affects English and despises the vernacular. We are not speaking now of young men who have received an English education in our Missionary schools and colleges. They have had higher objects placed before them in connexion with those Christian truths in which they have been instructed; and although some will disappoint, others have risen, and will continue to rise, above the temptation to consign themselves to a life of selfishness. But we speak of the irreligiously educated, who have learned English without its Christianity, and from such men we have no hope that any thing great, or noble, or patriotic, will ever emanate.

But what of vernacular education? for, after all, if the masses are to be instructed, it must be in the vernacular. The few may learn English, the many must learn in the vernacular. What is the Government doing in connexion with this most important branch of education, that which is indeed the education of the people? The educational process which is going forward in the Lower Provinces, can it be regarded as of a popular character, and likely to affect the masses? Has it a basis well laid in elementary schools, and is it provided with a sufficiency of intermediate or Zillah schools, by whose action the originally rough material, gradually assuming consistency, may be prepared for, and eventually introduced into, the higher colleges which are proximate to the University?

Of colleges proximate in position to the University, there are five, containing 234 pupils. Of Zillah schools intermediate between the Colleges and the vernacular schools, and intended to recruit yearly from the vernacular schools, by the admission of those students who have succeeded in gaining scholarships at the annual examinations held by the inspectors, there are 44, containing 6628 pupils. There are, besides, 3 colleges for oriental education, namely, the Calcutta Madrissa, the Hooghly Madrissa, and the Sanskrit College, with 460 students; and also a Medical College, with 65 students. Of the grand total of 289 colleges and schools, with 18,387 scholars, 236, with 11,000 scholars, remain unaccounted for. These, it is to be supposed, are the vernacular schools: there is, indeed, no express statement to that effect, but we know not how otherwise to classify

them. Let us, therefore, assume it to be so : we give at least a maximum figure. And now let us ask, Is this a sufficient basis for healthful and progressive action? In the North-west Provinces, with a population of thirty millions, the vernacular schools maintained by Government are 2864 in number, with a grand total of nearly 77,000 scholars, besides 6646 indigenous schools, containing 65,000 scholars, which are largely influenced by the educational department. In the Lower Provinces, with a population of about forty millions, the vernacular schools are 236, with 11,000 scholars. We cannot wonder at the brief manner in which the Bengal Report disposes of the great subject of vernacular education. One sentence suffices—"In purely vernacular schools of all classes, much remains to be done;" much, indeed, where scarcely anything has been done. Why the native has coveted so eagerly attainments in English is obvious, and it is unnecessary for us to say more on that point. But with respect to vernacular education it has been altogether different. In connexion with this there has been no prospect of immediate gain. No glittering rewards of office and employment have prompted the ryot to desire, that in this matter of education his children should be superior to himself. He has not wished for such advantages. When brought near, he has not cared to avail himself of them; nor have the efforts of the Government been successful in overcoming his indifferentism. Indeed, they have been so feeble as scarcely to arrest his attention: they have been quite of recent origin, nor would they have commenced at all but for the stimulating example of the North-west Provinces.

"The education of these classes, more especially of the agricultural population, received earlier attention in the North-west Provinces than elsewhere. The system of village tenures in that division of the empire, under which the land was to a great extent in the hands of peasant proprietors, made it of the deepest importance to them that they should receive an elementary education sufficient to enable them to protect themselves in the preservation of their rights. Every man's holding being accurately surveyed, and his contribution to the public revenue fixed, it was not difficult to show him the value of so much education as would prevent him from being cheated by the native collector or by his co-shareholders. Elementary schools, therefore, where reading, writing, accounts, elementary mensuration (after the native method), are taught, were established with

little or no opposition. The indigenous and hereditary teachers were encouraged by rewards to qualify themselves for the management of the schools, and, after the lapse of nearly ten years, the experiment of improving the indigenous village schools was considered so successful as to warrant its extension to other parts of the empire. Accordingly, the despatch of 1854 provided that, wherever the people of a village would undertake to raise half the expense of establishing an efficient school, the Government would give a grant-in-aid equal in amount. It was not to be expected, that where the nature of land tenure was not such as to create the special advantages peculiar to the north-west, the people would very speedily avail themselves of this offer." *

But in the Lower Provinces this stimulus was wanting, and therefore vernacular education amidst its masses is scarcely in existence. In the vicinity of Calcutta incipient efforts may be traced, but in the remote rural districts, unless visited by the benevolent action of Christian Missions, the hereditary ignorance of ages remains undisturbed. We learn, from the Report on Bengal for 1859-60, that since January 1855 there has been in the educational department an increase of 147 colleges and schools, and of nearly 13,000 scholars. It would have been highly satisfactory had we been informed what proportion of these may be assigned to the popular branch of education.

On the whole, we fear that educational proceedings in the Lower Provinces are as yet like an inverted cone: they are narrowest at the base, and are like a tree, which has grown out of due proportion. Its head is large and pretentious, but the roots are feeble, and the trunk attenuated. Energetic efforts are needed to develop the base of operations, and increase the number of elementary schools, otherwise we do not see how the beautiful theory of recruiting the Zillah from the vernacular schools is to be reduced to practice.

It is remarkable, that in the Bengal Report, we find no mention made of Normal Training Schools, and yet, if vernacular education is to be carried on, such schools are most needful, for otherwise how are vernacular masters to be obtained? English education does not qualify natives for usefulness in the vernacular languages. It gives them other tastes and another direction to the mind, and unfits them for such pursuits. The native who has received an English secular education, and

* Hodgson Pratt, p. 19.

no more, has little sympathy with the masses of his countrymen, and, provided he can raise himself, is content that they should continue as they were.

Before we leave Bengal, there is one point of reference which may not be omitted. We cannot but express our regret and disappointment, that those relics of Orientalism in education, the Calcutta Madrisa and the Sanskrit College, are yet perpetuated, and that at a time when funds are required for such educational processes as are urgently needed by the ignorant and degraded masses which people the Lower Provinces. We quote from the 'Calcutta Review' on this subject—

“The fact that the Sanskrit College is, according to the confession of the late Director of Public Instruction, held in high repute by *orthodox* Hindus, is, we fear, the most satisfactory proof we could have of its supreme uselessness. In the Educational Report for 1858-59, Mr. Young informs us that the Supreme Government have sanctioned the introduction of a larger English element into the course of instruction followed here, and so far, no doubt, some good has been done. Still, what is called the college department of this institution retains its purely Oriental character, with the exception of the permission granted to its students to attend English lectures in the Presidency College. In the Madrisa, too, a little English is taught, but its resources are mainly devoted to the cultivation of Arabic and Persian literature. If, at the time when Macaulay wrote his *Minute*, the expenditure on Oriental learning was condemned as unwise, owing to the expected early completion of a code—the work of a Commission expressly provided to make a digest of the laws of India, which would supersede the necessity of having Hindu and Mohammedan law-officers, what shall we say of the wisdom that insists on maintaining this expenditure even after the work of the Law-Commission is ended, and this code, now ready, is about to supersede all the old tangled forms of law that have flourished luxuriantly for the last hundred years? To the Madrisa we object more strongly than to the Sanskrit College. The latter simply dwarfs the intellect, and unfits Hindu youth for the earnest, practical realities of life; but the policy that upholds the Madrisa endangers our rule. Arabic science and logic have, we believe, been given up; but Mohammedan literature and law are still taught, and that, to use the language of the present Lieutenant-Governor of Bengal, ‘to the very highest attainable standard.’ We object to the Madrisa, on the ground of its exclusive

character; for it appears to us that a college for Mohammedans is as great a violation of that neutral policy, that affects to favour no particular creed or religion more than another, as would be a Government college for native Christians. We object to a vast expenditure for the teaching of a law that will now no longer be administered, and which will require no further exposition. And we object to the encouragement given by the state to the cultivation of a literature which, owing to its essentially religious character, can only tend to foster fanaticism and promote political disaffection. We are actually spending a large sum of money from year to year out of our exhausted exchequer, in the support of moulwees engaged to teach and students paid to be indoctrinated in a creed, which lays it down as a fundamental obligation that no faith should be kept with infidels, and therefore, with ourselves, the rulers of the land. Mohammedanism is ‘the fanaticism of the banner,’ and has the effect of making its adherents, when under a foreign yoke, religiously disloyal. What is the reason that our Mohammedan subjects, as a rule, despise an English education? How is it, that whilst Hindus flock in hundreds and thousands to our English classes, Mohammedans are reckoned by units? It may be replied that the Mohammedans are a more indolent race, and do not like the trouble of learning a foreign tongue. This is not true. They are not at all more indolent than Hindus in pursuits that interest them, and they will take an infinity of pains to learn Arabic or Persian. It may be said that it is the possession of ‘a polished language and literature of their own, of which they are proud,’ which makes them indifferent to English. But the possession of ‘a polished language and literature’ does not prevent the Hindu from acquiring a knowledge of English. The fact is, that, except when deterred by imperious religious considerations, all pride, prejudice, and indolence must give way before an adequate necessity. When the Hindus felt it was necessary to learn English if they would enjoy the superior material advantages that such a knowledge alone could bring, they laid aside their prejudices and indolent habits, and set to work. Why have not the Mohammedans done the same? Their necessity was quite as great, if not greater; for our rule occasioned the poverty of numerous Mohammedan families that had grown fat on the spoils of a subject country. Nevertheless, they keep aloof from us, and, as a consequence, are sinking lower and lower in the social scale, and being farther and farther distanced in

the march of civilization. On every hand we meet with Hindus rising to rank and wealth ; but we look in vain for rising Mohammedans. We say not that there are no men of wealth and influence among them ; still, those who are such are, as a rule, people that have received their wealth and position from their forefathers, who lived during the period of the Mohammedan possession of the country. How do we account for this state of things ? The conclusion we think is obvious, that the Mohammedans do not care to learn our language, because they do not care to be reconciled to our rule. They have not forgiven us for dispossessing them of Bengal ; they hate us as much to-day as they did on the 21st of June 1757, when we made Suraj-u-Dowlah fly from the plains of Plassey. Their comfort in their present reverse of fortune is in the belief that the dominion will yet again become theirs. Cheap books are industriously circulated among the poorer classes, with a view to keep alive the expectation of deliverance from our yoke. Like all fanatics, they regard themselves as special favourites of Heaven, and look forward with confidence to the day when they will recover their independence, and once more be the rulers of India. And the mistaken policy of the Government has but nurtured the disaffection. In our extreme anxiety to conciliate them, we have dandled and petted them, and coaxed them to be good, until they now believe that we fear them. We feel it our duty to protest most earnestly against the policy that encourages the Moslem in his arrogant exclusiveness, by giving him a college to himself, and instructing him in a law and a literature which can only confirm his enmity to the state. Mohammedan law and the Mohammedan faith cannot be dissociated, and to teach the one is to teach the other : Mohammedan literature is essentially religious ; and as long as we continue to teach these things, we continue to cherish the viper that will sting us the moment it is warmed into life. The Madrissa in Calcutta, as long

as it stands, will be a monument of our folly and an unanswerable satire on our so-called neutral policy.

“The question then arises, what ought we to do in the matter of Oriental learning ? No true science, philosophy, or history, are to be derived from Sanskrit and Arabic. The only claim these languages can have to recognition in an educational scheme is on the ground of their intrinsic value as languages, and this claim we apprehend would be amply met by the establishment of a University chair for each. A Professor or Professors of Sanskrit and the same for Arabic, is all the homage we need pay, in a Government scheme, to languages for the study of which greater facilities exist in Europe, and especially in Germany, than in this country. Let all who have the means and the leisure for Oriental studies attend the lectures of these Professors ; and let the money now wasted on Oriental colleges and departments of colleges be devoted to the support of Zillah schools. We hold that the Government are not bound, either in the reason of things, or by any pledge given to their native subjects, to uphold the present scheme.”*

So confessedly useless had the Sanskrit College become, that, during the Lieut.-Governorship of Mr. Halliday, its re-modelling had been decided upon. Several prospective changes in the course of instruction, of a fundamental nature, were approved of ; but, as the Report informs us, “they have since been found distasteful in the highest degree to the Hindu gentry who take an interest in the college.” A strong protestation on their part has been successful in preventing their introduction, and the measures of amelioration remain deferred, until, by some means or other, the old orthodox party amongst the Hindus can be induced to consent to some small measure of progress and improvement.

In our next Number we shall advance to the North-west Provinces and the Punjab.

* “Calcutta Review,” Dec. 1861. Article, “Government Education.”

THE CALCUTTA REVIEW ON GOVERNMENT EDUCATION IN INDIA.

SOME months ago we found ourselves constrained to reply to the “Friend of India,” when, with much severity, it impugned the action of those Missionary publications which advocated the formation of voluntary Bible classes in Government colleges and schools. To-day we find ourselves in happier circumstances, for we have to notice in the “Cal-

cutta Review” of December 1861, a very able article in support of that principle. Of this article we shall proceed to introduce a brief *resumé*. It will afford the opportunity of quoting some few of the more forcible passages, those which more especially touch the pith and marrow of the question. Our readers, and also those who differ with us,

will thus see that it is not only Missionary publications in England which advocate this modification in the Government system, but one of the ablest of the Calcutta publications, conversant with almost every subject which affects the welfare of India. When we have urged that the native student should have the opportunity of Christian instruction, to use or otherwise as he may himself decide, we have been told how impossible it is accurately to deal with Indian questions from a stand-point at home; and that, in fact, none but those who are conversant with life in India are qualified to deal with them. We shall not pause to discuss that point, except to say, that, if this be so, the Secretaryship of State for India, the Governor-Generalship, and other high offices, ought to be entrusted to none save men of Indian experience. But the writer in the "Calcutta Review" does not labour under this disqualification, and yet his views are identical with our own. And what shall we say of the great Indian statesmen, in reputation and high and honourable service inferior to none—Sir John Lawrence, Sir Herbert Edwardes, &c.—who have again and again affirmed that the Bible ought not to be excluded from the Government seminaries.

It is impossible that this great question can be permitted to rest—that it can be shelved and put aside as troublesome and intrusive, and better to be forgotten. It is too closely identified with the welfare of India and the welfare of England also. Convictions on the subject are deepening and strengthening in India, and at home. It is a mere question of time, but the required modification must be conceded, and that at no distant period: meanwhile we shall not let the subject lapse into forgetfulness.

But with respect to the "Calcutta Review," and its mode of dealing with this question—it objects *in limine* to the fashionable theory that education, in a general sense, is a sovereign panacea for the moral and social diseases of India, or any other country: the elevation of a people in the scale of nations cannot be accomplished by mere secular education. For the attainment of the results to be desired, we must look, not to education simply, but to a Christian education: "Christianity and morality can never be dissociated, and no true moral principle can be instilled or kept alive without the aid and influence of Christian truth. A mere secular education may increase a man's power for good or evil, but it cannot make him either better or worse. But our Government has a policy, and by that policy all Christian education is rigorously excluded."

The phases of action through which East-Indian Government has passed, in connexion with this subject of education, are then briefly reviewed; its reluctance in the first instance to recognise, under any form, the duty to provide for the enlightenment of the people; then the phase of Orientalism, and the encouragement given to Arabic and Sanskrit learning, until the people of India themselves demonstrated the uselessness of this proceeding by neglecting the Oriental colleges, and preferring to be taught English; and, finally, Lord William Bentinck's memorable Resolutions of 1835, which directed that, in the application of the educational funds, "the imparting to the native population a knowledge of English literature and science should henceforth be the chief object;" a policy which has been perseveringly adhered to.

"What result, then, has this change in our educational policy produced? Has it been a success, or is it a failure? In some respects it has wrought undoubted good; but in others it has disappointed us. Viewed in comparison with Oriental learning, as that learning used to be prosecuted, and in connexion with the material advantages it has brought in its train, this change has been a success: viewed in respect of the moral improvement and social revolution it was expected to accomplish, it has been a failure."

And why has it proved such? Because the education, that, at so great a cost, has been imparted, is essentially defective, in that it excludes the Bible, "a knowledge of which is indispensable to the moral education of the people."

"We have no wish to offend the feelings of the educated classes of the country; but the truth, however unpalatable, is wholesome, and ought to be told. We do not deny that there are oppression and effeminacy, sordid selfishness, forgery, perjury, and murder in Christian England too; but the characteristic difference between Christian England and heathen Bengal is, that in the former country public opinion calls crime crime, and condemns it as such; whereas, in the latter, a man who commits the basest of felonies receives the unrestrained sympathy of the most enlightened classes of society. In England there is a moral standard, universally acknowledged, by which conduct is measured; but here the power to oppress and wrong one's fellow-men gives the right to do so. Where a true and reliable moral standard does not exist, it must be created; but mere secular knowledge is unable to create it; and we must look beyond education for the power that is to give principle and character to the people whose intellects

we are training for the battle of life. There is no true morality apart from Christian truth. The conscience is enlightened and strengthened, the moral affections are rightly directed, the moral regeneration of a man can be effected, only by the belief and reception of the Gospel of the Christ; and until this Gospel has free course and is glorified in India, not all the science and learning we can give her sons will raise them to true manhood, or qualify them to take a place in the front rank of nations. India can never attain true greatness, or be any thing more than an appanage to some European power, until she receives and is leavened by that divine element which has been the strength and support of Christian England—"the truth as it is in Jesus." If the earth did not periodically turn its face to the sun, no soil would be productive; the seed embedded in it would remain dormant if for ever without the action of heat. And so it is with the native mind. There are seeds of truth in it, moral capabilities, which only await development; but these germs will remain for ever dead unless that mind is brought into conscious contact with Jesus, the Christ, the central Sun of truth."

And thus, if the education imparted to the people is to be *bonâ fide* ameliorative, it must be inclusive of instruction in the Bible; not only because that book presents the true standard of morals, but also because it reveals that religious truth, the belief of which can alone dispose and enable man to live and act in conformity with that high moral standard.

Let the Government, then, afford at least the opportunity in its colleges of access to Christian instruction, should the student desire it. Colleges and schools, conducted by Christian agencies, can go further, and rule that Christianity be an inseparable and essential portion of the education they impart. But in Government institutions to enact so might be regarded as a compulsory proceeding, as an attempt to enforce religion by authority, and this is to be avoided. But let there be free access to the Bible: let the approach to it be barred by no restrictions. In the high colleges let there be a department of Christian instruction open to such students as desire to frequent it: in lesser

schools let there be the voluntary Bible class. In so deciding, the Government will best rectify the unhappy misapprehension now "universal among the natives, that the Government do not wish them to become Christians. If the state had been true to its neutral policy, whence could this belief have sprung? How is it that Hindu and Mohammedan servants of Government are free to proselytize to an unlimited extent and in the open face of day, but the moment an English officer opens his lips to tell his heathen subordinates of Christ, he is visited with the wrath of a Governor-General? Why is it that a Hindu priest or Mohammedan moulwee may be admitted to any department of the Government service, but no Englishman, having once been a Christian Missionary, can become a teacher in a Government college? Why are the sacred books of the Hindus and the Korán of the Mohammedans read in Government colleges, and the Bible of the Christians excluded? Why is a Director of Public Instruction suffered to remove from English class-books every allusion, however remote, to Christianity, whilst the Bengalee text-books, selected by the Government for the examination of those who wish to pass in the vernacular, remain effably obscene and filthy?"

Assuredly it is futile to plead a neutral policy "in justification of a refusal to teach the Bible in its Institutions." Neither in regard to Hinduism on the one side or Christianity on the other has the Government been neutral. Every social custom among the Hindus is religious, and yet the Government has interfered with many of them. It has prohibited them by imperial edict, because of their cruelty and immorality. But it has also excluded the Bible from its educational institutions. It was right to do the one; it is wrong to rule the other. As the conservator of public morals, it only half discharges its great duty. Not only should it repress the evil, but in every possible way afford the opportunity of learning what is right and good. But because the evil luxuriance of the native religions has been pruned, it seems to have been thought necessary, in order to keep the balance even, "to treat Christianity with studied disfavour."

THE NESTORIAN CHURCH.

It is, undoubtedly, the great duty of every Christian church to diffuse the light of the Gospel. It is the duty of the church collectively; it is the duty of each individual member in particular, of the one by more public acts, of the other in the way which the Apostle Paul directs, "Let your speech be always with grace, seasoned with salt." Nothing can exonerate a church from this obligation, for it is the very law of its existence. Every scriptural church is a candlestick, intended to hold up and give ostensibility to the truth. This is a debt of love which we owe to all who are in the darkness, whether it be the darkness of corrupt Christianity, or of undisguised heathenism. So far as access can be had to the ignorant, and means are available, corresponding efforts should be made. And forasmuch as visible churches are mixed bodies, and slow to act in their collective capacities, individual members of those churches, who feel their responsibility in this matter, and are desirous of discharging it, are free to unite for the purpose of mutual help and co-operation, and to organize themselves into Societies, for the better prosecution of the work. To affirm that such organizations are not free to act until they have first of all received the imprimatur of convocation, or in some other way the seal of official sanction is simply to assert that, except in its collective capacity, a church is not free to act at all, and the living and spiritual members of the church are thus rendered incapable of action, unless they can carry with them into the spiritual effort the worldly and uninfluenced.

The duty, then, of Missionary action extends not only to the heathen and Mohammedans, but to men of whatever name, whether professedly Christian or otherwise, who are in ignorance of the Gospel. Corrupt Christian churches, lands lying under the heavy yoke of Romanized Christianity, are legitimate spheres of Missionary action. There may be much difficulty in obtaining an entrance, and much of wisdom may be needed in the conduct of the enterprise, but the effort should be made: nor are we to be deterred from doing so because the laws of a country forbid it. Such laws ought not to be. No country, no Government has the right to enact laws which prevent a man from free access to that revealed truth, the knowledge of which is essential to the salvation of his soul. It may be a matter requiring much thoughtful consideration how best, in

the proceedings which may be adopted, to disarm prejudice and lessen opposition, but still the effort must be made, and the duty conscientiously discharged.

And thus it is that Missionary Societies have entered not only the great heathen field, but have approached various corrupt Christian churches which have lost the truth and lapsed into a dead formalism. By such undertakings, they who have the light and enjoy the comfort of the truth desire to express the earnest love and compassion which they feel towards those, who, deceived by a name, are without that light, and devoid of that comfort. The object which they propose is not destructive nor proselyting. So far as the efforts of the Church Missionary Society have been directed towards decayed Christian churches, the object has been, not to break down the candlestick, but rekindle the extinguished lamps, that the members of those churches may themselves perceive how tarnished the candlestick is, how defiled with many stains and blemishes, and may themselves proceed to cleanse it; and such, with few exceptions, has been the course pursued by other Missionary Societies. It is a misrepresentation to allege that our object has been to proselyte: the desire is to evangelize, not to proselyte. We would make Christ known, that his attractive influence may be felt, and that the men who are first won to Him should become the happy instruments of enlightening their brethren, and kindling a spirit of inquiry within the church itself, which should gradually pervade the whole body. But in one instance only, that we are aware of, has this been found practicable. Generally it has been prevented through the intolerance of the church itself. The evangelized have not been suffered to remain unless they conformed to all superstitious usages; not mere points of such a nature that two conscientious men, both recognising the distinctive doctrines of the Gospel, might take different views respecting them, without prejudice to those doctrines, but such as are irreconcilable with obedience to the truth, and wounding to the conscience; and when they have pointed out the unscriptural character of such usages, and prayed for relief from them, it has been refused; nay, further inquisitorial processes have been commenced, and investigations of the most rigid character have been instituted as to what they did believe. In vain they showed that the doctrines which they had embraced were such as Scripture

commanded to be received. They who sat in judgment on them cared nothing for this agreement with Scripture. Their own corrupt standard, to this only would they refer, and with this the convictions of the accused were irreconcilable. They were therefore condemned, mulcts and penalties inflicted upon them, deprivation of liberty, and persecution, in many instances to death. Others were excommunicated and driven forth. The old church refused them and expelled them. With such men the Missionaries have sympathized. Were they reprehensible in so doing? How blameable would they not have been had they acted otherwise? The man born blind confessed before the Pharisees Him who had restored him to sight, and they cast him out. What did the Saviour do? He sought him out. "Jesus heard that they had cast him out, and when He had found him, He said unto him, Dost thou believe in the Son of God?" He proceeded to give him further instruction, to point out to him the grand central truth, in adherence to which he should be safe, however rejected of men, and excommunicated by his church. This the Missionaries have done. They have followed the Lord's example. They have communed with the excommunicated ones. They have brought them into union and communion with one another, and thus, as far as regards the action of our own Society, reformed congregations, evangelical in their maintenance of pure Gospel truth, Protestant as testifying against prevalent errors and corruptions, and episcopal in form, have been raised up in Travancore and Palestine. Under the action of Presbyterian and Congregationalist Missionaries, the new congregations have been otherwise organized, and they have become Congregational or Presbyterian. But we could not expect that these Missionaries would go beyond their own convictions in this matter. If episcopal Christians regret that, in this transition from error to truth, the old government should be lost, let them become more earnest in sending out Missionaries to this particular field of labour.

We have said that this has been the usual course of events in Missions sent to corrupt churches. But there is at least one exception. One of these old churches, when thus approached, has not violently reacted against the efforts made for her improvement. The work of evangelization has not only commenced, but has made considerable progress within her limits, and the evangelized have not been driven out. Some from among her bishops and priests were amongst the first to feel the power of the truth, and thus the

process of renovation has been going forward, while the characteristic features and uniformity of the old structure have been preserved; and this, although the Missionaries, who now for thirty years have been advancing the best interests of that church, are not Episcopalian, but Presbyterian Missionaries. This church is the Syrian Church, usually known as the Nestorian, on the frontier line and in the border provinces of Turkey and Persia.

Nestorius, Patriarch of Constantinople A. D. 428, notwithstanding his speculative tendencies and severity of zeal against religious error, appears to have been a man more scriptural in his views and consistent in his conduct than the generality of the prelates of those days, and thus provoked their hostility. A charge of heresy was brought against him, that he refused to Mary the title of the mother of God, a determination in which he would have been sustained by every true Protestant. But he appears to have been disposed to admit of the term, provided it was used with caution; for he said, "I have often declared, that if one more simple among you, or any others, is pleased with this word, *Θεοτοκος*, I have no objection to it, so be that he make not the Virgin God." He was also accused of holding not only two natures, but to two persons in Christ. But this charge he denied to the end of his life. To Cyril, his enemy, he wrote, "I approve that you preach a distinction of natures, in respect to the divinity and humanity, and a conjunction of them in one person." While to another prelate he said, "Of the two natures, there is one authority, one virtue, one power, and one person, according to dignity." We apprehend that if he had not objected to the word *Θεοτοκος*, he would not have been accused of holding two persons. However, he was deposed and banished on the plea of heresy. A Syrian monk originally, the Syrian church sympathized with him, and his Protestantism, as directed against the Mariolatrous tendencies of the day, extended itself to the East. Schools for the education of divines on this principle were brought into action, first at Edessa, in Mesopotamia, and then at Nisibis, under the Persian Government. Seleucia, or Ctesiphon, one of the Catholicoses beyond the boundaries of the Greek empire, became their culminating point, and the Nestorians who successively filled that see were designated Patriarchs of the East. That this church possessed much vitality, and therefore much of scriptural truth, by the influence of which spiritual vitality is generated, is evident

from the extent of its Missionary action. "They were as successful as industrious in disseminating their opinions in countries lying without the Roman empire."

"The sect has now widely extended itself. Besides occupying, almost to the exclusion of all other Christians, the region which forms the modern kingdom of Persia, they were, on the one side, numerous in Mesopotamia and Arabia, had their metropolitans in Syria and Cyprus, and a bishop even in the Isle of Socotra, at the mouth of the Red Sea, and on the other, the Syrian Christians of Malabar in Hindustan were Nestorians, and received their bishop from Seleucia. Nestorian churches existed in Transoxiana, as far as Kashgar: in the distant regions of Mongolia the great Khan of the Tartars held the rank of presbyter in the Nestorian church. Labouring with incredible industry and perseverance, they propagated Christianity among the barbarous and savage nations inhabiting the deserts and remotest shores of Asia. In particular, the vast empire of China was enlightened by their zeal and industry."*

With prosperity, and extensive influence secularity crept in, and spiritual declension followed. The church lost its first love, and then, as upon other churches which had proved faithless to their Lord, came the heavy scourge of Islamism.

By the Sassanian and Arabian dynasties of those regions, they had been, on the whole, protected, and Nestorian Christians, like the Jews of Daniel's time, were admitted to many offices of trust. The Tartar princes professed Christianity, and the Moguls tolerated it until they became Mohammedans. Then they learned to persecute. Tamerlane banished Christianity from Transoxiana, and exterminating, or effectually concealing it in Mongolia, persecuted unto death multitudes of the Nestorians of Persia. Crushed and broken, the vine which had sent out her boughs to the sea, and her branches to the river, grew feeble, the distant branches withered and died, and although the root of the once extensive organization remained, yet had it no power to throw out fresh shoots. Such it was when the proselytizing Missions of the Church of Rome, justly so called because their object is not to win souls to Christ, but followers to Rome, found it out in its seclusion, and tried to bend it to their purpose; and when they found their efforts to induce submission to the Pope's supre-

macy were ineffectual, they acted like the supposititious mother in Solomon's judgment, who, if she could not have the infant in its entirety, desired that the sword should decide the controversy, and that the child should die. They introduced a schism, and the separatists, called the Chaldean church, are governed by a Patriarch appointed by the Pope.

Of this old church a remnant remains, in number about 150,000, "situated geographically on the eastern borders of Turkey and the western borders of Persia, in the very heart of Mohammedan dominion, and just on the dividing line of the two great rival Mohammedan sects—the Soones and the Shiites. Their country—to be more definite—stretches from the ancient river Tigris, along the southern border of Armenia, into Northern Persia, more than 300 miles, and extends southward along the Tigris on the west about the same distance, embracing the Assyrian mountains and plains as far as Mosul, or ancient Nineveh, on the south-west; and on the east it includes several of the most beautiful and fertile Persian plains."*

Their geographical position resembles very strongly the locale of the Vaudois, another remnant of the ancient church, who, amidst the wide-spread domination of Rome, preserved so remarkably their distinctiveness. In Iceland, that centre of volcanic action, on the occasion of one of those convulsions by which it has been so often agitated, a stream of lava descended from the riven summit of a travelling mountain, carrying with it in its progress, utter destruction, and consigning to perpetual desolation one of the garden spots which are to be found, like rare and precious gems, on those bleak shores. Onward it came, bearing down every thing before it, until it approached an humble structure, a village church, where the Christian people of that island were wont to meet and worship the God and Father of our Lord Jesus Christ. There it paused, and, parting into two channels, left the building untouched in the midst, as on an island. So wondrous has been the preservation of the Vaudois church, not, indeed, without declension, and loss, for a lengthened period, of simplicity of faith, and consistent walking with God, but still preserved, and that the more remarkably, because its spiritual vitality was at times so low. Like the Nestorians, the position of that church was on the frontier line of two kingdoms—the eastern border of France and the western border of Savoy. There, in the

* Mosheim Ecc. Hist. Vol. I. p. 93 and p. 499.

* Perkins' "Missionary Life in Persia," p. 100.

heart of a mountainous country, amidst alpine recesses, it found a refuge, the kingdoms to the right and left enslaved to Popery, and hating, and often persecuting, the Vaudois; yet their political jealousies, so far moderating each the action of the other as to allow the Vaudois to live on a precarious life.

After the same fashion the Nestorians found a refuge. "Kurdistan is an exceedingly wild, mountainous country, inhabited by numerous tribes of a yet wilder people, the Kurds, of the Mohammedan faith, among whom, and in proximity to whom, many of the Nestorian Christians dwell, subject to lawless extortion, and often, till lately, to violent plunder, from those redoubtable neighbours. The Kurds number nearly two millions. About half of them live in villages, cultivating the land, and the other half are nomads—not exactly wandering, for they have well-defined circuits which they annually perform, moving down to the mild plains of Persia on the one hand, and of Assyria on the other, as the frosts of autumn come on; and then, with early spring, commencing their upward course, with tents, flocks, and herds, the hardy females bearing their little ones in their cradles on their backs, the older children being packed in large sacks, often with lambs to balance them, and thus slung over the backs of oxen or cows, their heads only emerging from the mouths of the sacks; the whole motley throng often moving from encampment to encampment, gradually rising with the advancing season, till Midsummer finds them near the summits, in the neighbourhood of perpetual snow, among the cool rills, and verdant pastures, and redolent flowers; and as summer wanes and autumn returns, they gradually again descend to the plains.

"Those Kurds consist of many tribes, from 100 to 200, speaking dialects more or less different, yet all having the Persian radically as their origin. The tribes possess elements so incoherent that extensive combination is impracticable, which is a great favour to Turkey and Persia; for could the Kurds have been firmly united, those empires might often have been laid waste by them."

To these mountains the Nestorian Christians probably betook themselves "many centuries ago, as an asylum from deadly persecution, as was the case of the Waldenses of Piedmont in similar circumstances. They may have had much less to fear, at some periods, when Mohammedan fanaticism raged in Persia and Mesopotamia, from the wild Kurds of those mountains, than from the

more civilized inhabitants of the plains on either side, especially as those Christian fugitives, by securing some of the most central and roughest gorges of those mountain districts, deemed nearly untenable even by the Kurds, have from time immemorial been able in general to defy the approach of their Mohammedan persecutors near or distant. As men, the world over, partake much of the character of the lands they inhabit, so those mountain Nestorians are not a little allied in their character to their rugged mountains;" they became wild and defiant, maintaining, in the midst of the fiery Kurds, a savage independence, of which the first Missionaries found them in possession. In the midst of these deep valleys, shut in by almost impassable mountains, lay Julamerk, the capital, and the residence of the Patriarch.

We call these people Nestorians, but they dislike the name. They call themselves, and are known among their neighbours, as *Nusrany*, "which is the very word commonly used in Arabic to designate all Christians, and is generally regarded as equivalent to Nazarene. Indeed, they seem to feel that it is a generic term, and sometimes add *Siriany*, to make it distinctive of their sect, which is equivalent to calling themselves Syrian Christians."[†]

Their spoken language is a modern Syriac, a language which had never been written. Their manuscript books, for they had no printed ones, were in ancient Syriac, the language supposed to have been used by the Saviour when on earth, the quotations in the New Testament, such as "Talitha Cumi," "Lama Sabacthani," occurring in that language in their natural place and order.

This language is not now understood without the instructions of a master, and of course the church services were not comprehended by the common people. "Portions of the Bible, or most of it, they possessed, in very rare copies, rolled up and hid away in secret places in their churches, to keep them from the ravages of the Mohammedans. Some of the copies are very venerable, written with nicest care on parchment, and dating back between 600 and 700 years. These parchment copies are mostly found in the wild mountains, where they could be most easily secured from Mohammedan marauders, by aid of the strong fastnesses of the rocks."

It may be asked what was the religious and moral condition of this people when Missio-

* Perkins, pp. 101, 102, and 135.

† Dwight, &c., p. 372.

naries first reached them? The following paragraph, from an interesting account of the Nestorians, by Dr. Perkins, the first Missionary, will best answer this inquiry—"As Christians, the Nestorians, when we reached them, might well be described in the language of the Apocalyptic address to the church of Sardis—'And unto the angel of the church of Sardis write, These things saith he that hath the seven spirits of God and the seven stars, I know thy works, that thou hast a name to live, and art dead.'

"The Nestorians also had a name to live; and to the forms of their church, which have almost a Protestant simplicity, they clung with mortal tenacity. Their periodical fasts, consisting of restriction to vegetable diet, for example, many of the people would sooner die than violate.

"But with a name to live, and with all their rigid punctiliousness in adhering to the letter of the forms of their religion, the Nestorians were dead. The life and the power of Christianity had departed. Of the meaning of regeneration even their most intelligent ecclesiastics seemed to know nothing; and their works were not found perfect before God. The plain commandments of the Decalogue—those against falsehood and the violation of the Sabbath in particular—were wantonly and almost universally broken. They would not indeed labour on the Sabbath; but they would visit, engage in festivities, trade, and transact other business on that sacred day, far more than during all other days of the week. And falsehood, among all classes, seemed to be much more habitual than telling the truth, and that when there was not even the poor apology of a pretext for preferring falsehood to truth. Intemperance, too, was fearfully prevalent. Their temptation to this vice is great, their fertile country being like one great vineyard, and furnishing wine almost as cheap as its springs of water. When reminded of the sin and inconsistency of these vices in nominal Christians—especially in those who in theory recognise the Bible as their rule of faith and practice—they would acknowledge the wrong, but, at the same time, excuse themselves in consideration of their depressed political condition, where lying, they would urge, was often indispensable to shield them from being overreached and oppressed by their Mohammedan masters.

"The scriptural observance of the Sabbath, too, in their circumstances, they would say must not be expected. And as to indulgence in the use of wine, why, they would account their facilities for it as a most pre-

cious boon vouchsafed by heaven, and almost the only one left for them, to cheer and sustain their spirits under the habitual burden of their heavy oppression. These excuses were, to a great extent, pretexts; and if not, would of course constitute no reasonable apology for openly violating the commandments of God.

"From some vices, however, the Nestorians were, as a people, generally free. The seventh commandment was comparatively but little violated among them; which is the more remarkable and interesting, considering their situation in the midst of corrupt Mohammedans, among whom little less than the abominations of Sodom prevail.

"Nor should it be inferred that Christianity, in the fallen state in which it then existed among the Nestorians, cost them no sacrifices. It cost them the privileges of freemen, and subjected them to almost every species of ignominy and oppression. Christians at home know nothing, in comparison with Nestorians, of suffering for the name of the Lord Jesus. They are habitually called, by their superiors, infidels, unclean infidels, and dogs, and are treated accordingly. Their property, and, in some instances, their children, are wantonly taken from them, because of their attachment to Christianity; while their renouncement of it would place them at once beyond the reach of such indignities and sufferings.

"Nor should it be supposed that their formal Christianity—their having a name to live, while they were dead—was of no practical benefit to them. Even the apparently lifeless fossilized skeleton of our holy religion exerted on them a very important influence. It saved the existing remnant from becoming Mohammedans, and from the little less deplorable alternative of yielding to Papal control; and, as already suggested, it preserved among them, in some respects, a far higher standard of morality than exists among the debased followers of the false prophet, in the midst of whom they live, and by whose vices they are much contaminated.

"As of the church of Sardis, so also in regard to the Nestorian church, we may, in the spirit of charity, hope that it might be said, 'Thou hast a few names which have not defiled their garments.' If such there were, however, we must stretch the mantle of our charity much broader to reach them, and cover their deficiencies, than in enlightened Christian lands; so blinded were they by the deep darkness, and borne down by the mighty current of iniquity and corruption that prevailed around them. And still, that

there were, at that time, here and there a solitary Anna and Simeon, sitting in obscurity, and prayerfully waiting for the consolation of their Israel, I have, in the progress of our labours, found more and more reason to hope and believe.

"Education, when we reached the Nestorians, was at an ebb almost as low as vital religion. None but their ecclesiastics could even read; and but very few of them could do more than chant their devotions in an unknown tongue—the Syriac—a modern dialect of which is their spoken language, while neither they nor their hearers knew any thing of the meaning.

"They possessed nearly the entire Scriptures, but only in very rare copies in that obsolete tongue. Indeed, both in a religious and an intellectual point of view, the flame of their candle had long been flickering, and was just ready to expire. The threatening of the angel to the church of Sardis seemed to be already falling upon them—'I will come on thee as a thief, and thou shalt not know what hour I will come.' The commencement of our Missionary labours among them was just in time to strengthen the things that remained and were ready to die, and save them from actual extinction. Such has been the object, and such, to a happy extent, the result of our labours; and as such they have been welcomed by all classes of the Nestorians.

"Yet these nominal Christians, though thus depressed and degraded, possessed many interesting traits, and were very hopeful as the objects of Missionary effort. Naturally they possess deep religious susceptibilities. They are artless and confiding, welcoming us with open arms and hearts to our labours among them. They are also, as before stated, much more simple and scriptural in their religious belief and practices than other Oriental sects of Christians, acknowledging the Bible as the highest, and, in theory at least, as the only authoritative rule of faith and practice, and rejecting image and picture worship, the doctrine of purgatory, confession to priests, &c., with hearty indignation. They were thus, even at that time, well entitled to the honourable distinction which had long been awarded to them—that of being called the Protestants of Asia.*"

It would be impossible for us to enter minutely into the details of the commencement and progress of Missionary effort amongst this people. Our limited space necessarily confines us to leading points, and

our readers, who wish for more extended information, must refer to the various books which we have made use of as authorities.

Messrs. Smith and Dwight, the representatives of the American Board, who had been sent on an exploratory tour amongst the Armenian Christians, were the first Protestant Missionaries by whom the Nestorians were visited. In the plain of Oroomiah they were kindly welcomed by the clergy and people, especially by Mar Yohanan, one of the bishops; and it was their interesting report which decided the Board to commence a Mission amongst them. Dr. Perkins was appointed as the first Missionary. He reached the Nestorians in the plain of Oroomiah in 1834, and proceeded to the village of Mar Yohanan, the Nestorian bishop, with whom Dr. Dwight had so many and interesting conversations. By him he was conducted through a considerable part of the province, everywhere being heartily welcomed, as Dr. Dwight and his companion had been. A school was commenced. The four bishops in the plain willingly placed themselves in the relation of boarding pupils to the Mission, and for several years three of them received daily instruction in a theological and Bible class, forming, with some priests and other promising young men, the first class in the seminary.

The press was also brought into action. "Our press arrived in 1840. It was like a rising sun, bursting suddenly upon the long-darkened horizon of the Nestorians. A small Scripture tract was the first-fruit of the labours of the press, and the first book ever printed in the spoken language of the Nestorians. As I carried the proof-sheets of it from our printing-office into my study for correction, and laid them upon the table before my translators, they were struck with mute astonishment and rapture to see their language in print, though they had themselves assisted, a few days before, in preparing the same matter. As soon as recovery from surprise allowed them utterance, 'It is time to give glory to God,' they mutually exclaimed, 'that we behold the commencement of printing books for our people.'"

A portion of each day was devoted to the work of translating, until, in 1846, an edition of the New Testament was carried through the press, while, six years after, the whole Bible was printed in a language which the people could understand, in both cases the ancient and modern Syriac, being given in parallel columns.

Preaching was also extensively carried on: at first by the Missionaries on their own

* Perkins, pp. 36—41 and 106, 107.

premises and at the village schools. But this sphere of action was soon enlarged. When the Mission commenced, the ecclesiastics were not preachers, and their public religious services were not preaching services. But soon the people were not contented unless they had preaching in their churches.

"As far back as 1840," writes Dr. Perkins, "we began to be invited and urged, by the most intelligent and influential ecclesiastics, with an importunity that would take no denial, to enter their churches every Sabbath, and proclaim the Gospel to their people. We were thus invited to preach in far more churches than we could possibly occupy. During that year those of our number who were able to speak the native language preached usually three times on the Sabbath, to as many different congregations situated some miles distant from each other.

"The scene was more interesting than can possibly be conceived, as we took our places in those venerable churches, a Nestorian bishop standing usually on one hand and a priest on the other, and a congregation of both sexes and all ages seated upon their mats, on their simple earth-floor, crowded shoulder to shoulder, and listening to the words of life as they fell from the speaker's lips, with an eagerness of countenance that would almost loose the tongues of those of our number who had not yet learned their language, and inspire them with the power of utterance. It is always an unspeakable privilege to speak the Gospel of salvation, but especially so in such circumstances. Never have I addressed audiences, elsewhere, in regard to whom it might apparently with so much truth be said that they received the word with gladness."*

And soon they had fellow-helpers. The bishops and priests, who had been under instruction in the schools, brought to feel the power of Gospel truth, came forward as zealous and impressive preachers. These evangelical bishops not only preached: in another and most important way they subserved the action of the Gospel by ordaining young men, who, having been educated at the seminary, had shown themselves to be duly qualified for the work, and sent them forth into the field of labour. Thus nearly sixty graduates of the seminary are engaged as faithful preachers of the Gospel, a work for which, from their earnestness and wholeheartedness, they are well fitted, some of them as pastors, others as evangelists, itinerating from village to village, under the supervision of the Missionaries, and in co-operation with

them, "carrying the Gospel to the masses of their people, to their families, their neighbours, and their remotest countrymen." And thus, without any rude severance or breaking of bonds, the Nestorian church, by God's blessing on the means which are employed, is being raised up out of a dead formalism to the peace, and holiness, and usefulness of a living Christianity.

"I say not," writes Dr. Perkins, "that the morning has come in Persia. The day only dawns. The great work has been auspiciously commenced there, and is in rapid and glorious progress. There is a shaking in the valley of dry bones. Bright beacon lights are kindled there, which stream upward to the skies, darting gleams of heavenly radiance into the gloomiest recesses of the reigning death-shade. There exist not more interesting churches on earth than among the Nestorians. A foundation has thus been laid for marvellous revolutions, which must come, and which may at any time very suddenly come."

The mountain districts were first visited by Dr. Asahel Grant, the medical Missionary, in 1839. The peril was of no ordinary kind. The mountain Nestorians were suspicious and vindictive, the Kurds, fierce and fanatical plunderers, and the country one of exceeding difficulty. "The defiles by which the Nestorians might be reached were often so precipitous and narrow that the stumbling of a mule, or a single false step, would have been destruction. Often when it became impossible to walk, he was obliged to creep along the ledges of rocks, and, when wearied, to make a bed of some rock on the margin of an angry river, and tie himself to it, lest, by too great motion, he should be dashed over into dreadful depths beneath." At other points of his journey he had to cross violent torrents, on bridges of snow, or broad streams on rude goat-skin rafts. At length, from a mountain crest the Nestorian country opened up before him, "like an amphitheatre of mountains, broken with dark deep defiles and narrow glens." There lay the home of thousands of this people, "preserved in this munition of rocks for some great purpose, a remnant of the ancient church hid from the beast and the false prophet, from the flames of persecution, and the clangor of war." "As I gazed," says Dr. Grant, "I could not but exclaim—

"On the mountain top appearing,
Lo! the sacred herald stands,
Welcome news to Zion bearing—
Zion long in hostile lands:
Mourning captive,
God himself shall loose thy bands."

* Perkins, pp. 76, 77.

Scarcely, however, had Missionary efforts commenced among this highland people, than they were interrupted. The refuge was no longer needed. The Mohammedanism of Turkey had become tolerant. It was time for the people to come forth from their seclusion, that they might partake more freely of the new and beneficial influences which were abroad. The ark was therefore permitted to be broken up. The Kurdish chief attacked the Christians in their strongholds. Descending like fearful avalanches "upon their peaceful vales, the savage hordes suddenly surprised the brave, but too self-confident inhabitants, and mercilessly put thousands of them to indiscriminate and wantonly-revolting slaughter; when helpless infants, tossed on the points of their spears, and caught again while falling, before the eyes of their agonized mothers, were but pastimes in the appalling tragedy."

But the Kurds were overtaken by a swift punishment, for their savage independence was also to be broken, that they too might become accessible to the message of mercy. The indignation of the Christian Governments of Europe was aroused at the horrors which had been perpetrated. The Porte was compelled to interfere. A powerful army sent into these wild border regions, broke their power, and established "the more regular, and far less unrighteous, government of the Sultan throughout the Kurdish mountains." And now, "in the providence of God, those valleys in the heart of Kurdistan, so much desolated by the massacres, are again quite as thickly populated, to say the least, as before; and in all that is valuable in human freedom the mountain Nestorians now possess more of it under a regular Turkish Government than they could ever have possessed in their former irresponsible and doubtful independence of that Government, always liable to lawless onsets from the Kurds, now effectually controlled by the same Turkish rule. And long ages, in the ordinary course of events, could not have thrown those Nestorians and their Kurdish neighbours and adversaries so fully open to the influences of the Gospel as those same bloody massacres and their consequences have done it. Not, then, in vindictive wrath, but in judgment mingled with great mercy, did God visit them, that both might be made partakers of the living Gospel; the poor Kurd receiving it in no small measure from his Nestorian brother, in the blood of whose kindred his or his father's hand may be stained, dire evil being thus requited with the highest good, according to the holy dictates of that Gospel."

The Missionaries have now their mountain station, "not in the roughest and most central portion of Kurdistan, but near it, just at the base of its loftiest mountain, which is 14,000 feet above the level of the sea, and second in height to Mount Ararat only, in that part of Asia. That station is at the village of Memikan, on the vast level plain of Gawar, which is surrounded by mountain ranges. There a good work has already been accomplished by schools and preaching, and it promises much, through the establishment of out-stations, which are advantageously superintended from that point. At some of those out-stations are located married helpers, cultivated young men and women, educated in our seminaries at Oroomiah, who cheerfully forego the comforts of the mild plains of Persia for the self-denials and hardships of a residence among those interior mountains. We have enjoyed seasons of most affecting interest in giving 'instructions' to those young brethren and sisters on sending them forth to their distant posts of toil and self-sacrifice, not unlike leaving the endearments of America, in our own case, to go to dark and far-off Persia. I now recall one such young married couple, who have been located in a deep gorge of those central mountains, which is the home of thousands of Nestorians, where the lofty encircling ranges limit the rising and setting of the sun to ten o'clock A.M. and two P.M. much of the year; where the towering cones of solid rock, like peering Gothic spires, cast their pointed shadows from the moonbeams on the sky, as on a canvas: nay, rear their tops against that canopy, which seems to rest on them as on pillars; and where, in winter, the terrific roar of avalanches above and around is one of the most common sounds that salute the ear."*

The Vaudois church has come forth from its mountain glens, and, as a renovated church, is availing itself of the opportunity which the great political changes in Italy have opened, to broadcast the seed of Gospel truth, and to point out to the inquiring Italians the Rock on which they may find rest and peace. May the Nestorian church be reserved for a similar high office in the plains of Central Asia. There, too, great and unexpected political changes may take place, which shall afford us like opportunity. May this people, also, be found evangelically fitted for the work. Of old they were Missionary churches. May they resume the suspended work in these latter days.

The unexpected arrival of two Nestorians

* Perkins, pp. 207, 208, and 137, 138.

in London having drawn attention to this subject, we have thus dealt with it. The Nestorians, owing to the failure of their crops and other circumstances, have been of late years in much suffering.

"The strangers in question are Mar Yohanan, or John, and Mar Yiskhak, or Isaac. John is a minister, priest, or presbyter, called a *kashisha*; and Isaac is a deacon, called a *shamshona*. John is a man who states his age to be sixty-two, or, in his own peculiar language, 'he is old and advanced in years: sixty-and-two years have been his life upon the earth.' He is married, and thus speaks of his family—'My wife is old. The Lord gave us two daughters. Our children God hath taken from us.' With reference to his previous history he has not given much information; but the following may be quoted as a curious illustration of the mode in which this primitive people are accustomed to speak—'All the American Apostles (*i. e.* Missionaries) know me. The day that God took away Mar Stoddard, I, the presbyter John, was with him that was Mar Stoddard, on the day that he slept the sleep of death. When he (Mar Stoddard) came from America, Mar Perkins, the first apostle (*i. e.* Missionary) of Oroomiah, sent me to Mar Stoddard, who spoke with me of the salvation of our Lord Jesus Christ. He taught me concerning the way of true Christianity in our Lord Jesus Christ. Mar Stoddard instructed me in this way of salvation. God gave him his reward in his kingdom. All who have been apostles (Missionaries) in Oroomiah know me—this presbyter John.'

"These men say they left home to seek relief for their countrymen, in consequence of long-continued scarcity in their country. This part of their story is known to be true; the people have been reduced to great straits by the repeated failure of their crops, so that something like a famine has prevailed among them. They may possibly have heard of the riches and liberality of Protestant England, and hence the idea that a journey to us would not be thrown away. Before our two friends left, a letter was handed to them with the signatures, or rather the seals of Mar Yo-

hanan, Bishop of Oroomiah, and Mar Isaac, a brother of Mar Shimon, the late Nestorian patriarch. Armed with this letter, which commends them, in imperfect English, to the hospitality of foreign friends, the two Nestorians set out in May 1861. They travelled through Armenia and the mountain districts to the east of the Black Sea; they then traversed Russia till they reached Moscow. At Moscow the General-Superintendent Dieckhoff wrote a German note at the back of their letter, and attached an official seal. This is dated November 25, 1861, and enables us to see that it took at least six months for John and Isaac to pass from Oroomiah to Moscow. Hitherto their journey had been to the north, but now they turned eastward, and passed through Poland to Königsberg in Eastern Prussia. Here they received another note, dated April 17, 1862. Five terrible winter months, therefore, were occupied in the journey from Moscow to the Prussian frontier. The remainder of the distance was accomplished much more rapidly. Mar John says that two Protestant pastors furnished them with money to pay their passage from Hamburg to London. Other friends aided them on the way. One gave a coat, another a vest, another a pair of boots, &c. The Königsberg letter, signed 'E. Tartakover, Missionary preacher,' makes honourable mention of the Mar Isaac, who signed the letter from Oroomiah, and commends his Christian earnestness in Persia. Mar John seems grateful for the kindness shown to him and his companion on the way, but he says no man gave them any thing at Hamburg. We may add that when they came to London they were taken to the Strangers' Home at Limehouse, where they have been generously entertained."

Colonel Marsh Hughes, the indefatigable Secretary of the Strangers' Home, and other Christian friends, have taken a deep interest in these strangers; and efforts are being made to furnish them with such supplies as may enable them to return in peace and safety to their distant home.

PRESENT STATE OF THE NESTORIAN MISSION.

AFTER the previous article on the commencement and progress of the Nestorian Mission had been put in type, a copy of the Annual Report of the American Board of Commissioners for 1861 came into our hands, and we think it will be satisfactory to our readers

to place before them the latest official account of this Mission.

There are two central stations, Oroomiah and the mountain station Seir, with 31 out-stations, occupied by nine Missionaries, and one physician, with a printer and a catechist.

There were also 41 native preachers at stations and out-stations. The number of village schools is 48, with 678 male, and 367 female pupils. They are all conducted by hopefully pious teachers, well qualified for their work. There are, besides, the male and female seminaries, the first with 54, and the second with 30 pupils. In the department of the press, the whole Bible, carefully revised, has been printed, with references. The whole number of publications printed from the beginning in the languages of the Nestorians amounts to 15,263,720 pages. There is a monthly serial in modern Syriac in circulation, called "Rays of Light." Except to persons in deep poverty all the publications are sold at reduced prices.

"But the most interesting feature in this Mission, at the present time, is a remarkable spirit of giving which has manifested itself among the Nestorians, and may be pointing to the time when these ancient Christians will again not only sustain the institutions of Christianity among themselves, but emulate their ancestors in sending the Gospel to the regions beyond. This most cheering development is best described by the Missionaries and their helpers. 'The spirit of liberality has recently manifested itself among the Nestorians in a manner, and to an extent, as unexpected as it is delightful. At the monthly meeting in Geog Tapa, last Sabbath afternoon, John, the pastor, called for a volunteer labourer for the mountains, and appealed to the people for his support. While he was yet speaking, one of the audience arose and pledged about a month's support for the Missionary. This example was infectious. One and another rose, contributing unwonted amounts, and soon the whole congregation was in a blaze of enthusiasm. But the spirit with which they gave was the most interesting feature of the movement. More than a new sense seemed to have been created within them. They did not know, until now, how blessed it is to give; and, having made this discovery, they say there is no danger of their going back to their former penuriousness. The whole amount given by them, (though not more than five hundred dollars) we must remember that they give from their poverty; that they are mostly in debt; that they who have property to the amount of five hundred dollars are rich; and that probably no Nestorian is worth two thousand dollars. When we consider these things, I think it will appear that for them five hundred dollars is as large a sum as several hundreds of thousands would be from those who at-

tend any annual meeting of the American Board.

"Deacon Moses, a Nestorian preacher, thus details the incidents of that scene as it proceeds: 'Suddenly one exclaimed, "I will give one toman;" another, twenty-five cents; another, three tomans; another, four tomans; one, a load of wheat; or, half a load of wheat; or, one measure; or, three measures. Others, promised four half-bushels of raisins, or eight, or one, or three. The women also: one of them gave a monet, (a Russian dollar); another, three-quarters of a dollar; another, one-quarter; another, two-quarters; others, embroidered head-dresses; and others, their jewels, and their rings and trappings. To sum up, there were many addresses; they remained long in the church—perhaps more than three hours. When we went out, and saw all the faces of the men and women changed to joy and gladness, and their colour and countenances, like roses, seemed like a pleasant valley of flowers, and full of fatness and treasures laid open, more precious than gold and silver, and all the perishable pearls of this empty world. And all their heavy burdens of debt were lighter than a quill, or the feather of a bird; and all their circumstances of trial and annoyance were cast aside before the blessed feet of Jehovah, in the name of his Son Emmanuel. Others, who were not at the meeting in the church, came in the evening with pledges in their mouths. Yonan conducted the meeting. It was a very delightful time. Sleep departed from our eyes that night, from joy and thanksgiving to the Lord, for the great work he has done in the midst of us, when we were not looking for all the things that have come to pass.

"There is a steady increase of interest among the Mohammedans of Persia. There is not the dead calm which has slept upon these waters for long previous years. We do not claim that even the surface is yet actually agitated; but we think there is that slight ripple upon it which indicates the coming breeze.

"The progress of the reformation among the Nestorians will find ample scope for action and expansion on the Mohammedan soil around them, as the good work advances. Indeed, we may properly regard those Nestorians, thus preserved by the peculiar providence of God, and visited in these latter times by the refreshings from his presence, as a great Missionary seminary, posted on the high lands of Asia, to publish the glad tidings to the different nationalities of those remote interior regions. The Lord thus pre-

pares the soil, and furnishes the reapers for the rapidly-maturing harvest; and by his providence and his grace, all over the world,

calls on his people, more loudly than ever, to come to his help—to his help against the mighty.”

THE POPULATION OF TRAVANCORE.

We resume Mr. Beuttler's description of the various classes into which the population of Travancore is divided; regretting that we have been obliged to divide it. But we wish to exclude, for the future, long extracts from the pages of the *Intelligencer*, and to give to our readers a greater number of subjects, and more varied matter, for perusal.

Mr. Beuttler's statement is very important as an analysis of as complex a population as is to be met with in any long-settled portion of the world. This is the platform of our labours in that kingdom, and an acquaintance with its peculiarities will enable us more thoroughly to understand the proceedings of the Missionaries, and admire the wonderful manner in which, through the Gospel, there is being raised up in the midst of Travancore the germ of a new and united population.

“Romanists.

“The Romish church has for many years been a house divided against itself. As is well known, it here consists of two classes of people, the Chaldean and the Latin. The former existed prior to the arrival of the Portuguese, and acknowledged the Patriarch of Mosul as their head. In their services they use the Syriac language, like the Jacobites. The other portion is composed of Latin Christians, i.e. converts from heathenism, especially from the fishermen who have joined the Romish church since the arrival of the Portuguese, and are much looked down upon by the others. They use the Latin in their services, and are altogether more like Italian Romanists, while the former approach more the Syrians. For years the Italian priests have been labouring to subjugate the Chaldeans to the authority of the Pope, but with only partial success. The present bishop, a bigoted Carmelite, tried by severe measures to accomplish what those before him failed to bring about. He issued arbitrary rules: whenever the people opposed, he shut up their churches: he especially sought to get the entire control over the church property. These measures brought about a crisis which many had long foreseen. A party of Chaldean Romanists set out for Mosul, and, after much danger and labour and expense, brought back with them a metran. While his arrival was

yet expected, the Italian bishop petitioned both the Madras and Travancore Governments to prevent his landing, as he alone, by the Pope's mandate, had the oversight of these churches. The reply was, that every church had free choice to follow what bishop it liked, and that as long as the public peace was not disturbed, Government would not interfere. The consequence of this was, that, with scarcely any exception, all the Chaldean congregations gave in their adherence to the new metran. The Italian bishop has now only the Latin people, who, in the aggregate, do not amount to more than ten or twelve parishes. Thus Popery has received a severe blow. It is true we do not yet know what reformatory measures the new metran may introduce, but there is a report that in three points he intends to make a change; namely, to do away with images, to teach the people to keep the Sabbath, and to allow the reading of the Bible. A reformation is indeed needed among the present Romanists, for in their character they exhibit the worst features of heathenism.* I would far rather deal with the lowest heathen, than with any of them. I

* I have long been intimate with the chief priests and laymen connected with the movement of secession from the Pope's authority among the Chaldean Syrians. Antony, the prime mover, was a good man, of much faith and prayer. He is now dead. He was joined by the congregations of Parlai and Peratapetton, to which body sixty to eighty priests, many church, and thousands of rich mercantile and agricultural Syrians belong. I often lived in their churches and priests' rooms, distributed very many copies of Syriac and Malayalim Scriptures; priests and laymen have joined me in comparing the versions, and in discussing the doctrines. I have had the promise of money and authority to teach their children, if I found proper teachers and regularly-superintended them. I believe that when the Archbishop of Verapoli compelled some of these people to burn the Scriptures, and read denunciations against me in their churches, a few copies only were destroyed, and the order was read in a few cases only. Ample apologies were made to me in those cases. My own opinion of the movement is that it is a forward step. It was the determination of the Parlai priests that the Sabbath be observed, and the Scriptures permitted in the vernacular; and I remember when the priest of the church of Ramapuram insisted on some fifty Testaments his people had at various times received from me

have never found one whose word could be trusted.* Many Europeans prefer heathen servants to them on this account. Hitherto they have been as inaccessible to us as the Mohammedans. They never come to our church, read none of our books, and are altogether blunted against the influence of the truth. A great deal of this may be owing to the severe church punishments that are inflicted upon those who show themselves willing to become Protestants.

"Their number, inclusive of both classes, amounts to 82,000 in Travancore, and to 62,261 in Cochin.

"III. Jews.

"It has been well observed, that the Jews are the only race under heaven that can live in any climate. The time of their first settlement in Travancore is still a matter of conjecture; yet so much is certain, that about a thousand years ago they possessed much political influence and wealth. During the many changes that came over the Government, they met with reverses also. The time of Tippoo Sultan's invasion was particularly disastrous to them. Some years ago they had still some trade in muslins and perfumes, and many engaged in ship-building. But that is all gone: wealth and influence are things of the past. They now eke out a miserable livelihood by buying up hides, by bookbinding and coopering. Their women employ themselves with lacemaking and rearing of poultry, especially ducks and turkeys. In a social point of view they are distinguished as the Jerusalem, or white, and the black Jews. The former are the direct descendants of the original colonists; the latter, proselytes and the offspring of intermarriages. As is generally the case, their present outward degraded position is but too true an index of their spiritual degradation. Clinging to the shadows of the Old-Testament

should be given up, they replied that they "were Chaldeans, and would keep them, but if he were troublesome, they should do without him." The oppressions of the French and Italian priests, under the influence of the Archbishop of Verapoli, has been the primary cause; but the intercourse with the old Missionaries, our books, and the free conversations held with us, have also had their influence in fostering this independence. I have transmitted many letters for these people to Mosul, merely in order that they might not be stopped, as they had been, by Jesuitical influence, and hence in a little way helped them.—*Note by Rev. H. Baker.*

*These are not the Syro-Chaldeans, but the coast Romanists referred to by Mr. Beuttler, for the former have no intercourse with other Europeans than Missionaries, being generally rich, and living among their own people.—*Ditto.*

ceremonies, the letter of the law is indeed upon their lips, but in reality they are nearly as ignorant as the heathen, and as bigoted as the Pharisees of old.

"Since the Scotch church has removed its Missionary from Cochin, they have been left altogether to themselves, and no direct efforts are now made for their improvement and conversion. It may not be out of place here to mention that I have three white Jewesses belonging to my congregation—two adults, and one interesting little girl in our school. Since their baptism they have greatly improved in conduct and character, so that this Christmas I felt justified in admitting the two former to the Lord's Supper.

"Jews in Travancore 114, in Cochin 1277.

"IV. Mohammedans.

"Of all the people we have to do with, these are undoubtedly the most hardened. Hitherto our efforts have made no impression upon them; and, as far as I know, we never had but one convert, and he soon relapsed. They are neither willing to receive our books, nor do they send any of their children to our schools. By nature haughty and independent, they scarcely ever salute a European, which all other castes will do. Their hatred towards all foreigners is so inherent, that if they came to power to-morrow, they would drive them all out of the country. In the spread of their religion they are most zealous. I believe they make more proselytes than any other creed, our own perhaps excepted. In 1840 they had 100 places of worship: ten years later there were 206. In British territory their increase is greater still. New mosques are springing up wherever one turns. As they are possessed of more physical strength and energy of character than the other races, and are generally of a ferocious temper, they are dreaded by all. From fear the custom must have sprung, that many of the fishermen living intermingled with them along the sea-coast give one of their sons to be circumcised and brought up as a Mohammedan. Towards the south they live isolated like the heathen, but from here to the north there are large Mohammedan towns. I once heard a Collector say that these are the sinks of every iniquity. Poonary, seventeen miles from here, is their head-quarters. There they have a kind of university for the training of their priests. As a body, they set no value on education: their boys learn a little Arabic, so that they may be able to read the Koran, but their females are altogether neglected. In Travancore their number amounts to 61,860, and in Cochin to 15,500.

“V. *Low Castes.—Chogans, or Tiers.**”

This is, next to the Sudras, the largest class of heathen, and comprises goldsmiths, blacksmiths, carpenters, stonemasons, tanners, toddy-drawers, boatmen, day-labourers, horsekeepers, gardeners, and domestic servants. Many are small farmers, and well to do in the world. They are a quiet and diligent set of people, and work industriously in their respective callings. Formerly they were much oppressed by Government and the higher castes, and had to do a great variety of forced labour, but in this respect their position is improving every year. They, however, labour still under many social disabilities, as they are not allowed to enter any court of justice or temple, and have always to leave the high road when caste people pass by. The sins most practised by them are drunkenness, astrology, witchcraft, and polyandry. It is true polygamy is now found far less frequently. They make offerings to the temples of the higher classes, and worship some of their deities; still their religion is more a demon-worship than any thing else. Just as in every high-caste's garden is a sacred grove, where snakes are fed and worshipped, so these have in most of their compounds near the house, in the open air, stone altars in which their tutelary genii are supposed to reside; and in order that the family may be protected against wicked men and evil spirits, and the cattle against malignant diseases, flowers and toddy are now and then offered upon them.

“Amongst these people our chief work lies; from them the majority of our converts have come. Not that, on their account, we neglect the Brahmins or Sudras, but as among them a great door is opened, we naturally enter in. Chogans in Travancore 382,897; and in Cochin 87,119.

“VI. *Slaves.*”

“Even among these poor outcasts something of the pride of Brahmins is to be found. They are divided into three classes, of which the first will not eat with the second, and the second not with the third, nor will they intermarry with each other. Not being Hindus, they have customs and habits quite peculiar to themselves. They are morally and physically much degraded. They are stunted in stature and paralyzed in mind. It often excites my compassion when

I see them suffering from the effects of privation and neglect. Many are blind from want of medicine when suffering from eye diseases; crippled by falling from trees, and none to set the broken limb; knotted and deformed by rheumatism, for want of common clothing and shelter. As they are only paid when they are able to work, and receive nothing when ill, or on a Sunday, in case their master is a Syrian or Romanist, they must either starve or steal. Of course they take refuge in the latter alternative. Hence, no produce in gardens or fields is safe from their depredation. By night they go about, cutting down boughs from trees, which they sell as firewood by day. They take up coconuts, yams, and such like, as soon as planted. It requires vigilant watching to prevent their taking up by night what is planted by day. From the uncertainty in getting their food, they have acquired the habit of having only one meal a day, and that at night. Early in the morning they go to the toddy-shop, where you may find them again at noon. Even the youngest child is trained to drink toddy. This vicious practice has its evil influence upon mind and body. Many become so dull and stupid, that they are not able to count up to ten, and can take in no idea beyond the daily routine work to which they have been trained from their early childhood.

“Their notions of a Deity are very crude. Of a God who loves them they know nothing. All their religious ceremonies turn upon keeping off the wrath of malignant spirits: for this purpose they sacrifice cocks, whose blood they sprinkle upon some altar: for this end they practise their incantations and charms. They believe in demoniacal possession. At every important ceremony such an apparent possession may be witnessed. A fiendish-looking man is painted over with yellow and red ochre, various feathers and skins of animals are fastened to his arms and legs, bells and brass rings are secured to his neck: accoutred thus, and with his greasy matted hair dishevelled, and brandishing a knife in his hand, he really looks satanic. Having been well drugged with a good dose of arrack, he begins to leap and dance, and to make the most hideous grimaces. Soon he begins to rave and foam like a madman, and then the possession is considered established. On one occasion, when anxious to preach to such a gathering, and the spirit not being willing to give in, I asked permission to drive him out. This being granted, I laid firm hold of the possessed man with one hand, and with the other I

* “*Low Castes.*” The mechanical tradesmen are not Chogans, but a little higher than them in social standing, and will not eat with them.—*Note by Rev. H. Baker.*

shook my stick over his head. He forthwith fell quietly to my feet, and, after his trappings had been taken off, appeared no more possessed than any of the rest.

“Till within five years these poor creatures were disposed of like any other property. Happily slavery has been abolished, and no ill effects have followed. To prevent their running away, masters found that they must treat them kinder than before, and consequently few have changed their places. Now and then it occurs that a slave leaves his master on account of illtreatment.

“Many of them have been instructed and baptized during the last few years, and instances are not wanting to show that, with care and management, they may be much improved. I had a man in my congregation whose former caste one of our experienced Missionaries could not detect, so raised was he both in his appearance and bearing. In the beginning of the year I preached to a slave congregation at Mr. Hawksworth's station, and I do not remember that I ever had a more lively or attentive audience. From having been for generations crushed and trodden down, there is a tendency in these converts to abuse the liberty they enjoy, as Christians, by a little forwardness in manners, against which the Missionary has to guard. In Travancore 143,862 slaves are found, and in Cochin 45,022.

Jungle People.

“In the eastern mountains the remains of various Hill tribes are to be met with, who have sunk into almost a savage state.* Con-

* The jungle people here referred to are a wild race, found under the names of Kadars, Mulchers, and Naiadeys, in Cochin and Malabar, and as Ooralies Vaishnamars, in Travancore, and Pullicers, &c., in Madura and Tinnevely: they do not live on rice, have no fixed dwellings or gardens, are slaves to the native governments, or Zemindars, and have to do forest work. The Hill Arrians and Mannans, on the contrary, are fixed inhabitants of Travancore, having large cultivated spaces and gardens of fruit and palm-trees, are superior to these wild tribes in wealth and intellect, and quite different in the contour of their faces and general physique.—*Note by Rev. H. Baker.*

stantly roaming about, they either live by the chase, or upon the fruits and berries they find in the forests. They are made use of by the Mohammedans to collect wild honey and bees'-wax, for pointing out the best timber to woodcutters, and by European sportsmen to beat the bush. They wear no clothing except a string of leaves round their loins. And yet, with all this abject degradation, they address every one with 'thou,' which throughout the country is only done by superiors or equals on terms of intimacy. Beyond this, little is known of them, not even a census having been taken of their numbers, which probably only amount to a few thousands.

“Having thus reviewed the population of Travancore and Cochin, the work that is going on, the results already achieved, and the prospects before us, there is much to call forth our lively gratitude to the Author of every good work. If the whole population is taken at 1,595,000, we shall find one Protestant in every eighty, and one Missionary for every 135,000 souls. These facts may contrast favourably with what is found in other Mission fields; yet if we consider the extent one Missionary's influence can effectually reach, and the amount of preaching and teaching that is required before any serious impression is made upon the heathen, we must still say, 'The harvest is great, but the labourers are few.' The difficulties a Missionary has to encounter are many and formidable. Not only is there an unbroken system of heathenism, but there are the many castes, each forming a whole in itself; each having its peculiar usages, deities, religious legends; each having its peculiar mode of expression, and idioms of language; each its prejudices and reserve against the Missionary; and yet to all he is to carry the message of life; to all he is gradually to open a door of access. Reliance on the all-sufficiency of Christ's grace, and long and familiar intercourse with them, can alone enable him to become all things to all men, that he may win some. May the time soon come when the present ratio shall be reversed, and the one in eighty be the heathen instead of the Protestant.”

PROCEEDINGS OF OTHER SOCIETIES.

(AMERICAN) METHODIST EPISCOPAL MISSIONS. An interesting pamphlet has recently been published, prepared by Dr. Durbin, Corresponding Secretary, entitled, "Picture of the Missions of the Methodist Episcopal Church." The following statements respect-

ing the Missions to heathen nations are from this pamphlet.

"Indian Missions.

“These are the oldest Missions of our

church. Their origin indicates clearly the hand of a Divine Providence. They arose on this wise. Some forty years ago there dwelt in Marietta, on the banks of the Ohio, a coloured man, named John Stewart. He was deeply pious, and seemed to have close and constant communion with God. He was powerfully impressed that it was his duty to go through the thinly-settled country to the north-west, on some divine mission which he did not comprehend. He set out from home, and travelled to the vicinity of Upper Sandusky, in Ohio, where he found the Wyandot tribe of Indians. The same strange impression which called him to his feet now constrained him to halt. The Indians gathered round him, but could not talk with him. At length they remembered that there was a man of his colour residing among them, and they brought Jonathan Painter to him. As soon as they met they knew they were of the same race, and spoke to each other in English. Stewart learned that Jonathan ran away from Kentucky some ten years before; that he had been a Methodist, but had lost his religion, and become a savage Indian, and spoke their language fluently. 'God,' said Stewart to Jonathan, 'has sent you here to assist me in what I feel is my mission: I must preach the Gospel to these Indians to-morrow, and you must be my interpreter.' The tears gushed out of Jonathan's eyes; and he exclaimed, 'How can I interpret the Gospel to the Indians when I have no religion myself?' 'Then,' said Stewart, 'you must get religion to-night, for to-morrow I must preach to these people, and you must interpret.' All that night Jonathan wrestled with God in prayer, and Stewart helped him; and the next day they opened the kingdom of God to the Indians.

"From this providential beginning our Missions among the Indians spread, until they have extended from Western New York to Wisconsin, and are under the care of eight Annual Conferences. But upon the division of our church in 1845, the much largest portion of the Indian Missions fell to the church South. At present we employ 21 Missionaries among the Indians, have 1066 members and 105 probationers, and 19 local preachers. The South church have an Indian Mission Conference of two districts, divided into 25 circuits, and employing 29 Missionaries. All this, both North and South, is the fruit of our first Indian Mission, so providentially commenced. To this we are to add the thousands of these children of the forest who have been gathered to their rest in heaven. Many of them gave beautiful ex-

amples, in their lives and deaths, of the power of religion.

"African Missions.

"Among the first colonists which were sent to Liberia, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor, and turned her prow homeward, they stood on the beach, and watched her fading from their view in the distance; and when she was gone, one said, 'Let us pray;' and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting; and at the close one said, 'What shall we do for preachers?' The conclusion was, to send home to the church, and ask her to send them preachers. Could the church refuse? Bishop Hedding appointed the Rev. M. B. Cox, with others, to go to our brethren in Africa. Those who saw Brother Cox preparing for his departure in 1832 will need no exhortation or argument to convince them that he was called of God to this great work. A little incident will characterize the whole.

"Brother A. Cummings, of the 'New-York World,' met brother Cox in Philadelphia, and said to him, 'Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?' The divine fire flashed from the eyes of the Missionary, his lips quivered, and he said, 'I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa is redeemed.' He went to Africa, and died there quickly, and is there buried; and, in dying, he said, 'Let a thousand fall, but let not Africa be given up.' In the Missionary cemetery in Monrovia there lie by brother Cox eleven of the thousand; and yet the children of the church are ready to go, serve, and die there.

"The African Mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south—say six hundred miles; and from the sea on the west into the interior, from ten to more than fifty miles at one point. Within its limits are 140,000 native Africans accessible to the Mission. It exists as one of our regular Annual Conferences, with its own Missionary Bishop (Bishop Burns); is divided into four elders' districts; and each of these into circuits and stations. The best buildings in the Republic

are academies built by our Missionary Society. The following is a tabular view of the Mission, in which there is not a single white person—

Bishop Burns.....	1
Members of Conference and on trial...	18
Local preachers employed.....	8
Members in the churches, American-Liberians.....	1392
Probationers.....	89
Native members.....	72
Week-day schools.....	19
Scholars.....	600
Sunday schools. (Number not given)	
Scholars.....	980
Native youth in families, on Bishop Scott's plan, for instruction in letters and in home and industrial affairs...	32
Select youths educated for service in the Missions.....	9

China Mission.

"At least one-third of the human race is within the Chinese Empire. Until lately they were inaccessible to Christian Missions; but at the opening of five ports for trade some years ago the church universal felt a powerful impulse to send the Gospel to these 400,000,000 of idolaters. Our own church felt the impulse, and, in 1847, sent her infant China Mission to Fuhchau, on the river Min. The city and towns immediately in sight contain 2,000,000 of people. Amid this vast population our Mission planted the standard of the Cross. For ten years they sowed in faith and hope, and prepared parsonages, and churches, and schools, believing that the harvest would come. They have not been disappointed. The seed is springing up, and scarcely a monthly communion passes without the baptism of adults and children, and their enrolment in the native Chinese church. The Mission now extends into the country, and the converts are formed into churches and classes, and observe all the forms and usages of our churches and classes at home. God has already raised up six native helpers, who faithfully exhort and preach the Gospel. One of them has charge of a native Society in the country.

"In all there have been 62 adult baptisms, and there are now 54 adult church members. There are 7 Missionaries, 8 assistants, 6 native helpers, and 2 churches.

Missions in India.

"In 1856 our church was moved by her sense of duty, heightened by a strong manifestation of the desire and expectation of the Christian world, to send a Mission into the North-west Province, particularly comprehending the kingdom of Oude and the adjoining province of Bareilly, contain-

ing, say 10,000,000 of people, being the most thickly-inhabited part of the world. The banner of the Cross had not been unfurled among them, except by one feeble Missionary agency, which voluntarily gave way upon the appearance of our Mission with the promise of vigorous action. Just as the place was selected where first to set up our banner, the mutiny broke out, and our Missionaries had to flee to the mountains. At the close of the mutiny in 1857-58, they returned, and began again their glorious work. The European population, consisting of civil, military, and commercial residents and citizens, seeing the vigour with which the Mission was recommenced, cordially proffered their aid on condition that its plan and execution should be worthy the field of operation and the power of the church at home. The plan was clearly drawn up by the Mission and sent home, and was by the Board and General Committee approved, though not formally engaged to be executed as a whole plan. And yet a declaration of purpose to carry it out was made to the Mission, should Providence continue to favour us. This declaration was satisfactory to the Mission in India, and to our European friends there, and they have gone forward in the execution of the plan. The European residents promised to give, in cash, one-half of the expense of a Missionary residence for every Missionary sent, the Board supplying the other half. They further promised to aid in building schoolhouses and churches, and to assist in supporting teachers, all on condition that the Mission should be vigorously prosecuted according to expectation. They have nobly done their part, and the Board, up to this present year of trouble, has nobly done its part. We have requested our Mission in India to assure our European friends there that we will do our best if they will stand by our Missions in this our year of peril and trial. Not one of these principal European contributors is a Methodist, and yet some of them have given as much as 1000 dollars a year; others 700 dollars, 500 dollars, 300 dollars, and so on down to 5 dollars each. In alluding to these donations in India, Dr. Butler, superintendent, says—"There have been raised in India, in two and a half years (ending in 1860), over 15,000 dollars, to enable the Board to send us the men needed for this vast field." Since 1860, the Europeans have continued to aid us as heretofore. Our Mission property in India, created since 1857, and wholly free from debt, so that we pay neither rent nor interest in the Mission, is worth, say 30,000 dollars."



MUNDAKYAM IN 1861. (From a drawing.)

GOVERNMENT EDUCATION IN THE NORTH-WEST PROVINCES.

BEFORE we advance into Upper India, it may be permitted us to cast one more lingering glance at the ignorant and utterly degraded population of the Lower Provinces, and that simply for the purpose of introducing one paragraph from an article written by the Bishop of Calcutta, and published in the "Calcutta Christian Intelligencer," which will be found corroborative of the statements made by us in reference to the great duty of vernacular education, and the neglect with which it has hitherto been treated.

"There is one vast field of education, hitherto wholly neglected, in which the department of public instruction must break the ground, in which it may find for long years to come ample employment for its energies, and in which whoever labours successfully will gain immortal honour, and may well feel

That something from himself had power
To live, and act, and serve the future hour.

This field is that of vernacular education, the elevation of the peasantry of Bengal from utter ignorance and degradation; a work not, perhaps, so immediately attractive or outwardly showy as that of training the upper classes in English, but assuredly far more really great, far more distinctly national and philanthropic, leading to far nobler results, and far more likely to receive God's blessing. It is a work, too, as yet hardly affected at all by the religious difficulties which encompass the other, for at present the only thing to be done is to impart to the peasantry, in remote and scattered villages, the very first rudiments of knowledge; and scarcely any questions can arise, as in the discussion of moral or historical subjects, which are affected by differences of religious creed. It is a work which no private efforts can compass, and for which hardly any private machinery exists, for the only Society which has attempted it, from a certain vague and undefined character about its prospectus, has not met with the support which its intentions certainly deserve."

We now proceed to consider the educational proceedings of Government in the North-west Provinces.

In the North-west we find that point strongest which in Bengal is the weakest and most defective, and a basis laid of primary and vernacular schools, which may be enlarged almost *ad libitum*, if only funds be available. As we have already seen, the temporal interests of the peasant proprietors in

the North-west are very seriously dependent on their being possessed of an elementary education. Of this fact, the wise rulers of those provinces have availed themselves. Laying hold on the indigenous schools already in existence, Mr. Thomason proceeded to graft upon them such improvements as might render them really useful to the population. Thus that system was initiated which bears his name, and remains as the best memorial of his policy; a system on which Lord Dalhousie set the seal of his highest approbation, as one admirably suited to the exigencies of India, and deserving of being promoted to other Presidencies. And thus we find in the North-west education really in contact with the people, instead of being, as we fear it is in Bengal, something disconnected from them, and with which they have no sympathy. There are, first, the Tahseeli schools, 213 in number, divided into four circles, for the purposes of inspection, and attended by upwards of 13,000 scholars. A step, still lower, so as to approximate the system still more to the masses, we find the Hulkahbundi schools, village institutions, of whose value the agricultural population is becoming increasingly sensible, as is evident by the increasing number of scholars in attendance. Advantage is being taken of this readiness to welcome and to use them, and they are being pushed rapidly into action; so much so, that the schools have increased from 989 in 1857-58, to 2651 at the close of 1858-59; while the scholars have increased during the same period from 15,485 to 63,705. Beyond these, dispersed among the population, are the indigenous schools, independent, indeed, of Government, and beyond Government control, but which are, to a considerable extent, accessible to friendly inspection and judicious encouragement. These also have increased from 3915 in 1857-58 to 6646 in February 1860, the aggregate of pupils in attendance being so many as 65,583.

Thus the educational tree in the North-west is well provided with roots and minute agencies, by the action of which accretions from the ignorant masses around are being secured, and materials provided for its future growth and completion as a system. Let us now look up from the roots to the branches and head of the tree; and, as we do so, we are rather surprised that, with so many roots, the tree is so little developed. There is no University in the North-west.

Candidates for University education must

proceed to Calcutta. We question whether such an arrangement will ever work effectually. Rather than go so far from home, many young men will abandon the idea of a University education. In the Educational Report on Bengal there is a foreshadowing of this. We have already referred to the inability of the Medical College at Calcutta to furnish an adequate supply of well-qualified officers for the service of the state. This has been especially felt in the North-west Provinces, where a sufficiency of sub-assistant surgeons has not been obtainable. With a view, therefore, of making this branch of the service more generally attractive, it was proposed that a portion of the funds hitherto set aside to provide scholarships at the Medical College should be reserved for such students as might be willing to come to Calcutta from the North-west to receive a medical education. The proposal was favourably entertained by Government, and the Directors of Public Instruction in the North-west Provinces and in the Punjab were requested to make the matter known throughout their jurisdictions. The Report adds, "No candidates have, however, yet appeared."

The Government Colleges and High Schools, which are competent to prepare for the University are five in number, widely distributed throughout the vast territory, at Agra, Benares, Bareilly, Ajmere, and Saugor, so as to meet as much as possible the exigencies of the case. The students in attendance at the close of 1859 were 1610, being an increase on the previous year of 328. It is remarkable that the increase has been greatest in those towns where Missionary Colleges and High Schools are also in operation, and smallest where there is no Missionary College. Thus at Agra and Benares there has been an increase in the first of 112 and in the latter of 110 students; while at Ajmere the improvement is marked by the small figure ten. It confirms the observation made in the Punjab Report, which we have already noticed, that in the great centres of population, two colleges, one Governmental the other Missionary, can co-exist without injury to each other; and if they stood alike upon the great basis of a recognised Christianity, they would be in a position to prove mutually advantageous, and thus reciprocate valuable help.

But unequally constituted as they are in this respect, the Missionary college, as a Christian institution, is in a position to render to the cause of education generally an important service, of which the other is incapable. Let us see how this is.

It is desirable that the first-fruits of educa-

tion in India, as promoted by Europeans, should be such as to commend it to their countrymen, and convince them of the advantages which accompany it, and this the more so, as the great hindrance to its extension arises from the indifferentism and insensibility of the people. This inertness has necessitated one of the changes introduced into the Punjab system. It has been found necessary to bring the educational department into direct connexion with the Civil Authorities, from whom it had been dissociated, and this for the following reasons—"The people seldom bestir themselves, even in matters of which they approve, without an impulse from above, whilst they will often strenuously exert themselves to accomplish the purposes of the powers that be. Now, although individuals among them occasionally display an extraordinary desire for learning in general, as might be expected amongst an uneducated people, there is very great apathy on the subject. It is true that the department is a state institution, but the people are accustomed to learn the will of the Government through the district officer, whom alone they regard as its representative, and they inferred that the spread of education was a secondary matter, because he had nothing to do with it."

This is a difficulty which has met the Government everywhere throughout India—the indifferentism of the people; and except in cases where the attainment of educational advantages was manifestly promotive of their temporal interests, as in the North-west Provinces, or as regards a knowledge of English in the neighbourhood of the Presidency cities, it has been a problem how to contend with this difficulty, so as to make some progress. In the kind of education which the Government officials are constrained to give, they find nothing to help, them in this respect. Their schools have no reproductive power. The results which they yield do not so commend themselves to the population as to convince them of the superiority which education gives, awaken attention, and generate a desire upon the part of some to be made partakers of the same advantages. Herein consists the great disadvantage of all those educational institutions throughout India, on which Government has expended so much, that, from the imperfect principle on which they are conducted, they are unable to produce the best and most convincing specimens. Often, indeed, notwithstanding all the pains bestowed on them by the Principals and other officials, the young men who come forth from these Institutions are such as

to increase the popular disinclination to be educated. For, after all, it is not so much intellectual superiority, as superiority of character, that is influential and attractive. According to Mr. Hodgson Pratt, whose position as late Inspector of Schools in South Bengal gave him special opportunities of forming a correct judgment, "the large class of natives in Calcutta, who have been educated at English schools and colleges, and who, while keeping on good terms with their families and priests, by observing the outward forms of Hinduism, have either adopted the system established by Ram Mohun Roy, or reject all religious belief whatever," are deficient in the very element which is essential to usefulness: they labour under a want of *earnestness*. It is the wonted defect of Bengalee life, in its unimproved state, and the education which these young men have received has not corrected it. They are characterized by "a spurious latitudinarianism or eclecticism; by the want of a sense of sin, and of the absolute necessity of religious faith." They do not at all conceive that it is a sacred duty, not a mere amusement, to inquire, to come to convictions, and then adhere and act upon them." Such a man, although in heart despising Hinduism, nevertheless, to avoid domestic inconveniences and disputes with friends and relatives, will accommodate himself to the current notions; and, conforming to the usual routine of Hindu ritualism, so far as example is concerned, will remain as much a Hindu as ever. He so acts, because his convictions on the subject of religious truth amount to a negation, and to nothing more. He disbelieves in existing creeds, but he has nothing positive to offer in their stead. It is not surprising if he has no moral courage, for he has no stable convictions. There is nothing of the loving earnestness which constrains a faithful Christian to impart to those around him that which he knows to be the truth of God. Nay, in temper, and tone, and bearing in the family, there is not only no superiority over his heathen relatives, but the reverse. While he makes poojah, and otherwise conforms, he does so contemptuously, for he knows the idols to be nothing worth. His relatives, however, think the contrary. Vishnu, and Shiva, and Kali, are with them dominant realities. He despises them because of their puerile belief, forgetting that he is more despicable in his insincerity, and this contemptuous scorn often exhibits itself in the details of domestic intercourse, so as render himself, and the educational process through which he has passed, alike

distasteful to them. Such men do not reproduce themselves. They are a hybrid race, and give no extension to the system in which they have themselves originated.

Now with Christian educational institutions, it is altogether different. Let Christianity have only justice done it—let it be faithfully and earnestly taught—and it will produce convictions, and raise up Christian young men from amongst the students of the schools, in greater or less numbers, as a blessing follows; and these men, who imbibe the full instruction, must be regarded as the genuine results of the Christian educational system. Such men, in character and conduct, are the reverse of the class we have previously considered. They will be earnest, with definite and settled convictions in matters of religious faith. They will be uncompromising as regards the popular superstitions, yet loving and gracious. Their superior type of character will command attention. In social life they will be found not worse, but better, for their change of faith; better husbands, better children, better in the various relations of life. They will thus disarm prejudice; and men, liking the fruits, will come to like the system which has yielded them, and the tree on which they have grown. Christian schools therefore yield an element which provides for their extension; they bear a seed: those of a mere secular character are seedless and barren.

Of the social position which the natives who have been trained under the defective system of the Government are likely to hold in that new state of things which is rapidly opening up in India, and of the degree of influence they are likely to exercise, some foreshadowing appears in certain articles of the 'Hindu Patriot,' a Calcutta newspaper, issuing from the native press, and entirely in native interests. The Educational Report for Bengal (1859-60), in noticing the fact, that out of twenty-two candidates for the B.L. degree, ten were successful, observes—"The success which several native gentlemen of good education have met as practising barristers in the Sudder Court is proof sufficient that the legal profession in Calcutta opens up a remunerative field to natives of talent, if well qualified for the bar." Now, side by side with this we would introduce an extract from the 'Hindu Patriot' of May 5th, 1862. We do not quote it as a just critique. We know nothing of the matter. We quote, merely as showing what native thinks of native. These gentlemen of the legal profession are men educated after the fashion of the system to which we have re-

ferred. How, then, are they regarded by the native press? Is the opinion entertained of them such as to commend that system to the national acceptance? The 'Hindu Patriot' has expressed itself very freely upon the subject—so freely, that we should be glad to hear that its remarks had been indignantly repudiated. It is writing on the contemplated amalgamation of the Supreme and Sudder Courts, and the probability of the English language being adopted as the language of the High Court, and, in view of this grand change, suggests, as a matter of inquiry which it was desirable should be settled—"will the native pleaders and advocates be admitted by the judges to equal footing and privileges with British barristers? Or in order to obtain this status, will it be necessary that the native law-student should keep terms at the Inns of Court in England or Ireland? This would exclude all but the wealthy. Nay, not only so, but would a non-Christian student be permitted to keep his terms? We know as a fact," observes the 'Patriot,' "that the solitary native law-student, who is now keeping terms at one of the Inns of Court, has been admitted, provisionally only, after a certain amount of opposition, and that it is still uncertain whether he will be called, after completing the prescribed course, as many of the benchers object to the admission of persons not Christians." The native press, therefore, claims that the educational qualification should be such as to be attainable in India, and invites the members of the Sudder Bar to the requisite exertion.

"We commend," observes the 'Patriot,' "the above to the serious consideration of the pleaders of the Sudder Court. We confess we have no high hopes of them. We nevertheless trust that if they want in public interest, still self-interest may be a sufficient motive of action for them. In the civilized countries of Europe the members of the Bar are the greatest conservators of public interests. They are the guardians of the liberty of the subject, and constitute the bulwark of the nation in all constitutional battles. In public spirit, in independence, in bold assertion of rights of communities, in forwardness to advocate liberal measures, the lawyers in England are the leaders of the nation, both in Parliament and in the forum of the public press. But here in India the Vakeels, or pleaders, who answer to the class of English lawyers, are as unlike their prototypes as the Indian Pariah to the courageous bulldog of Britain. Without a spark of patriotism or a particle of public spirit, tied

down to a routine system of gain which dims their vision within their narrow circle, without courage, independence, or any just respect for their own profession or honour, they pursue their course from day to day as unconcerned of the future as of the outside world. With their legal attainments, and practical knowledge of the country, they can materially assist in the improvement of law and the amelioration of the administration of justice; but we have never heard one word from them on these important questions. The instance of Baboo Romapersaud Roy to the contrary is an exception. We do not say that there is not talent or ability in the Sudder bar; far from it, perhaps some of the best *alumni* of our colleges are enrolled in it. Be that as it may, this is beyond question, that the community at large has not derived any public benefit from the Sudder bar save those personal services for which they were amply remunerated. It is, however, time that the Sudder bar should throw off their apathy and reticence, and redeem their position and name. A great future is now before them; and if they are wise in their generation, they will not only make their own fortunes, but secure a large measure of political power and advantage to the community. Let them band themselves together, and agitate for the assertion of their true position in the bar of the country. The community, too, have an interest in the recognition of that position. As we have said above, the future prospects of a large body of the rising generation of educated youths depend on the issue of this momentous question."

This remarkable extract is confirmatory of all that we have said. The results of Government education do not repay the sums expended on it. That system deals unfairly with the native youth. A fine material is placed in the hands of the Government of India for educational purposes; and yet, through an unhappy misapprehension of its duty, it withholds that teaching which is alone fitted to raise a man above selfish objects, and implant in him high and stirring principles of action. Education may be sought for, in the first instance, with a view to pecuniary results; a narrow and sordid motive, but one which the educational process, if of the right kind, may correct. But an education from which Christianity has been eliminated has no power to infuse higher motives, and elevate the mind to higher objects. When, therefore, the education has been attained, it is used for gain; and if this be secured, all else is disregarded. There is a want of earnestness, of patriotism.

Such specimens will never commend to the national acceptance the system of education in which they have had their birth. If, in order to convince the Hindu of the importance of education, it is indispensable that the first proofs which it works off be of a character so superior as to arrest attention, Christian education must furnish them—Government education cannot. And therefore Institutions for the Christian education of the natives ought to be gladly welcomed, and thankfully recognised by the promoters of the Government system, as doing that to recommend education to the native mind which their own colleges are unhappily precluded from doing, and putting into circulation amongst native society living specimens of its ameliorating power infinitely superior to any which can ever issue from their own mint.

We have wandered away from our direct subject. Let us be pardoned this discursiveness. We are tracing out a subject in its various ramifications; and unless we be permitted some latitude in this respect, much that is important will escape us.

Looking again to the North-west, we find, that although without a University, yet the system of education there is on a parity with that of Bengal in the number of its high colleges, while in primary schools it is infinitely superior. Bengal has five colleges for general education: the North-west has also five. At the close of the session of 1859, Bengal had in its five colleges 234 students; the North-west, in its five colleges, 1610. Yet of the 243 who passed the entrance examination at Calcutta for 1859-60, eight only came from the Government colleges and high schools in the North-west, while the Government schools in Bengal supplied 175 of the number. This is a great disparity. How is it to be accounted for? Primarily to the fact that the University at Calcutta is too remote to encourage students from the North-west. They have turned into another channel. "Government and other employ," we are informed, "has been secured by seventy students, the highest, lowest, and average salary being 150, 5, and 33 rupees per mensem."

But, besides this, the North-west educational action, as it appears to us, has also its weak point. Its elementary schools are nu-

merous; its colleges for the present sufficient; but of the intermediate schools, so important in their functions, as leading up from the lower to the higher, there is a paucity. The Anglo-vernacular Zillah schools are "intended to serve as feeders to the larger Institutions." Yet of these there are three only, at Allyghur, Shahjehanpore, and Pilibhit, the scholars in attendance amounting to no more than 177.

It is precisely at this point that Christian schools have the opportunity of coming in with supplemental action, pressing in where a vacancy is left, and diverting a portion of the material which the Government has raised up by elementary schools into a better, because a Christian channel. It is into vacant spots of this kind, left by the imperfect development of the Government project, that Christian schools ought to be expedited. They would thus become the absorbents of a portion at least of the roughly-educated material, consisting of those who having learned all that the Hulkabhundi and Tahseeli schools are capable of affording them, are desirous of further progress; and who, obstructed in their onward movement by the limited number of Zillah schools in the North-west, will the more readily flow into the channel of Christian education, if it be prepared for them.

And already, indeed, in the North-west Provinces, we perceive a movement of this kind—Christian Mission schools coming in wherever the Government system is most weak, and affording the opportunity of educational progress. There are in the North-west Provinces thirty-seven Missionary educational Institutions, containing 4168 scholars, nine of whom receive grants-in-aid. Many of these, like Jay Narain's college at Benares, are on a parity with the Anglo-vernacular Zillah schools.

Provision, however, is being made for the extension of the educational system throughout the North-west, and that in the energetic measures adopted to secure a supply of duly-qualified vernacular teachers. Normal schools have been in operation, and that so successfully, that no less than 628 teachers were sent forth in 1859 as competent, making a total of 1514 teachers and candidates for teacherships from their commencement.

OUR PRESENT DUTY TOWARDS THE UNREFORMED CHURCHES.

A CHURCH is corrupt when it has departed from that true doctrine which Christ has commanded to be received, and the measure

of its corruption is according to the extent of that departure. It may retain the old ecclesiastical form, and have its metropolitan and

subordinate clergy with their flocks, and yet may have departed from the faith. The Saviour may be dishonoured by a multitude of subordinate mediators and intercessors intruded by man's invention into that intermediate position between God and sinners, which belongs exclusively to Him, as though He who is appointed of the Father to be the one Mediator had not power, without the aid of others, to sustain the functions of this high office; nay, with the peculiar tendency of the natural heart to rid itself of the true objects of worship, and substitute for them its own devices, Mary, the mother of Jesus, may be elevated to an equality with the Father on his throne, and regarded as one who can, with the authority of a mother, command her son, may thus displace Him in the trust and affections of those who call themselves by his name. Or a church may go even further. It may not only be corrupt itself, but attempt to impose its corruptions on others. Having falsified its testimony, and having thus ingratiated itself with the world, it may be successful in grasping temporal power, and then proceed to use it unscrupulously against those who remain faithful to the Lord's truth. It may be not only a corrupt, but a bitterly persecuting church.

We have in the world, at the present time, these various phases of corrupt Christianity. The most forward of them is Rome. She has gone the furthest in her iniquity, and has become to her Lord as the degenerate plant of a strange vine. She has stereotyped her errors, stamping upon them the broad seal of her boasted infallibility, and anathematizing the truth of God. Of that proud system it may be said the leprosy is in its head, and that it has become incurably corrupt. In regard to Rome, if we would be regarded as faithful Christians by the great Head of the church, we must be undeviatingly and persistently Protestant. In the presence of that system, no less decided position would suffice. The fathers of the English Reformation knew this, and they fearlessly unfurled the banner of Protestantism. But there are degenerate sons of the good old English church, which have the boldness to tell us that we must disclaim this term Protestant, and why? Because of their new scheme—"the reunion of Christendom, and the restoration of catholic visible unity." On what basis is the reunion to be accomplished? The unity of the faith? There is no other platform on which we can meet other churches. The Church of England, as a reformed church, has long since purged herself from the pollutions of false doctrine, and reduced herself to this platform.

She has taken her stand upon the great principle that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not found therein, nor may be proved thereby, is not to be required of any man as an article of faith, or be thought requisite or necessary to salvation." What if these unreformed churches, to whom we are "to hold out the hand of fellowship," refuse to submit themselves to the same purifying process? What is then to be done? Can we modify the scriptural character of our church in order to facilitate this scheme of a catholic visible unity? Are we to resume some of the discarded superstitions, which the men of England of a former day would not tolerate, but cast them forth as an unclean thing? Is our gold to become dross, in order that it may pass current with these unreformed churches? Is our wine to be mixed with water, that it may be to them more palatable? Shall we mingle ourselves with them and learn their ways? Either they must return to sound doctrine, or we must decline from it, if there is to be reunion.

But there are some who do not think this to be necessary. "Notwithstanding all the differences in the mode of obeying the truth, both they and we, by God's great mercy, hold in the main the faith once delivered to the saints." Now we are quite ready to concede the possibility of this with reference to individuals who are members of those churches, and we doubt not that even in the Church of Rome there are those who have not bowed the knee to the image of Baal, and who, notwithstanding the anti-Christian decrees and fulminations of that church, hold in the main, so as to be saved by it, the common faith. But how can this be said of the church to which they belong, which, in the decrees of the Council of Trent, has taken up vital points of Gospel truth, and anathematized them before the world? Who are they who would thus extenuate the errors of corrupt Christianity? We can explain this. There are men to be found in the communion of the Church of England, who are of opinion that the Reformation was pressed too far; that the Articles are too precise and rigid in their definitions; that more latitude might be allowed; men who press into their service every incidental expression in the Liturgy which can by possibility be strained to their purpose, and by evading some things and softening down others, conceive themselves justified in raising upon the platform of the Church of England, not the honest Protestantism which it was intended to sustain, but that which is

designated Anglo-Catholicism. The main point with them is church government. Wherever the church in aspect is episcopal, there, no matter how corrupt the doctrine, they recognise a sister church. Wherever the organization has resolved itself into another form, there, it matters not how scriptural the doctrine, such are schismatics, and of such there can be no recognition.

The difficulties under which many of the reformed churches on the Continent lost episcopacy are not remembered. Their circumstances were not so advantageous as those of the Church of England at the period of her Reformation. Many of her bishops placed themselves in the van, and led the way in the great work of repentance and purification. In other cases, where the necessity of reformation was felt by many, the prelates were the enemies of all improvement, and used their ecclesiastical power in opposition to the truth. If, then, these men, persisting in their desire after scriptural truth, parted from episcopacy, it was because they thought that in no other way would they be free to embrace and profess the Gospel in its purity. The Church of England is otherwise circumstanced. She has recovered that soundness of doctrine which the Church of Rome has lost; but, in doing so, she has not lost the old discipline and forms of church government. Thus she is intermediate between two extremes. On the one hand are those with whom we agree in regard to those saving truths, on the belief of which depends the salvation of the soul, while in church government and forms of worship we disagree with them; on the other are those to whom, in externals, we assimilate, while in matters of faith we so differ with them, that we protest against their doctrinal errors as pernicious and soul-destroying. To which of these are we most proximate? There is a discrepancy on either hand: which is the most important? We answer—salvation connects not with forms of church government, but with doctrine. "Take heed to thyself and unto the doctrine: continue in them; for in doing this thou shalt both save thyself, and them that hear thee." "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

The non-episcopal, but evangelical Chris-

tian holds in common with us that which is vital and essential, the cardinal doctrine of Christ crucified as the sole reliance for the sinner; but that which Romanists have in common with us may be held in combination with dependence on false mediators, and affords no security against soul-destroying error. There is a relationship as regards the one, an opportunity for modified intercourse, charity, and forbearance: while they remain unreformed there is none as regards the other. Two nominally-Christian churches in ecclesiastical order may be alike, yet the worship offered in them may be strikingly dissimilar. In the one there is the simplicity of Protestant worship as most healthful to the church in these latter days, when the great promises of the Gospel having been substantiated in the personal work of the Redeemer, symbolism is not only not needed, but interferes with the action of faith in the apprehension of unseen realities; in the other is the high altar, and the statue of the Virgin, large as life, and attendant priests, arranged in sumptuous garments, bowing at her footstool, and going through the dumb show of a vain mummery. Shall the ecclesiastical similarity prevail over the marked discrepancy of doctrine and worship, so as to identify these churches, and their respective congregations, as sister churches, between which there ought to be intercommunion? Not so. Unreformed churches, so long as they continue such, cannot be regarded as sister churches.

There is a great work they have to do, if they would recover the position they have lost as branches of the universal Church of Christ. They are unconscious of their necessity, and need to be convinced of it. But there is no surer way of preventing this than designating them as sister churches, and recognising them as branches growing on the same root with ourselves while yet unreformed. If it be persisted in, that, notwithstanding their errors, they do nevertheless stand in this relation, then may this be regarded as an admission upon our part that these errors are not vital and essential, and need not be corrected—whence, then, the necessity for any reformation? As for the members of such churches, they must be dealt with in the same way as other men, heathen, &c., who are ignorant of the Gospel: means must be adopted to impart to them the knowledge of it. *Magna est veritas et prevalebit.* The Gospel will have its harvest. There will be those who will recognise and embrace it. If the corrupt church in which they had been brought up leaves these men

alone, permits them to continue in her bosom, and to spread about the leaven, we shall rejoice. There will then be hope respecting that church that a process of renovation will commence within itself, and that, recovering from its lapsed state, it will be found on the Lord's side. But if it persecutes and drives them out, they are free to form themselves into distinct congregations, as Paul separated the disciples. (Acts xix. 9.)

But an initiative must be taken by those who know the truth. The reformed churches are under an obligation in this matter, and must not withhold their testimony. That

testimony, in the first instance, ought to be simply evangelical; but if the corrupt church opposes and impugns, she must be controverted.

The great difficulty with these systems is, that there is in them so much priestcraft. They are all more or less ingeniously contrived to give the priests influence, power, and revenues. To attempt to reform the church is to place in jeopardy the personal position of the ecclesiastics, and they resist as a body, upon the same principle with Demetrius the silversmith.

THE TRAVANCORE MISSION.

IN our previous Number we placed before our readers the singularly varied population of Travancore and Cochin, as lucidly sketched by Mr. Beuttler. They will now be enabled better to understand the nature of the work entrusted to the care of our Missionaries, and the difficulties they have to contend with, and so to appreciate in their true value the results which have been obtained. What those results are they will desire to be acquainted with, and we proceed to sum them up within as brief a compass as possible.

Our Missionaries, on arriving in Travancore, found there an old decayed Christian church, without doctrinal truth or spiritual vitality, but still held together by a name and forms, and old traditional recollections, so as to remain distinct and separate as a body from the heathen around. The first object attempted was to resuscitate this church, to awaken her to the perception of the old saving truths which she had lost, and, by a reformation from within, to raise her up as a witness for God's truth on the coast of Malabar. But these friendly endeavours were opposed, and contumaciously rejected: "they held fast deceit; they refused to return." At length, in 1837, our Missionaries, acting under the advice of the late Bishop of Calcutta, decided on the adoption of a new principle. Hitherto the object aimed at had been to rekindle the extinguished lights of the Syrian church, and, through this revived body, evangelize the heathen. Now they did as the Apostles when rejected by the Jews, to whom they first addressed themselves—they said, "It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." They, too, found the old Jewish

church in a decayed and fallen state. They would have relighted it with the torch of pure Gospel truth, and, through the christianized Jewish church, reached the Gentiles. But when it refused to profit, and thus to become qualified for the high and honourable office which it might have filled, the Apostles, under Divine direction, set it aside, and, bringing the Gospel direct to the Gentiles, set up a new standard and rallying-point, around which all might gather who felt the power of the truth, and thus be brought into brotherhood and communion. This new organization consisted of all who, recognising Jesus as their Saviour, were willing to confess Him before men, and on this foundation the church was raised. Upon this principle our Missionaries acted in Travancore. The old church had the first opportunity, but it refused to be reformed, and blocked the way. Our Missionaries, passing it, addressed themselves to the population generally. They preached Christ to nominal Christians, Jews, and Gentiles, bond and free, and exhorted men, as essential to salvation, to believe on Him; and those who came forward from the dead and truthless systems around, they brought into communion with the scriptural and Protestant church to which they themselves belonged, and raised up Church of England congregations in Travancore. The number of those thus brought into communion with us, believing the same truths, using the same liturgical services, and being generally moulded into a conformity on all essential points with our own ecclesiasticism, is now as large as 7200, gathered from Christians and heathen. As their knowledge of true Christianity increases, it becomes more influential upon them, and with increasing con-

sistency they become more useful. The light which they shed around, at first feeble, becomes stronger, and falls alike on Christians and heathen, and thus salutary influences are spread abroad. The Syrian church is feeling so far the penetrative action of a living Christianity, that dissatisfaction with the old and stagnant state of things is being felt by some, at least, amongst its people. "By constant intercourse with the reformed Christians, and by reading of the Scriptures and other books issued from the Mission press at Cottayam, the views of many among them are undergoing a change on religious matters, and they are able to perceive that some of the existing usages of their church are contrary to the word of God." There has been a movement in favour of the administration of the cup in the Lord's Supper to the laity; and although some parish priests oppose, others have yielded to the wishes of the people, the decision of the Metran being in favour of the change. Some also hold prayer-meetings on Sunday evenings, wherein the reading of the Scriptures forms a prominent part. Among the heathen section of the population the great work of evangelization is making progress. For many years our chief work lay amongst the Chogans, but now it is reaching downwards to the slaves, and upwards to the Brahmins. In Mr. Hawksworth district the increase has been chiefly amongst the slave or Pilaree class. "The complete renunciation of heathenism and every form of superstition by these converts, the total reformation of their lives, and their continued consistency, are in some instances beginning to tell on the class immediately above them; and indeed some others in the social scale have felt and acknowledged the influence of this living Christianity." While recently visiting one of the slave schools, and surrounded by a considerable number of this long-despised people, our Missionary was surprised by a wealthy high-caste agriculturist coming and standing in the midst of them. Conversation soon ensued with one, who, contrary to the usages of high-caste heathen, had adventured himself into the midst of elements so intensely polluting as christianized slaves. But he soon explained the mystery. He had observed the improvement in the character and conduct of these men since they had become Christians, and was curious to know the secret of these things. "This man," he said, pointing to one, "was a wretch and the terror of all who knew him, and now he is a gentleman;" and from the hands of this very man, on whom its transforming power had been thus shown,

the wealthy Nair received, the next day, a copy of the Gospel. In another part of the same district, a respectable landed proprietor, for whom numbers of the converts work as free men during the harvest season, has borne a like testimony. "They are," he said, "marked out from others of their class by a scrupulous adherence to truth."

We can well conceive what a consolation the Gospel promise must be to a people so cruelly ill-treated as they have ever been by their Nair masters. The Nair has been over them a cruel despot: the law has been too weak to control him, and, in his contempt for the poor leaf-clad slave, he has dealt with him as a pariah dog, and trodden him under foot. Under influences such as these, the slave became a poor, trembling, cringing creature, whose only refuge from the severity of his master was the mountain jungle, and thither many of them fled. There they were found by the Rev. H. Baker while prosecuting his mission among the hill people, and to the furtherance of their evangelization his converted Arrians have nobly helped.

"During one of my itinerating journeys," observes that Missionary, "passing along an elephant track by the side of a lofty mountain, I observed a thin volume of smoke rise from among the rocks. The guide assured us that no one lived in those wild spots. As we climbed up silently, expecting to find either hunters or smugglers, to our surprise, in a hut hid in the nook of a granite cliff, we discovered two men, with their wives, in a most destitute, wretched state. The men were clothed in pieces of bark beaten into a matted substance, but the poor women had no covering but small green twigs tied to cords as a fringe round their middle. They were slaves who had fled from the plains nearly a hundred miles distant, from the tyranny of their masters, and had lived many months here on wild honey, roots, and chance fruit, collected in their daily rambles. They had returned almost to a brutal state of existence, but yet even here had attempted a species of worship. A stone had been placed erect under a tiny shed. Fruits, and toddy drawn from wild palms, were the offerings to the demon represented; and the older of the men we heard acknowledge himself as 'the priest of the devil.'

"I was at this time about establishing my central Christian village at Mundakyam, some six or seven miles distant; and, after much difficulty, I persuaded the poor creatures to remove, promising them protection and their rice and salt. After a few days, they made their appearance, but were very

timid, lest their owners should discover them. They were of considerable use in helping to drive away elephants, and guard the crops from other wild animals, our Christian people paying them the hire of free labourers. They contrasted the treatment they now received with their former state, and showed deep scars, and wounds, and burnings, when working as slaves.

“Mr. Moody was the Corresponding Secretary of the Church Missionary Society at Madras at this time, and came to visit Mundakyam. He was greatly pleased with these fugitives, and was told that many others were to be found in various parts of the jungles, living in little cultivations redeemed from the forest, but utterly uncared for by the more prosperous natives. These facts were related by him in a letter to some friends at Stamford, where he had once been curate. An answer came, requesting to know what would be the expense of sending a native Christian to instruct these refugees. The letter reached me when I was holding a meeting of my communicants. I interpreted it to them. For a few moments no one spoke; they looked at each other. Then an old man said, ‘Well, Sir, years ago I used to take salt, cooking vessels, and iron tools to these escaped slaves. I will go, if you think me capable. Give me but food and clothing, and I am satisfied. My eldest son will provide for my family.’ Verkey Moopen had been a sad character, but was now striving to live aright; not very advanced in holy things, but a sincere believer in God’s love and answers to prayer. My next question was, how much the food and clothing would be considered worth. All agreed that thirty rupees a year should cover all necessaries. I wrote the answer the same night. Soon came a letter breathing out the fervent love and prayers of friends to Christ at Stamford, and that they would support the man. Nobly did they keep their promise. For years they sent the 3*l.*, and with them constant, faithful prayer was offered. Hence the blessing which followed. We began by sending out Verkey to hunt up these poor slaves, talk to them, and invite them to attend a Sunday school at Mundakyam. We began the school with the four individuals first discovered and a very few others; gradually the numbers increased to twenty, then to thirty. They collected in a large shed made of bamboos and thatched with elephant grass. About eight in the morning each brought some roasted roots, or jaca fruit, or rice boiled and tied up in leaves for the mid-day meal. They were divided into classes, some taught

by individual communicants of the congregation, others by one or two young women who had been in the girls’ boarding school. A slave school had been commenced at another station of the Church Missionary Society called Mallapalli; but the schoolhouse had been burnt down, and the slaves driven away. Some of them came to the neighbourhood of Mundakyam, and joined our little band. Most of those who were attending our school were of a class called Eastern Palaries, who would eat beef like the pariahs of the plains, though distinct from them. The new comers from Mallapalli wished to be considered of better caste than these. This was refused, and, after a little difficulty, all united. After the usual teaching and services in the church, I, or the catechist who officiated, usually addressed and prayed with these poor creatures, who appeared thoroughly awakened to a sense of their lost condition. The Catechism of the Church of England, Watts’s First and Second Catechism, numerous texts, and hymns, were eagerly learned. Many appeared to be living consistent Christian lives, and could give a good account of their hope, and the reasons and evidences of it. Our numbers amounted often to 130 or 140; about 170 had received various degrees of instruction. I never urge baptism upon any individual, but generally speak of the duty of obedience to the command of Christ, waiting for those desiring it to express their wish. Three years had passed, and though many appeared quite fitted for the holy rite, none of the instructed slaves applied for it. I found they hesitated, doubting whether the Christians would receive them as brethren, slaves being considered impure, and not allowed to approach within twenty-five yards of any caste man. Even the Syrian Christians compel them to keep this distance.

“One Sunday afternoon I had been speaking of the oneness of Christians in their Head, Christ, and I noticed significant glances were exchanged. On this, I asked them what they were thinking of? The once priest of the devil said, ‘Sir, can we be baptized?’ I answered as Philip did to the Ethiopian eunuch, when a poor woman, named Elachee, who had been teaching some of the others very diligently, exclaimed, ‘Oh, this is what we have long, long been praying for!’ I promised them a full answer shortly; and at the evening class for our Christian men I proposed the subject. These men were once Brahmins, others Chetties, Nairs, Chogans, and Syrians, Arrians, and others present, now all one in baptism, and many, I trust,

by the sanctification of the Spirit. The only objection made was, that some were not consistent, none hinted caste as any barrier: 'We left that behind, when we ate together,' said a Brahmin convert. From this time, at every occasion of adult baptism, several slaves were usually found offering themselves, and after the examination and probation, were accepted and baptized. Some months, perhaps, had elapsed, when some of the men came to me, and said, 'You told us the other day of St. Paul's writing to Philemon, and sending his escaped slave back to his master. Is it our duty to return to ours? We left them as heathen; should we not as Christians return?' I told them, 'If this is a question of conscience with you, I should say it is your duty to offer yourselves again to those to whom you owe service. Go, and God help you.' Thirteen men went, and several of those who had been dispersed from the slave persecution at Mallapalli also returned home, and were kindly received, and aided in restoring the schools there among their class. Two of the thirteen quickly came back, fearfully beaten by their masters. I told them that they were free, having discharged their duty; but I heard nothing of the others. I feared whether they might not have relapsed. Among these were the devil-priest and his wife. He had formerly practised very curious arts, professing to be able to cause devils to enter or go out from an enemy. He made clay and wooden figures, calling them by the names of persons intended to be tortured, and used to act towards the inanimate objects as though he had the individuals themselves in his power. He believed in his own power; and I discovered that numbers of them in the plains, who knew him as a heathen, believed in him as a sorcerer, and paid him as such. About a year previous to his baptism, he had publicly broken a number of these clay figures, two sticks of ebony, and a roll of thin beaten copper, all marked over with stars and curious signs. Such a marked change had been noticed in the conduct of this man, and two or three others of the party, that I could not think them hypocrites. Harvest time now approached, when thousands of low-country people enter the hills to help to gather in and house the grain, and now we were gladdened by seeing the lost ones come back with a crowd of strange slaves. They had been kindly received, and had brought their friends to reap, and also to hear the Gospel in our school. For six weeks we had a very large school, and at the end of this period they came to me to say they were returning, and

desired letters to any Missionary in the plains, who would teach them. I wrote to Mr. Andrews, then in charge of the Cottayam district, together with my old charge of Pallam, and most heartily did this devoted Missionary enter into their desires. The work grew; he could not find teachers for them. The boys of the Cottayam college at once nobly volunteered to teach two Sunday schools, and they subscribed to pay a master on the week-days. The printers at our Mission house, all converts to our Protestant church, in the spirit of holy rivalry paid another master. The Rev. Messrs. Hawsworth and Coshi, who succeeded Mr. Andrews at Cottayam, ably fostered the work, and have baptized nearly 200 in their schools. At Pallam, Mr. Andrews has a very prosperous work going on among the slaves: persecution in its severest forms has failed to check it, for when the Lord letteth, no man can hinder. I believe that more than 400 have already been baptized in my Mission and the two now mentioned, from the slave class alone, within the last four years, from the movement originating and fostered by the 3*l*. annually sent by the friends at Stamford. Faith and fervent prayer at home held up our hands. Verkey Moopen soon went to his rest: others took his place. The Christians at Cottayam were stirred by generous Christian love. The little stone not cut out by hands is growing, and smites the iron and clay image; that crumbles away; it grows into the great mountain, which shall fill the whole earth. The slave movement in the Tiruwella district originated at Mallapalli, and is also extensively spreading. It had no connexion with ours, excepting in our being able to give protection in the wild jungles to its persecuted ones. Christians at home need no longer doubt respecting the reality of the work. Give much if you have it, give, if even only a little; but oh! pray truly, 'Thy kingdom come,' while giving, and we shall return rejoicing, bearing precious sheaves."

Mr. Andrews, of Pallam, speaks as hopefully as Mr. Hawsworth of the work amongst this people. Such is their sorrow for sin, their earnest desire to avoid it, their vivid apprehension of God's love in Christ crucified, and their marked dependence on the Spirit's help, that, almost without exception, each slave-inquirer forms a living epistle, known and read by the unconverted round. During this past year nearly one hundred of this people were received into fellowship, while of promising candidates there is about the

same number. Nor is it only to the heathen, that these new slave congregations are examples, but to converts of long standing. In the Pallam district there are three of these congregations, in outward things as yet frail and wretched, but containing all the elements of union, power, and, ultimately, of entire self-support.

We are not to imagine that, in the first instance, their conversion to Christianity mitigates the cruelty of their masters; it excessively exasperates it. "Elizabeth, the slave girl, was bitterly persecuted when first brought to the knowledge of Christ, chained to a tree one night, and threatened to be murdered next morning if she would not renounce Christianity. She was released by a friendly hand, and fled to the mountains, where she has loved and served her Saviour, told many of his love, and maintained her consistency to the last, kept by the grace of God through faith unto salvation. During her illness she lay talking about going to her Father's house. Thus she fell asleep in Christ."

There are in the Pallam district four eastern slaves who have come to baptism through a fiery ordeal indeed. "One is of a very sickly nature, having never fully recovered from a beating received when dragged from under the protection of the Rev. G. Matthan, of Mallapalli, a few months before baptism, on which occasion he was actually left in the jungle for death, and was with difficulty conveyed here through the night. After a while he somewhat recovered, and returned to his work again, to endure, with the others who are learning, an almost ceaseless round of persecution in various shapes. The pitiful pittance of paddy, called *cooly*, was lessened; any little stock of yams was cruelly seized; and aged relatives beaten to prevent their sons and grandsons from learning."

But they have stood fast, and the secret of endurance is the same with that referred to by Paul in the case of the Hebrew Christians—"Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. They have now a hope to sustain them. The Gospel has come as a new and cheering light falling direct from heaven on their sorrow-stricken path. It has been to them as the deliverance from Egypt to the Israelites. It tells them of a glorious release from earthly misery, and that soon, and a blessed transfer into the rest of heaven, and they can now bear patiently the yoke, reckoning that the sufferings of this present time are not worthy

to be compared with the glory which shall be revealed in them.

But the Gospel leaven is penetrating upwards as well as downwards, and Brahmins as well as slaves are acknowledging its power. Let our readers recal to mind the remarks made by Mr. Beuttler respecting the Brahmin class, and they will then duly appreciate the fact of an entire Brahmin family, consisting of seven adults and three children, having been baptized, some few months back, by our Missionary, the Rev. J. Peet of Mavelikara. His account of them is deeply interesting.

"Originally the ancestors of this family were from Tinnevely, but long settled in Travancore. The mother was brought up, and till lately resided, at Palghaut: the father having a family residence in the Mavelikara Mission district, occasioned the whole family, some time since, to come and dwell here. The family consists of father, mother, three men sons, and three younger ones. The three men sons are married: their wives were still residing at their former home, though now the wife of one, and her mother, have become Christians, and live with the married son.

"As to the character of this people, I have not, after long and minute inquiry, heard a single unfavourable report, except that, as it was said of Paul, they had become mad. The mother has been always noted for a kind, liberal woman; and the eldest son is, even now, termed Wydeya Kutti, the wise child.

"The conversion of this family was, humanly speaking, owing to the mother. She never could read a letter, but is a person of much energy, of great decision and strength of mind. With her personal conversion I was not only satisfied, but particularly struck, as it was a type of what I have witnessed elsewhere.

"At a very early age she used to lead about a blind Brahmin relative; and upon her expressing great horror, upon one occasion, at the approach of some low-class people, the relative made a remark that impressed her tender mind with the opinion that caste distinction was a gross deception. This became fixed in her memory, and, in connexion with various other events, led her, in mature life, to doubt, and then inwardly reject, the whole Brahminical religion as a system of soul-destroying falsehood. But feeling herself to be without truth, hope, or God, she frequently became so much depressed and agitated in mind as to affect her body, and produce serious impressions upon her husband

and family; and not knowing how or where to gain peace, she resolved, some two or three years since, and persuaded her husband, to go with her to the capital, Trevandrum, to consult and argue with some chief Brahmins on the subject of religion. But they constrained them to leave the capital and return home.

"Soon after this, the husband fell in with those who knew something of the Christian scheme, and who recommended him where to apply for further information. From these parties he obtained part of the Scriptures, and other suitable books. The Ten Commandments greatly attracted the attention of the whole family; and they received also much knowledge, satisfaction, and comfort from the perusal of Bunyan's Pilgrim. The mother declared she had at last found what she had so long sought in vain; and the family also became convinced of, and confirmed in, the truth. So they proceeded, step by step, and were much helped by the prayers and scriptural instruction of my worthy assistant, our native clergyman at Kunneet, in the Mavelikara district, our able reader there, and part of the congregation. By the influence of God the Holy Spirit, these instructions ended, I have full reason to believe, in the sound conversion of the whole adult family, father, mother, and three grown-up sons.

"Of course, as Christianity manifested itself in them, persecution arose; and when the three sons came one day openly to my house, in less than eight hours it was blazed abroad for miles around; and before twenty-four hours had elapsed a case of robbery was made out against the three young men in the district court to which they belonged; and an express order was sent to catch and send them up as culprits to that police-office. Having intimation of this, and being not unwilling to try the young men, I sent them away with a letter to my assistant residing in their district, well knowing that the charge of robbery was false. On the way they were seized by Brahmins, many of whom were posted in different parts to catch them. They were dragged before a Brahmin tribunal, my letter was taken away, they were detained all night, and, on the next morning, taken before the magistrate as felons. He broke open, read my letter, burnt it, shockingly abused me and my religion, threatened them with all kinds of vengeance, and detained them while he tried to ascertain what I might do.

"These people, on this and several other occasions, acted very unlawfully and impro-

perly, and gave me great reason to seek the protection of the law; but I thoroughly disapprove of state prosecution in such cases. It is not a trifling error. It speaks but little for our confidence in our people. It prevents them from gaining strength to overcome their enemies, while it raises a very needless prejudice in the classes we oppose, and gives an unfavourable opinion of the spirit and requirements of our holy religion. After abusing and detaining the three youths, the officers, afraid of taking up the charge of robbery, let them go, and my people left, more than ever resolved to adopt Christianity with all its shame. From this time baptism was decided upon; but our people had much to contend with from struggles within, and virulent opposition from without. Deliberately, and without earthly reason, to throw all away; to give up all cherished notions of merit; to become willing to sit at the feet of Christ as lost and miserable outcasts, implies a strength of purpose, neither innate nor to be procured from earthly aid. To expose oneself publicly to disgrace, scoffing, and infamy, without prospect of earthly gain, shows great grace, an influence that can proceed only from God the Holy Spirit. Then, too, as they lived in a neighbourhood of Mohammedans and heathen of all sorts, without a single Christian for three or four miles around, they were much exposed. The Mohammedans tried to allure them to embrace the Koran, ridiculed and charged them with forsaking one idolatry for another; and, not succeeding, united with the rest in troubling them. So they could not leave their home in the day-time; and when the day for baptism was fixed, the father, mother, and three younger children, left their home late on the previous night, and, unattended, had to come through byeways, a distance, by the circuitous route they took, of several miles, so as to reach our church before daylight.

"But in addition to all this, the elder son had an extra trial that pressed heavily upon him; so that, at baptism, he looked quite haggard and worn out. He is some twenty-five years of age, and married to a full-grown, fine, hearty young woman, a Brahmin of about seventeen. They had lived together at her mother's home, and proved, by the sequel, to be warmly attached to each other. His grand object—his very frequent endeavour for months—had been to teach and bring his wife to embrace Christianity with him. But all his efforts before his own baptism were in vain, and he came to me sometimes in great agony of mind, pulling at his

arm, and saying, 'I love her better than this flesh.' When all proved to no purpose, he came to me for final advice, saying, 'Both the mother and my wife threaten to kill themselves (the natives are not slow in putting such threats into execution): will the guilt be on me if they do?' he asked; and then added, 'When I attempt to read, both put their fingers in their ears, and declare they will burn the Bible; and I tell them, if they do, I will burn on the same fire. What am I to do?' 'Well,' I said, 'I know how to sympathize with you. A wife left me to go to heaven; still my heart was lacerated, and will never be healed till I meet her with Christ in glory. But there are bounds for us. If Christ's spirit dwell in us, then we are not without a Father who knows best, and will do best. We have to submit to Him, and try to say from the heart, "Thy will be done."' "

"We had a serious and solemn meeting on that occasion; the hour, midnight, as he was afraid to come by day; I sitting upon a low chair, sick; he at my feet in mental agony: my soul's eye uplooking for the Holy Spirit's aid, while Satan was lugging him by his affections. After a moment's thought, I placed my hand upon his heart, and proceeded, 'You love Christ, and wish to be a child of God?' 'I do,' was his emphatic reply. 'Very well, then,' I said, 'I have but little to add. You will think me cold, but, about your wife, I will say, if she reciprocates your love she will come to you; if not, and she should come, she will be a sad clog to your soul. You must leave it in better hands, and pray for needful grace. But, come what may, your duty, and therefore best interest, is clear. When the Almighty gives a plain direct command, as to keep holy the Sabbath, there is nothing left us but to obey, come what will. When Abraham was told to offer up Isaac, he prepared to do it, with a very sad heart no doubt, but with unflinching obedience. And what when Christ says, "He that forsaketh not all, cannot be my disciple?" You are just now where Eve was when the tempter began to assault her. She looked, she listened, then she took away half her heart from God, and gave it up to the gratification of her own desires. Of course she fell. You take warning. Come what may, you have the command. You must part with all, as Christ directs. 'I have done.' He sighed and said, 'All true: I will go and give my last entreaty, and say good bye.' We parted with prayer, and, before day-light, he had left. I will just add that he was baptized

without her, and with no expectation that she would come; but in some two months after, she, and her mother, also came, were baptized, and are now quite cheerful, and the wife learning to read.

"One little incident connected with another of the sons is, that he was married to the daughter of an influential Brahmin, an officer in a police court, who was therefore doubly incensed, and vowed to catch and punish him. The youth, being a little afraid, came to me on the Thursday previous to the Sunday of his public baptism, and said he would remain near, but not on, our premises till Sunday. It was agreed, but he could not rest, thinking this not creditable; so, quite unknown to me, on the next day he suddenly appeared before me;—his head clean shaved, the kudumbi, or Brahmin tuft of hair, cut off; the sacred thread cast away, well bathed, and with quite a new appearance. There he stood, his face radiant with joy, as though long-worn manacles had been removed, and he just let out of prison. I was deeply touched with this act of firmness and sincerity. Putting my hand upon his head and blessing him, I embraced him very heartily with my soul's affection, and welcomed him in the name of our Lord.

"Preliminaries settled, they were all, though not at once, baptized with a number of low-caste people, to show that all are alike welcome, that all are one in Christ.

"In all, ten Brahmins and twelve low-caste people were baptized. The Brahmin father was baptized by the names Cornelius Justus. Law or custom requires the name of the father to be added to documentary signatures; but as this would show a Brahmin class name that might be perpetuated in the family, I, as the convert's adopted father, added the name Justus, which is henceforth his father's name, and the family name of all his children. The sons were severally called Joseph, Jacob, Matthew, John, Philip, Samuel. The mother, Sarah, the wife, Mary, and her mother, Elizabeth.

"Being baptized, I found it necessary for a time to receive these convert Brahmins into my house, to keep them from being murdered, and that they might gain a more full acquaintance with the way of our religion.

"But the singular and astonishing part remains to be told, viz. that as soon as it was known that Brahmins had actually joined, and were residing on my premises, the sensation among the higher classes was that of the shock of an earthquake, and their curses were both loud and deep. Yet instead of shunning my house, many, especially Brah-

mins, began to come in groups. Many needed ocular demonstration to convince them that the converts could so degrade themselves. Some openly asserted that I had used magic; and so I had: I lifted up the Saviour, and the blessed Spirit gave them eyes to see, and hearts to receive Him as their only refuge from the wrath to come.

"Among the first who came was a Brahmin relative, a boisterous, wordy man, intent on putting our converts and us to shame. He asked to see them. As it was but two or three days after baptism I hardly knew how to act so as to prevent contemplated disturbance; but sent to know the mind of the father and mother of the converts. The father looked at his person, and shrank. No kudumbi, no sacred thread. The mother said, 'This will not do; we must get over this shame at once.' Up they came into our verandah. The relative began to bluster and banter; but the father replied with firmness, and made a noble confession. Then the mother commenced an impromptu song of praise to Christ, and to the confusion of idolators. The relative's crest fell. Fairly humbled, he confessed we had the truth, but that the converts were wrong in purchasing it at such a price. After this, other groups came from time to time; and I had frequent opportunities to correct erroneous notions respecting our Christian requirements, to point out fatal errors, and to show the way to Christ.

"All this is the Lord's own doing; and to his holy name be the glory."

Before we close this brief article, there are two points in connexion with this Mission, to which we would desire to direct attention. The first is, the Cochin native pastorate, and the fund now being raised for its endowment.

Cochin, built on the southern bank of the principal entrance into the Travancore Backwater, is faced on the north by the island of Wypeen, a low sandy spot, densely covered with trees.

"Looking down this opening inland, we perceive a most extensive lake, the coasts of which are abundantly fertile. North and south, as far as the eye can reach, cocoa-nut plantations succeed each other without a break, rounding wide and narrow bays, or turning sharp peninsulas, and appearing to lessen in size until we lose the line on the horizon. Inland, so far as we can see, stretches a beautiful verdant plain, occasionally relieved by gentle elevations and woody hills; whilst behind, forming a grand termination to so extensive a landscape, are the southern ghauts, a noble range of moun-

tains, many apparently of great altitude. The sea is calm and charmingly blue; the air clear and warm, yet fresh; the sky cloudless; and the quiet profound, but for the faint murmur caused by the waves breaking on the bar at the mouth of the river.

"Its position at the only navigable entrance into the Backwater has long preserved to Cochin a considerable coast and Arabian trade. This magnificent lagoon, in length one hundred and seventy, in breadth often twelve miles, runs almost parallel with the sea, and receives the waters of those fast-flowing rivers that rise in the mountains behind, and so excellently irrigate this country. Produce and timber are thus easily conveyed from the most remote spots, industry has always found a vent for its labour, and the population has increased most astonishingly, as the demand for raw staples has improved. The lake we notice just beyond the town is about twelve miles long and five broad; a noble expanse of water, dotted here and there with islands, covered, like the indented shores, with forests of cocoa-nuts."

"Some years ago the Rev. T. Whitehouse, a friend of the Church Missionary Society, and then the pastor of Cochin, made an effort to place the native-Christian church in that town upon a satisfactory basis, and simultaneously to relieve the Church Missionary Society of the burden of the support of the native minister for some years located there, thus enabling the Society to take up fresh work in the surrounding country. In four years a sum of no less than 5843 rupees has been collected towards endowing the native pastorate of Cochin.

"The whole sum required for the endowment of a native pastorate is, according to the scale of the Church Missionary Society's allowance to its native clergy, about 9000 rupees; the interest of this amount affording an income of from 30 to 40 rupees a month, a sum experience testifies sufficient for the wants of the minister of a native congregation.

"There still remains about 3000 rupees to be collected."

The other point is an effort now being made, in connexion with the Indian Female Normal School and Instruction Society, for the promotion of Christian education amongst the females of Travancore, which may well command the sympathy of our readers.

"The Missionary labour of many years among the population of Travancore has resulted in bringing about 7000 souls into direct connexion with the church of England; and in acquiring an influence for good among

large masses of Romanist and Syrian Christians, of whom 200,000 inhabit this independent Hindu kingdom, all generally willing to read Protestant books. It is proposed to employ Christian women, chosen from our converts, that they may go two and two, as Bible women, among these people, and the heathen castes of agriculturists and tradespeople, to all of whom they would have free access. Suitable persons can easily be found willing to work under the supervision of the Missionary ladies, who would gladly give them the needful instructions. Funds are, however, required, to pay the small salaries necessary: six to ten shillings per month each would be sufficient. The duties required of these agents would be to instruct native females professing Christianity, at their own homes, by reading and praying with them; those to whom the higher allowances would be made would be aggressive; they will be sent to the houses of the heathen, there to speak to the mothers of families of the advantages of Christianity, a loving Father God—the good hope set before us—peace, goodwill, and happiness on earth; they will read and distribute hand-bills prepared for the purpose, and suitable portions of Scripture.

“It is also proposed to send out an English lady, capable of teaching drawing, singing, and painting, possessing tact in acquiring language, and in imparting general and scriptural knowledge, who sails on the 15th of September, under the auspices of this Indian Female Normal School Society, which also undertakes to collect funds for the payment of the native Bible women.

“While the Missionary's wife acts as his curate in instructing the females of the flock and the girls of the boarding-school, this lady will be the female Missionary to the native heathen ladies strictly. Caste girls will be collected at their own homes; they will find the schoolhouse, books, and other materials at their own expense, and they will be taught scripturally; the varied sciences being made so many incitements to induce them to learn. This lady Missionary will reside at an existing principal station of the Church Missionary Society, having the protection and support of the Missionary and his family. No doubt exists as to the feasibility of the plan, and the willingness of caste ladies to learn. Several of their friends have applied for the kind of teaching proposed, and in some measure support it.

THE ARRIAN MISSION.

We must now leave behind us the beautiful lowlands of Travancore, the backwaters and their shores fringed with cocoa-nut plantations, the verdant plains relieved by gentle elevations and wooded hills, the Mission stations where, on the basis of Christian truth, the fragments of a disunited population are being brought into harmony and brotherhood. Before us, as we look inland, lies that portion of the western ghauts, which, southward of the Palghat valley, expands into a mazy group, overspreading the country to the eastward, and attaining, in some places, an elevation of 7000 feet above the sea. To this chain, as it overhangs the plain country of Travancore, we must now direct our steps, for the Gospel has penetrated there before us: it has climbed those heights, and wrought happy changes amidst those wooded fastnesses, and we must visit these clearings, and see what has been done. We speak of the Mission work amongst the Arrians, commenced and ably carried forward by the Rev. H. Baker. As he has published an interesting pamphlet* on the subject, we shall introduce

from its pages such extracts as our space permits, and thus enable our Missionary to tell his own deeply-interesting story to our readers.

“There are various races of people dwelling in the hills and jungles of India, distinct in appearance and manners from the vast population of the plains. While these latter have from time to time been conquered by, and amalgamated with, the fresh immigrations from the north, those who, from the secluded nature of their retreats, or from poverty, escaped the notice of the invader, are still found to preserve their ancient customs and religion intact. The same traces of Scythic worship which are found throughout Europe and Persia are also found among these hill tribes; demon and hero-worship, peculiar rites connected with births, funerals, and husbandry, are still practised. Remains of cromlechs, funeral mounds, circular enclosures, and other monuments precisely resembling each other, are found from Cape Comorin and Burmah, along all the mountain ranges northward, through Afghanistan to Germany. These aboriginal tribes are called by various names—Puharries and Gonds in the central and northern provinces; Kothurs

* “The Hill Arrians of Travancore.” Wertheim and Macintosh.

or Katars, Arrians, Mullavellens, and Mannans in the south; and Karens in Burmah. The countries inhabited by these people are among the most beautiful regions of the earth; hills, woods, and streams, are plentiful; the soil is fertile, and capable of sustaining a much larger population; but the density of the jungle and the heavy mists collecting on the hill tops occasion fevers, particularly at the beginning and end of the rains. The Hindus, accustomed to a dry climate, and a more effeminate life than these hill men, find it very difficult to live among them: their system soon sinks, and, weakened by fever, they are unable to withstand the frequent sudden changes of temperature, the damp air, and heavy dews of night. This is another reason, probably, which has tended to the isolation of these tribes, and protected them from Hindu, as well as Moslem conquerors of every kind.

“To the Christian these people are of peculiar interest, because they do not, like Hindus, *idolize evil*. The objects of their worship are the spirits of their ancestors, or certain local demons supposed to reside in rocks or peaks, and having influence only over particular villages or families. The religious services rendered to these are intended to deprecate anger rather than to seek benefits; but in no case is lust to be gratified, or wickedness practised, as pleasing to these deities.

“It has been found that the Karens of Burmah and the Gonds of Bengal had some idea that a revelation had either already been made by God, or was about to be so made; hence the readiness with which they have received the Gospel, and the simple, earnest faith with which they seek to realize God's love to man. Upwards of 100,000 hill people in Burmah are professed Christians. The Southals are learning rapidly. The Lieut.-Governor of Bengal lately met more than 2000 Christian Gonds; and in Travancore from 800 to 900 Arrians have been baptized, and many more are coming under instruction. Whether it be that the old religion of these hill tribes has directed the energies and affections to be revered rather than the passions, which are really the only salient features of the Hindu religion, it is very observable that these people are more truthful and generally moral in their habits than people of the plains. They are free and intelligent in their manners, and also great hunters of the wild beasts which abound in their hills. Though sometimes spoken of as an inferior race by the Hindus, yet we generally find them looked upon as beings in alliance with some powerful demonolatry,

and presents are abundantly bestowed in order to prevent their curses producing evil effects.”

“There are several tribes inhabiting the western ghauts, in the Cochin and Travancore countries, of whom the majority are divided into small wandering bodies, living for a few months in a particular spot, and then deserting it for another as soon as their scanty crop of grain is reaped. The Arrians, however, have their fixed villages, and reside generally on the western slopes of the higher range of mountains, or their spurs. They number from 14,000 to 18,000 souls, and, by the Government officials, are called ‘Mulla Vellens,’ and are considered to rank in caste above all the mechanics, and equal to Mohammedans and Jews. Their villages are often lovely spots, generally in a ravine not accessible to elephants, near to some gushing rivulet falling over rocks, and surrounded by gigantic trees and palms, rarely at a less elevation than 2000 or 3000 feet above the sea. Many of their houses are good substantial erections of wood and stone, built by workmen from the plains, and after the fashion common to the western coast; but in many cases they prefer temporary huts of mud, bamboo, and grass thatch, as the survivors often dislike living in a dwelling in which the head of the family has died. The whole of the hill country is owned by Brahmins or Zemindars, who receive trifling rents from the Arrians for their fruit-trees and cultivated land; and, besides this, each headman has to furnish a certain quantity of honey for the rajah's birthday, dig a few elephant pits, and help, with bark ropes, to conduct the animals, when entrapped, into the taming cages. These people extend from Cape Comorin to the borders of Travancore in the north. A few wretched beings, called Arriar or Arrisur, are found on the eastern side of the ghauts, near the great peak of Augustier, but they seem in a very degraded state. Their language is Tamil, and they are not allowed to be of the same race, nor have they the same customs, as their richer neighbours on the western slopes. It is possible, however, that they went over the hills to avoid circar work, and have been, for a series of years, so oppressed by the Tamils as to have become what they are. There is a pass from Tinnevely into Travancore, in which a former rajah has built a temple to secure the favour of the hill deities, and prevent his province of Shencotta being severed from the rest of his estates. The Arrians are, many of them, rich, being large cultivators of the slopes, which they clear of the jungle in the dry season, sowing during the rains. Every

man, however, has to watch with guns during seed-time and harvest, to protect the crops from elephants, deer, and other animals, as well as from swarms of birds.

“As a rule, the names of individuals among this hill tribe are not Hindu; they severally signify some peculiarity, thus—

FOR MALES.

<i>Kunnen</i>	. . .	the eyed one ;
<i>Ponnen</i>	. . .	the big one ;
<i>Potten</i>	. . .	the deaf one ;
<i>Thadien</i>	. . .	the fat one ;
<i>Neclen</i>	. . .	the long one ;

FOR FEMALES.

<i>Madara</i>	. . .	the sweet one ;
<i>Manicum</i>	. . .	the shining one ;
<i>Thungum</i>	. . .	the golden one ;
<i>Ponna</i>	. . .	ditto ;
<i>Chakra</i>	. . .	the sugar one.

Where the people are under the influence of Nairs, there only we meet with names from the Shasters. The language is Malayalim, with several words, however, not known to the coast. Throughout Malabar, Hindus do not inherit the property of their fathers, but that of their maternal uncles; but in three Arrian villages only does this custom hold, and there because the Zemindar has compelled them to do so; but still they have outwitted him, by making it obligatory on cousins to marry. In all other Arrian settlements children invariably inherit their father's property. It has been observed, that in cases of sickness sometimes Arrians will make offerings to a Hindu god, and that they attend the great feasts occasionally; but in no case do they believe that they are under any obligation to do so, their own spirits being considered fully equal to Siva, or his fellow god, Krishna, the chief Hindu gods of Malabar.”

Mr. Baker next proceeds to inform us how he was led to commence a Christian Mission amongst this people—

“I had often heard of a people living in the hills, who were acknowledged to be ‘very truthful and chaste,’ and were said to be ‘the Mulla Nairs,’ and ‘as ancient as the hills themselves.’ I had put all this down to the usual style of Indian conversation; but during a Missionary tour I met three or four fine-looking men, different from the races in the plains, both in the contour of their faces and method of wearing their clothes. We had some very interesting conversation, and they stayed the night at the tent. They left early, and I did not expect again to see them, as we were so far from their hills; but, some months after, my little

daughter ran into my study at Pallam, to say, that ‘some very curious-looking men were come’ to see me. This was in 1848. There were five men, from as many different hills, begging me to go and open schools among them. They had a Romo-Syrian with them, named Kuppeer Curien, as guide, a man who then, though well acquainted with the truth, did not know its power. This was my introduction to the Arrians. Again and again did they come on this errand, but I hesitated to go so far, as I had several new but increasing congregations, some hundred children in the day-schools, and a Preparandi class of young men of whom I hoped to make teachers. There was no road through forty-five miles of jungle, fever was prevalent, and coolies difficult to procure. The friends I consulted said, ‘Possibly you may begin the work, and may compass something, but you will have no successor.’ Many thought with me that the hill men were seeking for a protector, and not for Christianity; others, that no centre of operations could be made in the hills, the population being scattered; and that, even if the work of conversion did begin, the results produced by working in the plains would be more important and extensive, if a movement took place. But the heads of several villages at last came down, and remonstrated on account of my delay. ‘Five times,’ said they, ‘have we been to call you. You must know we know nothing right: will you teach us or not? We die like beasts, and are buried like dogs; ought you to neglect us?’ ‘Cholera and fever,’ said another, ‘carried off such and such members of my family: where are they now?’ They stated that they ‘wanted no pecuniary help, as they had plenty of rice. They wished to serve God, and not to be oppressed by any one.’ They offered to make over their lands as a proof of sincerity, and waited about, determined to have me in their hills; so I promised to meet them the next week, on the banks of a river about thirty miles distant, whence they proposed to guide me to a principal village, and have an assemblage of their people. I sent some men a day or two before I started, in order to have a hut erected on the banks of the river, as it would be necessary to halt there for the night. On arriving there with my brother, trusting to our messengers, we found neither Arrians, hut, or people of any kind, but a dense jungle overhanging the stream, with only a narrow track leading down to the water by which we had come. Walking in the close jungles, with a hot sun overhead, had completely knocked us up. With aching heads, and, perhaps, disappointed, angry feelings, we laid

down to spend the night on boughs strewed on the ground, with a blanket over head to keep off the heavy dews; but, before dark, some Tamil merchants, who had crossed the mountains, came to the river, and, seeing us, crossed over on a raft, and lent us a little blanket tent, six feet square. We were thankful for this, for heavy rain soon came on. The next morning, having returned the tent to the owners, who would take no compensation, we crossed the stream, now much swollen from the rain, and, proceeding along an elephant track for an hour, found some Arrians waiting for us: they had not gone further, as they still doubted whether we should come. On entering the village of Combukuthie, so called from the hill-top beneath which it is built having the appearance of a fallen elephant, I observed some piles of wood at the angles of a small level piece of ground. I inquired what they were for. 'Oh,' said they, 'this is where we meet for games, settling marriages, disputes, &c. We are to have a meeting directly it is known you are come, and the piles of wood are to give the assembly light.' Soon I heard men shouting from one place to another, far away up along the hill sides, 'He is arrived. Come, all.' Messages are thus conveyed from one mountain settlement to another with great rapidity. By nightfall, some 200 men and lads, the representatives of 800 or 900 souls, had assembled, the piles of wood were lighted, and, with the moon also to aid, we held our conference. I told them I had at last come, at their request, and it was to tell them a message I was entrusted with; that, some centuries back, the people of England had the same rites and hero worship as they had; that the Druids taught the Britons just such ideas as their Pusaries did; but that, at last, a book was brought them which told of God—what He was, how powerful, yet the Father of his trusting children; and that He had sent this book. I said that the English believed what the book taught, and obeyed its precepts; that, in consequence, God had given our Queen many subjects and extensive lands to rule, and that her people were the richest of all the earth; further, that the God-fearing people of England had sent me with this book to teach them the same glad tidings. They wished to see the book. I showed them the Malayalim Testament, and read John 3rd, Romans 1st, and other passages. I said it was faith and love to God which made men happy here and in heaven. Numberless simple but very practical questions were asked by them, not in a cavilling spirit, like the Brahmins and Vedantists of

the plains, but on the atonement, fall of man, sin, misery, future punishment, &c. They occasionally talked among themselves, some making objections, others proposing a trial of the regulations I proposed, and a few thought the rules for the Sabbath and daily learning too severe. I answered that man had reason and God's word: it was his duty to seek for the realization of God's promises in his way, and then all things would be added by Him for time and eternity.

"Long after midnight the headman of the village said, 'We have talked enough: where are the teachers we are to have?' I said, 'I will send them, but we must ask God's blessing first. He must help, or our counsels will come to grief.' All knelt by the light of the blazing piles, and after a few words of prayer for help, and that wisdom and a teachable spirit might be given the people, I made them repeat the Lord's Prayer sentence by sentence, and then we dispersed. The strangers slept by the fires, wrapt up in their blankets, while I retired to the hut usually prepared in the village for guests. It had been neatly fitted for me with bedstead, table, and seat, all of bamboo. I returned, after a day or two, to Pallam, my station in the low country, after promising to send them three teachers, and to spend a fortnight of each alternate month with them."

All the people of the three first villages among which the work commenced were well-to-do farmers, the headmen of two of them being wealthy men, their annual crops averaging from 10,000 to 12,000 paras of grain, besides pulses and roots. They all promised to help, by building for the teachers who should come among them houses to live in, erecting prayer-houses, keeping the Sunday holy, "having daily prayers and lessons, removing the lamps at the graves of their ancestors, and abandoning all other superstitious symbols; that old and young should attend the teaching given, and that some promising young men should prepare themselves to be teachers of others. All this was faithfully performed by the people for some two years. It was found that truth was very rarely departed from by them; and that industry, hospitality, and freedom of speech, appeared natural characteristics. There was no fawning nor cringing about their conduct, so that, even when they were being instructed, if any thing was told them beyond their comprehension or belief, they said so at once. Their great desire seemed to be that a Missionary should permanently reside near; if that were the case, they felt they would not be deserted."

But where were the teachers to be found? Our Missionary, at the time when he first climbed these hills, was in charge of the Mission districts of Cottayam and Pallam, in the plains, and there, under his superintendence, were many Scripture readers and other native agents. From these he sought help. I proposed "at one of the monthly meetings for instruction, that they should volunteer, three going a month at a time, to teach the Arrians. 'Europeans came 10,000 miles to teach them, would not they go forty-five?' All but three out of thirty-seven at once engaged to go, and continued for two years, notwithstanding every difficulty, to carry on the work. But yet the plan was unsatisfactory. Sometimes a man would be ill, or think himself so, and delay for days upon the road, and thus eke out his month; another would have a sick wife or child, or think them sickening. Some faithful men laboured hard, but often came down from the hills with fever; two died; others, after suffering much, lingered on month after month, unable to return to their ordinary work. Two or three false men advised the Arrians against becoming Christians, for they would, said they, lose their high standard as 'pure Mulla Nairs,' and be lost in the mixed castes we baptized: these were Syrians, who had professedly joined us. Those who had the oversight of the work doubted much where all this would end; much was said about 'the duty of abandoning the attempt to carry the Gospel into wild districts.' Some of my brethren, too, who came part of the way into the hills, strongly advised the Committee against the Mission. Twice during my own journeys my party were all compelled to climb into trees out of the way of elephants; on another occasion my coolies were chased, and the tent and bedding, which had been dropped, were tossed and kicked about by these animals. Accidents, too, happened in crossing mountain torrents when swollen by rain. Of course the accounts of the country taken to the plains were most dismal, and perhaps it was not surprising that strange ideas were afloat respecting the motives for continuing the work. 'The Bishop has ordered the work as a penance,' said a Syrian priest; but 'Gain, gain—it is all for personal advantage,' said the majority. But, as in the case of the Sierra-Leone Missions, so in this, it was seen that where God willeth, no hindrance can let his work."

In the midst of discouragements and difficulties, the feverishness of the climate, and the dispersed state of the people,

there were promising indications of an early and abundant harvest. "At the beginning of 1851 many Arrians had heard of Christ; about 350 had been taught, but of these 120 only had counted the cost, and, after two years' trial, had determined to ask for baptism." Kind recognitions, moreover, from friends at distance, cheered the Missionary in his work, and helped him to persevere.

"Sir Henry Lawrence, of Lucknow, hearing of my work, sent me 150 rupees for the promotion of the new settlement, and encouraged me. 'By all means go on; never mind obstacles, or whence they come,' were amongst the words of the message he sent me. A lady, an unknown friend in England, sent me 20*l.*, and promised to continue it for five years, towards preparing teachers from among the hill men themselves. Several young Arrians came forward, and, entirely unaided, learned half the day with the teachers, and the other half worked on their land to provide themselves with food, their intention being to prepare themselves to be the future teachers of their neighbours. A Christian officer of the Madras army came up to help us against the wild beasts, and shot several: he itinerated some weeks with me through the hills, paying all the expenses, and was convinced that the converts were men of earnest life and conduct as well as profession. To show his interest in the work, after a few years this gentleman built us a church, fifty feet long by twenty-five wide, on a hill in the middle of the village of Mundakyam. The 150 rupees sent by Sir H. Lawrence built a schoolroom, and substantial granary in which to store the grain voluntarily grown and given by the converts to form a Mission fund. Miss Osborne's subscription educated and paid four young men—one a Nair, another a Romo-Syrian, and two Arrians—to be Scripture readers, who have since been continuous and most efficient assistants in the work."

Mr. Baker rightly concluded these to be manifest signs, calling upon him not to hold back. "The dense forest was cleared; and, gradually, peace, holiness, and plenty, were seen among the Arrian and other converts residing in the two villages of Mundakyam and Assapian. Itinerating was constantly carried on through the whole neighbourhood, taking a radius of twenty miles every way round; the work being not exclusively confined to Arrians, though in a great measure so."

Soon, from Mundakyam as a centre, the work began to extend northwards. Headmen from villages in that direction visited "the Christian Arrians of Assapian; and,

on their return home, sent again, begging me to come and teach them. After these pressing requests, I determined to go, although the room to be occupied by my family was but partly boarded, and the walls but grass screens. I was away six days, and found several villages on a high mountain, about eight miles from the river side; in fact, the whole range is full of inhabitants. Eermapara has forty-seven householders; Malkavoo, sixty-three; Walagum, twenty; and several others, as, Mangumba, Kunapali, &c, south of these, which I did not visit, containing still larger communities. A Circar officer on the spot told me that there were 500 families in the Travancore rajah's territories in this direction, and more from Poniatu to Nedakil, in the little state of Poniatu, close by.

"During my visit I walked between seventy and eighty miles, and from sunrise to eight or nine at night, and neither I nor those I took with me had much intermission in talking. The Ponambens of eight or ten hills came, with their trading men, to ask what was 'our message.' Capt. Ward was the only European ever before amongst them. The men of four villages wished at once to cut off their long hair, and asked for baptism forthwith. These were the people who had sent to me. I said that 'faith and patience were the life of Christ's people, and that a profession of this nature could not be put on and off like clothing; they had better wait; and that if they held to their determination, then, in February, when I hoped to see them again, though I could not baptize, I would receive them as probationers.' But they said, 'You must destroy our devil places, and teach us to pray to our Father, as you call Him, in heaven, or some beginning must be made.' So I gave them two schoolmasters, and went over rocks and ravines to some spots where their genii were supposed to reside. At one place there was a fragment of granite, well oiled, and surrounded by a great number of extinguished torches. This easily broke into fragments. Another stone I found difficult to move, but at last sent it down the hill side. The most fearful demon, however, was found in a hollow tree, and was, they told me, worshipped by more than 2000 families of Arrians. I could not find it for some time, as they did not know the precise hole in which the visible symbol was to be found: I brought it away with me, and it looked like the hilt of an old sword. On my return to my hut, they again said they must soon be baptized, or they should not feel themselves Christians; when one of

the Christian Arrians, who had gone with me, himself once a devil-dancer, said, 'The water might keep the devils from the body, but still they would have to keep them out of their hearts, where the water was of little use.' So we agreed to defer baptism for the present. Some thirty or forty Chogan families were also resident among them, but these only requested that their children might be taught to read. Some Nairs, and many Romo-Syrians, lived not far off—not more than three miles. The church and bungalow at Cottayam, with the sea beyond, were in view from the school-shed. I would judge Eermapara to be about 3000 feet high, and Walagum about 800 more; Malkavoo peak, nearly 4000. There is a complete string of Arrian villages the whole way from this to Mundakyam, averaging not more than three miles' distance from each other. From these and other places nearer Mundakyam to the south, I was repeatedly getting messages to come to them. From what I saw, I imagined the number of Arrians, in the three talooks in this neighbourhood, to be more than 10,000 householders, each one comprising from three to four families in his circle. When told of the love of Christ—of hope even in the grave—and how that the sting of death was the gate of joy—how their looks showed new emotions excited! and then, those who never thought of God but as a Being ready to torment, were rejoiced to kneel in prayer, and ask for more knowledge of the way of heaven."

Omitting many interesting facts, for which we can find no room, and for which we must refer our readers to Mr. Baker's pamphlet, we haste to conclude by a brief sketch of the present state of this Mission.

That spot where the travelling merchants showed Mr. Baker and his brethren, when on their first exploration, so much kindness, is now the site of Mundakyam, the centre of the Mission. On one hill in the centre of it stands the church, erected through the Christian benevolence and liberality of an officer of the Madras army. Hither, in 1859, came Dr. Dealtry, the late excellent Bishop of Madras, the first Protestant Bishop who had ever ascended the beautiful mountains of Travancore, confirming, on that occasion, 111 men and 62 women, of whom a few had come not less than fifty miles.

Besides Mundakyam there are now five villages in connexion with the Mission—Kootickal, Assapian, Malkavoo, Eermapara, and Kazikal; the whole number under instruction in these villages amounting to 939 souls, of whom 289 are communicants, and

95 unbaptized. Mundakyam, the central point, contains a congregation of 373 souls, converts from various castes. This village is no longer the isolated spot it once was, the European planters having settled on the Peru Merde, a range of hills east of Mundakyam, and there being in consequence the passing and repassing of many coolies and government officials of various castes.

Well might the Rev. H. Baker, sen., on visiting this Hill Mission, in July 1859, exclaim, "I have been delighted to see the blessing of God on my son's labours. Christian villages, churches, and schools, established where not a single habitation once existed; and where he himself had to lodge at night on a tree, now hundreds are living together, of all castes and classes, many of whom have been baptized, and the rest under Christian instruction. They not only support themselves entirely by their own labours, but also give their contributions in money, or their personal labours, to assist the Mission. What a contrast is the condition of these poor creatures with what it was formerly, when they were without instruction,

and without God in the world! What hath God wrought!

We are happy to learn that Miss Barber, of Sussex Square, Brighton, has collected funds, in connexion with the Coral fund, for supporting twelve Arrian preparandi in the hills. The men from the low country cannot live in the damp climate of the mountains without becoming ill, so Mr. Baker proposes to have the young hill men to live with him and itinerate, aiding him in his work while they are themselves being instructed in their work, and thus fully prepared to be teachers of their countrymen. They will not acquire expensive habits, and ultimately will be supported by their own people, over whom they shall be appointed, at not more than three or three and a half rupees a month each. They will have a good scriptural vernacular education, and will be chosen from their previous good character and spiritual turn of mind.

Thus the dawn is breaking on the hills of Travancore so long wrapped in midnight darkness. May it soon kindle into the brightness of noontide!

INSTRUCTIONS DELIVERED TO THE REV. HENRY BAKER, JUN., ON HIS RETURN TO TRAVANCORE.

THE General Committee of the Church Missionary Society, at its meeting on Monday, August 11th, took leave of the Rev. H. Baker, jun., about to return to his Missionary labours among the Hill Arrians of Travancore. On that occasion the following instructions were addressed to him by the Hon. Clerical Secretary—

DEAR MR. BAKER,—The Committee will not address any instructions to you upon your return to India. As the son of a veteran Missionary—as cradled on the Missionary field—as having yourself had nearly twenty years' varied and extensive Missionary experience, and abundant proof that your labour has not been in vain in the Lord,—the Committee have rather to thank God on your behalf, and pray that you may have health and grace to carry forward among the Hill Arrians of Travancore that blessed work, which the Lord has enabled you to commence.

We may address you in respect of the Arrian converts, as the Apostle addressed Titus in respect of the churches of Macedonia and Corinth. He desired Titus "as he had begun, so he would also finish in them the same grace."

The call of God clearly "separated" you

to that work. In the very interesting narrative which you have printed of the progress of Christianity among the Hill Arrians of Travancore you have thus recorded the circumstance that the heads of several villages came down from the mountains to visit you in the plains, and said, "Five times have we been to call you. We know nothing right. Will you not teach us? We die like beasts, and are buried like dogs: ought you to neglect us?" You felt that to be a call. You acted at first upon your individual responsibility, against many discouragements. But the issue has abundantly proved that the commission came to you from above. Nothing is more striking in the history of modern Missions than the varied dispensations of the Gospel among different tribes and nationalities. The hill tribes have exhibited, in several localities, an extraordinary preparedness to receive the truth, as well as decision in obeying the truth. The Karens of Burmah, the Koles of Chota Nagpore, and the Arrians of Travancore, are proofs of this fact. These successes among the hill tribes have proved a great encouragement to other fields of labour, where, instead of such preparedness, there is apathy and instability. The

history of the Karens has animated many a languid Mission in other lands. So the Committee regard the Arrian Mission, not only as in itself an important Missionary success, but as a great benefit to the Missions on each side of the ghauts, as an encouragement to them to look for the same grace, affording them a very profitable example of important Missionary principles.

The Missionary principles to which the Committee will especially refer are those of self-reliance, self-extension, and self support. These have been exhibited in the Arrian Mission to a degree which may well provoke to a holy emulation the Missions of the plains. It is not a little remarkable that you have been engaged in working out these principles in India, whilst the Committee at home have been devising the best means of inculcating their observance in their older Missions. The Parent Committee are gratified to find that their recent Minute upon the native church organization coincides not only with your own views, but, which is more satisfactory still, with your own successful experience.

The Committee trust that you will return to your Mission with fresh confidence and encouragement, with this "Minute" in your hand; and that it may also prove some guide to your own mind, in the more full and complete establishment of an Arrian native church.

In this hope the Committee will offer a few suggestions on the subject, which may possibly, with God's blessing, forward the organization of the Arrian native church.

I. First, the Committee regard your work as sufficiently advanced for the employment of at least two native ministers, one for the northern division and one at or near Mundakym, so that you may yourself be more at liberty to organize the congregations, to break up new ground, and to exercise your influence in those parts of the Mission in which sudden emergencies have frequently, in the past history of the Mission, required European interposition.

The past history of the Mission warns us to expect local persecutions and intrigues from the heathen as well as from the Syro-Romanists. The Syro-Romanists for ten centuries have suffered these hill tribes to live, within their sight, "like beasts, and to die like dogs." As you have noticed in your publication, they stretched out no helping hand to rescue them from their deplorable ignorance; but now that the Protestant church has introduced new life amongst them, the Syro-Romanists are attempting to be-

guile them into their communion. Rome strives to extend itself by alluring unstable souls from sound doctrine, for it has no power of self-propagation among unconverted nations.

Your presence will often also be required, as it was in times past, by complications arising out of the relations of the converts with Government officials and with heathen landlords. The hills which you often visited as the first white man will soon probably become a favourite resort of white men seeking to turn your forests into profit, or to enjoy the pleasures of the chase; for instead of the intricate path by which you first entered them, a good road has been formed by the Travancore Government for the transport of goods to Madura.

Thus, from various causes, the external relations of the Mission may probably require more of your time and labour than in former years; and upon you, as the parent of the Mission, all its anxieties and responsibilities will press heavily. It is therefore important that you should have the most efficient class of native helpers, that is, native pastors.

You have asked, indeed, for a European assistant. It was hoped that Mr. Oxley would have been sent to you: the failure of his health has necessitated his leaving India. The Committee will be glad if it be soon in their power to assign to you another European; but they regard it as still more important that you should be provided with at least two native ministers.

You are therefore authorized, in communication with the Madras Corresponding Committee, to select the proper persons. The Parent Committee will sanction the ordination and the pecuniary allowances, if the proper persons can be thus agreed upon.

II. The second suggestion which the Committee will make respects the elementary organization of the native church. You have already introduced the office of "headmen," for the management of the local affairs, and as spiritual inspectors over scattered converts. In the early days of the Mission, we read in your journals of the meetings of families, and of little knots of friends, for reading the Scriptures together, and uniting in prayer, and so preparing for baptism. Now the Committee would earnestly recommend the preservation of this spirit among the people, by some such system of Christian companies as the Minute suggests. Such meetings will be the real test of the spirituality of the Mission. Men and women may meet together for spiritual purposes in preparation for baptism; but nothing short

of spiritual life in their souls will afterwards keep these meetings together for mutual edification and growth in grace. The Committee will long to hear how many of such meetings you can organize. These meetings will show you who are the spiritual members of your congregations, and they are the holy seed which is the substance thereof. Without this attention to the elementary organization of the converts—in other words, to the putting forth of spiritual activity amongst private Christians—you may soon find yourself surrounded by a mass of inert and nominal Christians, which, so far from being a light amongst their countrymen, may even prove a reproach and hindrance to Christianity.

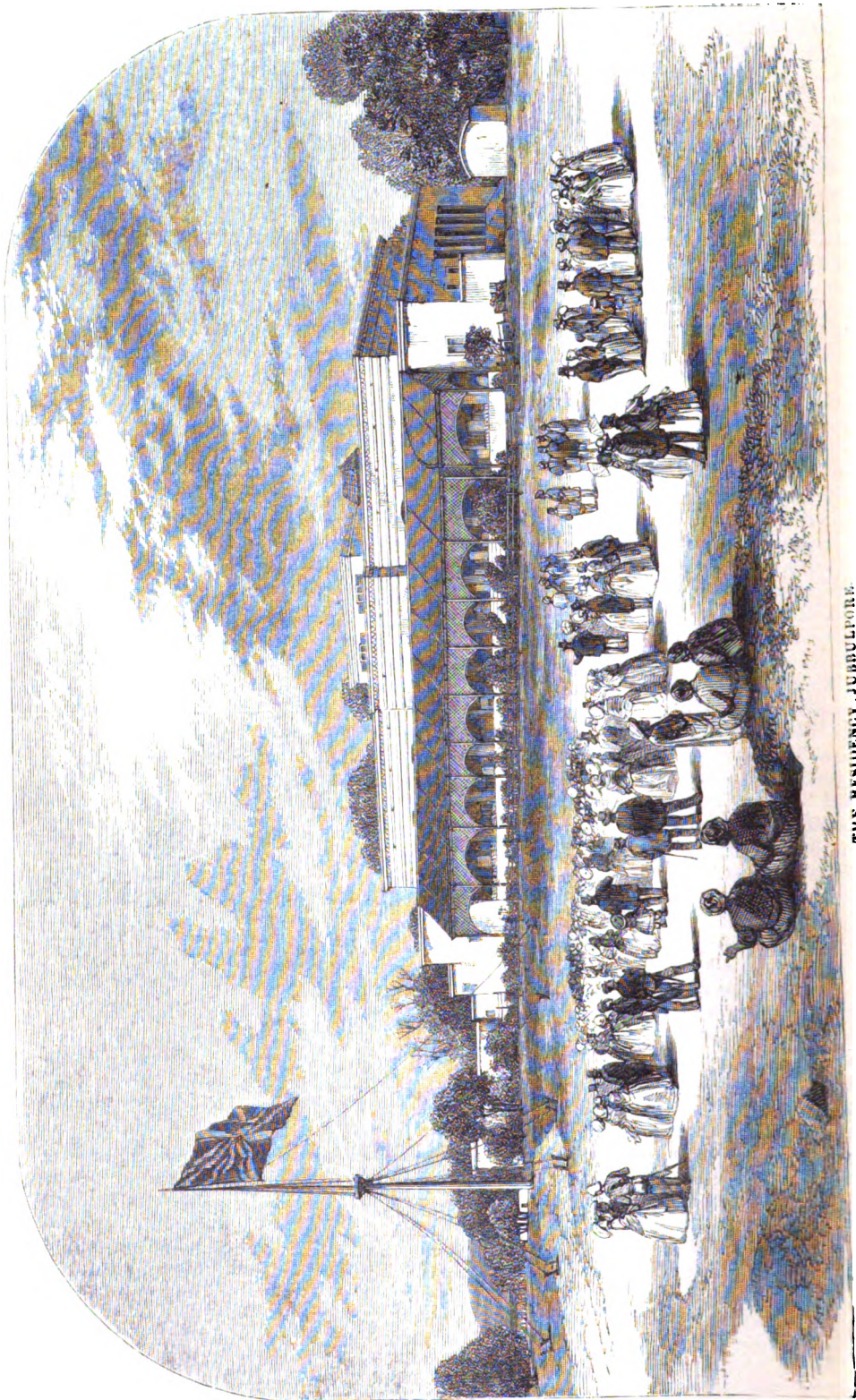
These remarks may be well illustrated by two actual cases, gathered from your own narrative. Under the date of 1854 you write—“A good holy spirit pervades our people at Malkavoo and Eernapara. Every man and woman is a teacher. I never go to them but I hear, ‘Sir, here is my father, brother, or some other relative, wishes to join you.’ Again, in the account given by Mr. Andrews of his visit to your station, under the date 1857, he says—“When the Gospel was first preached here, one of a family and two of a village only received it. These, however, became Missionaries to their several families, and ceased not to labour till the whole of their family was gathered in. It was deeply touching to see the son or father bring forward his relatives, and count them carefully as he placed them in a row before Mr. Baker.” This is the aggressive Christian life which we desire to cherish and perpetuate, not only in each family circle, but in the neighbourhood and community which surrounds each convert; that each convert should be taught the lesson of Christ, who is his neighbour; that he should be taught to look around and say “Who is my mother, and who are my brethren? and He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” It is this sense of spiritual relationship which we desire to cherish and to bring into active practical exercise by instituting our “Christian companies;” so that those who are called of God in any village or tribe “may not cease to labour till the whole of their village or tribe be gathered in;” so

that each convert may bring forward his father, and mother, and sisters, and brethren—brought into this spiritual relationship from among his heathen neighbours—and “place them before” the Missionary.

If the Parent Committee seem to their Missionaries to be over-anxious for the organization of the native converts, it must be remembered, that while our Missionaries and local Committees are involved in all the details of present occupation, the Parent Committee fixes its main attention on the future. The great question which ever presses upon its mind is, When will our Missions become self-sustaining, so that our European force may be transferred to the “regions beyond?” But these apparently opposite points of view have in them no antagonism: quite the contrary: they are to be combined together in the one great object of the advancement of the Redeemer’s kingdom. In the prosecution of that one object there is a kind of division of labour. While the Missionary is concentrating his energy upon his daily-pressing occupations within the Mission, the Parent Committee takes a wider view, and contemplates those occupations in their more general relations, and endeavours to guide, to encourage, or to warn, as their wider view of things may seem to suggest.

In taking this wide survey of the Mission field, the Parent Committee is impressed with the conviction that no point is more important than that which they have now brought under your consideration, namely, the introduction of an elementary organization into our Church Missions, in order that they may be self-sustaining and aggressive upon heathenism.

After the instructions had been delivered, Frank N. Maltby, Esq., recently resident at the court of Travancore, addressed the Committee on the subject of the Arrian Mission, which he had himself visited. He had joined in worship with the people at Mundakym, and had seen the wild population there improving under the influence of Gospel teaching, and rising to the position of a thoughtful and intelligent Christian people. He recognised the soundness of the principles laid down in the instructions, and, feeling a deep interest in this Hill Mission, and convinced of its genuineness and importance, commended it to the sympathy and prayers of the Society.



THE RESIDENCY, JUBBULPORE.

JUBILEE ANNIVERSARIES OF ASSOCIATIONS.

THE Norwich Church Missionary Association held its Jubilee Anniversary during the last month. The sermons were preached on Sunday, the 28th of September. On Monday evening a large social gathering took place at St. Andrew's Hall. The friends who were present (about 700 in number), very many of whom were young people, were addressed by the deputation and by two venerable clergymen, one of whom, the Rev. Henry Tacy, had been present at the formation of the Auxiliary, forty-nine years before; the other, the Rev. Francis Cunningham, at its first anniversary meeting; and both, throughout the period which has since elapsed, having remained the steadfast friends of the Church Missionary Society, witnessing its growth and promoting its interests.

The meetings on the next day were largely attended both by clergy and laity, the Bishop of the diocese, by whom the chair was occupied at the morning meeting, opening the proceedings by the following appropriate remarks—

“My Christian friends, the work which we are met to promote to-day is no new one. It is far older than our undertaking; far older than the formation of all Societies and Institutions. If we go for its origin, we must go back into eternity, and there, in the revealed counsels of Jehovah, find his everlasting purpose. And it is of great importance in taking up this work that we should remember that we are not carrying out a plan of our own; that we are not carrying out a plan that the church has devised; that we are not aiming at an object which the pity and commiseration and benevolence of men have set before us; but that we are casting ourselves into the means by which God would fulfil the purpose that from all eternity has been before his mind. And oh, what a responsibility this gives to every one who puts his hand to a work like this, and what an honour is stamped upon the work and upon every department of it from the highest to the lowest! However feebly, however unobserved by others, however imperfectly we may have sought to help or been enabled to forward this work, if we are heart and soul engaged in it, then we are inseparably connected with the everlasting purpose of God. What a stimulus this gives to the work! There can be no failure, no disappointment, no real difficulty in such an undertaking. The plan is his, and the power is his. The whole course of the work from its commence-

ment to its end, is all before Him. Nothing happens unforeseen; nothing that is not anticipated; nothing that is not provided for; no success that has not been a purposed success; no difficulty that is not a foreseen difficulty. Every one that has been raised up as his instrument to carry out this work has been a chosen vessel to Him, called out and fitted in accordance with his purpose, employed to do that which he was designed to do, and removed when the time came for his removal. I love, dear brethren, to look at this work, in the first instance, as the purpose of God—to call to mind, not only what He has intended and designed, but what He has done Himself in his own person—that He hath not only inspired men to unfold to us what his purpose is, but that He hath Himself personally come in the likeness of our flesh, and laid the great foundation in Himself, and in his incarnate person, and in his atoning death, for the carrying out of all this great design, and that his own lips have proclaimed the message that we are to convey; and that personally He has laboured and personally He has prayed here upon the earth for that very end and in that very work which He calls upon us to labour in; and that, though taken from us visibly, yet He is now, at the right hand of God, ever superintending, ever directing, ever imparting his own wisdom and direction, ever controlling by his own almighty and universal power all connected with this work; his eye going to and fro throughout the whole earth, commiserating the want, marking every opportunity which his providence shall order and appoint; marking every visible effort of his church on earth to carry out his design; marking each servant, however hid from the eyes of men, however weak and insufficient he may be in himself for the work, and strengthening him in his labours. Everywhere He is connected with this work. Here is the true light in which to look at this work, if we would get rid of all our wrong motives, and if we would be stirred up to holy earnestness and zeal in this work. We must look at it in the light of his presence and his purpose, and what He has done, and is doing, and has promised to do. Let us remember, that when we speak of the thousands of converts who are the work of his hand, the fruit of his mighty Spirit, we have in this the evidence that He is with us in the work, a proof that God the Holy Ghost in his quickening power has gone forth

from God and the Lamb, hath touched a soul dead in sin, hath given to it the life in God, and made it an heir through Christ of eternal life. Wherever you see one going forth, constrained by the love of Christ, to give himself to this work, and to spend and be spent in making Christ known to his fellow-men in any part of the world, look not so much to his gifts; look not so much to what you may expect from his qualifications, and his preparing, and his training, valuable and important as all this is; but fix your eye on the great fact that God has taken him, as the potter takes clay into his hands, that He may employ him in the work to which He has called him. Seek to discern distinctly, and to realize habitually, the hand of God holding that poor weak vessel, sustaining it, employing it, keeping and prospering it, for that whereto it is required. All difficulties vanish when we look at the work under this light. And, dear brethren, how much we have to prove to us that God is with us! The Report will bring before you more accurately and fully than I can what has been done in connexion with your own Association during the last fifty years of your experience; but just let me briefly glance at one or two matters. I can only remember about half that time in connexion with your Association, but if we take the whole of it, what great things has God done for us—things that we know to be, things that we can see, without looking up where our eyes cannot pierce—without seeing how many of the multitude that no man can number are there in their white robes before the throne of God and the Lamb, the fruits of this simple work; but looking simply on the earth, as far as our minds can judge or eyes can see. Take the means at our disposal. When our fathers met here first of all to set on foot this Association, and to stir up one another's hearts to take an earnest, prayerful part in the work of preaching the Gospel to the heathen in connexion with this Society, they could not tell then of one single clergyman of the Church of England that had gone forth to preach Christ to the heathen—not one anywhere. We had Missionaries, but we had to borrow them. We had to ask them at the hands of other churches. We had the heart to give some money; we had, I trust, hearts to pray: the purpose was recognised; the seed was duly sown; the means were earnestly asked for, and in time they were given: but at that time, and for some time afterwards, there was no clergyman connected with our church who had gone forth as a Missionary simply to preach Christ to

the heathen. Now, what a change there is! Besides nearly 200 European Missionaries—English, Irish, &c.—we have between sixty and seventy ministers of the Church of England who have been gathered from the churches founded among the heathen themselves. What a gift from God is this! What a contrast with the first small beginnings of our work! How heartily we should thank God for this! At that time there were three stations which were spoken of; we could hardly say that they were really occupied—they had only been commenced. Now we have 148 stations in connexion with the Society. Then there were no communicants; there were but few even who were listeners to and hearers of the everlasting tidings. Now our Society reports to us 21,000 communicants gathered from the heathen! God be praised! Oh, let us not shut out from our minds the glad, the happy conviction, as we break that number up into units and individuals, that they all stand out as so many witnesses of the faithfulness of God, his unchangeable love, his mindfulness of his own purpose, his tender consideration, his mercy and pity towards us, the honour He has put upon our feeble and unworthy efforts, that after fifty years we should have to come here together to thank Him for so great and so large a result. Let us look at this in the true light. I do not think we look at it in the true light unless we use it for our own spiritual benefit. God has been doing much: He has put it into the hearts of many to do much. The Church Missionary Society, in the hands of God, has been employed for great things in the hands of God. But now let us separate ourselves from the aggregate body of the Society into our own individual and personal condition. What have I done for this work? What have I said to God about it? How have I proved my interest in it? What can my closet, what can my substance, what can my home, what can my life, what can my labours testify of my love to this cause? Dear brethren, if you would enjoy the fruit God has been pleased to give to this work even now—if you would share the joy of the faithful servants hereafter—then must your hearts be given to Christ, and you must take hold of this work in his name, and in his strength, and you must be one with Him in it. You must be not only subscribers to the Church Missionary Society; you must be not only listeners, and interested listeners, to the reports of what the work of God is doing by her; but your hearts must first be given to Him, and you must take up this

work in his name, and with a heart constrained by his love, or else, however God may employ you and your substance for the carrying out of his will, you will have no part or lot in the glorious result hereafter: and I do trust that what we hear this day of what God is doing by his Gospel in foreign lands may not only stimulate a more earnest devotion in the special work of this Society abroad, but that it may quicken our hearts, each in our different calling—especially the hearts of us who are called to the ministry of the Gospel—to a more Missionary spirit in our work at home—more devotedness to Him whose servants we are, more yearning love for the souls whom He has sent us among, a more prayerful seeking to fulfil his will, a more simple utterance of his own blessed truth of the Gospel.”

The Report, which was then read, referred to the first meeting held in St. Andrew's Hall on Sept. 29, 1813, when the Association was formed, recalling the names of those who were present on that occasion—the Rev. H. J. Hare, of Docking Hall in the chair, the Rev. Josiah Pratt representing the Parent Society, and supported in his advocacy by the Rev. Daniel Wilson, Rev. Melville Horne, Rev. J. Cubitt, Rev. R. Hankinson, Rev. J. Bickersteth, Rev. W. Sharpe, Mr. E. Bickersteth, and other friends.

It is not our purpose to enter into the details of these anniversary meetings, or to give even an abstract of the addresses which were made; but the proceedings suggested some thoughts of which this article is the expression.

These jubilee meetings of Associations, of which several examples have been set, promise to exercise a very beneficial and invigorating influence upon the whole Society. They send us back to the early days, when, under the power of reviving influences, quickening the church into action, and awaking her to a sense of high duties and responsibilities, Christian men took up this long-neglected portion of the Lord's work, and, amidst much discouragement, travailed to send forth Missionaries to the heathen.

It was indeed time that the Church of England should put forth a more distinct avowal than had yet proceeded from her, and should recognise her duty and obligations, as a scriptural church, to carry out the command of the ascended Saviour, the preaching of the Gospel to every creature. Rome had long been active in the propagation of her corrupt Christianity. The wounds inflicted upon her at the Reformation, and the losses

then sustained, so far from discouraging her, seemed to arouse her to new efforts. If she had suffered dismemberment in Europe, she appeared resolved on finding compensation in the domains of heathendom, and, accordingly, she equipped and sent forth her Missionary soldiers to make new conquests in the far East. “In the execution of this design, the renowned Society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this Society were in consequence employed in the conversion of the African, American, and Indian heathen.”

In this enterprise Francis Xavier led the van, devoting himself, with a zeal and self-denial worthy of a better cause, to the propagation of the Papal system. Others, more unscrupulous in the means which they adopted, followed in his train; and India, Japan, and China were entered by these persevering emissaries of the Church of Rome. In the year 1622, Gregory XV., by the advice of his confessor, Narni, founded at Rome the celebrated college “De propagandâ fide,” and endowed it with ample revenues.

“The college consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the Church of Rome in every quarter of the globe. The funds of this Society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed were the support of Missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of selected writings into various tongues; the establishment of seminaries for the education of young men destined to act as Missionaries; the erection of houses for the reception of young pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the Church of Rome. Such were the arduous and complicated schemes of this celebrated college. To this,

however, another of a similar kind was added in the year 1627, by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish nobleman. The same spirit of pious beneficence was communicated to France about the year 1663, and produced several other establishments of this nature, particularly the 'Congregation of Priests of Foreign Missions,' and the 'Parisian Seminary for the Missions abroad;' the one for the actual sending forth of Missionaries; the other for the education of fit persons for that important work. A third Society in France was denominated 'The Congregation of the Holy Sacrament,' and was under the direction of the Pope and the College De Propaganda at Rome.

"From these various institutions a great number of Missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the Church of Rome. The religious orders who chiefly distinguished themselves in these Missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins, who, though engaged in one great common design, mutually opposed and accused each other. Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity. They were accustomed to explain the doctrines of paganism in such a manner as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavoured to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and thus laboured to effect a coalition between paganism and Christianity. To these artifices they added an unwearied assiduity in conciliating the favour and confidence of the priests and civil governors of the people to whom they were sent, and that by means wholly unworthy of the character of Christian ambassadors to the heathen."

Now of all the reformed churches the Church of England, from her influence, organization, and stability, was the best fitted to meet the Church of Rome on the field of Missions to the heathen, and counteract her injurious efforts by a wide distribution amongst the perishing nations of the pure word of God. Yet it was not until 1647—more than a hundred years from the formation of the Society of Jesuits—that the

Society for the Propagation of the Gospel was established, and an effort put forth which contained in itself an acknowledgment of the great duty to communicate to foreign parts the Gospel which was enjoyed at home.

The primary object of this Society being to promote Christianity in the British colonies, its exertions, at the time when the Church Missionary Society was formed, had been principally directed to the plantations in North America. "This," observes the Bishop of Llandaff, in his sermon before the Society in 1761, "is what the Society has wisely resolved upon, according to the instructions of its charter, to have, in the first place, a well-formed church among Christians themselves, as preparatory to the other branch of it, the propagating of the Gospel among infidels."

The other branch, then, of the work, the propagating of the Gospel amongst infidels, was not attempted until the beginning of the eighteenth century, the movement which was then made being elicited through the example of Denmark.

"In the year 1706, Frederic the Fourth, King of Denmark, with equal wisdom, piety, and munificence, established a Mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first Missionary from this noble institution was Bartholomew Ziegenbalgus, a man of considerable learning and eminent piety, who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian church was founded in the second year of his ministry. During his residence in India he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his Mission, he was honoured with an audience by King George the First, and was invited to attend a sitting of the bishops in the Society for Promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended. The grand work, to which the King and the bishops directed his attention, was a translation of the Scriptures in the Tamil language; and so diligent was this eminent Missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a grammar and dictionary of the same tongue, which are still extant. With this zealous Missionary was associated Henry Plutsch and John Ernest

Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which long continued to be the chief seat of the Danish Mission. . . . Besides the patronage and assistance which the venerable Society for Promoting Christian Knowledge thus afforded to the Danish Mission at Tranquebar, in the year 1728 it sent out Missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjore, and Trichinopoly."

As the eighteenth century drew towards its close, the various bodies of British non-conformists began to feel their responsibility as Christians to put forth efforts for the extension of the Gospel. In 1769, the first Methodist Missionary collection was made for the purpose of sending out two Missionaries to America. In October 1792 was formed the Baptist Missionary Society, and the London Missionary Society in 1794. But the United Church of England and Ireland remained, as it had been before, without any organization having specially and exclusively for its object the evangelization of the heathen world. The idea was suggested of forming a new Society, to be entitled "The Society for Missions to Africa and the East," and on April 12, 1799, that design was carried into execution. It was in no spirit of antagonism to the Church Societies already in existence that this was done. There was no such thought in the minds of those good men who were the founders of the Church Missionary Society. The early papers put forth by them afford ample and conclusive evidence on this point.* The first volume of the Missionary Register opens with an "Appeal, particularly to Christians, on the duty of propagating the Gospel," from which we select the following passages.

"It has pleased God to awaken, of late, a general zeal for the propagation of Christianity through the world. Various denominations are exerting themselves in this great cause.

"Yet let us not forget what we owe to those excellent men who rescued, during a long season, the Protestant church from the reproach of utter inattention to the case of the heathen. Diversified and successful exertions were made, from the year 1647, by the 'Society for Propagating the Gospel;' from 1706, by the Danish Missionary College; from 1714, by the 'Society for Pro-

moting Christian Knowledge;' and, from 1732, by the Church of the United Brethren. Let us pay the debt of gratitude to these venerable bodies. It will become us rather to take shame to ourselves that we did not earlier imitate their example, than to reproach them for not having made greater exertions. At the hands of Englishmen the established church justly claims her share of praise; and those venerable Societies in her communion, which, for so many years, sought the conversion of the heathen, while their spiritual wants attracted but little notice in other quarters, are now reaping somewhat of the reward of their patient labours, in the applause and imitation of the Christian world.

"The close of the eighteenth century, and the beginning of the nineteenth, will be ever memorable in the history of the church, for the diffusion of this zeal, and for the establishment of various new Societies, which give full promise of becoming important instruments in the conversion of the world.

"To the kindling of this flame the church may be considered as giving the first impulse. The suggestion and establishment of Sunday schools by two worthy clergymen of Gloucester—Mr. Raikes and Mr. Stock—excited a zeal for the Christian education of the young, which soon began to act in various directions; and, combining with other circumstances, may be considered as the occasion, in great part, of awakening the Christian world to an anxiety for the salvation of the heathen."

Having briefly enumerated the efforts for Missionary purposes put forth by various bodies of orthodox dissenters, it proceeds to say—

"In the United Church of England and Ireland, two venerable Societies, before mentioned, have long been engaged in the excellent design of propagating Christianity abroad—the 'Society for Promoting Christian Knowledge,' and that for the 'Propagation of the Gospel in Foreign Parts;' but the efforts of these Societies have been limited to particular objects; the one having been formed with another view, and having only incidentally directed its attention to a few places in the Indian peninsula; and the other having limited its exertions altogether to the British Colonies.

"Many members of the established church, participating in the increased concern for the salvation of the heathen, and aware that the restricted objects of these two venerable Societies left open to the exertions of the church immense portions of the heathen

* We have already quoted largely from one of them—"A Brief Historic View of the Progress of the Gospel in different nations since its first promulgation," by the Rev. Hugh Pearson, M.A.

world, and judging it probable that a Society, with the exclusive object of evangelizing the heathen would meet with the hearty support of the pious members of their own body, formed themselves, in the year 1801, into such a Society; and the continent of Africa, and almost the whole of the East, being still open to the Missionary labours of the established church, the Society assumed its name of 'Church Missionary Society for Africa and the East' from this extensive field; not, however, considering their name as binding them to exclude their attempts from any other unoccupied place which may present a prospect of success to their labours."

At such a time, then, and under such circumstances, the Church Missionary Society came into existence. The enterprise was indeed an arduous one. The ground was encumbered with ignorance, prejudice, indifference, and opposition. They who were engaged in the work were a little band, few in number, with little influence save that of Christian character. They knew but little of what they had undertaken. They had first to inform their own minds, then to awaken to interest and sympathy the minds of pious persons throughout the country. So little was the progress which they seemed to make, that they did not think themselves justified in holding a public meeting until after the close of the second year.

At the end of five years only 2460*l.* had been collected, and only two Missionaries sent out, and these not Englishmen: none as yet could be found at home who were willing to give themselves to the work, and two Prussians were the first messengers sent out by this English Society. But they who were engaged in this work were earnest, holy men, who, assured that they were acting according to the mind of God, believed that he would help them.

Thus the Society struggled on until the year 1813, an eventful year in its history. At that time it had, upon the western coast of Africa, six ordained Missionaries, with three lay brethren, all Germans; three lay settlers, intended for New Zealand, had reached New South Wales; while one catechist represented the Society in the West-Indian Islands. This was the utmost of its efforts, and yet, in the accomplishment of even this, the Society had expended about 3000*l.* beyond its income. Thus a necessity was laid upon its friends to enlarge its home basis, and provide for an increase of funds. Hence commenced, in the year 1813, the grand work of organizing Associations; and

the Committee, anxious to awaken the zeal of the fellow-members of the church, and call it more effectually into action, submitted a plan for their formation, in which was stated the objects to be contemplated in such Associations; first, the promoting of a Missionary spirit, and, secondly, the augmentation of the Society's funds. As a means of accomplishing the first of these objects, the circulation of Missionary intelligence was recommended, the Committee undertaking to supply annual Reports and other publications, while, in the important matter of increasing the funds, congregational collections, benefactions, annual subscriptions, and weekly and monthly contributions, were advised.

"Weekly and monthly contributions," observes a paper drawn up on this subject, "may be collected from that numerous class who cannot 'give of their abundance;' but having given 'their own selves to the Lord,' are 'willing of themselves, to their power, yea, and beyond their power,' to testify their zeal for his glory. The number of contributors in this rank or life will abundantly recompense the smallness of their individual contributions: the universal establishment of such a method of contributing, both to Bible and Missionary Societies, will most essentially aid their funds, while it will foster some of the best feelings of the heart. The attention even of many in the inferior ranks of life, who have been too regardless of religion, may be excited by these means to a concern for themselves. And 'who can estimate,' it has been asked, 'the effect of these Associations on the moral condition of the poor? Is it "more blessed to give than to receive?" Is the consciousness of aiming to benefit others one of the noblest feelings of man? Does an avowed zeal for the glory of God strengthen the secret conviction of its value, and give tenfold energy to the voice of conscience in ourselves? Then let us bless the poor with a participation in these inestimable privileges!"

The work of organizing Associations at once commenced, and deputations went forth from the Central Committee in London for this purpose, consisting of such men as Josiah Pratt, Daniel Wilson, Edward Burn, Melville Horne, Edward Edwards, Gerard Thomas Noel, William Jowett, Basil Woodd, J. W. Cunningham, William Marsh, William Goode, Legh Richmond, &c.

Thus the year 1813 was marked by the formation of several of these Branch Societies. We find on record, Bristol, Leeds, Norwich, Bentineck Chapel, Suffolk, Ipswich, and Leicester, as amongst the first, and these

followed by many others. How admirably the new system of forming supplementary centres throughout the country wrought for the purposes for which they were intended soon appeared. The fourteenth anniversary of the Society was held on Tuesday, May 3, 1814. The increased efforts had made the Society and its objects more clearly and generally known, and obtained for it a large increase of sympathy and support. The average income of the preceding ten years had been about 2000*l.* per annum, that of the thirteenth year, 3000*l.* But the receipts of the fourteenth year rose to between 11,000*l.* and 12,000*l.*

There are two points of interest which may be referred to in connexion with this remarkable home movement of the Church Missionary Society. First, the year 1813 was the year in which the intelligence reached England of Henry Martyn's death: he died October 18, 1812. The influence which his self-sacrificing life exercised in awakening British Christians to a sense of Missionary obligations it is impossible to describe. It was meet he should be remembered. These Church Missionary Associations may be regarded as planted around the memory of Henry Martyn, and seem, as it were, to overshadow his grave. Through these Associations, not only have funds been collected, but men have been moved to offer themselves for the Missionary work, and thus to be baptized for the dead; and thus his own words, penned by him at Tebriz in July 1812, when he was suffering under a severe attack of fever, have had their fulfilment—"If I sink into the grave in India, my place will be supplied a hundred-fold."

The other point is, that this augmentation of the Society's means was obtained just at the moment when it was most needed. He who openeth and no man shutteth, and shutteth and no man openeth, was about to place before this Society of little strength an open door. The year 1813 was the year for the renewal of the East-India Company's charter, and it was rendered memorable by the efforts which were made to obtain from the British Legislature the removal of those restrictions which had hitherto prevented the free access of Christian Missionaries to the heathen millions of India. The interest felt on this subject may be estimated by the fact, that from February 15 to June 12 of that year, no less than 837 petitions in favour of the introduction of Christianity into India were presented to the British House of Commons. Can it be thought surprising, that before the month of June had terminated,

resolutions in accordance with the prayer of the petitioners were introduced into the Commons by Lord Castlereagh, and, notwithstanding a fierce opposition, were affirmed by a majority of fifty-three. Of this open door the Society was at once enabled to avail itself. Two English clergymen were set apart for Ceylon; two Lutheran clergymen for Tranquebar, and, on the 7th of January 1814, a special general meeting was held for addressing these Missionaries, and an address, drawn up by the Rev. Dr. Buchanan, was read by the Rev. William Dealtry, rector of Clapham, the writer being unavoidably absent through indisposition. That able and interesting address we shall take occasion to reprint at some early opportunity.

But besides this, the long war, which, like a lava stream, had poured forth from the crater of the French revolution, had nearly exhausted itself. The great army wherewith the Emperor of the French had invaded Russia, had succumbed to the rigour of the climate, the want of needful supplies, and the sword of the defender and avenger, and that so fearfully, that, according to the Russian official account, 213,516 human corpses, and 95,815 dead horses, belonging to the French army, exclusive of many others, either burned or buried, of which no account was taken, were destroyed, in conformity to directions from the Russian Government, by the governors of the different provinces.

"When," observes the Missionary Register of June 1813, "shall the avenging sword be returned into its scabbard? When shall men of wicked and relentless ambition cease to scourge the world? Still

"War tears the scythe from slow-subduing Time,
And sweeps contending nations to the grave."

"But better days are drawing on, in answer to the fervent prayers and patient endeavours of faithful Christians.

"Who would not be a Christian? Who but now
Would share the Christian's triumph and his
hope?"

His triumph is begun! 'Tis his to hail,
Amid the chaos of a world convulsed,
A new creation rising! 'Mid the gloom
Of general conflict, vice, and wretchedness,
He marks the Morning Star—he sees the East
Empurpled with its glories—hears a trump,
Louder than all the clarions, and the clang
Of horrid war, swelling, and swelling still
In lengthening notes, its all-awakening call;
The trump of Jubilee!—Are there not signs,
Thunders, and voices, in the troubled air?
Do ye not see, upon the mountain tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds which
long

Have been—are still—disquieting the earth,
 Are but the tuning of the varying parts
 For the grand harmony, prelude all
 Of that vast chorus which shall usher in
 'The hastening triumph of the Prince of Peace ?
 —Yes; his shall be the kingdom! He shall
 come,
 Ye scoffers at his tarrying! Hear ye not
 Even now the thunder of His wheels?—Awake,
 Thou slumbering World! Even now the
 symphonies
 Of that blest song are floating through the air ;
 'Peace be on earth, and glory be to God!'"

It was even so: the war-distracted nations were to have rest. On the 4th of April 1814, Napoleon signed his abdication at Fontainebleau. The spasmodic effort to regain his lost *prestige*, when, escaping from Elba, he landed at Cannes, eleven months after was crushed upon the field of Waterloo, and the long peace was introduced, which afforded a world-wide opportunity for evangelizing action, the angel flying in "the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," while the four angels, standing on the four corners of the earth, held "the four winds of the earth that they should not blow on the earth, nor on the sea, nor on any tree."

Such, then, was the divine intention as to the opening of the door, and the necessary

means of entering in by that door were afforded in the way we have described. How true, then, the observations made by the Bishop of Norwich at the Norwich Jubilee Anniversary—"The plan is his, and the power is his. The whole course of the work, from its commencement to its end, is all before Him. Nothing happens unforeseen; nothing that is not provided for; no success that is not a purposed success; no difficulty that is not a foreseen difficulty."

The Associations thus begun, and from year to year increased in number, now yield the main portion of the Society's income. In the last year their contributions amounted to nearly 104,000*l.* The cycle of their Jubilee Anniversaries has now commenced. It will be a suitable season for them to be revisited and re-invigorated, so that, fresh as from the dew of the morning, they may bring their willing offerings of men and means to the Lord's work and service.

It is with a view to so desirable a result, a renewed outpouring of divine grace and unction on the Association work of the Society, that we have looked back on the time when the foundation-stones were laid; and as in old buildings there are precious coins, so in these old remembrances there are precious experiences, which only need to be brought to light to do us good.

We shall resume the subject.

GOVERNMENT EDUCATION IN INDIA—ITS PROGRESS AND PRESENT STATUS.—THE PUNJAB.

ORGANIC defects, of a character so grave as to neutralize the exertions of the superintending officers, have been discovered to pervade the educational machinery for the Punjab. Those exertions, carried on for three consecutive years, had been vigorous and comprehensive; but "in the endeavour to establish a uniform system, and a pervading machinery, sufficient regard had not been had to the means, without which these could not be successful." Amongst the causes to which the acknowledged imperfections of the system might be traced, one of the most serious and fatal consisted in "the inferiority of the native superintendents." These were mostly foreigners from Hindustan, a similar class not having yet arisen in the Punjab; men, moreover, of inferior qualifications, none others being found willing to take service so far from home. It was thought, however, that the employment of such men was preferable to a delay in the commence-

ment of operations. The same difficulty occurred in the management of the Tahseeli schools. Inferior men from Hindustan were alone procurable, and thus the village schools were taught by old masters, who were both and incompetent to enforce the new-fangled curriculum of study.

To remedy a state of things so undesirable, arrangements have been made for increasing the number and efficiency of normal schools for training vernacular masters. In order to carry out any extended system of education, which will be really effective, and improving of the people, the availability of qualified teachers is an essential prerequisite. In all educational enterprises this should be thought of in the very first instance. It has been done, as we have seen, in the North-west Provinces; and now, in the Punjab, the necessity of following this example has been so felt as to constrain to effort.

This, we rejoice to find, is one of the chief

objects of the Christian Vernacular Education Society. The following extract from the original statement bears on this subject—

“As to normal schools for training masters, the fact stated at the outset, that to furnish one Christian teacher for every sixty Hindu boys or girls of school-going age, would require half a million, is sufficient to show that this department of education is the most important of all. Europeans can never educate India, any more than they can cultivate its fields, or fill its future pulpits. Their calling is to train natives to do this great work for their countrymen; and while direct instruction, which prepares a clerk or merchant, almost terminates in the individual, that which prepares a school-master, who will spend his life in teaching what he has been taught, propagates and multiplies itself a thousandfold. A grander object has seldom presented itself to Christian zeal, than to train a race of teachers who should carry into the towns and villages of India the precious books of Scripture for their chief lessons, and the lights of European knowledge for the accompanying temporal blessing. The only establishment of this character at present existing in India is the Vernacular Training Institution of the Church Missionary Society at Palamcotta, established about three years ago, and already exhibiting most encouraging results.”

Since the above statement was put forth, the Church Missionary Society has commenced a Training Institution at Benares, and has thus expressed its conviction of the necessities of India in the important matter of Christian education, and its desire, so far as its obligations in other respects permit it so to do, to supply that necessity.

The Christian Vernacular Society has also moved in the same direction, a Training Institution having been opened at Madura, “an important centre of the Tamil country. The district is considerably larger than Wales, and contains a population of nearly 2,000,000. There are about 6000 native Christians connected with the Mission there. To the south lie Tinnevely and South Travancore, containing about 50,000 native converts; in the districts of Coimbatore, Salem, Trichinopoly, and Tanjore; towards the north there are important Missions of the London and Wesleyan Missionary Societies. Madura was the earliest seat of civilization in Southern India. Brahmins from the north are supposed to have introduced a knowledge of letters, and, for a long period, the college at Madura exerted an influence throughout the Tamil country, resembling

that of the Academy of Paris in France. The town contains some of the finest specimens of Hindu architecture, erected, about the sixteenth century, by the Telugu monarchs who then ruled the country. Amongst others may be mentioned its great temple, covering an immense space, and adorned with four colossal pyramidal towers, each containing ten stories. One of its halls is 312 feet in length, and is filled with statues cut out of hard green stone. It is thus a place of great historical importance in the estimation of the natives, who are much under the influence of considerations of this nature. One important fact remains to be added—the Tamil language, in its purest form, is spoken there. The South-Indian railway, designed to open up the cotton districts, will place Madura in easy communication with a great part of the Presidency. There is not, and never has been, a Training Seminary at Madura, and the Missionaries there, and in the surrounding stations, hail with delight the prospect of having one, and promise their hearty co-operation in rendering it as extensively useful as possible. All this promises well for the success of this institution, under the divine blessing; and your Committee have the full expectation that, in their next Report, they will be able to state that it is in vigorous operation.”

Besides increasing the number and efficiency of the normal schools, the commencement of high schools at the chief towns of the principal districts has been decided upon, where the study of English may be pursued under competent masters, without excluding vernacular instruction. Previously two schools only had existed, in which the range of instruction was sufficiently extensive to qualify students for the university examination—one at Delhi, supported by a bequest of Nawab Fuzl Ali, the other at Umritsur, both Anglo-vernacular. At Lahore, in the neighbourhood of which many of the chiefs and courtiers of the old Sikh monarchy reside, a first-class school has been opened. To meet the prejudices of these nobles, who, although sufficiently alive to the exigencies of the future to desire education for their sons, yet retain all their aristocratic exclusiveness, it has been constituted with two departments. Into the higher, none but the sons of persons who are eligible for the Governor-General's durbar are admitted: in the lower there is no distinction of rank. The measure promises to be a successful one, there having been in the school, at the date of the last published report, 140 boys, of whom sixty were in the higher department. “The change which

may be hoped for in the Sikh aristocracy may be measured by the fact that Runjeet Singh used to keep his royal accounts by cutting notches on a stick."

Various other measures calculated to place the educational department of the Punjab on a more satisfactory footing, have been initiated; and thus, "with the attention of the inspectors concentrated on the development of the higher classes of schools, on the dissemination of European learning, on the training of vernacular schoolmasters, and on the provision of suitable books; with the elevation and increase of high schools and training institutions, and the new impulse given to private seminaries; with the facilities for education afforded to the higher classes; the Lieut.-Governor indulges the hope that, in the present year, the diffusion both of western science and vernacular rudimental instruction may be permanently promoted."

There is no more valuable possession of the British Crown than the land of the five waters. It is the bulwark of Hindustan on the north-west, intervening between the valley of the Ganges and the turbulent kingdoms of Central Asia, Afghanistan, Persia, &c., all in that state which is premonitory of great political changes at no distant period. In its resources, with means of irrigation, a soil capable of being fertilized, and a numerous and able-bodied population, it is well worthy of all the attention which has been bestowed upon it. The report on the Punjab shows the costliness of these efforts. The canals, and, chief among them, the great Barea Doab Canal, comprising, in the main canal and branches, 287 miles, of which 114 miles are actually opened, so that the water flows down past Lahore; the roads—that from Delhi to Lahore being 390 miles in length, and thence to Peshawur; and the great military road, which, starting from the Peyzoo pass, on the north of the Dera Ishmael Khan frontier, runs along the whole line of frontier posts down to the Sindh boundary, a distance of 380 miles; the railways from Mooltan to Lahore, and from Lahore to Umritsur; the electric telegraph lines, which have now extended to the Dera-jât, Dera Ghazee Khan, and Dera Ishmael Khan, being connected; the steamers on the Indus; the local troops and military posts; the encouragement of agriculture, of the growth of hemp, of tea, of flax; all show the value attached to this province, and the energetic efforts made to develop its resources. But if England would have a stable, peaceful rule in the Punjab, more than this must be done. Human nature in the Punjab is rife

in the production of crime, and therein shows its depraved condition. Some, indeed, of the more repulsive kinds have been repressed by the strong hand of British power. Infanticide is in a state of gradual extinction. Among the Bedees, the hereditary priesthood descended from Baba Nanuk, and resident at Dera, in the Goordaspore district, there are now 172 girls, none of them more than eleven years of age, a fact which demonstrates that their preservation is entirely owing to British interference. The extinction of Thuggee is only prevented by the number of old, hardened practitioners at large. Yet still the statistics of crime in the Punjab are sufficiently formidable, and, strange to say, in 1859 had slightly increased over the preceding year, the increase being in those of the more heinous character, such as murder, and wounding with intent to murder, aggravated assaults, poisoning by drugs, adulteries, &c.

Dispensaries have been opened throughout these territories, and medical relief was afforded, in the year 1859, to 172,606 persons, being an increase on the preceding year of 45,000. But for the moral diseases of the population there needs to be a wide dispensing of Christian truth, nor will the most able political administration, if this be neglected, prove effective. Vaccination is being brought increasingly into operation, and that without opposition on the part of the people. Let means be provided for the extensive communication of the great preventive and curative element of Gospel truth: there will be no reluctance on the part of the people to its circulation, and the results produced in their character and conduct will be found invaluable, and surpassing expectation. Of this the Punjab authorities are well convinced: they have promoted and encouraged Missionary action in the province, and would unhesitatingly, we are disposed to think, introduce the Bible into the Government schools, should the Supreme Government be persuaded to sanction such a course. But the difficulty lies there; and it is not local, but national. It is at home that a rectification of opinion on this important subject must commence. If the Punjab is to become to us that valuable acquisition, that stand-fast and commanding point which it is capable of being, then let the word of the Lord have free course and be glorified throughout these territories. If not, we must expect trouble. A little leaven of fanaticism will easily disquiet and irritate an ignorant population. Such a leaven appeared in the Punjab during the year 1859.

"During the summer, an ostentatious ac-

count of the appearance in Arabia of an imam, commonly identified with the Imam Mehndee, a prophet expected by the Mohammedans at the end of the world, appeared in several native newspapers, published in different parts of India. The subject was much discussed by the Mohammedans of Lahore, and several parties were convicted of publicly uttering sedition, and sentenced to various slight punishments, which had the effect of putting an end to the temporary excitement. It came out, also, that there had been a discussion among certain Mohammedans employed in the educational department, concerning the legality, in reference to their faith, of serving the British Government. About the same time, a fakeer, named Hubeeb Shah, was convicted of distributing seditious papers in the Sealkote district, and making overt proposals for rebellion, and the murder of Europeans: this man was executed. The sensation soon ceased; but it served to show the ease with which people, owing to their ignorance and superstition, can be imposed upon by designing characters."

These rumours in the Punjab have found their way to Hindustan. The "Friend of India," of June 12, 1862, thus refers to them—

"For some weeks rumours have been industriously propagated in the cities of Upper India, such as preceded the catastrophe of 1857. Now all the English of Agra, including even the large European force in the division, were to be poisoned. Again assassination or massacre in cold blood was to be the fate of the Christians. There, and in Lucknow, the local journals tell us the very day for the outburst was fixed, but on the fatal morning the sun shone out brightly as ever, and the papers appeared as usual. The panic spread, men looked to their rifles, and even ladies to revolvers, as they had not done for years. It was seen that troops were being moved and arsenals inspected, that military men were active with excitement. The native bazaars caught, if they did not communicate, the infection, which spread to Calcutta, where native speculators, unwilling yesterday to sell their Government 5½ securities at 12½ premium, offered them to-day at less. In a panic people do not reason. They recalled with horror the scenes through which they passed in 1857; they remembered the incredulity, the culpable blindness of the authorities then, and resolved to be prepared.

"What are the facts? So far as we have been able to ascertain them, they are these. The Ulema of the great mosque at Mecca have issued what may be termed a Bull, or pastoral, to 'the faithful' throughout the world.

Bewailing the immorality of the present day, declaring that we have fallen on evil times, when even the Moslem lead wicked lives, and the true followers of the prophet follow the ways of the infidel, the letter declares that Hell is very full, and that the number of women largely predominates there! The high-priest of Islam calls on all 'the faithful' to amend their ways, because the time is at hand when Mohammed and Jesus Christ will appear in Mecca, and, while the former takes his place on the black stone, the latter will go forth to make Islam triumphant, and bring in the last days. On the face of it this document is purely moral in its character.* As with us, the second advent is a cardinal doctrine with all Mohammedans; and the Koran, as well as tradition, always blasphemously represents Christ as the vicergerent of Mohammed. This is the cause of the excitement in the native mind.

"The cause, not for fear but for preparation, is to be found in the character and declared policy of Mohammedanism and its fanatic devotees. While political writers in England, and well-meaning philanthropists, delude themselves with the idea, that because the existence of Turkey seems essential to the *status quo* in Europe, Mohammedanism is divesting itself of that blind hate, hideous lust, and fanatic intolerance, which go far to obscure the grand principle of monotheism which it borrowed from Judaism, no man who has read the Koran, or mixed with Mussulmans, can fail to believe that a struggle will come between Mohammedanism and Christianity, compared with which the rebellion of 1857 is trifling. We do not allude to Christian prophecy—that is for the theologian. We speak of Mussulman writings, traditions, aspirations, daily prayers and conversation. The Mecca pastoral we do not believe to be an immediate warning of an Indian revolt, but to be part of a general notice to Islam, throughout the world, to be ready. The conflict may be yet distant, for we know of whom it is said that a thousand years are with Him as one day. So long as Turkey is strong, Mecca is weak. But a fanatic Sultan is all that is wanted to precipitate the issue. Will those who write so complacently of the reformed character of Mohammedanism explain this prayer, which is offered up, in every mosque throughout Islam, every Friday, and which may be heard in the Durrumtollah mosque in Calcutta? This prayer was copied by one of

* A translation of this important document follows the present article.

the first Arabic scholars of the East in the Cairo great mosque, and by him translated—'O Lord, save the Sultan, and destroy the infidels. O Lord, cause their feet to slip and sully their colours, and bring shame upon their women, and make their children orphans, and cause them to waste away with grief, and their descendants, and their women, and their cattle (to become) a prey to the Moslems.'

The "Friend of India" follows up this paragraph by an article entitled, "The enemy of alarms." It is a review of our military strength, and our advantageous position in this respect, when compared with

1857; concluding with the following sentence—"A strong and efficient European army, with trained generals under fifty in command, and an English financier, are the great guarantees that India will continue undisturbed in that course of material and social progress on which she has entered." We do not accept this sentence. England has a mission to discharge with reference to India—to impart to the subject country that pure Christianity in which consists her own glory and pre-eminence amongst the nations; and if she fail in this, no strength of fleets or armies will perpetuate her dominion over India.

THE MOHAMMEDAN MANIFESTO.

(From the Calcutta Christian Intelligencer.)

TRANSLATION OF A MANIFESTO SAID TO HAVE BEEN RECEIVED FROM MECCA.

THE following has been received from the prophet Mohammed, through Sheikh Saleh—

"Musulmans! hear it with attention, and believe it with your sincere heart, and act upon it, in order that the Almighty God may have mercy upon you!

"I, Sheikh Saleh, son of Sheikh Ahmed, was on a Friday, at midnight, sitting alone under the arch of the prophet's mausoleum, and reciting the sacred Koran, when, in my reverie, the prophet appeared, and sat down on my right side, and spake to me thus—

"Ah! Sheikh Saleh! Do you take notice of my followers?

"While he was thus uttering an harangue, on a sudden a voice from heaven was heard speaking to the prophet to the following effect—

"Mohammed! warn your forgetful followers that within the last week 70,000 unbelievers have sunk to the grave, and been doomed to suffer the wrath of God, because they had neither paid nor acknowledged due respect to their parents, tutors, priests, neighbours, friends, and strangers; and every moment uttered ill of others, brought false charges against them, and used indecent language towards them, taken bribes, perjured and passed their time in playing cards and chess, throwing lots, and practising adultery, and never willingly discharged homage to the Deity, prayed, fasted, or performed charitable deeds, and practised usury, drunkenness, adultery, bribery and corruption, and assisted others in drinking and vending intoxicating liquors, thieving, &c., and made no distinction in lawful and unlawful deeds.'

"Mohammed then resumed his speech, and said—

"Two warnings were successively sent ere this to the people, but were slighted. I am therefore in great shame.'

"The voice from above again interrupted him, and said—

"Mohammed! your followers are forgetful of the ordinances of God, commit innumerable sins, and do not obey the precepts of the Korans and Hudees; *i.e.* they oppress the people by their extortions, practice usury and drinking, speak ill of the faithful, and show themselves loyal by bringing false charges against the believers, and thus obtain credit and honour among their fellows. Such men, unmindful of the Deity and the prophet, have turned heretics, neglected their duties of prayer, fasting, and charity, and become heedless of the wrath of the Almighty, which therefore I will let fall upon them.'

"The prophet, nevertheless, interceded for mankind, and spoke to the Deity thus—

"Oh! mighty Lord! thou art generous and merciful; upon thy kindness rests the hinge of life, and salvation after death: thy creatures upon earth are weak mortals, and called my followers. Have mercy upon them, and save them from thy wrath. I will warn them again, and give them a written admonition, in order that they may come to their senses, follow the righteous course, shun vicious deeds, repent of their past crimes, shake off their impurity, die with faith in the Deity, and attain the blessings of heaven. Oh, Creator of the universe!

"Mohammed then continued as follows—

"It appears from the sacred books that I once visited hell, and saw both men and

women, all in flames, burning like dry wood, and the whole abyss smouldering with fire. But men were fewer than women. I then, with my eyes full of tears, accosted Gabriel, the herald of God, as to why this difference between the sexes did exist; to which Gabriel replied that women are mostly crafty and full of fraud and deceit; defy their husbands by their arrogance, and disobey them; do not understand the bonds of betrothal; and having imbibed the lessons of truth, do not inculcate them to others. They are therefore more numerous than men in the pangs of hell, and will ever remain so till the day of judgment. As a punishment for the wickedness of mankind (continued Gabriel), God sent famine in 1204 (Hijree), which carried off a great many lives; in 1206, epidemics in certain localities; in 1230 sudden mortality (Murg-i-Mofajat); in 1240, severe famine and drought, which destroyed a great many lives; and in 1279 (1863), numerous men and genii will be destroyed. I interrupted Gabriel, and asked him how many times he would alight upon the earth. Gabriel replied, five times: 1st, he would despoil the earth of its blessings; 2d, take away modesty and bashfulness; 3d, love and affection from the hearts of mankind; 4th, taste from food and drink; and, 5th, rule from the hands of the sovereigns; and then will Imam Mehndee, the last of the Imams, and the Genius "Dujjal" come down upon the earth. Jesus will come next, and destroy Dujjal. Hence (said Mohammed to Saleh) tell my followers to do virtuous deeds, fear the day of judgment, and repent of their crimes; for the door to repentance is still open, and when once closed, nothing will avail them. This base world has only five days' existence; therefore do not waste your valuable life bootlessly, and in committing crimes. Attend to these admonitions, and satisfy the wants of the needy and poor; and do not drive away mercilessly the orphans and men in distress. Assist the faithful in their pious deeds, in order that God may assist you. Roam about from street to street, and house to house daily, repeating the above admonitions to everybody,

in order that the curtain of neglect, which has concealed the truth from the hearts of mankind, may be removed, and they may take the right direction; and every fourth day visit every city, town, and village, so that the people of both sexes may benefit by it."

"When the prophet had finished his discourse, I got up from my dream, and my eyes opened. There is not the least admixture of falsehood in the truth of what I stated above, and whoever shall publish it will drink of the chalice of nectar. If I have fabricated this precept, let disgrace fall upon me, both in this world and the world to come, and whoever doubts its truth is an infidel."

NOTE.

"The above precept was in the Arabic language, and has been translated both into Persian and Urdu for general comprehension.

"May the Almighty Providence help both men and women to lead a virtuous life. Amen!

"Printed in Bombay at the Mohumdeo press on the 29th Shaban 1278 Hijree, corresponding with 1st March 1862, A. D."

MEMO.

"*Imam Maidee*, also called *Imam Akhir-ooz-zuman* (or the last Imam), and *Sahib-i-zuman* (Lord of the time), is prophesied of in the '*Hudees*,' or sayings of the prophet Mohammed, as collected and explained by different compilers. He is expected to appear in the West (Arabia) in the thirteenth century of the Hijree era: he will (the Mohammedans say) act as an *Imam*, or leader of the Mohammedan religion, and destroy the *Nusaras* (Christians) after they shall have taken Mecca. Niamut-olla Shah, a Cashmeeree Mohammedan Fakeer, of celebrated sanctity, who died upwards of 400 years ago, has prophesied (and his divination is most commonly believed) that Imam Maidee or Shah Ghurbee (king of the West) will come in the Hijree year 1280 (1863-64 A. D.)"

REVIEW OF THE NORTH-INDIA MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

We have recently received the Report of the Calcutta Corresponding Committee for the year 1861. From this official document we desire to extract such points as may place before our readers a *resumé* of the state of the Missions in North India at that time.

They are spread over a vast area, aggregated of various kingdoms and provinces—Bengal, the North-West Provinces, Oude, the Saugor and Nerbudda territory, Cis-Sutlej Province, and the Punjab. Throughout the millions of people by whom these

vast domains are inhabited, and the diverse languages which they speak, are to be found twenty-nine stations belonging to the Church Missionary Society, occupied by forty-six European Missionaries and five ordained natives, supplemented by fifteen European and East-Indian lay agents, male and female, and by eighty-nine native catechists and readers. The aggregate of native Christians at these different stations is 8523, of whom 1219 are communicants. There are in the 148 schools 7686 scholars.

It is manifestly as yet the day of small things in North India. The communicants alone in the South-India churches number 6825; the native and East-Indian Missionaries, 24; the native and East-Indian teachers, 874.

There are, however, modifying circumstances. The South-Indian are, on the whole, the older Missions, eleven of the stations in North India having been commenced subsequently to the year 1850; eight more between the years 1840 and 1850; and six only of them—viz. Calcutta, Burdwan, Benares, Chunar, Agra, Meerut—dating as far back as the commencement of Missionary work by the Church Missionary Society in Madras, Tinnevely, and Travancore.

It is to be remembered, also, that, compared with the Tamil districts, the concrete of idolatry in North India is much more strongly indurated, and presents a more determined front of resistance to the efforts of the evangelist.

Of the twenty-nine stations, three are found in Calcutta and its vicinity, and eight in the Kishnagurh district. These latter present the largest group of native Christians throughout North India, the total consisting of 4584, of whom 330 are communicants. Benares, with Juanpore and Azimgurh, constitutes another group, with a total of 282 native Christians, of whom 66 are communicants. The others are separated points, sometimes very widely so,* the most southern of them being Jubbulpore, on the banks of the

* Jubbulpore, within the Saugor and Nerbudda territory, lies 222 miles south-west of Allahabad. It is the principal place of the district of the same name, and is situated at the base of a rocky hill, about a mile from the right bank of the Nerbudda. The population may be about 50,000, who are lively and active, and appear comfortable and well to do. It is no doubt an important place, in a Missionary point of view, both on its own account, and on account of the populous towns and villages in the neighbourhood, and also from its being a great thoroughfare, from its position on the great Deccan road. The engraving represents the Residency as it was before the

Nerbudda, and about the most central point in the peninsula; and the most northern, hundreds of miles away towards the north-west, at the foot of the Khyber Pass, leading into Cabul.

Now the numerical strength of these points is not the chief consideration; but it is this, that they be vigorous points, in which spiritual energy is concentrated, so as to render them influential and reproductive. A few converts, really valuing Christianity, and exhibiting it in their lives, so as to make themselves felt amidst the heathen round, are far more valuable than many in a dead and stagnant state, whose profession is without energy, and who remain uncommunicative of light and life.

This, therefore, will constitute one great object of our research as we pass in review these many stations of the Church Missionary Society.

We have, however, first to notice a very serious diminution in the Local Fund collected in India, and disbursed by the Calcutta Corresponding Committee. The amount of 1861, of 15,653 rupees, diminished in 1862 to 9585 rupees. It is true that the various local Associations at the different points of Missionary enterprise have raised large sums, which, being expended on the spot, do not come into the account of the Calcutta Committee. But this was the case in 1860 as well as 1861, and does not account for the diminution. The Calcutta Committee, in their Report, express a hope that the depression of income will not be permanent. We trust so too; but corresponding effort will be requisite, if that result is to be secured.

These money collections are not only important as affording the means by which necessary expenses may be met, but as indicating the degree of Missionary interest existing among the residents in the localities where they are made. These points vary much in the number of the residents, and their capabilities for contributions. The

mutiny. This, when appearances became threatening, was fortified, and here the residents found a refuge, in number, 41 gentlemen, 10 ladies, and 14 children, besides some Christian writers, &c.; altogether more than 100 Christians. Here they were long shut up, our European catechist, Mr. Rebsch, among the rest. Missionary operations were of course suspended, and the schools closed. Although much anxiety and suspense were endured, yet none of the Missionary party, either European or native, suffered injury; and in March 1858, communications were reopened with Calcutta by the arrival of the Rev. E. C. Stuart, *via* Benares, &c.

most leading and well known are Calcutta; Umritsur as the central dépôt of the Punjab contributions; Benares, Agra, and Meerut, for the North-west Provinces. As to largeness of contributions these places stand thus—

	Rupees.
Umritsur	27,548
Benares	18,670
Agra... ..	6955
Calcutta	6432
Gorrukpore	4175
Meerut	4026

It should be remarked, however, that a large proportion of the local fund collected and disbursed by the Calcutta Committee is drawn from Calcutta itself. The largest church collections have been in that city; the first one, made at St. Paul's Cathedral on Easter Sunday, amounting to 674 rupees; and another, at the same church, of 434 rupees. The next largest church collection is one at Allahabad, of 350 rupees; a third at Rawul Pindee, of 236 rupees; and one more at Landour, of 215 rupees. The following list of other places may be interesting, as showing how wide-spread the sources are from which the Calcutta Corresponding Committee derives its local fund of 9585 rupees—

	Rupees.
Dinapore	147
Gyah	142
Dehra Dhoon	142
Saugor	141
Derajât... ..	136
Jubbulpore	135
Ferozepore	130
Rangoon	125
Darjeeling	120
Mean Meer	119
Hazareebagh	118
Penang... ..	113
Mhow	105

Those under 100 rupees our space will not permit us to enumerate, but one of a peculiar character we may not omit, from the native church at Umritsur, amounting to 11 rupees.

There is one feature in the financial branch of this Report which may be observed upon. There appears to be only thirty-six subscribers to the local fund, and yet, few as they are in number, they have yielded 1838 rupees. If so limited an area has yielded so much, what might not be expected from an increase of the number? Throughout the vast Presidency of Bengal this surely might be done.

We now glance at the different stations; and, first, at Calcutta and its native Christians. It is satisfactory to find that "the spirit of dependence, which formerly seemed a characteristic of the Bengal Missions, has now, to a great extent, if not entirely, passed away, and that the native Christian, no longer spurned by other classes as an outcast, is enabled to make his way as an independent and useful member of society." This is well. We shall be glad to hear that he carries his Christianity with him as an active element into his situation and employment, and thus makes his light to shine.

Two native helpers are engaged in spreading the knowledge of Gospel truth throughout Mirzapore, the district of Calcutta in which the Church Missionary premises are situated; and, as a result of their labours, there appears to be an increasing interest on the subject among numbers in the neighbourhood.

Besides these efforts amongst the city population, many populous towns and villages have been visited throughout the year, so that the Gospel has been preached to crowds of people, and numerous copies of the Scriptures and tracts, in the native languages, have been disseminated among the population residing in the vicinity of the river.

In the educational department some salient points require attention. Our Missionary, the Rev. J. Vaughan, states, as the result of his experience, "that there is decidedly less zeal and diligence evinced by Christian than by heathen lads in learning. There is a degree of heaviness and sluggishness about the former which does not mark the latter," and he accounts for this by the circumstance that the "Hindu boys know their future depends upon their own efforts; the Christian boy has a sort of feeling that he depends upon the Mission and the Missionary." This ought not to be so. Such a result is to the prejudice of Christianity among the heathen. It shows how needful it is, in order to the development of the Christian character, that the native Christians should, from the very first, be necessitated to self-support, and that, not only as to their own private demands, but as to the maintenance of their Christian ordinances.

One branch of the educational department is of special interest—the instruction and enlightenment of native females, who, from the great state of ignorance in which they have been generally brought up, are usually the chief upholders of native superstitions and idolatries. It is a cause of great thankful-

ness to find not only an increasing number of girl-pupils throughout the schools in India, but that access has been obtained to the zenanas, and that the secluded females of the upper ranks are beginning to receive instruction, not merely in lesser matters, but in Christian truth itself.

Burdwan is an old sphere of the Society's action, having been commenced in 1817; yet the total of native Christians is only 231, of whom 45 are communicants. During the period which has elapsed since the Rev. J. Weitbrecht's death in 1852, thirty-five grown persons have been added by baptism to the native flock. This is slow growth. We cannot but consider this to be one of those native flocks which ought to be under a native pastor, and which has suffered by being detained so long in charge of a European Missionary. A native congregation in such circumstances, unless the reasons be very peculiar, becomes straitened and dwarfed. Leaning upon the European head, the native Christians feel no need of putting forth their energies, and thus the industrial and spiritual character become alike stunted. There are many of the little Christian flocks which pine for such a transfer, and yet we observe that throughout this vast extent of Missions there are only four native pastors, and only eighty-nine native catechists and readers. Such as have been brought forward have been found reliable and useful men. It would be invidious to mention one name more than another, and it would be impossible to mention all. We refrain, therefore, from mentioning any. But cannot the number of these men be increased? Cannot the same groups of native Christians which yielded the catechists already in existence provide more of the same material? Can they not, as they increase, be used, with all advantage, in evangelistic labours amongst the dark masses of their countrymen; and, as congregations increase, and they purchase to themselves a good degree, cannot selected men be ordained as native pastors? Might not provisions be made, and that speedily, for the native flocks, which, dispersed north over India, are suffering for the want of a native pastorate? It is in the view of considerations of this kind that the Training Institution now commenced by the Rev. C. B. Leupolt, at Benares, is of such importance. Let us hear, on this subject, his own convictions.

"For years the want of schools for training catechists, readers, and schoolmasters, and also for training young women as school-mistresses and scripture readers for the zenanas, has been deeply felt; and although

we have had, from time to time, nice sets of young men together, we have never had a separate building for a Training Institution, nor were we able to spare a Missionary to give his whole and undivided time to training them. We are, however, thankful to say that this want in our Mission will soon be supplied.

"Three years ago, Mrs. Leupolt, then at home, stated our wants to a lady in England, through Miss Tucker, sister of H. Carre Tucker, Esq. Through the kindness and influence of Miss Tucker and the Bishop of Norwich, supported by Mr. Tucker, that lady presented to our Mission (2000*l.*) two thousands pounds, to erect suitable buildings for Training Institutions for male and female teachers. The Society, on their part, have engaged two trained masters, who will carry on the training, under and with the help of, one of the Missionaries.

"On my return from England last January, I laid this subject before our Committee here. It was at once resolved that no time should be lost in commencing operations. A suitable site offered itself. A large garden, freehold property, which for years we wished to have, had been sold by Government to a banker, an acquaintance of mine. I spoke to him, and he was willing to let me have the garden at the same price he gave, viz. 7500 rupees. The garden is situated close to our Sagra church, and contains about twenty-five beegahs of land. It is partially surrounded by a high pukka wall; contains a large pukka building, well adapted for a model school, has three pukka wells, with excellent water, and is full of fruit-trees.

"Plans for the buildings were laid before the Committee, and, after some minor alterations, were accepted; and on the 15th of March the building for the male department was begun, and will be completed, it is hoped, by the end of the year. The building is 182 feet long and 72 broad, and contains apartments for two European masters, and the necessary number of class-rooms. The students will not reside in the school-house, but in small native houses close by the college building.

"The building for the female department will be commenced as soon as practicable.

"Meanwhile, the training of the young men and young women has commenced. Up to the 1st of April, five lads, from sixteen to eighteen years old, were admitted. Since then five more have been taken on the list, and also three girls, from twelve to fourteen years old; so that, at present, we have in all thirteen pupils. The lads are divided into

two classes. Their instructions are elementary: writing and composition in the vernacular, both in Urdu and Hindee, form their chief occupation. Some read and write English. History, geography, arithmetic, and Patwari's books, are not neglected. The Rev. J. Fuchs has Bible lessons with both classes. All these lads will first receive a course of training for schoolmasters; but it must be of a nature that they may also be able to instruct inquirers. The training some of them for catechists will follow. Their course of instruction will not be fully settled till they have entered their newschool-house or training college. Terah Munshee is my right hand, both among these lads as also among the orphans. The first class act as monitors for one hour daily, in order to learn to teach. In future they will go twice a-week to the bazaar with the Missionaries, in order to see practical Mission work in the city.

"Of the spiritual state of these lads I will say, as yet, nothing. I feel happy among them; and I trust the Spirit of the Lord may prepare them for faithful and zealous servants in his cause, whether they be called to labour as catechists or schoolmasters.

"The girls are under the care and instruction of Mrs. Leupolt, and commenced reading Hindee with Terah Munshee. Mrs. Leupolt requires help; and we are sure in the right time the Lord will guide us in all things with his counsel." (Ps. lxxii. 24)

As this admirable effort progresses, and the number of trained teachers increases, it is to be hoped that another step in advance will be made, and that, either at Benares or at some other point, there will be organized a Preparandi Institution, similar to that which has done such service in the Tamil Mission, the object of which shall be the preparing of native candidates for holy orders.

We are rejoiced to find that the important duty of itinerating amongst the heathen, and sowing the seed of the kingdom beside all waters, has not been forgotten in the Burdwan Mission. The Report of the Rev. Albert P. Neele bears especially on this branch of labour. It is satisfactory to find that generally a friendly hearing was obtained, and that occasionally there was marked attention and interest. In a few instances, however, opposition was shown, and that, too, of a violent character.

"In one village I was informed that a Government official, who was also a native Christian, had recently visited the place: his baggage was sent to the house of the headman, a bigoted Hindu. The usual question

was put as to the caste of the coming visitor; when the master of the house, hearing that he was a Christian, had his goods at once unceremoniously turned out of doors: the man's enmity to Christianity thus quite outweighed his desire to please an officer of Government. The anecdote was told me with an air of triumph, and the comment given with it was, that if the native Christian received so much dishonour in this life, how great would be his misery in the next! I endeavoured to give a very different moral to the tale, and to draw the attention of my hearers to the solemn sentence of the Judge, 'Inasmuch as ye did it not in the least, &c.' My preaching, was on another occasion, rudely and violently interrupted by a Brahmin. 'As to sin,' said he, 'it was of no use to speak to them about that: the English were sinners, but the Brahmins were enlightened when the Britons were painted savages; we had come to India, and so had gained enlightenment.' In vain did I try to draw his attention to the great subject I wished to bring before them: the violence and volubility of my opponent bore all before him, and I was obliged fairly to give in. The catechist immediately endeavoured to take up the thread of the discourse, but, oh! our Brahmin rose in a fury—'What! listen to him, to an apostate; that were quite impossible! and he turned and stalked haughtily away, vociferating as he went. Thus relieved, we were able to deliver the message with but little interruption. In another place we met with a similar instance of pride, though more quietly expressed—'You come to us to preach about a cure for sin,' said a pundit: 'it is needless to do so, since we are sinless.' In another place our preaching was rendered fruitless by the outrageous conduct of an intoxicated durwan, or gatekeeper. He suddenly rushed into the middle of our congregation, and, squatting in front of me, began to pull frightful grimaces, and to make ludicrous remarks. I succeeded, after a time, in getting him out of the circle. Hardly, however, had we quieted down, when he returned to the charge, this time brandishing a formidable bamboo pole, with which he feigned to aim deadly blows at my head, heaping upon me, at the same time, the vilest abuse. The people looked on unmoved, and made not the slightest attempt to send the man away. In vain did we remove to another spot: our tormentor followed us, and all preaching became simply impossible. Subsequent inquiry explained the man's conduct, and the indifference of the people. He was the servant of the great man of the place,

whose brother had embraced Christianity. His brother's conversion had, it appears, greatly displeased him, and, stirred with enmity, he sent this man to interrupt us, having first primed him with drink for the task.

"Intense worldliness among other classes of the people presents as great an obstacle to the progress of the Gospel as the fierce enmity of the Brahmins. A man on one occasion objected to the arguments of the catechist as follows—"I am a rich Hindu, and live in ease and plenty: if I become a Christian, I shall have to go about from place to place and preach as you do. I therefore prefer to remain as I am." 'Possibly you do,' was our reply; 'so some idle person might see his brother's house on fire, and prefer to lie in bed, rather than go and help him in his danger.' Though idolatry is on the wane, we frequently meet with remarkable instances of superstition and credulity. There lives in one village a rich man: he possesses many things that would conduce to ease and happiness: one sad drawback there is, however, to it all—he is a leper. His house is sur-

rounded on all sides with idol temples, some of them of beautiful architectural design and imposing appearance: in these, numerous priests are entertained to repeat the names of his gods; and so this poor deceived man thinks to purchase and expiate the supposed crime of a former birth, which has brought so terrible a retribution on him in this."

For these occasional outbreaks, however, the Missionary found more than compensation in the individuals who came to him, Nicodemus-like, unobserved, that they might speak to him more quietly and fully. These were usually persons convinced of the folly of idols, and disposed favourably to Christianity, but afraid to follow out their convictions.

The following testimony is important—"In parts where the Gospel has been preached to any extent, the people are convinced of its truth; and they have, moreover, an undefined notion that it will prevail."

We must here break off our review, resuming with Kishnagurh in our next Number.

MISSION WORK AT FUTTEHGURH—ITS PAST AND PRESENT.

IN our review of the North-India Missions of the Church Missionary Society, we have referred to an opinion expressed by one of our own Missionaries, that "wherever the Gospel has been preached to any extent, the people are convinced of its truth; and that they have, moreover, an undefined notion that it will ultimately prevail."

It may be satisfactory to record the opinion, on the same important subject, of a Missionary not belonging to our church or nation, who is labouring in the north-west, and show how confirmatory it is of the convictions of our own Missionary. It was written after a Missionary tour of a month's duration carried on among the Hindu villages in the vicinity of Futtehgurh.

The Missionary party was a strong one—two American Missionaries and their families, accompanied by twelve catechists of various grades, all able, with greater or less ability, to make the Gospel known to the natives in their own vernacular.

At no point was the circuit described more than twenty miles from Futtehgurh, but the country lying within this distance appears to have been thoroughly worked.

"Our plan—the best, I think, for Missionary work—was to travel short distances, often not more than four or five miles, and

to remain at one place, if the work required, as much as two or three days. We had it thus in our power to visit all the villages within a reasonable distance of our encamping ground, and I believe as a fact that but few escaped us. As a general remark, the people of the villages collected in satisfactory numbers to listen to our message; but we were specially favoured in being able to attend many of the villages on market-day. On these occasions the people of many neighbouring villages are collected together for the purpose of buying and selling, and the concourse affords a fine opportunity for preaching. Frequently, during the time of our journey, we were able to attend these gatherings. At one market-place I believe we delivered in the course of the afternoon, at different places, not less than fifty or sixty addresses to attentive and apparently interested audiences. On other occasions somewhat less may have been done; but almost always there was a regular stream of discourse at two or three different places, and most of the people who had come to the market heard more or less of what was said. When it is remembered that the listeners were composed of the people of many surrounding villages, it is evident that the word of the Lord was sounded out widely. We

did not, however, leave them to hear merely in these market-places, but visited most of them also in their own villages. It is impossible to say exactly, but I think not less than three hundred villages were visited during the course of the month.

“With regard to the manner in which our message was received by the people, I think there can scarcely have been a doubt that they listened better—with less opposition and prejudice, and with more apparent interest and intelligence—than in former times. The following remarks convey the impressions derived from our tour—

“We think that idol-worship is losing its hold of their hearts. We met very seldom with a man who would stand up to defend it. On the contrary, most of our hearers were prompt to acknowledge its falsehood, and not a few openly ridiculed it. This does not mean that they do not still practise the worship of idols, but it does mean that it has lost its hold of their hearts, and has dropped out of their faith, being only a dead ceremony.

“We find less prejudice against us than in former times. The people are beginning to understand better what Christianity is, and they do not shrink from us so much.

“We find an increasing impression on the minds of the people that Christianity will triumph and Hinduism fall. Formerly this conviction was rare, and more rarely expressed. Now it is one of the most common remarks we hear, and I think the impression is every year increasing in intensity. No doubt it arises from various causes. They know that Missionaries are scattered about over the country. They often come in contact with our native Christians, and hear us and our native preachers. They have no confidence in their own religion, and see that it cannot stand the shock of Christianity. Railroads, canals, and telegraphic wires have stretched their lines over the country, and show the more thoughtful of them that all things must change. More than all, this is a Christian Government; and however much the rulers may ignore Christianity, still the people cannot but believe that they wish it to prosper, and, as soon as they consider it safe, will take measures to make it spread. This impression, no doubt, gave the mutiny much of its power in many places. In all these cases it was an effort to crush and stamp the life out of Christianity. But they have seen it rise again with more vigorous life and strength. All that had been swept away has been restored, and the Government, which, in their eyes, is the embodiment of Christianity, is a more colossal power than ever, whilst

they are reduced to impotency, with no sepoys to cast their hopes upon—no forts, no artillery, and stripped of the arms which they formerly had. Many, therefore, believe that force will soon be used to make them Christians. Others, taking a more spiritual view of the matter, say that they will, of their own accord, come round; and that, when a few have made the move, the multitude will follow, as a flock of sheep follows the leader. Whatever the views entertained as to the mode of the change, it is certain that the change is widely expected—I will not say hoped for.

“Still more, we find a considerable number who profess to receive Christ as a true Saviour, and at the same time express entire want of confidence in their own religion. They are not, indeed, ready as yet to come out and be Christians publicly, but they know more or less of it, and profess to worship Christ in secret. Certainly such a faith is not of much account as a power in the heart, but it may be of great significance in the spread of Christianity, and may be the dawning of a spiritual life.

“On this whole subject I always desire to speak guardedly, and without exciting undue expectations. I am always restrained by the consideration that this is not yet the actual embracing of Christianity, and that it may all pass away, and come to nought; and that, even should it go on, it may still be years before we reap the fruit. I can, however, hardly be mistaken as to the facts, for they are not merely my own observations, but, I think, also of the Missionary brother who was with me, and also of all the native brethren, who, if they were asked to present their views, would speak much more decidedly than I do.

“One thing has struck me forcibly. It appears to be time now that some of our people should be planted out in the country with a view of forming native indigenous churches.”*

We remember on one occasion having had our attention directed by a friend to a field carpeted over with the richest verdure, and being much surprised on being told that, at a comparatively recent period, it had been a fallow-field. The question was, how the change had been so quickly made; and then came the explanation, not by sowing grass-seed: the time was too short for this; not, certainly, by sodding: the field was too large for such a process; but by inoculation.

* The Rev. J. L. Scott, American Presbyterian Missionary, “Foreign Missionary,” August 1862.

Patches of living grass had been planted here and there, until the field was dotted with them. Each grew, and, as it grew, it spread. A simultaneous action on the part of many kindred points soon brought them into proximity. They touched, united, and, growing together, carpeted the field. If the native Christians, hitherto folded at Futtehgurh, under the care and watchfulness of the shepherds, be living Christians, let them be planted out, and the wide heathen field be inoculated with vital points, centres of Christian life and activity. The blessing from above shall not be wanting. The dew of divine grace shall descend. The little companies of two or three will strike root, and, as they do so, grow and spread, and extensive effects be accomplished in a comparatively short time. But all depends on the reality of these Christians. Unless they have root they will soon die, and become like the heathen around.

These American Missionaries have a strong title to claim the tillage of Futtehgurh and its vicinity. The fields where they now plough and sow were watered by the blood of their brethren. Let us hear their own description of this city, and of the trials they have had to pass through in connexion with the Mission work there.

“Futtehgurh is situated on the west side of the river Ganges, and is about 700 miles from Calcutta. It is the capital of a large district, known as the Zillah of Furrukhabad, and the seat of the European courts for the district. It is bounded by the Rohilkund on the north, Oudh on the east, Bundelkund on the south, and Agra on the west. The banks of the Ganges on the Futtehgurh side are high, and the river scenery, especially during the rainy season, when the water rises to its greatest height, is quite picturesque.

“The name of Futtehgurh is confined to the military cantonment, which extends some two miles along the banks of the river. The bungalows, or residences of the Europeans, are scattered and surrounded with grounds, laid out with taste, and embellished with pretty hedges and flowers of both hemispheres.

“Farther up the river, and not very far from the cantonment, is the large and famous city of Furrukhabad, with a population of from 80,000 to 100,000 souls. At the entrance of the city there is a very striking object in the shape of an idol temple, of great external attractions. The city contains a large number of temples, but none that can compare with this. It is the most extensive and elaborate of all the temples, and was built

with the profits of the distillery opposite the temple, both of which are owned by the same person.

“It is one of the finest and best laid out cities in the North-west Provinces, and is noted for its brass and copper works, as also for being the entrepôt of Calcutta goods which are distributed from this place to all the large cities, such as Agra, Delhi, Meerut, Bareilly, and Lahore. As a business place, it takes a very high rank, and its banking transactions are very extensive. The main street of the city is very wide, and about three miles in length. In some parts of it there are trees of great age and magnificent growth, which, by overshadowing the street and houses, afford a most pleasant and agreeable shelter from the excessive heat of the summer. During the greater part of the day, and especially towards evening, it is thronged with human beings of such a description as an eastern city only can command, and dressed in the gayest colours. The throng is so great that a person driving through in a carriage is compelled to send a man on to open a passage, and even with this it is oftentimes very difficult, as it is very tedious, to effect his object.

“The city of Furrukhabad contains three distinct classes of people—Hindus, Mussulmans, and Sadhs. Of these classes, the first may be considered the best, and the other two in the descending scale as mentioned. As a race, the Hindus are mild, courteous, and intelligent, and not the unfeeling and savage people many suppose them to be from the developments made of their character during the late mutiny. That there are individual exceptions to this general rule will, of course, be admitted. Being heathen, they have many of the vices peculiar to all heathen races.

“The Mussulmans of India are the same everywhere, and characterized by those traits which are almost the opposite of the Hindus. They are proud, insolent, and sensual. Being the last native reigning authority, they feel very keenly the loss of power, and have never manifested submission to their position. During the Sikh rebellion in 1845-46, whilst the author was stationed at Mynpoorie, it was a notorious fact that the Mussulmans met every day to pray for the defeat of the English, and the entire overthrow of the British power; and that, too, when the prominent leaders were occupying important positions as assistant magistrates and police-officers. Their former position, and their knowledge of Arabic and Persian, the learned languages of the Mohammedans, have in-

duced in them an overweening conceit of their attainments and power, and a most supercilious contempt for their Hindu neighbours. These, with their admitted superior religious knowledge, make them both arrogant and insolent. They evince a perfect detestation of idolatry, and ridicule it in every conceivable manner. Boastful of their religious superiority, and especially of their correct knowledge of the attributes of God, as taught in their Koran (and copied from our Bible), they hate Christians for their views of the Trinity and the doctrine of the atonement, quite as much as they despise and detest the Hindus for their idolatry. This is intensified by the fact that Christians are more than able to meet them in argument, and exert their greater knowledge and power for the overthrow of Islamism. The very essence of their religion is hate and malignity, and where they enjoy the power, as, up to a recent period, they did in Turkey, and still do in Persia, they exercise their avowed right of destroying every opposing system and doctrine. There is and can be no toleration where there is Mohammedanism; for the Koran teaches that every infidel should suffer death, and every one an infidel who is not, *ex animo*, a believer in Mohammed and his teachings. This is the distinguishing element of Islamism, and has always been its development in Turkey and Persia, and would be now in India were it not restrained by a strong Christian power.

“Differing from both Hindus and Mussulmans, there is another class of religionists at Futtehgurh, who are called Sadhs. They are very peculiar as a class, and very strict and rigid in their observance of little things; such as tying up their mouths to prevent the inhaling of insects, in straining the water they drink through many fine cloths for the same purpose, and in rejecting all the usual forms of salutation. They reject all external rites, and assert that they believe only in God, but in reality are atheists. They have no book like our Bible, or the Koran of the Mohammedans and Shastras of the Hindus; nor have they any particular place of worship, as the temple and mosque. This sect is not very large, though they have considerable wealth. Their meetings being secret, but little is known of them, and that little does not warrant much hope of winning them to a better belief.”*

Missionary operations commenced with an Orphan Asylum, out of which grew a Chris-

tian village. Eventually the Missionary premises were divided, part being near the city, for the purpose of acting on its large population, and part near the cantonment and surrounding villages, to secure the orphans from the evil influences of a large city. The latter were called Rukha, and the other near the city, Burpore. The Christian village was placed near the church, and in the rear of the orphan asylum.

“It consisted of two rows of mud-walled buildings, divided by a wide street, which is lined with a row of trees on each side. At the end facing the main road there is a large gate, and at the other end opposite the gate there is a very respectable-sized village hall, which is used for holding public meetings, chiefly, however, for those of the Bible classes and Panchayat. The latter is a court of inquiry, and is a complete organization, the officers being chosen by the villagers. The panch, or council, are required to take into their consideration any complaint made by the villagers which has the signatures of two or more of their number. The parties are then summoned, witnesses heard, and decision rendered in accordance with the rules of the constitution. This is in accordance with the village system known among the Hindus from time immemorial, but on a Christian basis.”

The native Christians in this village were instructed in the manufacture of woollen carpets and tents, and thus contributed to the support of the Mission establishment. So progressed these peaceful labours, until suddenly the mutiny, like a desolating hurricane, burst upon them.

“On the 3d of June 1857, information was received at Futtehgurh that the troops at Bareilly and Shahjehanpore, only forty miles distant, had mutinied, and that a body of the Oude mutineers, consisting of an infantry and cavalry corps, were marching into the station. This caused great consternation. The Shahjehanpore massacre was attended with very painful circumstances, for it took place on the Sabbath, and during divine service. Both minister, the Rev. J. McCallum, our beloved and intimate friend and fellow-labourer, and his people, were slain in the church, a beautiful little building, not entirely finished, though used for some time and dedicated to the worship of the one only living and true God. Of this little congregation engaged in worship, only one escaped to tell the fate of his fellow-worshippers.”*

* A Memorial of the Futtehgurh Mission and her martyred Missionaries. By the Rev. J. J. Walsh. Pp. 25—36.

* Walsh, p. 141.

Next morning four Missionaries, their wives and families, embarked on boats: they floated down the Ganges, occasionally fired upon from the banks of the river, until, on June 8, the boat struck on an island between Bithore and Cawnpore, just at the time when the miscreant Nana was attacking Sir Hugh Wheeler in his entrenchments. Here they were seized by the Nana's people, marched to Cawnpore, and, on the parade-ground, ruthlessly shot.

The sufferings of the little flock they had left behind were piteous in the extreme.

"Forced to fly, they wandered, not knowing whither to turn, until their feet became blistered, and fatigue, heat, and hunger, had almost exhausted them. Accompanied by their little ones, they had to endure the agony of their piteous crying and suffering. At one time they were robbed of their clothes and Bible, and at another beaten with many stripes. Imprisoned and threatened, they were confined to the stocks, and made to sit in a burning sun, and, during all this, more than once threatened with instant death. Life was offered, and with it emoluments of the highest character, on condition that they would deny their faith, and accept in its stead the doctrines of Mohammed; but all without avail, for Jesus and eternal life were worth more than life and all its honours. One of the number was imprisoned at Mynpoorie, and, though subjected to many privations, was enabled to remain firm and true to his covenant vows. Another speaking of himself and the party with him, states—'We passed the day under trees, and the night in the houses of some heathen acquaintances who pitied us. On the morning of the 19th of June, our hearts were ready to burst with grief as we saw the smoke of the Mission premises ascending to heaven. It seemed as if the Lord had visited us in his hot displeasure, and remembered not his footstool in the day of his anger. Many of us had large families to take care of and provide for. All our things were taken away, and the little money and jewels that some of us had we could not use, as that also would have been taken away from us without the least pity. We were without a home, and the whole country seemed against us; so our misery and anguish may be conceived, but not described. Hunger and thirst, of course, did their work; and uncertain flight under a burning sun, or in a dark, rainy night, with our little ones in our arms or on our backs, was sometimes our portion. In short, so great was our suffering in every respect,

that very often death was more desirable than life.'"

After a time the mutiny was broken in its strength, and the storm lulled. The survivors of the little band crept back to their old home, and here they were found by a Missionary who had been sent to look them out. The description of his first meeting with these poor people is touching in the extreme—

"As soon as it was known that I had arrived, men, women, and children gathered around me. We met in silence: neither they nor I could for a time trust our voices to speak, for fear we should break down. They are the children of the Mission, and in Rukha they had formed a happy home. In the midst of their prosperity, and at a time they least expected it, the storm arose which swept with such pitiless fury over these provinces, desolating many of its fairest fields and filling many of its homes with unutterable woe. It seized and scattered them like the leaves of the forest. For seven or eight months they were driven by it wherever it listed. I saw its effect upon them in their miserable clothing, and in their emaciated appearance; but I shall not attempt to describe what my feelings were. They, no doubt, thought of their murdered teachers and brethren, whose faces they will see no more; of their wanderings and their sufferings since they were driven from the station; and their feelings at their return were probably not unlike those which heave the breast of the survivors of a shipwreck on escaping from the horrors of a watery grave.

"When I could control my feelings, I asked for a Bible and hymn-book. We then sang the 23d Psalm, and read the 103d; and then, kneeling upon the bare ground of the courtyard, we lifted our hearts in prayer to God, thanking Him for his many mercies to us during the terrible months which have intervened since these calamities overtook us, and for permitting so many of us to return to our home in peace. When we arose, each had his tale of sorrow and of suffering to relate. They had to flee. But all who set out for Cawnpore were not so fortunate as to reach it. A number of little children, unable to endure the privations and hardships of the journey, died.

"A mother, too, fell sick, the wife of an esteemed catechist, and by some means became separated from the rest of the company. She was a member of our church, and had with her an unweaned

* Walsh, pp. 54, 55.

child. When they were next seen, they were lying side by side in a poor hovel at the edge of a village. Both were dead. There was no one to administer to the wants of that dying mother. She needed no one to smooth her pillow, for her only bed was the hard ground. There was no one there to give her a drop of cold water, or to direct her thoughts above; none to quiet her child, or give it food; and none, when the breath left their bodies, to carry them to the grave. The proud Moslem would not touch them, because their faith differed from his own; and the bigoted Hindu would not do it, for fear of losing caste. At length, when they could remain no longer in the village, some sweepers came, carried them out, and threw them into a neighbouring stream. But did I say that this mother and her child were alone; No; they were not alone. He was with them, who says, 'Lo, I am with you always,' and the angels, who bore Lazarus from his wretchedness on earth to a place in Abraham's bosom, were with them. Let me die among cold and heartless strangers, destitute, afflicted, and far from human sympathy; let the cold ground be my dying bed, and the turbid stream my last resting-place; but 'let me die the death of the righteous, and let my last end be like his.' But the case of the six blind orphan girls, poor blind Lullu, and the leper Khurga, is the one which has excited my commiseration most. Here were seven persons without sight, and one a most helpless leper, who were driven from their homes at the beginning of the rainy season. Such persons would not be allowed to want in any village at home, but it is not so here. The Hindus turn away from those of their own caste who are afflicted in this manner, because they look upon their sufferings as the just retribution of heaven upon them for their sins in a former birth. What, then, could these poor Christians expect from them? They, no doubt, expected little, and little they received. They were sometimes days and nights without shelter; and had it not been that He, who hears the young ravens when they cry, sheltered them and provided for them, they must have perished. I found them living under a miserable shed. All were there but one. Their poverty surpassed anything that I ever saw. Hearing my voice, they were overjoyed. At one time they no doubt felt that their friends and teachers had all been killed, and that they would never meet any of us again, and hence we need not wonder at their joy. I found poor Lullu lying on the ground, sick of fever, and with nothing but a few rags to cover

him. I asked him if he had found Christ precious during the long months of suffering through which he had passed. His reply was, 'Oh! yes, in *dukk* (pain) and in *sukh* (joy) He is ever the same.' As I was returning, I met poor blind Susan, who, I had heard, was in search of me. A little boy was leading her. I asked her who she was, and her reply was, 'I am a poor blind girl: I have been looking for my *padri* (minister), but cannot find him.' When she learned who I was, her lips trembled with emotion, while she thanked me for coming to see them. 'Oh, Sir,' she said, 'it is very kind of you to come so far to look after poor blind people like us.' 'Poor girl! she little knew what a privilege I felt it to be; and who would not esteem it a privilege, seeing that our blessed Redeemer has said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!'"

There was another of the same suffering flock, who died a martyr's death—

"Dhoukal Pershad, both a pupil and teacher in our high school at Furrukhabad, deserves to be known and loved by the church in America and everywhere, not only for his firm adherence to his Saviour in his bloody death, but also for his unobtrusive and influential piety. He was meek and docile as a child, with the force and vigour of a man of God. The influence wrought by his daily consistent walk and conversation, and the still greater power of an inner life, was constantly felt and made apparent to all the scholars. A student of the word of God, and living by prayer, he was a savour of life to the pupils he loved and wrestled for with the Angel of the covenant. His piety was undoubted, and consequently his influence for good in and out of school was without question. His death, like his life, was unto the Lord. The form of it was the most painful conceivable. He, with his wife and four sweet children, were blown from the guns at Futtehgurh by the order of the Nawab Ráís of Furrukhabad. His was a martyr's death pre-eminently."*

The Mission premises have risen from their ruins; the wrecked church has been repaired; and affairs have resumed their wonted aspect. Again there are Missionaries, and again the native-Christian congregation—

"The congregation worshipping in this church is a very interesting one, and, to a foreigner, presents a very peculiar and striking appearance. The men, clothed in their white or coloured robes, and without shoes,

* Walsh, pp. 56—59 and 75.

and the women, with their long, thin veils, concealing the face and part of the form, sit promiscuously in the pews. Their complexions, of almost every shade of darkness, are soft and smooth, and their features pleasant, and not unlike friends whom we have long known and loved. The women have very graceful figures, with particularly small and well-shaped hands and feet. Their features are often very pretty, which is heightened by intelligence beaming in their sparkling black eyes and bright faces. Besides these, we have a large number of our servants, our village-school pundits and munshís, and our neighbours and strangers who attend quite regularly. They present a different appearance again, as they always keep on their turbans, and have no Bibles or hymn-books in their hands. Nor do they join us in prayer or any of the outward acts of devotion. The demeanour of all is very devout, and the attention remarkably good. In this respect ours may be considered a model congregation."

May Christianity, rising out of its infant state, grow strong, and reproduce itself throughout India! On the extension of its remedial truths, and the introduction of a Christian element into the masses of its population, depends the continuance of peace. Strange it may seem to say so, but we believe that the mutiny, which was intended to root out Christianity, has rooted it more firmly than ever in the land. Mr. Walsh says—

"The heathen have seen, with their own eyes, the reality and sustaining power of Christianity, manifested in the firm adherence and faithfulness of those whom they had only regarded as having been actuated by worldly and unworthy motives. This has been a very common impression among the people, as they judge of our religion by their own, and consequently they are without any inherent power to support them in the hour of trial and death. This, too, is an influence which has been most ardently longed for, but the means of its accomplishment could not be found: by the mutiny God has done it for us. And if there was no other result accomplished by the rebellion, this is almost sufficient to reconcile us to the severe infliction with which India has been visited; for the heathen have wit-

nessed the effects of Christianity on the feeblest Christians, and seen them calmly facing death amid all the circumstances of horror and blood with which Mohamudan ferocity and Hindu cunning could surround it. And there are many others, who, though they have not witnessed it, will hear of it, and turn their minds to the investigation of its cause. Let us not forget that it is scenes of this kind which plant the roots of Christianity deep into the soil of any country, and evidence to the masses of the people that it is not a thing which is either planted or plucked at the mere pleasure of earthly potentates, or at the mercy of earthly circumstances. Nor is this all, for it will impart a new energy and fresh vigour to the teachings of our Missionaries. They will hereafter, also, be in the possession of a whole class of new facts to appeal to, and a set of illustrations of the nature and power of religion, never before realized or understood. We will no longer be compelled to draw illustrations and facts from history, which are at best but half comprehended, and therefore inefficient in their influence on the mind. But now we have facts patent to the observation of all, and which cannot be overlooked, and the monuments of which will be found in all the villages around us. And whilst standing and walking near these mournful, yet inspiring monuments, not only of the power of Christianity, but also of the cruelty and bitterness of heathenism, the Missionaries themselves will have their hearts stirred up to a deeper and more earnest application of the doctrines of the cross, and realize more vividly the necessity of delivering their commission with strong hopes and yearnings. Nor will it end here, but exert an influence over succeeding generations of Christians. They will have the examples of their fathers and forefathers to stimulate and quicken them in their walk, and the monuments of their death to keep them watchful in their lives and conversation. Thus we see the prospective influence which will be wrought upon the heathen and Christian population of India. The former will learn wherein the great strength of Christianity lies, and the latter be improved by the examples set them by the faithful witnesses of the truth among their own number."



BRAHMIN STUDENTS OF ENGLISH LITERATURE.—(BOMBAY.)

ABBEOKUTA—ITS DANGER.

The distracted state of the Yoruba country has been for a considerable time a subject of deep disquietude to those true friends of Africa, who, desiring her exodus from the evils which have hitherto oppressed her, and her elevation to that place amidst the continents and nations of the world, which, from her commanding position, her treasures of productiveness, the number, intelligence, industrial and trading capabilities of her population, she is so well calculated to fill, have been, at great cost of men and means, promoting within her borders the cause of Christian Missions. The Yoruba country, so far as Central Africa is concerned, is the first of its kingdoms into which Christianity has been introduced, and that under remarkable and encouraging circumstances.

The commencement was made, now nearly seventeen years past, in the Egba province of the Yoruba kingdom; a field which, broken up by heavy tribulations, was thus prepared to receive the seed. Some fifty years ago, there existed within this small territory nearly 300 towns, some of them of considerable population; but about the year 1817 or 1818, civil war broke out, and the Yorubas and Ijebus, taking advantage of the distracted condition of affairs, captured and sold into slavery many thousand Egbas. To the survivors, the rocks of Abbeokuta afforded a shelter, and there a new settlement commenced to be formed about the year 1825. Gradually increasing, it excited the jealousy of the surrounding tribes. Attacks were made upon it, but, repulsed as they were, gave stability to its existence, and Abbeokuta became a city of upwards of 100,000 people. Strangers about to visit this place have concluded the accounts which they have received of its extent to be exaggerated, but, on reaching it, their incredulity has been dispelled. Passing over the cultivated and undulating country that lies immediately around the city, the traveller perceives before him several low hills, surmounted by rounded grey rocks, the highest of which are Olumo and Aké—Aké, "the town of towns, the capital of the city of Abbeokuta;" and there, under the very shadow of the rock, where heathen rites and sacrifices were wont to be offered, stands our first Mission station, with its church and compound.

Olumo rises in the north-westward of the town, to the height of about 200 feet. The ascent is from the east and north sides, while to the south-west it presents a precipitous

bluff. Standing upon this elevation, an imposing view is obtained of an immense plain, covered with houses, the walls extending from ten to fifteen miles in circuit, and beyond this the cultivated grounds, spreading out from ten to twenty miles. From below ascends the hum of human voices. Swarms of people are to be seen everywhere, "in the narrow thoroughfares, in the wide open spaces shaded by fig-trees, in the markets, in the centre courts of the dwellings, while, skirting the portion of the walls nearest the Olumo, the river Ogun is seen, studded at intervals with small rocky islets."

Let us descend from our elevation, and mingle among them, for in the people, and their active and industrious habits, there is much to interest. "The congregating of the people into large cities modifies their character in various ways, and, among the rest, by giving their barbarism a sort of polish which we should hardly expect to find in the depths of Africa. It also compels many people to go several miles to cultivate their farms," and this gives occupation, which is favourable to their habits. We pass along the streets. These are generally "very narrow, crooked, and intricate. You pass on, with rough solid clay walls close by on each side, and the eaves of the low thatched roofs almost brushing you in the face, till at last, weary of monotony and filth, you turn about to retrace your steps, and discover that you are lost in a net-work of interminable alleys. There is generally, however, a tolerably broad, though seldom straight street, running from each gate to the market-place, and these wide streets, as the market-place itself, are commonly shaded with beautiful wide-spreading trees.

"African towns have no public buildings, except shabby little temples, and oboni houses, so rude in appearance as to attract no attention. Architecture, monuments, &c., are unknown. The house of the king differs from others only in size, and in high sharp gables called *hobbi*, which are weather-boarded with grass thatch. The houses of governors and other nobles are in the same unimposing style as those of the common people.

"The most attractive object next to the curious old town itself—is the market. This is not a building, but a large area, shaded with trees, and surrounded and sometimes sprinkled over with little open sheds, consisting of a very low thatched roof surmounted on rude posts. Here the women sit and chat

all day, from early morn till nine o'clock at night, to sell their various merchandize. Some of the sheds, however, are occupied by barbers, who shave people's heads and faces, and by leather-dressers, who make charms, like Jewish phylacteries, and bridle-reins, shoes, sandals, &c., and by dozens or scores of men who earn an honest living by dressing calabashes and ornamenting them with various neat engravings.

"The principal marketing hour, and the proper time to see all the wonders, is in the evening. At half an hour before sunset, all sorts of people—men, women, girls, travellers lately arrived in the caravans, farmers from the fields, and artisans from their houses—are pouring in from all directions to buy and sell, and talk. At the distance of half a mile their united voices roar like the waves of the sea. The women, especially, always noisy, are then in their glory, bawling out salutations, cheapening and higgling, conversing, laughing, and sometimes quarrelling, with a shrillness and compass of voice which indicate both their determination and their ability to make themselves heard. As the shades of evening deepen, if the weather allows the market to continue, and there is no moon, every woman lights her little lamp, and presently the market presents to the distant observer the beautiful appearance of innumerable bright stars.

"The commodities sold in market are too tedious to mention, even if all could be remembered. Besides home productions, there are frequently imported articles from the four quarters of the globe. Various kinds of meat, fowls, sheep, goats, dogs, rats, tortoises, eggs, fish, snails, yams, Indian corn, Guinea corn, sweet potatoes, sugar-cane, ground peas, onions, pepper, various vegetables, palm-nuts, oil, tree-butter, seeds, fruits, fire-wood, cotton in the seed, spun-cotton, domestic cloth, imported cloth, as calico, shirting, velvets, &c., gunpowder, guns, flints, knives, swords, paper, raw silk, Turkey-red thread, beads, needles, ready-made clothing, as trowsers, breeches, caps, shirts without sleeves, baskets, brooms." &c.*

Each department of trade has its own locality assigned to it: in one direction is the herb market; in another, cooked provisions may be had: there is a sheep market, a pig market, a poultry market, a dog market. Then there are saddlers, curriers, dyers, ironmongers, potters, and dealers in country cloths, mats, cordage, &c. Amongst all these

* T. J. Bowen's "Central Africa," pp 295—297.

sways to and fro the busy tide of human life.

"The men have various garments, as long trowsers and short breeches, of several styles, tunics, tobies or large-flowing gowns, wrappers, palm-hats, cloth caps, turbans, and, if not barefoot, sandals, shoes, or moccasins with or without soles, and boots. The men, except among the Mohammedans, generally shave their beards and heads. Women never wear frocks or tunics, but are clad in the wrappers, two around the middle, and one, often laid aside, thrown over the shoulder. Their head-dress is a piece of cloth, or handkerchief."

They are, as they meet, courteous, and often ceremonious. "The Yorubas have a profusion of salutations. In the morning it is *O ji re?* 'Did you wake well?' and the person replies, 'God be thanked.' On taking leave at night, they often say, 'May you sleep well.' When a visitor retires, and frequently when you meet him in the street, you say *wo' leh*, 'Look at the ground;' that is, to prevent stumbling. 'Be careful' is often a salutation on passing a person in the road. But the word most used by every boy, is *ohú* or *akú*, properly *aikú*, 'May you not die,' or, more exactly, 'immortality.' When you visit a man who wishes to pay you particular respect, he will salute you *akú! akú!* perhaps twenty times, and you must invariably answer, *O*, to each salutation. This word *O* expresses assent. If you say to your servant, do so and so, he replies, *O*; and if you perform any incidental act of politeness, as picking up a thing that has dropped for a person, he may say *O*, instead of 'Thank you.' The word *akú* is compounded with many others, so as to form an appropriate salutation for every situation in life. When they meet a man travelling, they often say, *akúrin*, because *rin* means to walk or travel. So we have *akúale*, 'good evening,' *akúoro*, 'good morning,' *akúassan*, 'good day,' *akúe*, to one in a house, *akújoko*, to one sitting down, *akúshe*, to one at work, and so on, to a hundred examples. To all these you reply, *O*, and if you make no reply, it is considered a gross insult.**

Such is the city, such the people. Their language is full, soft, and sweet; rich in abstract terms, and possessing, in a remarkable degree, the capability of giving expression to the great Gospel truths, and hence one reason why the preaching of the Missionaries has met with so much attention; it is, that

* T. J. Bowen's "Central Africa," pp. 299—303.

the people are conversant with the terms which are used, and so understand what is said to them.

And this leads us onward to that point which gives Abbeokuta a special interest in our eyes, namely, that this Gospel has been received by many there, and that the Lord has a people in this place. It is impossible to look back upon the past history of this Central-African Mission without feeling persuaded that we have been under providential direction, and that an open door of usefulness has been placed before us, that we might enter in. Dispersed and sold into slavery, as these people were, many were brought to Sierra Leone, and came under instruction, by which they largely profited. After a time, liberated Egbas began to filter homeward from Sierra Leone, and, on their arrival at Abbeokuta, astonished their countrymen by the accounts which they gave of their preservation by the English. Some, returning to Sierra Leone, fed, by the accounts which they gave, the homeward movement, and the tide of emigration flowed strongly to Badagry. Converted Egbas joined the movement, which had originated with those who, disliking the Christianity of Sierra Leone, desired to escape from it, that they might practice without restraint their heathenism. But the Christian portion of the people valued their Christianity too much to leave it behind at Sierra Leone, and prayed that a Missionary might accompany them. The Rev. H. Townsend, then a catechist of the Society, now our senior Missionary at Abbeokuta, was deputed by his brethren to visit Yoruba, and explore the land. He reached Abbeokuta very nearly twenty years ago, and was received with that hearty welcome which the chiefs and people were ready to accord to one of that English nation, of whose benevolence their own friends and relatives, returning from slavery, not in a deteriorated, but in an improved condition, afforded them such proof. As he entered the town, the crowd became immense: the corners of the streets and the doorways of houses were filled with eager spectators, actuated by the liveliest joy, and shouting, as he passed, "How do you do, white man?" "I am led to imagine," observed Mr. Townsend at the time, "that I am thus welcomed because I am an Englishman—one of that nation which has liberated their countrypeople from slavery, and permitted them to return to their parents and children, improved in knowledge and wealth." His interview with the chief Sodeke confirmed that impression. The chief expressed his thankfulness to the

British Government for what it had done for his people, and his own conviction that they were seeking the happiness and welfare of the African race; he announced his determination to suppress all slave-trade in his own country, and in the neighbouring parts, so far as his influence extended, and expressed his earnest desire that white men, as well Missionaries as merchants, might settle in his country.

Thus it was made plain that the Yoruba Mission was to be commenced, and the instruments were not wanting. With Mr. Townsend, ordained by the Bishop of London expressly for this new work, the Committee were enabled to associate not only a brother Missionary from the continent of Europe—the Rev. C. A. Gollmer—but an African brother, just admitted into holy orders; nay more, an African of the very nation for whose country the Mission was bound, one who had himself passed through all the vicissitudes of this preparatory history, who had been expatriated by the slave-trade, had been rescued from the slave-dealers by British interference, and, in Sierra Leone, had been brought to know the Gospel and its power. He was in readiness to return to his own fatherland, and preach to his own people the truths of Christianity.

After a detention on the coast, arising from a Dahomian invasion of the country and the resistance of the Egbas, these first labourers—an Englishman, a German, and an African—reached Abbeokuta in August 1846. The work of preaching and teaching at once commenced; the people crowded to hear; the piazza under which the Lord's-day services were first held became too narrow; a church—an humble structure—was raised at Aké town, near the residence of Sagbua, the successor of Sodeke, who had died just as the Missionaries reached the coast; to which were added two temporary sheds, erected in other quarters of the city, one of them at Ikija, near the chief Ogubonna's house, and the other at Owu. These points became eventually the nuclei of three Missionary stations, to which a fourth, that of Igbein, has been since added.

We have referred to this foundation work because there are now rising up into increasing usefulness earnest friends of the Society, who do not remember these early details, and who, twenty years ago, were in their boyhood. Those of us to whom these events are as fresh and vivid as though they were but yesterday, are apt to take for granted that every one knows of them as well as we do ourselves, and therefore that it is trite to

speak of them. But the writer of these reminiscences has been expressly appealed to on this subject, and has promised an important class of friends throughout the country that their wishes shall be attended to.

It is not our purpose to follow out in detail the progress of the work. There was full freedom to preach, and, on the part of the people, a willingness to hear. The word was with power. Sinners began to see they were in darkness, and to desire deliverance into light. Troubled souls came for healing, and little Christian flocks were raised up amidst the heathenism of Abbeokuta. The God of this world, who had long held his goods in peace, becoming irritated, put forth his evil energy, and aroused the natural mind to active opposition. The priests, afraid of losing their influence, were foremost in the movement. Individual converts were seized, and put to suffering of various kinds. At length came the persecution of 1850, an ordeal under which the Christians flinched not. Christian faith in the furnace was a new sight in Abbeokuta, and the heathen questioned what that could be, which rather than part with, men were content to die. But they who had brought matters to such a crisis dared not go so far: the popular feeling was against it, and, after great suffering, the converts were set at liberty. But the heathen were perplexed; there was a reality in the new faith which they understood not. When they met with troubles they blamed their idols, and changed them; but these men, when life itself was at stake, remained firm to the faith, and were not afraid to die. Is it surprising that the spirit of inquiry increased? And now, in our four Missionary districts, we have, in Abbeokuta, 1500 native Christians, 500 of whom are communicants, under the ministerial charge of three European Missionaries, with a native Missionary, five European lay-helpers, and forty male and female native helpers.

Compared with other Missionary undertakings of the same date, its progress has been most encouraging. Our East-African Mission is two years older in its commencement, yet there our results are as yet not a handful. The oldest of our stations on the Chinese coast is also antecedent in its commencement to the Mission work in Yoruba, yet at all the stations together there are only 105 communicants. It is evident that this Mission is one of the most important and promising of those which belong to the Church Missionary Society.

Let us then look a little narrowly into its present condition. It has been placed in un-

favourable circumstances for the last two years. In 1860, a civil war broke out between Ibadan and Abbeokuta, which still continues. It is only one of a series of wars to which the people of Abbeokuta have been exposed since its commencement. Their first assailants were the numerous and warlike Mohammedans of Illorin, who were defeated; then Otta and Ijebu combined against the nascent state, but were equally unsuccessful; then Ibadan—a new town like Abbeokuta, but whose original population consisted, not of Egbas driven from their homes, and desirous to find a place where they might dwell in peace, but of the warriors and plunderers by whom the Egba country had been overrun—jealous of Abbeokuta's rising prosperity, came against it, but were repulsed. The Egbas now sought to open communications with the coast, and having subdued their old enemies, the Ottas, came into collision with the Dahomians at Adu, and defeated them, capturing the king's royal chair. This breach has never been closed: nay—as, under the influence of Christianity, and from intercourse with the English, there has been an increase in the number of those in Abbeokuta who are opposed to slave-trading, and desire the land to be at peace, that commerce and industrial occupation might have room to expand—has increased the feeling of hostility, has become more and more embittered, until Dahomey, convinced that, if Abbeokuta continued to prosper, its own doom as the great purveyor for the foreign slave-market is sealed, has resolved either to destroy Abbeokuta or perish in the attempt.

Dahomey lies between the kingdom of Ashantee on the west and Yoruba on the east, and extends from the sea-coast on the south to the Kong mountains northward, being about 200 miles long by 180 wide.

Very little is known of the existence of this people until the early part of the eighteenth century, when they made their first appearance on the sea-coast, overrunning and conquering the kingdom of Ardra, and thus giving a sea-board to their territories. Subsequently, Whydah, a factory settlement on the slave-coast, was seized by them, the foreign merchants being made prisoners of, and the English Governor put to death. Taking advantage of the distracted state of the Yoruba kingdom, to which they had once been tributary, they extended their influence over Porto Novo and Badagry, and at all these places the foreign slave-trade was actively prosecuted. This is the one source of revenue to the Dahomian king. Ashantee, although barbarous in its actions, has yet its

gold-dust, and is therefore independent of the slave-trade, from the prosecution of which it is indeed precluded by the European settlements, of which there are eleven along the Gold Coast, four belonging to the Dutch and seven to the English. But Dahomey, without cultivation, except so far as is actually necessary for the wants of its predatory population, has one only export, that of slaves. Whydah has been the port of shipment frequented by Portuguese and Spanish traders, and to supply the demands of this slave-trade, the kings of Dahomey have depended on their slave-hunts. To the east all is laid waste as far as the river Volta, where the rival power of the Ashantee meets it. To the north, the Kong mountains, and the Mohammedanized tribes in their vicinity, check its further progress. To the west, Abbeokuta, increasing in power, has for some years constituted a barrier to its desolating raids in that direction. And now the occupation of Lagos as a British settlement, and the establishment of English influence over Badagry and Porto Novo, repel it from all further approaches to the slave-coast. But the Yoruba provinces northward of Abbeokuta are still populous; and these, if only Abbeokuta, the key of the position, were mastered and subdued, would afford an open field for slave-hunting. The kingdom of Yoruba proper, stretching out in the direction of the Niger, is considered as too remote from the coast to admit of English interference, and from hence it is thought that the market of Whydah, which, through the complications of European politics, is not likely to be closed as a slave-port, may continue to be fed.

Thus the destruction of Abbeokuta is a vital question with the Dahomian king: it must either be removed out of the way, or else, its revenues being dried up, his kingdom sink into insignificance. Eleven years ago a desperate effort was made to attain this object. The father of the present monarch led his warriors and Amazons to the assault of Abbeokuta, and a fierce conflict ensued, which ended in his repulse. Compelled to retire, he was overtaken at Ishagga, and ignominiously defeated. It was immediately after that great national deliverance that the chiefs of Abbeokuta signed a treaty with England, by which they pledged themselves to the abolition of the slave-trade, and of human sacrifices, to religious toleration, and the facilitating of commercial opportunities; and thus, at the suggestion of England, Abbeokuta pledged herself to anti-slavery principles and policy, and became an object

of enmity, not to Dahomey only, but to other tribes around, whose sympathies were with the slave-trade.

Notwithstanding the reverses to which they have been subjected, the kings of Dahomey have not abandoned the hope of yet accomplishing the destruction of the rival city. The father died without compassing the object of his ambition; but his son Bahadung has inherited the old feud, and maintains it, although with a more crafty policy. His father had measured his strength with Abbeokuta, and found himself unequal to the undertaking. But if, by any combination of circumstances, Abbeokuta should become involved in war from another quarter, then there would be an opportunity of taking her at a disadvantage. It is remarkable that such a war has arisen, and that, in 1860, Abbeokuta found herself attacked both from the east and west. In the February of that year the Dahomians invaded the Egbado province of Yoruba, lying westward of Abbeokuta, destroying the town of Idanyi, slaying many of its people, and carrying away the rest as materials for the slave-market. Their avowed intention was to march on Abbeokuta, and the excitement in that city was great. It was reported that the enemy had reached the Egba farms; the town-bell summoned every one to arms; the chiefs hastened to man the walls; and the Christian converts, with the merchants, gathered together in the churches to implore protection from God. But the Dahomians came not; they were prevented by the impassability of the roads. Scarcely had the alarm subsided, than war arose from the east, the Ibadans marching an army against Ijaye, the close ally of Abbeokuta. That war has continued to the present time, with great loss to both sides, especially to Abbeokuta. Ijaye, to protect which from the coercive action of Ibadan, Abbeokuta committed itself to the war, has been destroyed. Mr. Roper, an European catechist, was at the Mission premises when the Ibadans, having driven back the Egbas, captured the city. Although cruelly treated, his life was spared, and he is now a captive at Ibadan; but the Christian converts and children of the Mission schools were bound in his presence, and carried off as slaves.

Simultaneously with the capture of Ijaye, the king of Dahomey reappears on the field, and signalizes himself, on March 5th of the present year, by the destruction of Ishagga, the village where, in 1851, his father had been defeated by the Egbas. Since then it had become a station of the Church Missio-

nary Society, and a little flock had been gathered together, under the charge of the native catechist, Simeon Doherty. The city was invested during the night by an overwhelming force, and thus the escape of even a portion of the population was prevented. One-third were slaughtered on the spot, and the rest carried away as prisoners, amongst them our native brother and the Christian converts. Their subsequent fate will be learned from the following letter, addressed by Commander T. L. Perry, of H.M.S. "Griffin," at Little Popo, and bearing date Aug. 6, 1862, to the Governor of Lagos, a communication which has already appeared in the daily papers, but which we now place permanently on record in the pages of the "Intelligencer"—

"SIR—I think it my duty to lay before you, with as little delay as possible, the following information concerning Dahomey.

"On 5th August, when at anchor off Little Popo, I received a letter from the shore, stating that Mr. Euschart, a Dutch merchant, residing at Popo, had just returned from Dahomey, and that he had news of great interest for my ear. This Mr. Euschart I have had frequent conversation with, and I have every reason to believe that his information is most accurate, trustworthy, and reliable. I therefore borrowed a surf boat from a Dutch brig then lying in the roads, and having manned her with ten of my own Kroomen, I with great difficulty effected a landing, two boats out of three that tried the beach that day being capsized owing to the very heavy surf.

"I give the substance of Mr. Euschart's information as closely as possible, jotted down in my note-book during our conversation. It appears that Mr. Euschart went to Whydah on trade business in the middle of June, and on the 24th June, while still at Whydah, he received the stick of the King of Dahomey, with an instruction that his presence was required at Abomey. Mr. Euschart tried every method of evading the journey, but without avail; the caboceers of Whydah plainly telling him that he would be carried to Abomey as a prisoner if he did not at once willingly obey the king's message. Accordingly, at one P.M. of June 26th, having provided himself with six hammock men, he left Whydah for Abomey, escorted by an armed party of Dahomians, and reached Alada, the old residence of the King of Dahomey, the same evening.

"June 27th one P.M.—Left Alada, and arrived at Taboor at ten P.M. June 28th, half-past five A.M.—Started for Kaunos

through a swamp: very little water over swamp, and easily passed. Half-past nine A.M.—Started, and arrived outside Abomey at half-past seven P.M. The road the whole way has been very good.

"He was at once thrown into a very fair house, and told to remain there during the night. June 29th—Received a message from the king that he was to be presented the next day. June 30th—Have entered the walled part of the town through Royal Gate, received there by two head caboceers, who saluted him, saying, 'King had never seen a Dutchman; king's father had never seen a Dutchman; and now they had plenty of people to kill they were very glad to see a Dutchman.' He was then ordered to drink the king's health four times, after which the caboceers danced round him, singing, and firing guns. He was then conducted to the king's palace, and received there by the prime minister, who told him the king would receive him next day.

"July 1st—Received by the king, who was seated outside the palace on a raised dais, surrounded by Amazons. He saluted the king in European style. The king at once got up and shook hands with him, said he was very glad to see a Dutchman, and continued talking in Portuguese for about ten minutes. He was then ordered to return to his house and keep inside three days. July 5th—He was brought to the market-place, where he was told many people had been killed the night before. He first saw the body of Mr. Doherty (a Sierra-Leone man), late a Missionary and Church catechist at Ishagga: the body was crucified against a large tree, one nail through the forehead, one through the heart, and one through each hand and foot: the left arm was bent, and a large cotton umbrella in the grasp. He was then taken to the market, where the king was seated on a raised platform, from which he was talking to the people much war palaver, and promising them an attack on Abbeokuta in November. Cowries, cloth, and rum, were then distributed. In front of the market-place rows of human heads, fresh and gory, were ranged, and the whole place was saturated with blood; the heads evidently belonging to some of the Ishagga prisoners, who had been killed during the night, after having been tortured in the most frightful manner. Until July 10th Mr. Euschart was ordered to remain quiet in his house, and not to move or look out after sundown. July 10th—The ground shook violently; evidently, from the date, the effect of the earthquake felt at Accra. Mr. Euschart was at once brought

to the market-place, where he found the king again seated on the raised platform, surrounded by Amazons. The king told him that the ground shaking was his father's spirit complaining that 'customs' were not made proper. Three Ishagga chiefs were then brought before the king, and told that they were to go and tell his father that 'customs should be better than ever.' Each chief was then given a bottle of rum and a head of cowries, and then decapitated. Twenty-four men were then brought out, bound in baskets, with their heads just showing out, and placed on the platform in front of the king: they were then thrown down to the people, who were dancing and singing and yelling below. As each man was thrown down he was beheaded, the heads being piled in one heap and the bodies in another. Every man who caught a victim and cut the head off received one head of cowries (about 2s.). After all were killed Mr. Euschart was conducted home. July 11th.—Taken to another part of the town, where precisely similar horrors were being perpetrated. July 12th.—All the platforms were taken down, and the programme appeared to be firing guns, singing and dancing, all day. There were no more public sacrifices for ten days, but it is supposed many took place during the nights. July 22nd.—Taken to see the 'grand customs' at the palace of the late king, at the gates of which two platforms had been erected. On each platform sixteen men and four horses were placed. Inside the house was placed another platform, and on which were placed sixteen women, four horses, and one alligator: the men and women were all Sierra-Leone people, captured at Ishagga, and were dressed in European clothes. Each group, sixteen men seated, or rather bound, in chairs, placed round a table, on which glasses of rum were placed for each. The king then ascended the platform, where he adored the Dahomian fetish, and seemed to make obeisance to the prisoners, whose right arms were then loosed to enable them to take up the glasses to drink the king's health. After the king's health had been drunk, the effects of the late king were paraded. A grand review of the troops then commenced, and as each marched past the king harangued them, and promised the sack of Abbeokuta in November. Nearly the whole of the troops wore fire-arms, a few select corps had rifles, but the greater part were armed with flint-lock muskets. The artillery consisted of about twenty-four guns (twelve-pounders). The number of troops altogether could scarcely be less than 50,000, including 10,000

Amazons, all apparently well-disciplined troops. After the review was over the prisoners were beheaded, their heads being hacked off with blunt knives. At the same time the horses and alligator were despatched. Particular care was taken that their blood should mingle with that of the human prisoners. When all was finished Mr. Euschart was permitted to leave Abomey, which, it is needless to say, he immediately did, having received the magnificent *viatica* of eight heads of cowries (16s.), one piece of country cloth, and two flasks of rum. Mr. Euschart firmly believes that Abbeokuta will, without doubt, be attacked by the whole Dahomian army towards the end of November."

No doubt it appears to the King of Dahomey that the opportune moment has arrived when Abbeokuta, weakened by its war with Ibadan, its chief warriors, and, amongst them, the Alake, removed by death, deprived of its allies, and distracted by war on every side, will find itself unequal to resist him, and at length become his spoil. He pants to take vengeance on it, and to sweep it with the besom of destruction, and, more especially, to tread out and utterly extinguish that rising Christianity, of which, in his crucifixion of Simeon Doherty, he has already expressed his hatred. He calculates, moreover, on the co-operation of Ibadan, to cut off stragglers on the east, while he assaults it from the west. Already, no doubt, he is on the move, advancing with his fierce soldiery towards the doomed city. That city is indeed alone. On the previous occasion, in 1851, she had the moral support of England; but this is now withdrawn from her.

Misunderstandings have arisen between the chiefs of Abbeokuta and the authorities at Lagos. We adventure not ourselves into their intricacies: we only state the fact. The chiefs of Abbeokuta no longer regard the representatives of British power on the coast as their friends, but as disposed rather to sympathize with the Ibadans. Convinced in their own minds of collusion between Dahomey and Ibadan, they consider that England has broken faith with them, and, under the feelings of irritation thus engendered, have refused to receive the British Consul sent out expressly from England to fulfil that office. It is said, moreover, that misapprehension has arisen from the use on our part of a term to designate the Consul, which bears a meaning otherwise than we intended. The word selected was "Ajelle," which, in Crowther's vocabulary, signifies indeed "an Agent," "a Consul," but also "a Deputy." The

latter is now stated to be the true meaning, "an Ajelle," in native phraseology, signifying one sent by the conqueror of a country over those who are thus conquered, to supersede its king, and make it tributary and conformable to the laws of the conqueror, at whose mercy are the lives and property of the conquered. Now the Egbas have observed that England first sent a Consul to Lagos, and then appropriated it as a British possession; and, sensitively jealous as they are of their own independence, they may have mistaken the object of the British authorities, and unhappily conceived that the arrival of the "Ajelle" was preparatory to the assumption by England of the supreme authority. This proceeding, on the part of the authorities at Abbeokuta, is deeply to be regretted. No effort was spared by our Missionaries to remove misapprehension, and persuade them to adopt a different line of conduct: we regret to say in vain; and thus, by their own rash act, they have severed themselves from official aid, on the part of England, at the very moment when they most stand in need of it.

But thus it is that Abbeokuta, at the present moment isolated from British help, is left to sustain alone the simultaneous onslaught of Dahomey and Ibadan.

At such a crisis the Parent Committee put forth the circular, which appeared in our Recent Intelligence for last month, inviting British Christians to special prayer on behalf of the Yoruba Mission.

To the chiefs and people of Abbeokuta may this time of danger prove to be a time of salutary chastisement. Notwithstanding the fidelity with which the truths of the Gospel have been set forth before them for so many years, idolatry has continued to be upheld as the national religion of Abbeokuta. The politico-religious institution of Oro still takes possession of the streets, denounces suspected persons, threatening vengeance or passing sentence, as may best serve the purposes of the initiated. Moreover, since the English alliance has become enfeebled, the treaty made with Captain Forbes, as the representative of England, has been violated, human sacrifices have been offered, and advantage has been taken of the confusion incident on war to practice kidnapping.

May the present crisis be overruled to the overthrow of all the gods of Yoruba! The Alake and chiefs consulted the idols, and trusted in them for success. The warriors went forth fortified with amulets and charms: notwithstanding, they have been defeated, and the idols have suffered in reputation, and

the priests have had their influence diminished. The following fact is an indication of what is going forward—

"A high officer, who was full of charms supplied by country priests, and had their assurance that the enemy could not hurt nor catch him, fell, after all, into the hands of the enemy, and he would certainly have been killed had he not succeeded in deceiving the enemy, by making himself appear a poor old man, who was forced to fight. He was bought by an Ijebu man, and brought to Abbeokuta, where he redeemed himself. This officer now assembled these heathen and Mohammedan priests, and in the presence of many people called them liars and deceitful men, who want only to make money by their deceptions. Just a moment before he was made prisoner he tore off his charms, and cast them away. He will no more wear any charm. He now refuses entirely to make any sacrifice to the gods, saying, 'Olorun (God) has saved my life, else I should have perished.' Such instances occur frequently.

There is one other point to which a special reference is necessary, the condition of the Rev. D. and Mrs. Hinderer, and the European catechists Roper and Jefferies, at Ibadan. In our Number for December 1861, we published some most affecting letters from Mr. and Mrs. Hinderer, describing the straits to which they were reduced. Those letters were dated June and August 1861. At that time they were in indifferent health, and not only, in consequence of their isolation from the coast, deprived of all European comforts, but, although native food was abundant in the city, unable to purchase it from the want of cowries. Cowries are the currency of Central Africa.

"The currency on the Slave Coast, and far interior to Hausa and Bornu, is a little shell as large as the end of one's finger, called a cowry (cyprea moneta). They are found in Western Africa, but are brought by Europeans from India and Zanzibar, and given to the natives for palm-oil and other productions of the country. Forty cowries are called a 'string'; fifty strings, or two thousand cowries, are a 'head'; and ten heads are a 'bag.' It is usual to value two thousand cowries at one dollar, which is twenty to the cent, but of late they are generally cheaper on the coast. I am told that the intrinsic value of good cowries in Europe, where they are used in the arts, is about equal to their current value in Africa. The iron money of Lycurgus was not more cumbersome than cowries, the nett weight of ten dollars worth (20,000 shells) being from fifty to seventy pounds.

The common price of a fowl is from 200 to 250 shells; of a sheep, from 4000 to 6000; of a horse, from 60,000 to 120,000; and other things in proportion. When building our houses, we are obliged to keep a man to count the cowries every evening for the labourers. Silver and gold are not current here, because the merchants on the coast, who import the cowries, will take nothing but shells or palm-oil for their cloth, guns, tobacco, rum, &c., which they sell to the natives. Neither is it possible to pay for provisions and labour in goods of any kind,

barter being unknown, and cowries demanded for every thing."

Ever since they have remained in the same state, with an insufficiency of food, often not knowing on the one day when they should obtain needful supplies for the next. Yet there has been always some help unexpectedly sent; some heart has been moved to feel for them, and some hand to befriended them. But by the last accounts Mr. Jeffries, who had been attacked with severe illness, was sinking from the want of needful nourishment.

JUBILEE ANNIVERSARIES OF ASSOCIATIONS.

In 1813, the Church Missionary Society commenced the important work of organizing Associations throughout the country, thus engaging on its behalf the sympathies of the Church at home, and providing sustentation for its Missions in foreign parts. The first formed of these Associations have now completed the cycle of half a century, and have entered on their fiftieth year. It is just the time to pause and look back; the more so, because, with some few venerable exceptions, those early friends of the Society, who, in the prime and vigour of manhood, and in the faith and zeal of a loving Christianity, advocated the cause of Missions, and perseveringly laboured in laying the foundations of this Association work throughout the land, have passed away from us, and their place here knows them no more. They have entered into rest, and now serve God in his temple. Nay, not only so, but the generation which succeeded them is waning and getting aged, and the active work of the Society, its advocacy on the platform and from the pulpit, is rapidly passing into the hands of younger men, who have no contemporaneous knowledge of those earlier friends, and of the specialities of the service which they rendered. It is just the time, then, to pause and look back, to catch the spirit and unction of the past, and transmit it to the future. They were no ordinary men those first friends and founders of the Church Missionary Society. Had they been only such, they never would have initiated such an effort amidst so many difficulties and discouragements. But they were raised up for a special purpose, and they were endued with special grace. They had a vigorous grasp of Gospel truth in its distinctive doctrines. They had proved its power, and, persuaded that it could do for others what it had done for them, they desired to make it known

wide as the limits of the world. That work has now come down to our day, not in its beginning, as it was some fifty years ago, but with a vast increase upon it, wide spread as it has become throughout the world, and involving the care of numerous churches and congregations raised up from the midst of heathenism. It is now in our hands for a little while: what need that, while it remains with us, it suffer no detriment. What need to imitate the example of those who have gone before us, and whatever our hand finds to do, to do it with all our might; and, that this may be so, what need, in taking up the work of these men, that we should cry, "Let a double portion of their spirit rest upon us"—a double portion for a doubled work; a hard thing indeed to ask, and yet "is any thing too hard for the Lord?" nay, "He giveth more grace." Only let us wrestle for it, as for that without which we must sink under a responsibility too heavy for us. Let the jubilee anniversaries be seasons of prayer; then, with renewed strength, may those on whom the work devolves in this the sixty-third year of the Society's existence, go forward in the spirit of Elisha of old, when, taking up the mantle of his predecessor, he smote the waters, and said, "Where is the Lord God of Elijah?"

The present moment is one of importance. From thence, as from a vantage ground, we can look back upon the past, and look forward to the future. The past has been a time of gracious, privileged, and blessed work—a time in which much has been done for the Lord, his glory, and the salvation of the souls of men. The reminiscences connected with it are well fitted to help the future, and we shall venture to look back upon them; to revive the proceedings of

former days, the meetings which were held, the addresses which were delivered, the holy earnestness which characterized them. As we remember what Pratt said, how Wilson pleaded, how earnestly and lovingly they spoke, we ourselves may be benefited, we may catch their tone and follow their example. When we mark the prompt and self-sacrificing action of former times—what exertions were made to afford information, to excite interest, what prayers and labours to obtain men and means—Associations of the present day may feel a new impulse, and go to work more earnestly than before. The standard of effort may be raised, and reviving influence be felt throughout the home organization of the Society. By universal consent the action of the Spirit of God is regarded as indispensable to give prosperity to the work of the Society abroad. In vain is the seed sown unless He cause it to spring. In vain is the word preached unless He apply it with power. But if his presence be needed for the work abroad, just as much so is it needed for the work at home. Unless Association work be spiritual work—unless meetings and speeches be with unction—unless collectors go forth prayerfully to stir up the hearts of the Lord's people to holy thoughts and promptings drawn from the nature of the work itself, the efforts put forth at home will not be such as the foreign work requires. The roots of the tree must have their place beside the rivers of waters if the branches are to yield fruit in their season.

The Bristol Association was the first which was organized. On March 25, 1813, a numerous and influential meeting was held for this purpose in the Guildhall, the Mayor in the chair, the principal clergy and gentlemen of Bristol taking an active part in the proceedings. The Society on that occasion was represented by its Secretary, the Rev. Josiah Pratt. His address may be regarded as inaugural, and possessing therefore a special importance. It is such as we might expect it to be, temperate yet earnest, decisive yet discriminating. It touches certain points which still require attention, and defines the position which the Society should be prepared to occupy in regard to them. It contains a graceful recognition of the older Church Societies, and a due acknowledgment of the services they had rendered; yet not the less because of this is the necessity for an additional organization insisted upon, and opportunity of free action claimed on its behalf. It expresses kindly feelings towards other denominations of Protestant Christians, yet declines amalgamation, and, as a Church

of England Society, claims to pursue a distinctive course as best promotive of true union. The relation between the Bible Society and Missionary Societies is correctly drawn, and it is shown how, so far from interfering with, they are supplemental to each other. The portions of the address involving important principles such as these we now reprint; the review of the Society's proceedings we omit, having little reference to our position at the present time, except in the remarkable contrast it presents to the Society's proceedings for the year 1861-62—

“We are desired to state to this assembly the object, the constitution, and the proceedings of that Society, in order that you may now determine whether the institution does or does not merit your countenance and support. But in calling us to the discharge of this duty, we cannot but feel that the inhabitants of Bristol have added another to the many testimonies already given by them, that they are ready to deliberate on every plan for benefiting their fellow-men, if it prefer reasonable claims to their consideration.

“The object of the Church Missionary Society is simple. It is to associate the members of the church in the sacred work of attempting the conversion of the heathen world.

“‘But does not the church already take her share in this sacred labour?’ We reply, ‘No.’ And yet, in saying this, we do not mean to derogate from the honour due to those venerable Societies in her communion, which earnestly laboured, for a long course of years, to promote the conversion of the heathen, while little concern was expressed for them by Christians not of her communion. It is, unquestionably, greatly to her praise, that for nearly 200 years, the Society for Propagating the Gospel in Foreign Parts, and for above 100 years, that for Promoting Christian Knowledge, two justly-revered Institutions, which have ever received the countenance and support of her dignified members—it is unquestionably to her praise, that these Societies rescued this nation from the reproach of almost utter indifference toward the salvation of the heathen. While the United Brethren were labouring patiently and successfully in many quarters, to the Society for Propagating the Gospel the North-American colonies are under deep obligation for the maintenance and diffusion of Christianity; and many thousands of native converts, and the general confidence and respect of the native powers, will attest that the apostolical Swartz, and his faithful fel-

low-labourers, conferred the highest of all blessings on the peninsula of India; and for these blessings the natives were indebted to the Society for Promoting Christian Knowledge.

"It has, however, pleased God to awaken a general zeal among Christians for the propagation of our holy faith throughout the world. The period in which we live will be a memorable period. The church of Christ will, in future times, look back upon it with gratitude to her great Head. The institution of Sunday schools, for which the church is indebted to two clergymen of a neighbouring city, seems to have given the first impulse to the general feeling for the spiritual welfare of children, and thence, by an easy transition, for the conversion of the heathen. Some Christian bodies, which had been long sharers in this sacred work, have increased their exertions; and new Societies have sprung up among various denominations, which are calculated to call into action the zeal of their respective members, and to direct it steadily toward the civilization and conversion of the heathen.

"It became the church of the united empire to take her stand in the first rank in this holy war. Many of her members, aware that the restricted objects of the two Church Societies, left open to her exertions immense portions of the heathen world, and anxious to awaken and direct the zeal of their fellow-members toward this great object, associated themselves in a body, and have assumed the name of the 'Church Missionary Society for Africa and the East.' Should it please God to open before them scenes of useful labour in any other parts of the world, they will not be backward to enter upon them; but the western shores of injured Africa, and the immense multitude of the heathen subjects of Britain in the East, claim the first care of the Society.

"Nor, in inciting and urging our fellow-members of the church to vindicate her zeal, in meeting the openings of Divine Providence, and in taking her full share in these best efforts of Christian charity, do we imply any desire of hostility to other Christian bodies. We are united together in a Society, because we can thus act with more consistency of character and with more cordiality of affection, than by connecting ourselves with any other denomination of Christians. In one grand Institution, the British and Foreign Bible Society, all sincere Christians act together, without any dereliction of principle or sacrifice of consistency; but while we remain imperfect creatures, our

views of the doctrines and discipline of the Christian church will so differ, that it is impossible consistently and heartily to unite in one general effort for the attainment of any object in which those doctrines and that discipline come at all into question. But where there cannot be unity in operation, there may be unity in affection. We will rejoice in the prosperity of all similar Institutions. We will pray for their success. We will sympathize with their sorrows. We will aid them in their difficulties. And in this way candour and charity will have their best exercise.

"If, then, the object of the Church Missionary Society is to associate her members in the attempt to convert the heathen world, allow me to appeal to this meeting, whether this is not an object worthy of a Christian nation. You have nobly asserted, in this city, your high estimation of this object. You have declared, by the munificent support which you have given to the British and Foreign Bible Society, your full persuasion that, next to the 'unspeakable gift' of that Saviour who is the glory of the divine records, those records themselves are the best gift of God to man.

"To that great Institution, which aims at supplying the divine records to the whole human race, I cannot be suspected of any hostility, when I say that the grandeur and simplicity of its objects, and the facility of its means, give it a great advantage over Missionary Institutions, in commending itself at once to the convictions and feelings of men. The operations of a Missionary Society are slow, embarrassed, and circuitous; those of the Bible Society are easy and rapid. Yet it is by the silent and painful labours of the Missionary that the Bible Society is enabled to command the just applause of nations. He is to be called forth from his retirement; he is to be educated for his future employ; he is to be fitted out for his destination; he is to encounter the perils of the passage and of a foreign clime, and the difficulty of accustoming himself to strange manners and of acquiring a strange tongue; and under the most favourable circumstances, when he finds a language already written, he is to transfer the sacred records into an idiom not native to himself, and perhaps of very difficult accommodation to that of the Scriptures: but when he finds a language which has not been before written, he has to fix its sounds, to determine its construction, and to teach the natives to read their own tongue, before his translation of the word of God can be of service to them;

and all this while the Society which protects him has to bear with in him, and he has to bear with in his patrons, all those infirmities which are inseparable from the best of men. But when the copy of the Scriptures, the result of these years of anxious labour, is completed, and the Bible Society, by a few easy and commanding operations, disperses it over the world, let it not be forgotten by what a series of patient toil the Missionary and his protectors have been enabled to make this present to the world.

"But these Institutions are not rivals; they mutually aid each other, and in the determination to which we trust the meeting will come this day, you will augment the proofs already given, that you recognise the great duty which Divine Providence has devolved on this empire. She possesses, in purity, the divine word. She has the means of sending that word to the nations, for she holds communion with every clime. Her character for truth and justice is high among the nations; and she numbers not less, perhaps, than a tenth part of the whole human race under her beneficent dominion. And of the eighty millions which own her sway, sixty millions probably live and die under the most cruel and degrading superstitions.

"Now we are met this day to assist in communicating to every one of our benighted and degraded fellow-subjects, by all just and prudent means, the full and entire Christian blessings which we ourselves enjoy. To call forward to this great work the members of the Established Church is the anxious wish of the Society; that we may open to the thirsting nations the fountain of life; that we may present them with that book, which, in the impressive language of one of the royal dukes, when presiding last week at the formation of an Auxiliary Bible Society in the metropolis, 'is the appointed medium by which God converses with man, and by which man holds converse with his God, till he is exalted to that better state, where he will see Him as He is, and hold converse with Him face to face for ever.'

"On the constitution of the Church Missionary Society I need not enlarge. It is simple and intelligible. The Society admits among its members all who are willing to assist in the attainment of its objects; but its funds are appropriated, and its Missions formed and conducted, under the direction and management of members of the Established Church, while it seeks its protectors among men distinguished in the British nation for their rank and character.

"It may be expedient here, Sir, to answer

a question which has been sometimes asked, 'Why, since the Society was formed by members of the Established Church, and is conducted in conformity to her doctrines and discipline, and the constitution of the Society implies the patronage of the higher orders—why has it yet obtained so little protection among the more distinguished members of the church?'

"Our reply is this—On the formation of the Society, its object and constitution were laid before some of the highest authorities in the church. Its founders had abundant reason to believe, from the steady and zealous support which the Societies for Propagating the Gospel and for Promoting Christian Knowledge had, for so many years, received from the superior clergy, that they would grant their protection to every design for the conversion of the heathen which should approve itself to their judgment. But it was to be expected that an Institution originating chiefly with the subordinate orders in the church, should be, at its formation, satisfied with obtaining the approbation of the higher orders towards its designs, and the promise of a candid observation of its proceedings. Under such approbation and promise of the then highest authority in the church, the Society entered on its labours. These have been carried on under many difficulties and discouragements. But, commencing their undertaking under such sanction, and while the means of future usefulness were preparing slowly and in silence, the conductors of the Society did not feel themselves entitled to ask for the avowed patronage of the highest orders of the clergy, until they could make such appeal to their proceedings as might give them a reasonable claim to that patronage. That time is now arrived; and the Committee have no doubt but that their appeal will obtain to the Institution that protection which an Episcopal Society must ever highly value."

On the conclusion of Mr. Pratt's address, John Scandrett Harford, Jun., Esq., moved a Resolution, approving of the object and constitution of the Church Missionary Society. In the course of his observations he introduced a well-merited tribute of respect and love to the memory of Henry Martyn, as one deserving "to be embalmed by the affectionate regrets of all those who can rightly appreciate what is due to exalted piety, to heroic self-denial, to engaging beneficence, to extensive erudition. Had he lived and returned to his native country, how excessive would have been the benefits of his matured experience! But, though dead, he will speak

to ages yet unborn, in various translations of the Holy Scriptures in which his zeal to instruct the heathen prompted him to engage." It is even so. The recollections connected with Henry Martyn have lost nothing of their freshness, and he, "being dead, yet speaketh."

The Rev. T. T. Biddulph, the Rev. James Vaughan, and the Rev. Walker Gray, were also amongst the speakers on this occasion. Of these, the address of Mr. Biddulph is the most fully reported. The light in which he views, and the importance which he assigns to Missionary efforts, such as those in which the Church Missionary Society has engaged, must have cheered the hearts of the Christian people who had assembled on the occasion of that early anniversary; and in this later day it may well afford encouragement to us to remember that these efforts are to be regarded as having their origin, not in human contrivance or device, but as constituting a part of that chain of instrumentality by which the purpose of God respecting his Gospel is being fulfilled.

"We are met to day to promote an object which is dearer than all others to the bosom of the All-gracious; the object which occupied the counsels of Jehovah from the eternity which is past, and that which will be the object of Divine complacency through the eternity that is future: the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built; and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding: which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met to promote an object, in the progression of which toward its destined perfection every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this building we are assured, that, ere long, 'the top-stone shall be laid on with shoutings, Grace, Grace unto it.'

"Such is the object of our present meeting. The means which we propose to employ for promoting it are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth the Gospel of salvation. The command which we have received is, to 'go into all the world, and preach the Gospel to every creature.' We will labour to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying divine

influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the praise of the glory of his grace.

"In this work of faith, this labour of love, we acknowledge with shame that the church to which we belong has been guiltily defective. She has done something, but it has not been adapted to her means, her facilities, her obligations. She has not been without effort, but the effort has been feeble. Without meaning in the least degree to derogate from the honourable testimony which has just been borne by Mr. Pratt in favour of the two venerable Church-of-England Societies which have long existed and been in action, I must be permitted to make the humbling confession that we have been guiltily defective. We may adopt the language used by the sons of Jacob; we may say, with regard to the heathen world, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.' We have seen the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of unrelenting Brahmins, on the consuming pile with the corpse of her husband. Through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of murdered infants from the distant bank of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the grace of God, the only antidote to ignorance, error, superstition, and vice. It is hoped that from this moment all the energies of our church will be called forth, and that it will appear that God hath preserved, blessed, and exalted us for the purpose of making known his glory to the ends of the earth.

"It is in the character of churchmen that we appear this day; happy in an opportunity of testifying our attachment to our Zion, and of proving that attachment by zeal for her honour, manifested in a way that is connected with the general interests of Christianity. Our past omissions (for 'we have left undone what we ought to have done') are not chargeable on our venerable parent. She has long reminded us of our duty. She has taught us daily to pray, that God 'would have mercy upon all men;' that He 'would make

his ways known upon earth, and his saving health among all people;’ that He would ‘have mercy upon all Jews, Turks, infidels, and heretics;’ but we have been inattentive and undutiful children. Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent churchmen; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate—repentance toward God, and faith in our Lord Jesus Christ;—repentance, for our past indifference to the glory of God and the interests of our Redeemer’s kingdom; repentance, for our disobedience to his great command, ‘Go ye into all the world, and preach the Gospel to every creature;’ repentance, for our disbelief of his gracious promise, ‘Lo, I am with you always, even to the end of the world;’ repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And while, in the retrospect of guilty neglect, we cry, ‘God, be merciful to us sinners,’ we are desirous of exercising the other evangelical duty—faith in our Lord Jesus Christ; by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.”

The meeting issued, as all such meetings should do, if they be worth any thing, in corresponding efforts. In the first year the large sum of 2000*l.* was remitted to the funds of the Society. Besides this, the young friends and members formed themselves into a Branch Association for the purpose of collecting weekly and monthly contributions, and, in general, small subscriptions and donations from the middle and lower classes. The city was divided into districts, to each of which one or more members, according to circumstances, were appropriated, whose duty should consist in communicating Missionary information and procuring contributions; and so effectively was it worked, that at the end of its first year it had increased the proceeds of the Parent Association by 459*l.* Some of the contributions paid in deserve to be remembered. One was the legacy of half the property belonging to a poor African man-servant, who died at Clifton September 16, 1813. About four years previously, this man, whose name was James Martin, called upon a clergyman at Worcester, to inquire by what means he might

learn to read and write, as he was then out of place. Being asked why he wished to learn to read, he replied, “That I may understand the Bible, Sir.” “And why do you wish to understand the Bible?” “Because, Sir, I do there learn that it is not all this world; there is another.” He did learn, attending school for this purpose, and often coming to the clergyman to have, such passages explained to him as he did not understand. The whole of his little property, 41*l.* and upwards, was given to Africa, to be divided between the African Institution and the Church Missionary Society. Another sum of 30*l.* was given by a number of persons, who, meeting for this purpose, had worked together, some of their abundance, but most of their need, with a view of ransoming from slavery two African boys and a girl, and that in the hope that the redemption from slavery might be the means of introducing them into the glorious liberty of the children of God.

Bristol has not grown wearied of the work in which it is engaged, and perseveres in its labour of love. The total amount contributed during the past forty-nine years has been more than 103,000*l.*, including a special fund (of 1680*l.*) in 1848, the year of the Society’s Jubilee; a China fund and Sierra Leone Bishopric Endowment fund (of 434*l.*) in 1851; a deficiency fund (of 500*l.*) in 1856; and an India fund (of 798*l.*) in 1858. The largest return made in one year was that of 1848, the Jubilee of the Parent Society, when almost 4000*l.* was contributed; and the average of each year, since the commencement of the Association, has been a little over 2100*l.*

On the Association’s entering its fiftieth year, three only of the old friends who took part in the happy proceedings of 1813 were found to have survived the lapse of time—the Rev. Fountain Elwin, one of the first Honorary Secretaries, by whom was preached the Parent Society’s Anniversary Sermon of 1823-4; John Scandrett Harford, Esq., and Abraham Hillhouse, Esq. One of these aged friends at once moved the Local Committee to commemorative action in the following letter—

“*Blaize Castle, Friday, March 14, 1862.*

“MY CHRISTIAN FRIENDS—As Treasurer of the Bristol Branch of the Church Missionary Society, I feel it to be my duty to remind you that the present is the Jubilee year of our Association. We have great reason to thank our gracious God for the liberal support which Bristol has contributed to that invaluable Institution, as well as for the encouraging degree of success which He has vouchsafed to our Missionary labours and our prayers.

"I hope, therefore, you will all agree with me, that we are called upon, in gratitude to our heavenly Father, to mark the interesting occasion by a thank-offering, in the form of a Jubilee Fund. There is a peculiar cause for not neglecting the occasion, because, while the Parent Society is enlarging its operations both in Africa and India, there was a considerable falling-off last year in the amount of the annual contributions.

"I therefore respectfully propose that a Jubilee Donation Fund should be opened on occasion of the approaching Anniversary, and beg to request that if you consent to act on my suggestion, you will enter my name on the list as a donor of fifty pounds.

"I exceedingly regret that it will not be in my power to attend your Committee; and the more so, because it is a touching reflection to me, that I am one of three, who, I believe, are the only survivors of the great meeting in the Guildhall in Bristol, at which our Auxiliary Society was founded.

"Believe me to remain, with unalterable attachment to the Society,

"Very faithfully your's,

"J. S. HARFORD."

To this letter the Committee responded by the following Resolutions—

1. "That the year commencing March 25th instant, being the fiftieth year of the existence of the Bristol Church Missionary Association, be observed as a year of Jubilee, with a view specially to commemorate the divine goodness so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; to bear a renewed testimony to the scriptural character of the principles on which the Society is founded, and the unshrinking fidelity

with which it has maintained them; to promote, by fresh and vigorous efforts, the objects of the Society, to declare the glory of the Lord among the Gentiles."

2. "That the Committee thankfully accept the liberal offer of 50*l.* from their venerable Treasurer, J. S. Harford, Esq., towards a practical celebration of the Jubilee year; and, in accordance with his kind suggestion, resolve that a Special Fund be raised, to be called 'The Jubilee Fund of the Bristol Church Missionary Association,' and applied, according to the wish of the London Committee 'to the strengthening of the Indian Missions.'"

In accordance with these Resolutions, the forty-ninth Annual Meeting of the Association, held on April 1st, 1862, was invested with the speciality of a Jubilee Meeting; a course which, in consequence of the number of Religious Societies claiming to be advocated during the course of twelve months, our Associations generally find it more convenient to adopt. The chair was taken by the Lord Bishop of Bristol, and the number of clergy on the platform, and the large assemblage by which the Victoria Rooms were filled, showed that the Church Missionary Society had not outlived the sympathy and goodwill of friends at Bristol.

The Secretaries inform us that the contributions to the Jubilee have reached the sum of 200*l.*, but that it will be impossible to state its exact amount until the end of the year, when the parochial accounts come in.

May these Jubilee recollections be so blessed to this important Association, that reviving influences may be shed abroad, and the entire organization be enabled to say, "I am anointed with fresh oil."

THE HINDU SYSTEMS.*

The accompanying review is reprinted from the "Friend of India" (September 4th, 1862), the well-known secular newspaper of Calcutta; and has much interest, as evincing the progress of Christianity among the natives of India—

"These two publications well deserve to be

* 1.—"Dialogues on the Hindu Philosophy; comprising the Nyāya, Sāṅkhya, and the Vedānt, &c.," by the Rev. K. M. BANERJEA, Second Professor of Bishop's College. (Calcutta: Thacker and Co., 1861.)

2.—"A Rational Refutation of the Hindu Philosophical Systems," by NEHEMIAH NILAKANTHA SASTRI GORE, translated from the original Hindi by FITZ-EDWARD HALL, D.C.L. (Calcutta: Christian Tract and Book Society, 1862.)

read by all intent on catching and reflecting the signs of the times. They are undoubtedly volumes of permanent interest, which ought to be in the library of every one that wishes to have a thorough insight into Hinduism. It is not our purpose to enter into a detailed criticism of these works. We call attention to them as marking an epoch in the history of the Indian church.

"The advance that India is making every year in material prosperity is obvious to all. It is confessed by European and native alike. Bengalee newspapers are never tired of speaking about the *sri-briddhi*, 'the progressing happiness,' of their country. The fact is undoubted. As regards Bengal in particular,

the improvement is far greater than most of us ever imagine. It would be a very striking book that should give a careful, strictly matter-of-fact account of the condition of North India sixty years ago; comparing the food, wages, state of roads, police, legal regulations, &c., of those days with what exists at present. If such a book could be drawn forth from the native community by the offer of prizes of (say) 3000 and 2000 rupees for the two best works on the subject, it would be 500*l.* well spent.

“But another change has been going on of a very different kind; less obvious to the general eye, but far more important in its ulterior tendencies. Half a century ago, the natives of Bengal thought of their foreign rulers, as the people of the Greek empire, in the fourth century thought of the Goths. They acknowledged their superiority in courage and physical power, but despised them as destitute of learning or religion. Now a large part of the intelligent natives look up to the science of the *Mlechha* as alone and incontrovertibly correct, and to his religion as, at least, deserving consideration and respect. Though not prepared to embrace it, they acknowledge that they have been benefited by it. It has led them on to a freedom of thought, a sense of moral obligation, a trust in the divine goodness, to which they were before strangers. At least, then, they say, let it have fair play. ‘To speak abusively of Christianity,’ said a recent writer in the ‘*Hindustáni Samákhár*, ‘is ungentlemanly.’ That is something gained. ‘To read the Bible,’ said a Saiva the other day at a meeting in Jafnapatam, ‘is a duty: if it be true, that we may accept it; and if it be false, that we may know how to guard ourselves and our children against it.’ What Christian will not rejoice over such an issue as this? ‘Whenever any one objects to foolish practices or groundless superstitions,’ says a late number of the ‘*Rungpore Dikprokash*,’ complainingly, ‘people at once call him a *Krishtán*.’ The popular instinct is not so far wrong; it is the light of Christianity, reflected from minds that are not yet themselves permeated with light, which is dispersing the darkness of centuries. This is especially seen in the case of that interesting party of awakened Hindus, who, to avoid the nature of Unitarian and Deist, call themselves *Bráhma*s. Recently, it is true, they have shown some symptoms of falling back into a barren and self-satisfied mysticism; content to stop in their upward progress at the point reached by European and American unbelievers in their downward course. Still

the fact remains that we have here an influential and compact scheme of teaching, originated by men who get their impulse from Christianity.

“All that we have been noticing, up to this point, has been comparatively indirect, and would be very far from satisfactory, if we had no surer and more direct indications of progress. Are there any such? There have been men in India, high in civil or military employment, who have gone home and reported that there were absolutely no converts here. The truth was that such men had cared little for religion, and were not in the way of knowing what was going on. Good is not obtrusive, as evil is. Let a great crime be committed, and all the world rings with it. Let a mutiny break out, and Canton, Teheran, Stamboul, St. Petersburg, Paris, New York, talk of the atrocities perpetrated by a man like Nana Sahib. The case is altogether different when a work is being transacted, which angels gaze on with interest—when a thoughtful soul is groping its way out of the darkness of Saivism or Vaishnavism to the light of the Gospel. If he succeeds in detaching from himself, day by day, some of the strings that bound him to what he once called *Sandítana Dharmá*, ‘the eternal religion;’ if he gradually wins courage to examine the pretensions of the audaciously speculative systems of philosophy which he had been taught to reverence as sacred authorities; if he eventually resigns father and mother and wife rather than forego his convictions; who speaks of all this? For the most part only a small circle of friends. His countrymen donot desire to proclaim their own sorrow and (as they deem it) disgrace, and the generality of Europeans are too busy, or too enervated by the climate, or, in some cases, too indifferent, to inquire into such matters.

“But a time must come when changes of this kind, if real, make themselves known. Truth cannot remain in the midst of error without the essential antagonism between the two manifesting itself. Truth must desire to justify itself; and not only so, but to communicate itself. When religious truth found entrance into the old civilized communities of Greece and Rome, we see it not only moulding anew the individual character, but, in addition, seeking to rectify the intellectual world. Indeed, this work of rational self-vindication occupied a large portion of the writers of the third and fourth centuries, from Origen to Augustine. It was not the most agreeable kind of employment to have to write the ‘*Answer to Celsus*,’ or the first

part of the 'De Civitate;' it would have been much pleasanter to be catechizing or teaching or preaching; but the other was a necessary work. It was necessary that the old fortresses of false philosophy and superstition should be dismantled, before the church should settle down peacefully in her heritage. The era of 'Apologies' was required in order to the firm planting of that Christendom of which modern Europe is the main branch. Now the two books named below have inaugurated the Apologetic Epoch of the Indian church. Vast indeed is the field to be traversed. It seems as if all that is lofty and all that is mean, all that is seductive and all that is shocking in Paganism, were here concentrated. The lofty idealism of Pythagoras and the wild orgies of the Berecyntian Mother, with every intermediate grade of error, subtle or gross, have their parallels in India. But the rising church of India will, we doubt not, be strengthened from on high to engage with courage and meekness in this gigantic enterprise; and the two learned writers, whose books we are noticing, will have the high honour of having led the way. It is true that many European writers—among whom Colebrooke and Windischmann deserve especial praise—have analyzed the Hindu systems; others, as Wilson, Ballantyne, and Max-Müller, have thrown much light on particular points connected with Hindu religion and philosophy. We thank them for it; but their works can never have the peculiar value that attaches to the productions of Professor Banerjea and the Pundit Nehemiah Nilakantha; for these, as we before said, indicate the arrival of a new epoch in the history of India. The Brahminic intellect, after having been bound and fettered for not less than two thousand years, has now, invigorated by Christian truth, risen and entered on a conscientious and acute examination of its traditional philosophy. This is a notable fact; and though by no means an isolated, is yet a very conspicuous proof of the advance that truth is making. Calmly, as befits her, and, for the most part, with a patient and self-possessed reticence, the Christian church has been labouring in this country for many years; often having to bear that 'hope deferred,' which, in worldly matters, 'makes the heart sick,' but never losing her assurance that God was with her, and that her *magna veritas* must finally prevail.

"It is no part of our design to review these books. It may not be amiss, however, if we endeavour to characterize them very briefly. The writer of the 'Dialogues' is

probably known by name to the majority of our readers. Above thirty years ago, we believe, he edited an English newspaper in Calcutta, 'The Enquirer,' at that time the organ of 'Young Bengal.' He soon outgrew that merely negative phase of opinion, and openly professed Christianity. For the last five-and-twenty years he has been in the orders of the Anglican Communion. The work before us is not unworthy of such a man's riper years. It exhibits considerable original research into the sources of Hindu philosophy, much forcible and solid argument, and a tone of calm conviction, such as is compatible with kindness and geniality of feeling towards the better and more religious class of Hindus. An attempt is made to sustain a dramatic character in the interlocutors of the Dialogue, and it is not on the whole unsuccessful; though we think the character of Tarkakāma, who stands by the 'systems' through thick and thin, is occasionally overdrawn. The general course of the argument, however, is fair and candid. The style is marked by a union of dignity with facility and liveliness,—virtues that are somewhat unusual in books of Hindu metaphysics. As a specimen of vigorous, clear, idiomatic English writing from a foreigner the book is most admirable. We are glad to hear that the author has advanced far with a 'free rendering' of the Dialogues into Bengali, and that four of these translated Dialogues have been already published. We wish the worthy *A'srami* of Bishop's College all success in his labours.

"The second work was originally written in Hindi, under the title of 'Saradarsan.' Its author is a Mahratta Pundit, residing at Benares, who embraced Christianity some fourteen years ago, after a long and painful struggle against the light that broke in upon him. We have been told that he visited England in 1855 in the suite of the Maharajah Dhuleep Singh, and that, during the visit, he crossed over to Ireland, solely that he might see Archbishop Whately, and converse with him on some topics of theology. Such are the men whom we hope to see raised up from the establishment of the Indian church. The original Hindi work is now translated into English by the well-known philologist, Dr. Hall, formerly of the Benares College. The elaborate fidelity shown by Dr. Hall in his translations, both of the Hindi of the text, and of the Sanskrit with which the notes overflow, will be appreciated, no doubt, by the scholar, for whom the work is chiefly designed, but we think it throws an air of stiffness over the style; not perhaps altogether out of keeping with the Shastri's

manner, which, in rugged eloquence, learned acuteness, and impetuous earnestness, belongs rather to the Tertullian than to the Lactantius or Minucius order. The book will, we have no doubt, be found a very valuable help to all who wish to form a correct estimate of the merits and demerits of the Hindu systems.

“Whatever other differences there may be between these two books, it may be safely asserted that they have at least these essential points in common :—sincerity in the pursuit of truth, earnestness in adhering to ascertained truth, and a sober-minded abstinence from speculating on topics that lie beyond

the range of our present faculties. It has been often said that the future Indian church must be expected to be strongly tinged with idealism and mysticism. This kind of talk should never again be indulged in. We have here, in the works of two Brahmins, the same cautious and reverent habit of thought which forms the special characteristic of the soundest European—and especially of English—theology. *Perstet omnia!* May this modesty of wisdom, this resolve not to overstep the limits imposed by God Himself on the human intellect, ever remain the heritage of the Indian church.”

GOVERNMENT EDUCATION IN INDIA—ITS PROGRESS AND STATUS—BOMBAY.

WE are engaged in a survey of the Government system of education in India. Be it remembered that *in limine* we have objected to it as defective in principle, and unequal to the necessities of that country. It is not the education which India requires; it is not that which man, under whatever circumstances, requires; and that because it is one from which Christianity is carefully eliminated. If it become generalized, it will undoubtedly effect a change in the national character, but not such a change as will render the natives of India more facile to govern, or England's tenure of that dependency more secure.

But if the system of education, to the development of which the energies of Government are devoted, be thus seriously defective, there is the more need that some great effort should be put forth for the purpose of affording to the people of India the opportunities of Christian education; one which, by a wise employment of suitable agencies and institutions, may break the continuity of the secular scheme, and in their transit from the elementary schools to the Universities, afford to the youth of India equal educational advantages, in combination with, instead of in separation from, Christianity.

It is with such an object in view that we are tracing out the action of the Government system from one Presidency to another, in order that we may clearly understand the measure of progress which has been attained, and thus be better enabled to conclude after what form, and in what way, supplementary efforts of the nature already described might with most advantage be introduced.

Northern India, in its tripartite division of the Lower Provinces, the North-western Provinces, and the Punjab, has been surveyed, and we now enter upon the Bombay Presidency.

Bombay, like Calcutta, has its University. Affiliated with this are four Collegiate Institu-

tions—the Elphinstone College, Bombay; the Grant Medical College, Bombay; the Government Law School, Bombay; and the Poona College, Poona. The addition to these of a fifth College at Ahmedabad, is contemplated.

The Bombay University commenced its operations in 1859. In that month a first matriculation examination was held, followed by another in March 1860, the total of candidates being 168, all, with the exception of thirteen, from Government Institutions. Of these, thirty-five passed, all from Government Institutions. Let us compare this with details at Calcutta. At the Calcutta University's entrance examination for 1860, there were enrolled 705 candidates. Of these, 490 were from Government Institutions; twenty-eight from aided schools, and 128 from independent schools, besides twenty-eight schoolmasters, and thirty-one private students. In Calcutta, therefore, there is a large amount of education going forward, altogether independent of Government; whereas in Bombay education appears to be in a preponderating degree governmental.

What are the educational sources from whence it is expected that the University will be fed by a sufficient amount of ready-prepared material?

We shall descend, first, to the lowest level, and examine those primary agencies by which the native youth are first brought in from the ignorant masses around, and submitted to educational influences. Omitting Sindh for the present from our consideration, we find that in the other territories there are in connexion with the Government system 510 vernacular schools, containing 28,079 scholars.

Again, of English schools belonging to the same category, there are twenty-three, containing 2984 scholars. Intermediate between these and the four affiliated Institutions, which are

proximate to and more directly prepare for the University, we find two High Schools only, the Central School, Elphinstone Institution, Bombay, containing 651 pupils, and the Poonah College School, with 392 pupils. In this respect there is an admitted deficiency in the system, and the founding of High Schools at Bombay, Poona, Ahmedabad, Surat, and Rutnagherry, is under consideration.

We shall now state the numbers in attendance at these different grades of education, until the pyramidal structure reaches its apex in the University.

Vernacular Schools . . .	28,079
English Schools	2984
High Schools	943
Four affiliated Colleges . .	231
Total	32,237

Such was the state of things at the close of 1860. Let us now present the same classification as regards the Lower Provinces and the North-west.

BENGAL.

Vernacular Schools	11,000
Zillah Schools	6628
Madrissas, Sanskrit, and Medical Colleges	525
Five affiliated Colleges . .	234
Total	18,387

NORTH-WEST.

Hulkahbundeel (Village) Schools	63,705
Tahseelee Schools	13,251
Anglo-Vernacular Schools . .	177
Colleges and High Schools,	325
Total	77,458*

These north-west statistics are exclusive of 65,584 children in indigenous schools, independent of, yet under the influence of the Government.

The statistics of population, with the respective totals under Government education, are as follows:—

Area.	Population.	Total under Education.
Lower Provinces	40 millions	18,387
North-west	30 millions	77,458
Bombay, omitting Sindh	14½ millions	23,237

Thus it appears that, in the vernacular department, the North-west stands first; Bombay next, and, relatively to its population, with slight inferiority; the Lower Provinces, with the largest population, being immeasurably below either.

In English schools Bombay is especially strong, and this because the desire after English

education has been so eager, the natives regarding it as the avenue of success and influence. This is also the case at Calcutta, and hence the numerous attendance on the Zillah schools, which are, we conclude, Anglo-vernacular; whereas in the North-west we find only three Anglo-vernacular schools in contrast with 2984 English schools in Bombay, and that simply because, at a distance from the Presidency towns and seats of Government, the advantages of an English education are less obvious.

That an effect has been produced amongst the native youth of Bombay by the kind of education which, under Government auspices, has been imparted to them, is but too obvious. The young men who come out year by year from the Government schools and Colleges, are, in respect to their educational advantages, in a position of immeasurable superiority to their ignorant countrymen around. They are, indeed, but a few amongst the many, but their influence is immense, and they are as leaven in the lump. A large proportion of them are deists and infidels, and they communicate the poison. The testimony of Missionaries is explicit on this point. The Rev. G. Bowen, an American Missionary, says—"Wherever you go in Bombay, men present themselves armed with infidel objections against Christianity, or with indecorous descriptions of its origin, or with a treasury of personal insults, or, in default of all, with handfuls of sand; and the most complete refutation of their objections never induces them to relinquish a single one of these objections." Such is the testimony of one Missionary. The experience of the Rev. W. Woods, also an American, is similar.

"But let us come to a few facts. The brethren have said, and with truth, that the rising generation of this land, educated in the Government schools, are educated infidels. The highest Government educational Institutions in Western India are the Elphinstone College in Bombay, and the Poona College in Poona. These institutions furnish all, or nearly all, the teachers of the Government schools scattered throughout the land; and, so far as I know, these teachers are thoroughly infidel in sentiment, and they are assiduously in their efforts to instil their infidel sentiments into the minds of their pupils. Such a teacher was appointed at the head of the Government schools in Satara, a little more than a year ago, and, as a fruit of his efforts, in less than six months the young men of his school came into our meetings for religious discussion, and boldly affirmed that 'there is no God.' Just such men are being scattered all over this country, filling all the offices of Government. Such a man is at Wai, a large town of 10,000 souls, to the

* Female schools are not included, the important subject of female education being reserved for a separate paper.

REVIEW OF THE NORTH-INDIA MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

In resuming the review of our North-India Missions, we do not undertake to enter into minute details, but from the records of the past, and the attainments of the present moment, to enable our readers to form some judgment as to the progress of each Mission, and the measure of spiritual life and energy by which it has been pervaded.

Amongst the 4500 Kishnagurh Christians, six European Missionaries are located. We would it might be practicable to transfer four at least of them to new ground, and supply their place by native pastors. Certainly the brief notice given of this large Mission in the Report of the Corresponding Committee is unsatisfactory. One Missionary complains of the habitual secularization by his people of the Lord's-day—

"I have to lament over the deadness among most of the native Christians, and their great neglect in attending the means of grace. It is sad and painful to be obliged to remind them constantly, either by warnings or threatening, to keep the Sabbath-day holy; for many of them will work, either in their fields or drive their carts, on the Lord's-day, in spite of all warnings. It is the women who are most regular and attentive in the church, whilst their husbands are engaged in some secular work or other, when they ought to attend the means of grace with their wives and children. But the hope of gaining wealth has, within the last three or four years, become such a powerful incentive with all the natives in this land, and has laid such hold on our native Christians also, that they wander from place to place in pursuit of worldly gain, and in most cases to the injury and ruin of their wives and children. Calcutta is a fearful place of inducement for such unsettled men: it is the place where they can act as they like, and, by roguish independence, accumulate wealth in a short time. And it is not less a place of enticement to the women, who, on every occasion of disagreement with their husbands, leave them, and entrusting their helpless infants to the tender mercy of near relatives, under whose care they must die, hire themselves as wet-nurses in Calcutta, and, after a year, come back laden with clothing, jewels, &c., little thinking or caring that they have sacrificed their own offspring."

Another Missionary complains of the difficulty of getting the children to attend school, concluding with this remark—"Up to this day many of our young people are growing

up as ignorant as their poor and benighted parents."

Another laments that the beneficial results of school attendance have been so meagre. Still we have the testimony of our Missionaries that, in the midst of all this, there is a spiritual reality—

"It is my firm belief, notwithstanding all these discouragements, that the Lord has his chosen people in my congregation, and He knoweth them that love Him, and whom He will, at the last day, acknowledge as his own redeemed, and present them before God as brands out of the fire. The weekly prayer-meetings, which my people some years ago established among themselves, have been regularly kept up, and I believe they do good. They hold them in turn in all the teachers' houses, having a strict discipline among themselves, and only those are considered members of their prayer-meetings who regularly attend the means of grace, and are consistent in their walk and conversation. They have also established a poor fund among themselves, and relieve their poorer brethren out of it, as they consider it needful."

There is, then, a reality, a substance, however small it may be, in the midst of all these vague and unsatisfactory elements. Let it, then, be recognised, developed, and called into action. If there be only two or three in whose hearts the love of Jesus has place, let them be encouraged, brought together as a spiritual nucleus, and carefully dealt with, until the divine principle within be fanned into a flame, and they begin to act as leaven amidst this mass of nominal Christianity. Let Missionary action towards the surrounding heathen be increased. A new infusion from without might be productive of most happy consequences. But, above all, let there be prayer—prayer for the reviving influences of the Spirit of God, that these nominal Christians may be awakened from their lethargy, and be made to feel, that, in order to salvation, they need conversion as much as the heathen around.

There is a remark in the Kishnagurh Report which carries us far away to the north-west, and reminds us of the great field of usefulness open before our Missionaries in the Punjab.

"Several of the Sikh troops came forward and offered themselves as candidates for baptism; but they were removed from this to another station before I could sufficiently

instruct them to receive that holy rite. I consider this a most important work. These soldiers have been continually changed about from one station to another, and fresh ones have arrived here; so that, in the course of the year, thousands of soldiers have heard the Gospel sound at Kishnagurh, which they never heard before, and they are always most attentive."

Assuredly, over the Sikhs the religion of Nanak, to a great extent, has lost its power. The bands are broken, and they are falling away from it. Hinduism and Mohammedanism still retain sufficient energy to be sensible of the opportunity presented to them; and they are endeavouring to absorb all they can. It is time, then, for the Christian Missionary to be on the alert. Umritsur is the centre of action for the Manja Sikhs. Let the Mission work from that point be energetically wrought out, and, amongst the higher ranks of the Sikhs, we may be permitted to see a movement as remarkable as that which has shown itself amongst the Muzabee Sikhs.

Bhagulpore, distant north-west from Calcutta, by Berhampore and Moorshedabad, 268 miles, by the course of the Ganges 326 miles, next claims our notice. The Church Missionary Society entered upon Missionary work in this district in the year 1850.

"I came," observes the Rev. E. Droese, our first Missionary, "into a field in part prepared by the labours of others. The Reverend Mr. Hurter, a Baptist Missionary, used often to visit Bhagulpore on the preaching tours, and, about two years previous to his death, took up Bhagulpore as his station. A number of our converts from the hill tribes had been brought to the knowledge of the truth through his instrumentality, and he is well remembered by many of the hill people at Bhagulpore, and in the Rajmahal tribes, to this day. At the same time there were also several pious residents at Bhagulpore, who took much interest in the cause of the Mission, and had collected a class of hill youths whom they instructed in the way of the Lord, and had them baptized by a chaplain of the Church of England. Thus I found at Bhagulpore, on my arrival, the nucleus of a Christian congregation, and a good number of people acquainted with the truth of the Gospel. Besides, I had from the beginning the hearty co-operation of most of the European residents, who, before my arrival, had collected near 10,000 rupees towards the establishment of a Mission, and secured monthly subscriptions to the amount of 200 rupees. Under circumstances so favourable was I permitted to commence the

work, and the Lord's blessing has sometimes in a more, sometimes in a less, abundant measure, ever been vouchsafed, and the work has prospered accordingly."

The operations of the Mission are directed to "three distinct and widely-different—the hill people, the Santhals, and the mixed Hindu and Mohammedan population in the plains. These three races of population rise in gradation from the hills to the plains on either side of the Ganges, the villages teem with human beings, the hills are the Damin-i-koh, the habitat of the Santhals, up to those hundreds of villages studing the seemingly charming elevations which the hill-man holds as his home. In the central school at Bhagulpore, representatives of all the three races are to be found acquiring some knowledge of English."

The native-Christian church at Bhagulpore now numbers upwards of 250 souls. The character of this people the Missionary describes— "We have those that walk with God, and there are also those who walk according to the course of this world. Yet, on the whole, the work of grace among our people is decidedly progressing." We would that the same advantage be taken of all their symptoms, and the gracious people in this little flock be brought to act with happy and improved influence on their more careless brethren, until, life and activity pervade the body, it becomes luminous, and acts as a communicative of light to the heathen around. Thus shall they best be preserved from lapsing into deadness and stagnation. That there does exist among the native Christians a sense of duty in this respect, which should be carefully fanned and cherished, is evident from the following remarks—

"Owing to the help freely and willingly offered by several of our native-Christian school-teachers, the work of preaching has been carried on, during the past year, more effectively than ever before."

But there is, in the judgment of our Missionary, one defect that hinders the growth of the church—"it is, that our people are not, as regards their being a Christian congregation, independent of foreign support. As long as there must be a pastor supplied not by the native church, but from foreign sources, our native-Christian congregation can scarcely be called Christian church. And our people are in this respect especially backward yet. They have, much less than some other congregations, learnt to use their earnings towards providing the means which would advance their spiritual welfare. A few of our

Christians certainly have occasionally made very liberal offerings to our church, and almost all have, on special occasions, given abundantly from their abundance, or little from their little, but no regular contributions have as yet been given."

Benares is one of the oldest of the Society's stations in India, Missionary effort at Agra, Chunar, and Benares, having originated in the energetic zeal of the late Bishop Corrie, when a chaplain in the Bengal Presidency. By him Abdool Messeeh was placed at Agra, and William Bowley, an Eurasian, at Chunar, two of the most honoured and laborious agents that have ever wrought in connexion with the Church Missionary Society. Abdool Messeeh, as a native pastor and evangelist, Bowley, as an indefatigable itinerant, sowing the good seed over a vast extent of country, are inferior to none. On Mr. Corrie's appointment to Benares, in 1818, he moved the Corresponding Committee at Calcutta to the commencement of Missionary operations in that city. It was just at the moment when Jay Narain proposed to give a large house in Benares for a school, and to endow it with 200 rupees per month. Jay Narain had been known to Mr. Corrie some years previously, under circumstances which are detailed in the following letter from Mr. Corrie to the Rev. David Brown, dated May 1, 1810—"I have lent the Report for 1809 to some of my neighbours here; among others, to a gentleman who has exchanged several letters with a native of Benares, who applied to him lately for information respecting the Christian religion. The native has acquired a considerable fortune in some employment under our Government, in which it was necessary for him to read and write English. On being pressed by the arguments urged for the extreme importance of Christianity, he excused himself by saying, *he thought, if it were so, the British Government would have made the Christian religion known to their subjects in this land.* This objection he urged in a variety of ways, and here the discussion ended. On receiving the Report for 1809, the above gentleman sent it to his native friend, with an intimation, that if he chose to subscribe, any money sent to me would be duly remitted. In answer to this, he sent an address to the Bible Society, written by himself, and now in my possession, requesting it might be corrected, which was done, retaining his own expressions as much as possible. A copy of this he signed, and sent in a cover to the Bible Committee, London.

The next letter, dated August 12, 1818, is addressed to the Committee of the Church Missionary Society—

"HONOURABLE SIRS—It is now many years since I fell very ill, and, leaving Calcutta, came

to Benares, where I used every possible means known to the Hindus, in order to get well. Mr. Jonathan Duncan,* who was at that time resident at Benares, and was my particular friend, procured for me the assistance of several European surgeons, who were not able either to afford me relief. At length, a Hindu, who had been very ill, obtained some medicine and advice from a merchant, Mr. Wheatly, by which he obtained a cure. On this, I also sought acquaintance with Mr. G. Wheatly. Mr. Wheatly gave me a New Testament, and I bought of him a Book of Common Prayer. He often passed much time with me in explaining the meaning of these books, and wrote many letters to me also, on the subject of the Christian religion. In respect to my complaint, he recommended some simple medicines, but advised, above all, that I should apply myself to God in prayer to lead my mind into the truth, and to grant me bodily healing. I complied with his advice, and obtained a perfect cure. I then asked him what I ought to do for the name of Jesus Christ. He advised me that, as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen, and, with this view, I ought to found a school for instruction in English, Bengali, Persian, and Hindi. In compliance with his advice, I set about establishing such a school, and, with the help of my friend, raised a sum to supply 200 rupees a month for the endowment of it. Afterwards, Mr. Wheatly himself, having failed in business, became the schoolmaster. His method was first to instruct my family in Christianity and pray with them, and then to teach the English language to the scholars who attended. He continually taught me, that, from joining in prayer and reading the Scripture with him, no loss of caste was involved, but piety would be increased. After a short time, Mr. Wheatly died; and since then I have had much trouble to accomplish my wish respecting the school. In 1814, when Lord Moira came up the country, I applied, through Mr. John Shakespear, to his lordship for assistance. His lordship approved of the design and left the settlement of it to his agent at Benares, Mr. Brook. Mr. Brook told me, when all disputes were settled respecting the settlement of the estate which I intended to endow the school with, he would report my wishes to the Governor-General. But till now these disputes have not been adjusted, and I became very anxious respecting

* Mr. Jonathan Duncan, resident at Benares in 1789, afterwards Governor of Bombay, the first British official who discovered the prevalence of infanticide among the higher castes of Hindustan.

the settlement of my school. Several masters whom I employed proved unsuitable, and the children who came to school received no profit.

"I had heard of the Rev. Mr. Corrie, through Mr. Wheatly; and, through him, had sent a letter to the British and Foreign Bible Society, with a small subscription. I often prayed that he might come to Benares, and at length he came to reside at this place. From the information communicated by him respecting the Church Missionary Society, and from a perusal of one of that Society's Reports, which he gave me, I determined on making the Calcutta Committee of the Church Missionary Society the trustees of my school, and of assigning to them the property which I had appropriated for the endowment of it. Accordingly, I have requested them to accept the charge; and legal measures are in progress for transferring the school and endowment permanently into their hands. In the mean time my house in Bengalee Tolah, in Benares, which cost me 48,000 rupees in building, has been appropriated for a school, and Mr. Adlington has begun to give instruction in the English language. Thus, what I have been many years desiring begins to be accomplished; but as I greatly long that the most effectual means may be used for the enlightenment of my countrymen, I am anxious to have a printing-press also established in Benares, by which school-books might be speedily multiplied, and treatises on different subjects might be printed and generally dispersed throughout the country. Without this, the progress of knowledge must be very slow, and the Hindus long remain in their present very fallen state, which is very painful to a benevolent mind. I most earnestly request, therefore, the Church Missionary Committee to take measures for sending out a printing-press to Benares, with one or two Missionaries to superintend it; men of learning, who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and history, as well as of religion. The reception which the labours of the Missionaries at Serampore, and of the School-book Society, met with, show how welcome to my countrymen such an establishment at Benares would be. And as the Church Missionary Society cheerfully expends its funds for the improvement of mankind, there is no place where their labours are likely to be more beneficial than in Benares; and I earnestly hope they will not be backward to assist the effort making here.

(Signed) JAY NARAIN GHOSAUL."

The benevolent intentions of Jay Narain were duly carried out. A deed of gift, signed by himself and his son, transferred the pro-

perty to the Church Missionary Society in trust, "for the purpose of a school for instruction in all kinds of science; and that in this school children of all descriptions may be instructed in the English, Persian, Hindi, and Bengali languages." The school was opened on July 17, 1818.

At the date of the last Report it contained 443 scholars, of whom 150 were in the English department, and the remainder divided amongst the four vernacular departments—Sanskrit, Persian, Hindi, and Bengali.

"The college was visited in February by the Hon. George Edmonstone, Lieutenant-Governor of the North-western Provinces, accompanied by the Commissioner and Magistrate of Benares. His Honour inquired particularly into the nature and amount of grants received from Government; and, by various questions, manifested his interest in the work of the Institution. In his inspection of the various departments, he selected the Persian class to read the 53d chapter of Isaiah; and after praising their accent and pronunciation, expressed surprise at the knowledge of the Holy Scriptures possessed by the boys. One of them having proved, from various passages of the Old and New Testaments, that the prophecies contained in the chapter could only refer to Christ, was asked by the Lieutenant-Governor whether he believed what he was saying, to which he replied at once, 'Beshakk' (undoubtedly); when his Honour immediately inquired if the boy were a Christian, and seemed surprised to learn that he was not.

"The college was also visited in the same month by H. S. Reid, Esq., Director of Public Instruction, North-west Provinces, accompanied by R. H. Griffith, Esq., M. A., Inspector of the Benares Circle, and Principal of the Government College, who, after examining the senior English students, expressed their pleasure at the promising appearance of the first and second classes.

"Two of the students have embraced Christianity during the past year. The two went together on a visit to Allahabad and Agra; from which place Mr. Smith soon heard the pleasing news that they had both applied to our Missionary, Mr. Schneider, for baptism, who, after inquiring into their previous history, gladly complied with their request."

The conviction of the Missionaries is, that many of their pupils are convinced of the truth of Christianity, or at least of its superior claims upon them, when compared with their own religion. But they need boldness to avow those convictions.

We shall resume the review of this station at a future opportunity.

RECENT INTELLIGENCE.

THE intelligence from the Society's Missions, during the past month, does not present any special features, except in the case of Sierra Leone, a full account of which will be found in the body of the "Record." We take the opportunity of inserting extracts which have reference immediately to the American Missions in India and China, but which involve points of deep interest bearing closely upon the progress and welfare of Missions in general.

MOVEMENT AMONG THE NATIVE CHRISTIANS AT AHMEDNUGGUR AND BOMBAY.

(From the *Bombay Guardian*.)

Nov. 2.—The following, which we have received from Ahmednuggur, where the Missionaries and native churches are holding their annual meeting, will be read with great interest—

"The Lord has come near to us, and our people have felt his presence. The common expression is, 'It is good to be here.' Every one here feels fully paid for coming, by what he witnessed and felt at the meetings yesterday afternoon and this morning. Yesterday afternoon, after two or three other addressees, Vishnupunt (native pastor) commenced speaking on the duty of giving to the cause of Christ at this time of the Mission's extremity. He had thought much on the subject, and was prepared to say what he would do. He assured his fellow-Christians that the time for mere talk was past, and that the time for action had come; and, taking out his purse, emptied its contents on the table. The example was very effective. Soon one member of the church arose, and said he would give a rupee. Another and another brought forward their offerings and cast them on the table. Others, who had not come prepared for such a scene, gave pledges for amounts varying from two annas to over fifty rupees. One poor blind woman came feeling her way to the table, and laid a rupee on it.

"Many gave or pledged gold and silver rings, bangles, and other species of ornaments common among the natives. Animals also were given: a horse, a pair of goats, half the price of a buffalo, a cow, a pair of hens, a duck, eggs, a turban, a book, a month's wages, half a month's wages, three months' wages. Thus it went on for an hour. Passages of Scripture were read at intervals, accompanied with remarks and singing.

"This morning the congregation came together again, and the Lord was present with power. The scene of yesterday was repeated with increasing interest. Many of those who gave yesterday doubled their gifts. One young man arose, and, with much emotion, offered a string of gold beads, a memento of his wife, who was present at the last Annual Meeting, but who died soon after. A great part of the congregation were in tears, and some could hardly restrain themselves from crying aloud.

"I do not know the amount of the contributions, and a few rupees more or less is of little account compared with the spirit of giving that has been vouchsafed to our people. There was a deep feeling of unworthiness, of contrition for past neglect of duty, and love to the Saviour, which was one of the most hopeful features of the movement. One young man, a useful and active Christian, was completely overcome, and was carried out of the house."

From another letter—"There was a greater spirit of prayer than I have

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ever before witnessed in India. A hymn, composed by Krishna Rao, in the native metre, was sung : it was in respect to Christ's sufferings for us, and it had a great effect upon the people. After this, Vishnupunt made some earnest remarks on the same subject, and many were weeping before he had finished his remarks. One person was so much affected that he could not stand, and he was carried away from the chapel, apparently very much distressed in mind. We hope he will soon find peace. He is a member of the theological class, has been long a consistent Christian, yet for a time was greatly distressed on account of his sins, and seemed to fear that he could not be forgiven. His appearance was precisely similar to what we read of as occurring in Tinnevely."

The above communications were dated the 26th October. A letter written on the 28th says—"Our prayer-meeting to-day with the native Christians was very interesting. There is a tender earnestness and a solemnity that I have not before seen. A few of the Christians, say eight or ten, seem very much quickened in their spiritual life."

Nov. 9—The movement at Ahmednuggur is one that will awaken feelings of gratitude among all that are interested in the spread of the Gospel in India, and in the elevation of the native churches. A disadvantage has attended the planting of Christian churches in India, in the fact that a large body of Christians in Britain and America, having ample means at their command, were willing to bear the burden of expense connected with the formation and sustentation of these churches. The native Christians did not feel that pressure of obligation without which the readiness to make pecuniary sacrifices is generally imperfectly developed. In the wonderful providence of God the disastrous condition of things in America, arising out of the conflict now waged between the Northern and Southern States, is the occasion of bringing down a very great blessing upon the infant churches of this and other lands, by revealing to them responsibilities that they were not previously acquainted with. A month or two ago we published an account of a very interesting and very peculiar revival among the Nestorian Christians, which manifested itself in a spontaneous, whole-hearted, and joyful consecration of all their available property to the work of the Lord. This was followed by an account of a similar movement among the converts of the Madura Mission. The same delightful baptism came down upon the Christians at Ahmednuggur ; and it is now our privilege to announce that it has been granted in an equal measure to the Christians connected with the American Mission Church in Bombay. On the first Monday of the month, a meeting is usually held by this church, for prayer and the communication of religious intelligence. At this meeting on Monday last, the native pastor (no Europeans were present) drew the attention of the members to what God had been doing at Ahmednuggur ; spoke of the circumstances of the American Board ; referred to the spirit of liberality manifested by the early Christians ; and cited the 8th chapter of 2nd Corinthians, where Paul, addressing the churches of Achaia, "does them to wit of the grace of God bestowed on the churches of Macedonia ; how that, in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality." As the example of the churches of Macedonia was the means of reviving those of Achaia, so the accounts received by these Christians in Bombay from the brethren in Ahmednuggur, by letters and otherwise, were the means of kindling the same spirit of liberality. No urgent solicitation was necessary ; example did the whole ; those whose hearts already burned within them to give of their sub-

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stance to the cause of God, came forward with their gifts; others followed; the tide rose in every heart; difficulties that loomed up very high mysteriously vanished; things appeared in a new light; money, instead of being considered as something good to keep, appeared only as something good to give; and a little company of about a score of native Christians, labouring mostly in humble situations for their daily bread, ceased not to come forward with their offerings, until they had given the sum of 300 rupees. Knowing the circumstances of these brethren, we were truly astonished when we heard of the grace of God that enabled them to give thus largely. But there is a great deal more in this than the mere amount of the donations; as we ourselves became aware at a meeting held the next day, at which we were present. In parting with their substance, rich spiritual gifts beyond all price remained behind. For instance, one brother mentioned at the meeting on Tuesday, that he had been for some time aware of the necessities of the American Board, and the question had come up occasionally before him whether he should not give; but there were certain things in the church that caused him a great deal of dissatisfaction, and he had come to the deliberate conclusion that he would not give while these evils were allowed to continue. He had made this determination with all the force of his mind; he compared it to a bund or dam of solid masonry behind which he had intrenched himself. But on the previous evening, this strong rampart had most marvellously melted away; a flood of feeling arose in his heart that swept every thing before it; personal animosities, jealousies, irritations, all disappeared: and it was with a feeling of unbounded joy and gratitude to God that he found himself resolving to give, and then to double his gift, and then to treble it. It is out of our power to describe the joyfulness of this rivalry in giving; as far removed as possible from the grudgingness with which men often give when sorely pressed by exhortation or example. One would have thought that some extraordinary gifts had been bestowed upon them, rather than by them. It illustrated the word of our Saviour, "It is more blessed to give than to receive;" and those portions of 2nd Corinthians where this spirit is spoken of as a gift and a grace. The Spirit of God manifests Himself upon these native brethren, in a more ardent love to Christ and to each other, in a feeling of deep humility and contrition, in a new appreciation of what it is to be a Christian, and in a very earnest spirit of prayer.

Now we would ask whether God does not intend that we all of us should learn something from this movement among the native churches. Who knows but that the words of Malachi (iii. 10) may have some great prophetic significance relating to the days on which we are now entering: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

CHINA—MURDER OF AMERICAN MISSIONARIES AT SHANGHAE.

Letter from the Rev. W. H. Collins, Shanghae, Oct. 24—

"I hasten to communicate to you an event by which the Missionary band in China has been sadly bereaved, and all our hearts filled with grief. Two of our brethren residing at Che-foo, in the province of Shan-tung—Mr. Parker, of the American Episcopal Board, and Mr. Holmes of the American Southern Baptist Convention—have been barbarously murdered by the rebels. Shan-tung has for a long time been disturbed by these marauders. The imperialist

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generals have reported many victories gained by their own prowess over the rebels; nevertheless, rebellion continued to flourish and gain strength. About three weeks ago a band threatened Che-foo, and approached to within thirty miles, leaving desolation in its rear. Men, women, and children, were ruthlessly murdered by these savage men with fiendish cruelty. The two brethren before mentioned started on the fifth or sixth of this month to meet this band of rebels, with the benevolent intention to persuade the chief to restrain the excessive cruelty of his followers, and of urging him to abstain from an assault upon Che-foo, which would only result in useless slaughter, the town being under French protection. The two brethren met the rebels, and were admitted to an interview with the chief, who, becoming irritated (so it is reported) by their exhortations, ordered them to be killed. They were expected by their friends to return in two days, but their prolonged absence occasioned great anxiety, increased by reports of the murder of two foreigners. The agonizing suspense was changed into a terrible certainty on the retreat of the rebels. About a week after the murder a party of friends discovered the dead bodies disfigured by many wounds. The remains were deposited on a small uninhabited island, which Mr. Holmes had himself consecrated as a burial ground, by consigning to its keeping the body of his little girl—his only child. Wide spread and very deep is the sympathy felt for the bereaved families.

“This is to us a deeply afflictive dispensation. The two brethren have been ‘cut off in the midst of their days,’ and at the commencement of their Missionary career. We now look up to the great Head of the Church, and beseech Him to manifest his power and wisdom, by educing good out of what appears to us to be a great evil. Christian Missionaries have only recently been established in the large and important province of Shan-tung. The Mission is thus called in its infancy to endure a severe affliction. May the Lord graciously grant, that as in ages past, so now, the blood of his servants may be the seed of the church.”

DEPARTURE OF MISSIONARIES.

Yoruba—Rev. J. A. Lamb left Liverpool, in the “Ethiop” steamer, Nov. 24th, for Sierra Leone and Lagos.

North India.—Rev. W. H. Shackell and Rev. W. Hooper embarked at Southampton, October 4th, on board the “Pera,” for Calcutta.—The Rev. H. and Mrs. Stern embarked at Gravesend, Nov. 15th, on board the “Jason” steamer, for Calcutta.

South India.—Rev. W. P. and Mrs. Schaffter embarked at Gravesend, on board the “Trafalgar,” October 2d, and the Rev. J. Sharp at Southampton, October 20th, for Madras.

Ceylon.—Rev. W. E. Rowlands embarked at Southampton November 4th, on board the “Indus,” for Ceylon.

China—Rev. J. A. Wolfe and Rev. T. and Mrs. Stringer embarked at Gravesend, Dec. 12th, on board the “Flying Spur,” for Hong Kong.

RETURN HOME OF MISSIONARIES.

West Africa.—Mr. H. Bockstatt left Sierra Leone on September 21st, and arrived in London on October 12th.

South India—Rev. J. and Mrs. Pickford left Tuticorin, Aug. 22d, and arrived in London on Dec. 3d, 1861.

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NORTH INDIA.

NORTH-WEST PROVINCES.—FAMINE-RELIEF FUND.

At a Missionary Conference, held at Agra, Sept. 26, 1861, it was reported by the Rev. F. E. Schneider, that the whole sum received from England, as the Church Missionary Famine-Relief Fund for India, amounted to rs. 19,066. 5. 10 (about 1906*l.*), of which rs. 542 (54*l.*) was for the orphans at Agra. Of this sum, rs. 4500 (450*l.*) had been already transmitted to the Rev. C. T. Hoernle for the benefit of the Meerut Mission; and it was intended to divide the unexpended balance in such wise that the entire sum contributed should be equally divided between the two stations. The following Resolution was also passed by the Conference, viz.—

“That the sincere thanks of the Missionaries of this Conference be returned to those friends in England who have made them the almoners of their bounty, and that they be informed how welcome and how timely has been the means of succour thus placed at their disposal, in relieving the wants of many who would not have come within the scope of the Central Relief Committee's operations.”

MISSION TO THE LEPERS.

The labours of the Rev. J. Vaughan among the lepers in the Lazar Hospital were adverted to in the “Gleaner,” of April 1861. As a sequel to that interesting tale, we take the following from a letter just received, dated Nov. 28th, 1861—

“I have been very much cheered by the manifest tokens of the divine blessing on our work among the lepers. All those who were baptized last year have held fast to their profession. Some have evinced more earnestness than others, but there is no reason to doubt that all are sincere believers in Jesus. I use the word ‘sincere’ advisedly. . . . A little circumstance, in connexion with a female leper, has pleased me greatly. In addition to the leprosy, she had suffered for some time from a new disease. Of this she was subsequently quite cured; and the very next Sunday did she send me one rupee as a thank-offering for the mercy received.

“During the present year seven additional converts have been added to the number, making, in all, fourteen who have been recently admitted into the fold of Christ. These were, six Hindus and one Mussulman. A very pretty, and, to me, most interesting story, is connected with the latter. It is now more than two years since I sent a little boy from my school to the hospital. The poor child was very feeble in body, and of his recovery there appeared but little hope. The precious truths of the Gospel, however, had found their way to his heart. By-and-by an attack of cholera in a few hours finished his career. An account of his death appeared some eighteen months ago in the ‘little Green Book’ (Aug. 1860). For some time after he was in the hospital he was able to crawl about, and he employed his little strength in going to two or three of his fellow-patients, reading to them the Scriptures, and pointing them to Christ. Amongst his hearers was a young intelligent Mussulman. One day little Robert told me, with beaming eyes, that his Mohammedan friend was inquiring into the truth, and he believed he would become a Christian. I went and spoke with the young man. He seemed to some

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extent interested in the subject. I saw him two or three times, and gave him a Hindustanee Testament. After this I went on a preaching tour, the little boy having died just before.

"Changing scenes and new engagements put the young Mussulman out of my head. I had forgotten all about him. Some three months ago, on paying my usual visit to the lepers, I observed at the end of the ward a stranger lying on his bed, and yet, as I approached him, and gazed on the smiling face with which he welcomed me, I felt sure that we had met before. 'Surely,' I said, 'I must know you: where have I seen you?' 'Oh, Sahib,' said he, 'don't you recollect me? Don't you remember the little boy you sent to the hospital two years ago? And don't you remember that he used to come to read to me until he died? Well, Sahib, it was that little boy who led me to think about Christianity. During the past two years I have constantly been thinking and praying on the subject; I have studied daily the Testament which you gave me; and now I am fully convinced that Jesus Christ is the Son of God, the Saviour of the world. I know myself to be a great sinner; but I trust simply and solely in the atonement which Christ has made for the salvation of my soul.'

"I could not help from my inmost soul praising God as I listened to this striking statement. 'Out of the mouths of babes and sucklings hast Thou ordained strength.' A little, feeble, dying child had been the instrument of first calling this man's attention to the truth. The child had gone to his rest; the Mussulman had been moved about from place to place; no human teacher had been near him. In the mean time the good seed had been germinating under the genial influence of the Spirit; and now, after a lapse of two years, he made this bold and distinct confession of his faith. His knowledge of the peculiar doctrines of the Gospel was something remarkable, and sufficiently testified that he had indeed been a diligent student of the Bible. A little examination fully satisfied me of his deep sincerity, and of his fitness for the holy rite of baptism; and thus was he, as above stated, admitted, with six other lepers, into the visible church of Christ.

"About once a quarter I give those poor creatures the Lord's Supper. Every thing is arranged with order and decorum. They, out of respect to the solemn occasion, dress themselves as neatly as possible. They then range themselves on mats, the men on one side the women on the other. When we take up the post-communion service, it is not a little affecting and delightful to hear the "Gloria in excelsis" proceeding from the lips of those suffering believers. Oh, how different their experience now to what it was a short time ago. Then they suffered in murmuring impatience, or, at best, in sullen silence. Now has a new song been put into their mouths. Now can they cry 'We praise Thee, we bless Thee, we glorify Thee, for Thy great glory. O Lord God, heavenly King, God the Father Almighty.' Precious is the Balm of Gilead, skilful and merciful the Physician there!"

CHINA MISSION.

Ningpo is, we regret to learn, in no little jeopardy from a rebel force now in the neighbourhood, and which has already taken possession of our recently occupied station, Shaouhing. Our Missionary, Mr. Russell, is in failing health, and the Committee have urged him to return home for a season, to seek that refreshment in body and in spirit which fourteen years of continuous residence in China has made necessary. He, however, feels that he cannot desert his post in the hour of danger, and has nobly determined to remain, if the Lord will, till the crisis is past. He writes, Nov. 4, 1861—

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“During the last two months the Nankin rebels have broken out in all directions, with unusual ferocity, from the Foo city of Kying-hwa, where they had been entrenched during the summer, and have since taken several Foo and Heen cities in this province. The latest accounts report that they are now in possession of Shaouhing, from which Mr. Burdon has fallen back on Yu-yiao as soon as circumstances permitted, and Mr. Fleming has come on to Ningpo. The consternation on the minds of the poor Ningpo people from this near approach of the rebels is almost incredible, except to an eye-witness. The last three days the exodus from the city has been enormous. Probably at least 100,000 persons have already fled into the surrounding country, a large proportion of them hardly knowing why or whither they were going. It is a truly heartrending sight to see these poor creatures, of all ages, ranks, and sexes, thus running wildly away, having no stay whatever to support them, no definite hope either for time or eternity. Whether Ningpo is in immediate danger or not, it is very difficult to determine. The probability is that it will not be left very long unvisited by these cruel and savage men, who seem to have no regard either for God or man, and that the city will soon fall into their hands, unless it is prevented by foreign troops. Under such circumstances, our position may be an exceedingly trying and dangerous one; and for us to abandon our post at the present moment would be misinterpreted by our native brethren, whom I could not think of leaving in this their hour of trial, especially as such conduct might act injuriously against the cause which, I trust, is dearer to us than our lives. Oh that Almighty God may graciously vouchsafe to us all the wisdom and grace we now so much need, to enable us to know and to do his own holy will! Should the danger which now seems impending mercifully pass away, and peace and quiet be again restored, I trust the Lord will graciously show us what He would have us to do with reference to the future.”

MAURITIUS AND MADAGASCAR.

Much interest is everywhere excited in reference to Madagascar, and many erroneous reports have obtained currency respecting the proceedings which took place upon the death of the late Queen. So soon as the accession of the new Sovereign, Radama II., was made known to the Governor of the Mauritius, he despatched a special mission of congratulation, headed by Lieut.-Colonel Middleton of the Royal Artillery, with suitable presents. In their instructions the mission was emphatically cautioned against “any thing that might even remotely be connected with diplomatic action,” on the ground “that there is a clear understanding between the English and French Governments that no diplomatic step whatever, that may alter the present relations and state of things with Madagascar, is to be taken by either of these countries without the full knowledge and consent of the other.”

Colonel Middleton and his party landed at Tamatave on the 27th of Sept. last, and proceeded, in a few days, to the capital of the island, Antananarivo, which they reached after a fatiguing journey of fifteen days. “Wherever the Mission halted,” says Colonel Middleton, “or, indeed, any individual member of it, the most unvarying attention was shown, and nothing left undone, as far as the acquaintance of the people with our wants could guide them, that could contribute to our facility of progress and to our comfort.” They were treated with the greatest courtesy, and left at perfect liberty, at the capital, to go where they pleased, the royal pleasure-grounds being particularly mentioned to them as an object worthy of their curiosity. Their interview with the king was most satisfactory. He expressed himself much pleased with the letter presented to him, and ‘frequently repeated that it

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was his great wish to be on terms of the most cordial friendship with the English nation.'”

The Church Missionary Society has sent no Missionary to this interesting island; but the state of it is of national, or, rather, of universal interest. The following selections from the Report of the Embassy will therefore be perused with deep thankfulness by all—

“The members of the Mission had many opportunities of contrasting the state of the country during the reign of King Radama, and that existing only six months before. It was imagined that Christianity had been entirely suppressed; but now Christians are to be found in all parts of the capital; and already a school has been established under the special patronage of the king, and, for the short time it has been in existence, appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late Queen's reign. The few copies of the Bible that are to be found are nearly useless, having been for a long time concealed under ground. By command of His Majesty, and out of special compliment to the Embassy, the schoolmaster, and the children attending the school, were dressed in European clothes.”

“Throughout the country the fact that Englishmen have once more penetrated to the capital, and at the king's express invitation, is hailed with uniform gratification. We need not look for an explanation of this feeling. The Missionary work, initiated thirty years ago, will sufficiently account for it. Nearly all the arts with which the people are acquainted were taught them by the Missionaries; and your Excellency would see with astonishment with what patience their workmen carry out any given task, and often with implements ill fitted for the performance of it.”

“Although there is every disposition on the part of the king and his government to welcome Europeans, and treat them with respect and kindness, there is yet no truth in the report that the king has sought their official counsel, and has appointed one among the European residents to fill an important executive office. Such a step would be entirely opposed to the spirit of the Madagascar Government.”

“It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that, only six short months before, scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on, with little intermission, up to the time of the late Queen's death, and parties of Christians, who had been for many years in chains, were released at King Radama's accession.”

“We cannot conclude this report without expressing our strong conviction, not only that your Excellency's promptitude in the despatch of the mission has given very great pleasure to King Radama and his people, but that it will materially tend to render his reign a prosperous one for Madagascar; and this conviction is strongly corroborated by the opinion of the king and his principal officers. They all consider the advent of the mission to mark, as it were, a turning point in the annals of Madagascar, and believe that it will exercise a lasting influence for good.”

DECEASE OF A MISSIONARY.

We regret to announce the death of the Rev. P. P. Schaffter, on December 15th, at Palamcotta, to which place he had gone for medical advice. Mr. Schaffter has laboured in the Tinnevely Mission since 1827.

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SIERRA LEONE.

THE Bishop of Sierra Leone has returned to this country, in impaired health, for a few months' change.

Mr. Jones says (January 21, 1862)—“The week for prayer was duly observed by us. It was agreed that the meetings should be held every morning at half-past six o'clock. At that early hour it was delightful to see the crowds who thronged to the appointed place of prayer, and still more delightful to witness and enjoy the communion of saints. The Lord have respect to the prayers of his people !”

On Sunday, December 22d, the Rev. J. A. Lamb, together with the native pastors, the Revs. Messrs. J. Wilson, J. Cole, and J. J. Thomas, were ordained priests, and Mr. H. C. Binns was ordained deacon ; and on Sunday, January 19th, Messrs. C. Knodler and T. Oldham received deacons' orders. Mr. Oldham will act as chaplain at the Gambia for the present.

DAHOMY SACRIFICES AND SLAVE-TRADE.

On the evening of Friday, February 14, questions were put in the House of Commons respecting human sacrifices at Dahomey, which have lately occupied no inconsiderable amount of public attention ; and in reference to the slave-trade. In reply, Lord Palmerston said—

“With regard to the King of Dahomey and the slave-trade on the coast of Africa, measures for the suppression of the slave-trade have occupied the active attention of the Government for a great number of years ; and two commissions have been sent at different times to the then King of Dahomey, for the purpose of endeavouring to persuade him to abandon the inhuman practice of human sacrifices. I am sorry to say that they were not attended with success ; and persons, however interested they may be in the attainment of a particular object, must remember what obstacles the habits and passions of mankind oppose to such attainment. Some years ago, the Government sent Mr. Duncan to the King of Dahomey, and the account he gave was utterly disgusting. Nothing was accomplished by Mr. Duncan's visit ; and I much doubt whether any persuasion would induce the present King of Dahomey, who seems to be less endowed, if possible, with feelings of humanity than his father, to abandon this practice. At the same time I can assure the House that no opportunity will be lost that appears to afford an opportunity of entering into amicable relations. With regard to the slave-trade, I think it is still more unlikely that persuasion will operate to induce him any more than any other of the African chiefs to abandon the traffic. They have only been induced to abandon the slave-trade when they were convinced that it was more to their advantage to carry on legitimate trade. The fact is, the chiefs derive greater profit from the slave-trade, and the people a greater profit from legitimate trade. The occupation of Lagos has been very instrumental in diminishing the slave-trade along the West Coast of Africa. Arrangements have been entered into at Porto Novo, which have been attended with the same result. And if we could only shut up

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the opening by Whydah, which is the only port through which the King of Dahomey can carry on the slave-trade, we should be doing very much to stop the slave-trade on that part of the coast. But the slave-trade there is carried on by Spaniards, Portuguese, and Brazilians; and although those countries have, as Governments, given up the slave-trade, yet when a habit is once engrained in a people it is difficult to eradicate it, and there will be found renegades to take advantage of all facilities for carrying on the abominable traffic. At the same time much progress has been made; and if the slave-trade upon the West Coast could be entirely stopped, there are sources of legitimate trade in that quarter, valuable, not only to the country itself, but to Europe, and especially to England. Not long ago, Captain Foote went from Lagos to Abbeokuta, and, describing his journey, he says—'There is here a great zone of the cotton-plant growing naturally, and no one to collect it, of a quality of great value to the manufacturers of this country.' No exertion will be omitted, first, to eradicate the abominable human sacrifice; and next, to stop the slave-trade. It is quite true that, owing to the civil war in America, the Federal Government has withdrawn a great part of their cruisers. I cannot, offhand, say whether there remains on the station the number of guns which the United States are bound by treaty to maintain there. But it is quite true that the Federal Government has shown the most anxious desire to put in force the laws against the slave-trade. And the condemnations which have taken place at New York are a convincing proof of their sincerity. I should hope, in whatever way that unfortunate dispute in America may terminate, that the Government of the States will concur with the Government of Great Britain in some arrangement whereby a more effectual assistance can be given by American cruisers to prevent a traffic which is a capital offence by the law of the United States."

CHINA.

The anticipation that Ningpo would be occupied by the insurgents has been verified; happily, without placing the lives of our Missionaries in jeopardy, though not without detriment to their work. From the annexed extract from a letter from the Rev. John Hobson, dated Shanghai, December 24, 1861, it will be seen that there has been comparatively little bloodshed on this occasion.

"You will hardly be surprised, but very much grieved, to hear that our beautiful vineyard at Ningpo has been uprooted, though, thank God, not destroyed, by the wild boar out of the woods. The rebels took the city on Monday the 9th, with very little resistance, and with comparatively little bloodshed. Our dear brethren then felt it to be their duty to abide in their places, and run the risk of all that it might please our heavenly Father to send upon them. They were therefore in the city when it was taken, and for some days afterwards. I am thankful to say, that though they had to pass through much excitement, alarm, and riot, not a hair of their heads has been touched, and, with the exception of one of our catechists, of whom they are without tidings, all the native Christians are unharmed! Thanks be to God for this signal mercy. The comparative moderation shown by the captors of the city at the first, is, however, giving way to plunder and violence on all hands, and our brethren are compelled to leave, and take up their residence in the English settlement, which is separated from the city proper by a creek and a few roods of land. Our brethren deserve all praise for their stedfastness and courage. Mr. and Mrs. Russell, and, indeed, all the others too, acted as true heroes and heroines, and, but for them, much more blood would have been shed. Mrs. Moule, being out of health, had come

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up to stay with us a fortnight or so before the outbreak, so she was in safety. We are expecting her husband, and the boys and girls from the Ningpo schools every hour, and shall give or procure them shelter until they can, if ever, return to their own native city. At present the prospect seems very dark.

"Russell and the brethren are now located, as a temporary measure, in the English settlement. The Admiral is gone up to Nankin, and out of his visit something may arise to affect the future of Ningpo. Our brethren, I am sure, will have all your sympathies. They have hazarded their lives for Christ's sake. Thank God, even in the howling tempest and withering storm His work goes on. Flight, loss, bereavements, will bring the Gospel, already heard, home to many."

NEW ZEALAND.

On Sunday, November 3rd, 1861, at an Ordination held by the Bishop of Waiapu, at Tauranga, the Rev. S. M. Spencer was admitted to priests' orders, and the Rev. Ihaia te Ahu, to deacons' orders.

The intelligence from New Zealand continues to be in the highest degree satisfactory. One of our Missionary brethren, who had taken a leading part in deprecating the "vigorous policy," as it was called, of the former Government, now says (Dec. 5, 1861): "Since Sir George Grey's arrival, I have almost dismissed from my mind New-Zealand affairs. I have great confidence in his wisdom."

The Auckland correspondent of one of the daily papers, writing from Auckland (Dec. 9), says—

"His Excellency's policy, having the support of his responsible advisers, is as far as it has yet been evolved, one of peace with the natives. We are assured that the pacificatory plans of the Cape of Good Hope will be reproduced here in their original integrity, but modified, of course, by the local circumstances of this colony. Sir George Grey has the confidence of the great majority of the European settlers in New Zealand, owing to the prestige which surrounds the history of his antecedents, and also to the strong desire which is entertained that he may be successful in laying the foundation of a lasting peace with the Maori people, without the necessity of an application to arms. New Zealand has suffered too much already in resorting to its physical forces to redress the grievances—real or imaginary—with the natives. The history of our contests with the Maories is written too vividly in blood to allow of our forgetting it. Those of the colonists who, through their recent sojourn here, have not had the opportunity of witnessing the devastation of the former wars in the North, can arrive at a very clear perception of war's effects by turning their eyes to Taranaki, which province possesses now merely the blackened outlines of its former prosperity. On both sides, and for all parties, a conciliatory peace will be the best. We shall thus moderate, if we cannot entirely subdue, the semi-savage instinct of the Maori for war. We shall be able to ameliorate by wise enactments his social condition, and make him forget, as far as possible, his predilection to shed blood. There is an acuteness of perception in the Maori race which is most conspicuous. We find him able to appreciate to a nicety the question of right and wrong, and he is sensitive to what is due to him. He is open to conviction, and will be guided, in most instances, by the justice of his case. Many of the principal chiefs are most intelligent men, able to understand and quick to discuss; competent, by their acquirements, to express themselves in writing; and qualified to defend their cause by the subtle arts of diplomacy. Independently of these qualities, religion has done its part towards the race by sowing the seeds of Christianity in their hearts. There are, of course, exceptions

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to these conclusions; but, taking the principal chiefs generally, they will be found far superior, in too many instances, I am sorry to say, to some of our countrymen, who freely express a prejudiced opinion against them. Sir George Grey is desirous of preserving and cherishing the better parts of the Maori's heart, and subduing its baser instincts. It is a difficult task, and will require judgment and time to establish and consolidate the system; but I doubt not of its ultimate success, for I firmly believe there is gratitude to be found in the native breast, if we but take the proper means to discover it.

"The following plan of native institutions has been semi-officially published—There will be established—1. Districts (say 15 to 20), with civil commissioners at head. 2. Sub-districts (hundreds), with resident magistrates. 3. Village runangas (native). 4. District runangas, composed of assessors and chief men of village runangas (say 12 members each), to be paid at the rate of 50*l.* per annum each member. 5. Assessors (paid). 6. Police; chief, 30*l.* a-year; inferior, 10*l.* and suit of clothes. 7. Medical officers. 8. School teachers, &c. 9. The runanga (central), to have the following functions: (1), Judicial; (2), Administrative; (3), Taxation for local purposes; (4), Land titles, and power of lease and sale to actual occupants; (5), Power to make bye-laws. 10. The Supreme Court judges to hold sessions in native districts, so that great criminals may be tried there. This system is estimated to cost 50,000*l.* per annum. At present the colony is appropriating only 26,000*l.* for native purposes, and the military expenses are at the rate of about 1,200,000*l.* a-year, which, I am fearful, will have to be kept up for some time to come, for His Excellency must have a sufficient force at command to support his plans."

The policy of the new Government, in respect to the natives, will be best gathered from the following extract from a speech by Mr. Fox, the present head of the New-Zealand Ministry, delivered in the House of Representatives September 3, 1861, and corrected by himself. The importance of the views enunciated will be a sufficient apology for the length of the extract.

"Sir, the first great principle on which we base our policy is this, that the Maories are men of like passions and feelings, and to be acted on by the same motives as ourselves. It may seem strange to be standing up to assert that the natives are men. But it is necessary to assert it, for the theory of the native office and its practice have been to treat them, not as men, but as spoiled children. It is necessary also to assert that they are of like passions, and to be operated on by like motives as ourselves; for there are those in this House, and out of it, who see in the dark skins of the natives a warrant for dealing with them on principles different altogether from those on which we should deal with each other. The hon. member for Christchurch has his theory of Asiatic origin, and finds followers who believe with him, that because the New Zealander came from Asia he must be governed differently from the Saxon race. Never was there a more transparent fallacy. The hon. member for Christchurch is himself of Asiatic origin. His grand-sires had a 'dark skin' when they walked out of the Ark on Mount Ararat. Hon. members may laugh, but I speak in all seriousness, and my argument is a sound one. If, by the lapse of a few thousand years, the hon. member has cast his skin, got rid of his Asiatic characteristics, and advanced in the scale of civilization, till he has become a respectable Caledonian, why may not the thousand years or upwards, during which the New Zealanders have been absent from Asia, have worked a like change in them? It has; and I do not hesitate to say that, of all the races on the face of the earth,

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there is none which comes so near to the Anglo-Saxon in temperament, in mental capacity, and in habit of thought. There is another point on which the New Zealander differs from the Asiatic and from most uncivilized races with whom we have had communication; I mean their religious creed. The disciples of Bramah, of Vishnu, or Mohammed look upon us Christians as dogs; the touch of our persons, the very smell of our food, is an abomination to them. Hence arises the bitterest of all hatred, and the impossibility of social amalgamation. With the New Zealanders the case is different. Whatever shortcomings they may exhibit in some respects (perhaps not more than among ourselves), they hold the same faith as we do, and recognize with a friendly feeling the fact, that from us they received it. There is here no opening for such jealousies as exist among the Asiatics; no fear of any question about greased cartridges: our political difficulties with the natives rest on political grounds, and are not exasperated by differences of creed. This, then, is the first principle on which our policy is based—that the Maori is a MAN of like passions and feelings, and to be governed by an appeal to the same motives, as ourselves.

“The next principle we take for our guide is this. That the great national movement which has been seething in the native mind for years past, is not, as the Duke of Newcastle has been taught to think it, based on a desire to get rid of British rule and British civilization, but we recognize in it the desire of the native race for self-elevation; we see in it an earnest longing for law and order; and an attempt (not feeble or ill-directed, had it only been encouraged and guided), to rise to a social equality with us. This is the decision at which the Waikato Committee of last session arrived. They held that this ‘great movement had for its main object the establishment of some settled authority among the natives; that it was not a mere transitory agitation; that it proceeded from causes deeply seated, and was likely to be of a permanent and growing character.’ They held further that ‘upon the proper direction of that movement the peace and progress of the colony would for years to come greatly depend.’ They expressed their opinion that ‘such a movement need not have been the subject of alarm.’ They concurred in the opinion which the Governor held in 1857, ‘that it was in no way antagonistic to the authority of the Crown;’ and they condemned the opinion which he afterwards adopted, at the instigation of Mr. M’Lean, that ‘it was undertaken only at the promptings of vanity, and instigated by disaffected advisers.’ They regarded Mr. M’Lean’s advice that it should be treated with indifference and neglect, as ‘based upon an unsound view of the movement itself, and an erroneous conception of the proper policy to be pursued in respect of it.’ Sir, in these opinions of the Waikato Committee I fully concur. If there be a wholesome sign in the condition of the Maori race, one feature which would lead us to hope that we may rescue it from destruction, it is to be found in this great movement of the national mind—a movement as remarkable as any in history. We desire not to put down this movement, but to separate what is good in it from what is bad; to guide it, to develop it, to aid it, to avail ourselves of it as the fulcrum by which we may elevate the race to the higher levels of civilization, and create among them the machinery of local self-government. Herein our policy differs altogether from that of those who see in this movement nothing but disaffection to British authority, and who would crush it by force, or suffer it to wither and die by ‘supreme

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indifference and neglect.' This was all that Mr. M'Lean and the native office had to offer, to treat it with 'supreme indifference and neglect,' or, by what is called 'judicious management, gradually to break it up.' That which in reality was a nation in labour, they regarded as the offspring of the personal ambition of two or three chiefs; that which was a great opening for the introduction of civil government, they regarded as a 'confederation which would come to nothing, if only the Government would abstain from interfering;' that which was a crisis demanding a large and statesman-like scheme, they thought might be met by teaching the Maories to plough straighter furrows, and establishing courts for the recovery of small debts.

"A third principle on which we would act is this—to use the natives in working out the problem. Without this we can hope for no success. To impose laws upon them, to give them piles of statutes, to enact 'Territorial Rights' Bills, or 'Mixed Settlements' Bills,—nothing will come of that: we must engage them in the work themselves, and let it proceed from them. To this end we look to the Runanga or native council, as the '*point d'appui*' to which to attach the machinery of self-government, and by which to connect them with our own institutions. The Native Office shudders at the Runanga, and sees nothing but evil in it. We see nothing but good, provided, as the member for Napier says, we make the proper use of it. The Runanga contains the elements of local self-government in itself: it is the Parliament, the Municipal Council, the substitute for the press; and by its machinery the native mind can be stirred in a few days from end to end of the island. We have no choice but to use it: it exists as a fact; it is part of the very existence of the Maori: we can no more put it down than we can stay the advancing waves of the rising tide; and if we do not use it for good purposes, it will assuredly be used against us for bad.

"These, then, are the three great principles of our policy—to treat the Maories as men—as men of like feelings with ourselves; to avail ourselves of the great movement of the national mind as one which has law and order for its objects; and to encourage the Runanga under legal sanctions.

"But this is not all. We are convinced that the foundation of our present unsatisfactory relations with the natives is the suspicion which exists in their minds that we desire to take their lands. This suspicion must be removed at any cost; and we propose, as the first step towards its removal, to stop for the present all purchasing of lands till some equitable system shall have been agreed on between us. There must be no more of what the Maories call this 'teazing' about land—this sending up and down the country of the subordinate officers of the Land-purchase Department, to worry the natives into sales; men, many of them, utterly unfit for the offices they fill, and whose conduct is such as to degrade the Government, and overwhelm it with contempt in the native eye. But when we shall have settled some equitable system, then, as Renata says, there will be no difficulty about selling land: the natives who wish to sell will sell, and no one meddle with them. But, besides this, we must absolutely separate the land-purchasing function of the Government from its political functions. Never was there a greater mistake than the union of those functions. . . . The result is, that, in the eyes of the natives, the Governor has become a gigantic land broker, and every attempt to improve their condition is tainted in their eyes with the desire to take their lands. This House, last session, denounced the

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fusion of the two offices : they have, nominally at all events, now been separated ; and it is part of the policy of the present Government to keep them so.

“Another object which the Government hopes to secure is the abolition of that temple of mystery—the Native Secretary’s department. There is no mystery in native affairs. A more transparent imposture than the Native Secretary’s department never existed. The mystery of governing the natives consists simply in honesty, good faith, and common sense. The present crisis in native affairs is an unanswerable comment on the creed of those who have faith in the native department. It has, by its mysterious dealings, brought the country into its present difficult position, and now it stands paralyzed, aghast, impotent, incapable of devising a remedy. That department must no longer be permitted to stand between the colony and good government. It must be abolished. To that office and its mysteries I attribute nearly all the evils of the present crisis ; to its active powers of mischief and passive powers of obstruction, its secrecy and its *vis inertiae*, I trace most of the calamities of this hour. We must no longer entrust to persons of the capacity of third-class clerks the delicate and difficult task of regulating our relations with the native race. The Government of the country must be brought face to face with the natives. I know this expression has been sneered at, but it embodies a truth which lies at the foundation of all probability of success in the matter ; and I yet hope to see the day when the Governor of New Zealand and his responsible Ministers will be personally known to the natives all through these islands, and regarded by them in the proper light of the Government of the country.

“These, Sir, then, are the leading principles of our policy. I decline to go into details ; and in doing so I feel that I have the tacit but general concurrence of the House. On us will rest the responsibility of laying these principles before Governor Grey, and of aiding him in carrying them into effect ; and this House will, I know, give the Government credit for the sincere determination cordially and earnestly to assist him in the great work which he has before him.”

The Bishop of Waiapu, writing from Turanga, Oct. 1, 1861, says—

“You will be gratified to hear, that last Sunday week, on the 22d, another of our natives was admitted to deacons’ orders. His name is Tamihana Huata. He has been some years on probation, one of which was spent in Auckland with Archdeacon Kising. I had invited to be present on the occasion, the Rev. Rota Waitoa, and the Rev. Raniera Kawhia. There were present also the Rev. E. Clarke, who had come from Tauranga to assist in the school during my absence, and the Rev. C. S. Volkner, who was on the point of leaving. The early part of the service was read by the Rev. R. Kawhia, and the sermon was preached by my son, who also presented the candidate. At the communion service I was assisted by the three native clergymen. It had been previously proposed by the natives that the collection at the sacrament should be given to Tamihana, for the purpose of supplying his necessities, and I was glad to find that the sum amounted to nearly nine pounds. Tamihana has since left us for Te Wairoa, which is his appointed station, where he will, I trust, in some measure supply the lack of Mr. Hamlin’s valuable services, who, I fear, will not be able to return to his work. Thus we are progressing by degrees, slowly, but surely, and it is evident that the blessing of our God is with us. There is now a growing

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desire among the natives for ministers from among their own people, and they are collecting large sums of money for the support of them. I reported, some short time ago, that the sum of 550*l.* had been invested in Auckland on this account. The sum now reaches 700*l.*, in addition to which there has been 250*l.* collected for the endowment of the bishopric. This money, and whatever further sums may be given for this object, I propose shall be invested, and allowed to accumulate during my lifetime, and that hereafter it shall be dealt with as it may be determined by the trustees who may be appointed by the General Synod. I left home this afternoon, and am now on my way to East Cape, and thence along the Bay of Plenty to Tauranga to hold a visitation of that portion of the diocese. At Turanga I leave all going on well, both at our schools and among the natives generally. I trust I may have a good report to make of other localities on my return.

“The appointment of Sir George Grey fills us all with hope about the native affairs. We believe that it is in answer to the prayers of his people that God has caused this appointment to be made, and we now confidently trust that the late disturbances will be overruled for lasting good.”

The Rev. E. R. Clarke writes from Turanga, Poverty Bay, Oct. 19, 1861—

“Our excellent bishop is now on his way to Tauranga, holding confirmations at the various places in his route. On his return, about the last week in November, he proposes to hold our first Diocesan Synod, which, interesting as it will be on account of its being the first, will be doubly so from its proceedings being all in Maori, the presence of three native clergymen, and a large number of native synodsmen.”

INSTRUCTIONS TO MISSIONARIES.

On Friday, January 24th, the instructions of the Committee were delivered at the Church Missionary Institution, Islington, to the Rev. T. V. French, M.A., University College, Oxford, the Rev. J. Cooper, and the Rev. W. Soans, of the Society's Institution, Missionaries to the Deraját, and to Mr. T. Lane, from the Training Institution, about to proceed as assistant master to the Cottayam College, Travancore.*

The instructions were read by the Rev. W. Knight, and acknowledged by the Missionaries, who were then addressed by the Rev. T. H. Fitzpatrick, the Rev. W. Jay, and the Rev. D. Wilson, and commended in prayer to God's protection by the Rev. J. G. Heisch, Vice-Principal of the Institution.

On February 24th, at the Society's House, Salisbury Square, the Committee took leave of the Rev. H. and Mrs. Townsend, about to return to the Yoruba Mission. The Rev. E. Auriol having addressed them, they were recommended in prayer to God's protection by the Rev. J. Ridgeway.

DEPARTURE OF MISSIONARIES.

The Rev. Messrs. Cooper and Soans left London on January 27th, for the Punjab. *via* Bombay, and the Rev. T. V. French on February 6th.

RETURN HOME OF MISSIONARIES.

South India.—The Rev. P. S. and Mrs. Royston left Madras by the mail of December, and arrived in London on February 1st.

Ceylon.—The Rev. C. C. and Mrs. M'Arthur left Galle November 20th, and arrived in England on December 19th.

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LETTER OF CONDOLENCE TO THE QUEEN.

ANNEXED is a copy of a letter of condolence to the Queen on occasion of the lamented death of the Prince Consort, adopted by the Committee, February 25th, and presented by the Right Honourable the President—

“To the Queen’s Most Excellent Majesty.

“*May it please Your Majesty,—*

“We, your Most Gracious Majesty’s dutiful subjects, the President, Treasurer, and Committee of the Church Missionary Society for Africa and the East, approach your Majesty with profound respect and veneration, to offer to you our humble expression of condolence, under that irreparable bereavement wherewith it has pleased Almighty God to afflict Your Majesty, in the loss of His late Royal Highness the Prince Consort.

“We have already had the opportunity, in other capacities, of joining with our fellow-subjects in the utterance of that heart-felt sorrow which all England has, with one voice, expressed, but we cannot forget that the cause of Christian philanthropy and social advancement ever found in His Royal Highness a munificent and ready Patron, and that His Royal Highness testified his goodwill to Christian Missions in heathen lands by becoming a Life Governor of our Society.

“We especially recall, with gratitude, the interest shown by the Prince Consort in the development of the resources of Western Africa, by presiding over the great meeting that initiated the first Niger Expedition, and we shall ever remember how greatly His Royal Highness’s kindness and liberality on subsequent occasions, both to our Native African Clergy, and also to our Native Chiefs—both on the Eastern and the Western Coast—have encouraged our efforts for the welfare and evangelization of that vast continent.

“We have, from time to time, received intelligence of the lively concern exhibited by your Majesty’s subjects—our Christian converts in India and Africa—in events affecting the welfare of a country to which, under God, they owe the inestimable blessing of a common faith, and to which they therefore feel indissolubly bound; and we have been gratified to learn, that on the present occasion they have mingled their tears with ours, and their deep and fervent loyalty to Your Majesty’s sacred person has been strikingly manifested.

“It is our earnest prayer to ‘the Father of mercies and the God of all comfort,’ who not only ‘will have all men to be saved and to come unto the knowledge of the truth,’ but who hath specially encouraged the Widow and the Fatherless to ‘call upon Him in the time of trouble,’ that He may strengthen and succour Your Majesty under an affliction where human consolations are unavailing, and may abundantly grant you his peace, for Jesus Christ’s sake.”

The following acknowledgment was received from the Secretary of State for the Home Department—

“*Whitehall, March 6th, 1862.*

“I have had the honour to lay before the Queen the loyal and dutiful Address of the President, Treasurer, and Committee of the Church Missionary Society for Africa, on the occasion of the death of His Royal Highness the Prince Consort, and I have to inform your Lordship that Her Majesty was pleased to receive the Address very graciously.

“I have the honour to be, &c.,

(Signed)

“G. GREY.”

BIBLE EDUCATION IN INDIA.

The following is an extract from the Report of the Director of Public Instruction (A. R. Fuller, Esq.) for the Punjab, for 1860-61—

“Par. 30.—It has been laid down by the Secretary of State for India that the Bible should be lodged in every Government library, and free access allowed to it. Hence, under the express orders of the Punjab Government, copies of the Holy Scriptures in English and the Vernacular, and in Romanized Urdu, have been supplied to all school libraries. Every facility is afforded to scholars who spontaneously desire to read the sacred volume, to do so out of school hours; and to Christian teachers, whether European or native, to assist their pupils in understanding its eternal truths.”

The General Report of the Administration of the Punjab Territories for 1860-61, Par. 89, refers to this in the following terms—

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"Copies of the Holy Scriptures in English, the Vernacular, and Romanized Urdu, have been placed in the libraries of all Government schools; and, to pupils desiring it, instruction may be given in the Bible, out of school hours, by Christian teachers, whether native or English."

NEW ZEALAND.

The letters received from our Missionary friends in New Zealand are full of encouragement in reference to the recent proceedings of the Government. The annexed correspondence, from the columns of a daily paper, is also of a most satisfactory character, and possesses the advantage of being derived from an entirely independent source. The wisdom and moderation of Sir George Grey and his Ministry cannot fail, under God, to conciliate the native chiefs, and the measures he is inaugurating give every promise of the future advancement of the Maori without further collision between the two races.

"For the future, we are cheered by a gleam of hope; the new policy of our present Governor and his responsible Ministers leads us to believe that the transitory condition of the colony will eventually land us upon the shores of a firm and lasting peace. Should that be the case, then New Zealand cannot fail to progress and to prosper.

"In the early part of last month a communication in the Maori language was forwarded to the principal chiefs, containing an outline of the policy which the Governor intends to adopt towards the natives. As the proposals put forth in that document are important, and as they will probably become the foundation upon which all future Government measures connected with the Maoris will be based, I am induced to attach a literal translation of them herewith.

"1. The parts of the island inhabited by Maoris will be marked off into several districts according to tribes or divisions of tribes, and the convenience of the natural features of the country. To every one of these districts the Governor will send a learned and good European to assist the Maoris in the work of making laws and enforcing them: he will be called Civil Commissioner. There will be a Runanga for that district, which will consist of a certain number of men who will be chosen from the assessors. The Civil Commissioner will be the President to that Runanga, to guide its deliberations, and if the votes are equal on any matter, he will have a casting vote to decide. This Runanga will propose the laws for that district, about the trespass of cattle, about cattle pounds, about branding cattle, about thistles and weeds, about dogs, about spirits and drunkenness, about putting down the customs of the old Maori law, like the Taua, and about the various things which specifically concern the people living in that district. They will also make regulations about schools, about roads, if they wish for them, and about other matters which may promote the public good of that district. And all these laws which the district Runangas may propose will be laid before the Governor, and he will say if they are good or not. If he says they are good they will become law for all men in that district to which they relate. If he says they are not good, then the Runanga must make some other law which will be better. This is the way with the laws which the Europeans make in their Runangas, both in New-Zealand and in the great Runanga of the Queen in England.

"2. Every district will be subdivided into hundreds, and in each of these there will be assessors appointed. The men of that district will choose who shall be assessors, only the Governor will have the word to decide whether the choice is good or not. The magistrate, with these assessors, will hold courts for disputes about debts of money, about cattle trespass, and about all breaches of the law in that district. They will decide in all these cases.

"3. In every hundred there will be policemen, and one chief policeman, who will be chosen from the assessors. These policemen shall summon all persons against whom there are complaints before the Court of Assessors, and when the assessors shall have decided, the policemen shall see that the orders of the assessors are carried out. All fines which shall be paid shall be applied to some public uses. The commissioner, or magistrate, will keep this money till it is required.

"4. The Runangas will also be assisted in establishing and maintaining schools. School teachers; sometimes Europeans, sometimes Maoris, will be appointed. The Maoris ought to pay part of the salary of the school teacher; the Governor will pay the rest.

"5. Where the Runangas wish to have an European doctor to live among them, the Governor will endeavour to procure one to reside there, and will pay him so much salary as may make him willing to go to that work. The doctor will give medicine to the Maoris when they are sick, and will teach them what things are good for the rearing of their

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en, to make them strong and healthy, and how to prolong the lives of all the Maoris, by giving good food, by keeping their houses clean, by having proper clothes, and other things relating to their health. This to be the business of the doctor. But all those who require the services of the doctor will pay for them, except such as the Runanga may decide to be too poor to do so.

“6. About the lands of the Maoris. It will be for the Runangas to decide all disputes about the lands. It will be good that each Runanga should make a register, in which should be written a statement of all the lands within the district of that Runanga, so that everybody may know, and that there may be no more disputings about land.

“This is the seed which the Governor desires to sow—the Runangas, the assessors, the commissioners, and the rest. By and by, perhaps, this seed will grow into a very great tree, which will bear good fruit on all its branches. The Maoris, then, must assist in the planting of this tree, in the training of its branches, in cultivating the ground about its roots; and, as the tree grows, the children of the Maori also will grow to be a rich, wise, and prosperous people, like the English and those other nations which long ago began the work of making good laws, and obeying them. This will be the work of peace, on which the blessing of providence will rest—which will make the storms to pass away from the sky, and all things come light before the Maori and the Pakeha; and the heart of the Queen will then be glad when she hears that the two races are living quietly together as brothers, in the good and prosperous land of New Zealand.’

“After the preceding communication had been forwarded to the various tribes, Sir George Grey left Auckland, on the 9th of December, accompanied by the Hon. Mr. Fox, and other officials, to meet the chiefs of the Waikato district. The progress of His Excellency was highly gratifying. The natives, as he journeyed, united with the settlers to pay him respect. On the 12th he reached Kohanga, where he found upon his arrival a triumphal arch, which had been erected by the natives, and decorated with great taste, having in its centre the letters ‘G. R.’ and the words ‘Queen Victoria’ and ‘Sir George Grey.’ On the 16th, the great meeting was held in the open air, at Taupiri, the locale of Waata Kukutai’s tribe. Upwards of 800 natives were present, of whom about 250 represented the King party and the Upper Waikatos. The Governor explained to the meeting the line of policy which it was his intention to pursue towards the natives, which he said was set forth in the document forwarded to them a few days before. It appears the natives spoke freely to Sir George, and declared that they approved of his policy, and that they recognised him as their friend, as a skilful doctor by whom the evil which afflicted the land might be healed. Tipene said he was content, and that ‘the day was beginning to dawn.’ On the following day another meeting was held of the representatives of five tribes. The place of assembly was a building erected for the purpose, which was gaily decorated. Above His Excellency’s seat was fixed an image, of full length, carved in wood, the tattooing exquisitely performed, feathers of the huia, ingeniously put together, representing the hair; the feathers of the huia, so highly valued by the Maori, were used as ornaments; the body of the figure was covered with a fine mat of the finest texture, and a stone axe of great antiquity hung by its hand. Again Sir George Grey stated to the meeting what he proposed to do. He was answered by the natives one by one; each individual expressing, in language more or less figurative, his fealty to the Queen, and his attachment to her representative, the Governor. When all had spoken, one chief, the principal, stood up, and, pointing to the figure, said, ‘Governor Grey, that is our ancestor. We all, these five tribes, take our origin from him; he is our ancestor; he is our ancestor. We give him to you; we give you also his mat and his battle-axe; we cannot give you more.’ The Governor replied, ‘I accept him, and I will keep your ancestor with me.’ The Periti say that there is no form in which fealty can be more solemnly rendered by the Maori than this, and that the ceremony has a deep and real significance. In the evening His Excellency was rowed up to Mangatawhiri, by forty young natives, and at the stern of the vessel was the flag of Tipa, the ‘ancestor of the tribes,’ whose image figured in the ceremony of the previous day.

“On the 26th, Sir George Grey returned to Auckland, where orders were issued for the 14th, 40th, and 65th regiments to leave their encampments for the Waikato district, to make good from Droay to the Waikato River, thus completing an open and uninterrupted high-way from Auckland to the latter place. The orders were immediately complied with, and the present between 2000 and 3000 soldiers are peacefully performing the work of subduing

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the native difficulties by making an in-road into their country. This undertaking is looked upon most favourably by the colonists generally, as it is anticipated important results will flow from it when completed. The road will traverse Government ground only, but it will lead to the margin of the native district. The Maoris in that locality look upon the work with mingled feelings. They are desirous of having the road, if it be only used pastorally; but they dread that it may be converted into a highway for the military. If they could be assured against the latter alternative, they would at once give their consent to have the road continued through their own territory. But New Zealand, to be perfectly conquered, must have roads—main arteries, and also byeways. Britain was subdued by the Romans greatly through those agencies, and in later times prejudice and ignorance are destroyed by the modern ‘railways.’ Highways and frequent intercourse are more effective weapons to secure a lasting peace than rifles and Armstrong guns. The former tend to allay the passions of men; the latter to arouse them.

“At the conclusion of the meeting at Kohanga, the Hon. Mr. Fox, accompanied by Mr. Gorst and the Rev. A. Reid, visited the native assembly at Hangatiki, Upper Waiapa. They were received by a native guard of honour. After the usual preliminaries, Mr. Fox made the following important statement as to the intentions of the Government in reference to the natives, and the terms of peace which he was prepared to grant them—

“The Governor to choose one European and two natives, the natives also to choose one European and two natives. The original dispute about Teira’s land to be referred to this tribunal, whose decision should be final and conclusive.

“The Governor will not put down the King movement by force so long as the Queen’s subjects are not interfered with.

“The Governor will not make war to obtain the murderers, or to recover the property, but when the offenders are taken they will be tried.

“The Governor will not buy land in future, until the vendor’s title has been investigated by the Runanga of the district appointed by the Government.

“The crown land at Taranaki, claimed by the natives by right of conquest, to be evacuated by them, or a chain of military posts will be formed on the border.

“The force encamped at Mangatawhiri not aggressive, but to make roads and to restore confidence.

“The Governor will not make roads on Maori land against the will of the owners, but all Maori paths are to be open to Europeans, and no mails are to be stopped.’

“It will have to be seen whether the natives will accept these most favourable terms; but it is to be hoped that they will at once decide in the affirmative, and thus bring the relationship of the whole of the tribes with the Government to a peaceful issue. Should these terms be confirmed by a treaty, and thus become law, the Maori nation will then rise to a most dignified position in these islands. The Maori flag will float harmoniously side by side with the British ensign, and Queen Victoria and Potatau II. will be joint monarchs of New Zealand.”

The Bishop of New Zealand has admitted two more natives to holy orders, the entire number of native pastors being now TEN.

BENARES.

A letter from Mrs. Leupolt intimates that it was proposed to open the Young Men’s Training Institution at Benares on the 18th of March. She adds, “The work is so important, we want united prayer for it. United intercession brings down great blessings.”

RETURN HOME OF A MISSIONARY.

North India.—The Rev. J. B. and Mrs. Wheeler left Lucknow on October 15th, and arrived in London on the 4th of March.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. H. and Mrs. Townsend embarked at Liverpool on Feb. 25th, on board the “Ethiophe,” for Lagos.

South India.—Mr. T. Lane embarked at London on March 1st, on board the “Earl of Hardwicke,” for Madras.

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SIXTY-THIRD ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon before the Society will be preached this year on Monday evening, the 5th of May, by the REV. JOHN C. RYLE, B.A., Vicar of Stradbroke, Suffolk, at the Parish Church of St. Bride, Fleet Street. Divine Service will commence at Half-past Six o'clock.

The Annual Meeting will be held next day in Exeter Hall, the Chair to be taken at Ten o'clock. A second meeting will be held in Exeter Hall on the same day; the Chair to be taken at Seven o'clock.

INDIGENOUS CHRISTIANITY IN INDIA.

We have already noticed the gratifying manner in which the native Christians in Western India have come forward to supply the lack of service of their spiritual foster-fathers in America, resulting from the present disastrous contest raging in that country.* The same spirit of liberality is exhibited, happily without the stimulus of a distressing emergency, but rather in the natural progress of development, in other Missions. Those of our own Society will not be found behind. The following extract gives an exemplification of it in the Missions of the Free Church of Scotland—

(From *The Indian Reformer*, Feb. 7, 1862.)

“ On Monday last, the 2nd inst., a very interesting meeting was held at the Free Mission Church, Cornwallis Square, Calcutta, the Rev. Alexander Duff, D.D., LL.D., being in the chair. It may be in the recollection of our readers, that the congregation who meet for divine worship at that place gave a call, in March last, to a Bengalee clergyman, to minister to their spiritual wants, and that the church was, two months after, completely organized, agreeably to the forms of Presbyterian government, by the ordination of elders and deacons. The meeting to which we allude was convened by the Deacons' Court of that church, for the purpose of submitting to the congregation a Report of its financial affairs during the seven months which elapsed from the month of June, when the organization of the church was completed, to the 31st of December last, and a more hopeful Report we have seldom heard. The Report, which was read by the indefatigable Treasurer and Clerk of the Deacons' Court, Baboo Vishnu Charan Chatterjea, began with a brief outline of the history of the church, and the peculiar circumstances under which it was formed. It appeared, that as the members of the congregation were too few and too poor to pay the full stipend of their pastor, the Committee of the Foreign Missions of the Free Church of Scotland at Edinburgh generously came forward, and offered to pay half the salary, leaving the congregation to raise the other half. It was cheering to find that the congregation have not only been able to raise from among themselves, with the assistance of their Mofussil brethren, half the salary of their minister, but are at this moment in circumstances to reduce the sum contributed by the Edinburgh Committee. It appeared from the Report, that the sum actually received from members and adherents of the church by the Treasurer, during the

* See p. 1.

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short period of seven months, for the various objects in which the congregation is interested, amounted to 1333 rupees. There are three funds in connexion with the congregation—the *Sustentation Fund*, the object of which is to provide for the maintenance of the minister; the *Current-Expense Fund*, which is devoted to the cleaning and lighting of the church, and other contingent expenses; and the *Poors' Fund*. The Sustentation Fund was in so prosperous a condition, that, after paying half the stipend of the minister, there remained, on the 31st of December last, a balance in hand of 572 rupees. The Report also made mention of several presentations made to the congregation, particularly of an elegant communion service, consisting of two cups and two plates, by Alexander Leslie, Esq., of Calcutta.

“The speeches made by the native gentlemen who moved and seconded the Resolutions—and they all spoke in the English language—were such as to call forth the sentiment of gratitude to God in every Christian heart. The Rev. Dr. Duff then addressed the meeting with his usual eloquence and unction, dwelling on the nature and duties of the Christian church; and expressed himself so much gratified at what he saw and heard there, that he was almost ready to take up the *Nunc dimittis* of Simeon of old. We will make no reflections of our own. Let the facts speak for themselves. We content ourselves with only saying, that after what we witnessed last Monday at the Free Mission Church, Cornwallis Square, Calcutta, we feel that there is yet hope of an indigenous Christianity in India.”

The following extract in reference to Christianity in the armies of India will be read with no little satisfaction and interest—

(From *The Friend of India*, Feb. 13, 1862.)

“We would remind Lord Canning of a promise that he made two long years ago, to inquire into the constitution of the Madras sepoy army and to discover how its large Christian element is treated, with the special view of publishing rules for the enlistment, and treatment in religious matters, of native Christians in the armies of the other Presidencies. The immediate occasion of this promise was a remarkable movement among the Muzabee Sikhs of the late 24th Punjab Infantry, who, in the plunder of Delhi, met with Christian books which awoke a spirit of inquiry among them. The result was the baptism of a large number, the formation of a church in the corps by Mr. Clark, a Church Missionary, and of schools for the wives and children of the converts. Major Hovenden, the commanding-officer, interfered with the work under the orders of Government, which he was said to have misinterpreted, and the movement was temporarily checked. But the complaints of the Missionaries called forth a Resolution on the part of Government, which promised the publication of definite orders as to the discipline of Christian sepoys, after the Madras inquiry had been instituted. We have waited two years, and now ask, has this inquiry been made?—what are the results?—when will the promised rules be published? Apart altogether from the high spiritual aspect of the question, and the principle of religious liberty involved, the political consequences of the settlement of such a matter are too important to allow of longer delay. In India, Christianity means loyalty: every native converted, every sepoy really christianized, is an addition of strength to our power, as well as a fulfilment of the grand object of our domination in the East.

“With some difficulty we have been enabled to obtain a list of the Madras army, classified according to the creeds of its members, and of that we have

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made the following analysis. Though the figures refer to 1858, they give a sufficiently correct general average of the distribution of castes as they stand at present. The Christians are for the most part Roman Catholics, but even that, low as is their Roman Catholicism, is some gain spiritually and a vast gain politically. The number of native Protestants is very small. The enlistment of Papists dates back as far as the first formation of our sepoy corps, to a time when we had battalions of 'Topassees,' as men of that class were then called. They were enlisted, not from any views of policy, but simply because they were to be had, and the general commixture of castes originated in the same manner—

	Native Commissioned Officers.	Non-Commissioned Officers, Drummers, Rank and File.
<i>Christians</i>	15	2,885
<i>Indo-Britons</i> .....	...	1,304
<i>Mussulmans</i>	795	20,406
<i>Brahmins and Rajpoots</i>	101	2,282
<i>Mahrattas</i>	16	1,265
<i>Telingas or Gentoos</i>	296	11,621 †
<i>Tamils</i>	123	6,968
<i>Other Castes</i>	17	4,294

"The number of Christian natives and East Indians is thus 4189, or nearly twice the strength of Brahmins and Rajpoots. This is in itself a small army. The Roman Catholics go by the name of *Romauns* as frequently as by that of Christians. An officer of a Madras corps, writing in 1859, says—'Some of their customs not a little belie the Catholicism which should attach to their faith. They are none of them late converts to Christianity, but the sons of Christian parents, and almost all from the neighbourhood of the town of Madras. Their natural language, therefore, is Tamil; and the few who can speak English, do so from associating with the Indo-Briton bandmen, or from having been in the service of some European before entering the regiment, but not from education.' They have always been dealt with in the same manner as all others. An old officer, who is perhaps the ablest military administrator in the Madras army, writes to us—'I do hope that no orders will be issued on the subject' of Christian sepoys. They are certainly not needed, when we are told that Christians are treated exactly like other soldiers. Had this been the case among the Muzabees, church, schools, Missions, would all have been as welcome as idol house, idol processions and Brahmins, and no complaint would have been made. But the truth is, Government is afraid to give Christianity fair play in the sepoy army of Bengal, lest bare toleration be mistaken for encouragement. The officer we have already alluded to, tells a story of the only two Protestant Christians of his regiment. When the corps was in Burmah, a Hindu sepoy fell in love with a Karen girl—

"The girl in this case was not a Christian, but before involving herself with the sepoy, she prudently took counsel of the Missionary who was at the station. It is hard to say whether the Pariah considered it a descent to a Karen marriage, or the Karen objected to the Pariah ceremony, but the Missionary suggested an advance for both, by making them Christians, when they could marry

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on equal terms. The sepoy and the girl at once entered his congregation, and were married according to the forms of the church. When the regiment returned to India the wife accompanied her husband, and they now both worship with the Protestant Missionary converts. However slight the man's preparation for the adoption of Christianity may have been, he is now entering willingly and earnestly into an inquiry into the truths of his faith; and though strangely brought about, his conversion promises to result most satisfactorily. Being of excellent character, he has been promoted to Lance Naick (Corporal), and it was but yesterday he came up for examination with the English school, when he read his lesson, and was found to be progressing very well. It may be remarked that his becoming a Christian attracted not the slightest notice in the corps. The other exceptional case is that of a man who, until the last six months, was a Roman Catholic, but who has gradually withdrawn himself from them, and joined the Lance Naick just referred to in his attendance on the Protestant Missionary church. The only parties who resented this were the "Romauns" themselves. The ordinary Pariahs (to which class he belongs by descent) made no difference in their intercourse with him, but he was kept at a distance by his late co-religionists, who would have nothing to do with him.'

"This writer adds that the presence of Christians in a corps, even in small numbers, is sufficient to frustrate secret combination. How much longer will the Government of India delay to publish to the world its long-promised policy on the subject? All that we ask is, that the Christian sepoy be treated exactly as the idolater. He is so treated in Madras. He is virtually proscribed, and his church and clergyman hidden out of sight, in Bengal."

WESTERN INDIA—BOMBAY.

The Rev. J. S. S. Robertson left Bombay on the 27th of March, after a residence in India of more than twenty-three years. The occasion of his departure called forth many gratifying expressions of the regard in which he was held, and the gratitude with which his labour in the Lord is looked back upon by those to whom his ministrations have been made a blessing. His former pupils, many of whom are now in holy orders, presented to him a worked sandal-wood writing-desk, together with an appropriate address, as a memorial of their affection; and by their wives, a second desk, of the same description, was presented to Mrs. Robertson.

In addition to his other labours, Mr. Robertson has devoted much time to the perfection of the Mahrati version of the Holy Scriptures. The Committee of the Bombay Auxiliary Branch of the British and Foreign Bible Society therefore passed the following Minute in recognition of his valuable services during his long connexion with that Society—

"The Committee offer their best thanks to the Rev. J. S. S. Robertson for the important services which he has rendered to the Society as a member for twenty years of its Mahrati Translation Committee; as the Secretary for nine years of that Committee, during which he has also acted as one of the general Secretaries of the Society; and as the principal editor of the last edition of the Mahrati Scriptures. In doing this, they record warm appreciation of the ability, zeal, judgment, and Christian devotedness by which his work of faith and labour of love have been characterized, and beg to present him with a copy of the Bible as a token of their affectionate remembrance and gratitude, praying, at the same time, that grace, mercy, and peace may be multiplied upon him, through God the Father and the Lord Jesus Christ."

RECENT INTELLIGENCE.

SIXTY-THIRD ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached before the Society on Monday evening, the 5th of May, at St. Bride's Church, Fleet Street, by the Rev. John C. Ryle, B.A. Vicar of Stradbroke, Suffolk, from Acts xvii. 17, 18. Collection 87l. 14s. 9d.

The Annual Meeting was held on Tuesday, May 6, in Exeter Hall. The Chair was taken by the Right Hon. the President of the Society at Ten o'clock. Prayer having been offered, and the fifty-first chapter of Isaiah read, by the Honorary Clerical Secretary, the Chairman addressed the Meeting. The Report was read by the Rev. John Venn, M.A., and the following Resolutions adopted—

I. Moved by the Lord Bishop of Ripon, V.P., and seconded by the Rev. Canon Miller, D.D., Rector of St. Martin's, Birmingham—

—That the Report, of which an abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. J. C. Ryle, for his sermon before the Society last evening; to His Grace the Vice-Patron; to the Right Hon. the President and the Vice-Presidents; and to all those friends who, during the past year, have exerted themselves in its behalf; that Captain the Hon. Francis Maude, R.N., be appointed Treasurer of the Society; and that the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies—

Major-Gen. R. Alexander.	John Griffith, Esq.	Henry Smith, Esq.
John Ballance, Esq.	J. Gurney Hoare, Esq.	John Sperling, Esq.
Lieut.-Colonel Caldwell.	Lieut.-Colonel Hughes.	J. Morgan Strachan, Esq.
Major-General Clarke.	John Labouchere, Esq.	James Stuart, Esq.
W. Dugmore, Esq. Q.C.	Arthur Lang, Esq.	Colonel Simpson.
James Farish, Esq.	P. F. O'Malley, Esq. Q.C.	J. Fryer Thomas, Esq.
Sydney Gedge, Esq.	J. E. T. Parratt, Esq.	H. Carre Tucker, Esq. C.B.
John Goldingham, Esq.	Colonel Smith.	Robert Trotter, Esq.

II. Moved by the Hon. A. F. Kinnaird, M.P., V.P., and seconded by the Rev. T. H. Fitzpatrick, M.A., Missionary from the Punjab—

—That the pacification and the rising prosperity of British India, as well as the progress of its Christian Missions, constitute a call upon us for redoubled efforts to infuse Christian truth into the awakening energies of the nations composing that vast empire.

III. Moved by the Lord Bishop of Sierra Leone, V.P., and seconded by the Very Rev. the Dean of Carlisle, V.P.—

—That this Meeting recognises the successful transition of the West-African Mission of Sierra Leone into a self-supporting native church as a special encouragement to the Society to press forward a native ministry in all its other Missions, and to regard those Missions as means for branching out into "the regions beyond."

IV. Moved by the Rev. John Thomas, Missionary from Tinnevely, and seconded by the Rev. Canon Stowell, M.A., Minister of Christ Church, Salford—

—That this Meeting recognises a signal triumph of the Gospel in the progress of the native church in New Zealand, especially in the diocese of Waiapu, with its synod of native clergy and native laymen; and they rejoice to regard these successes in West Africa and New Zealand as the harbingers of similar blessings already dawning upon the native church of Tinnevely.

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The Hymn "Come let us join our cheerful songs" was sung before moving the third Resolution.

FINANCIAL STATEMENT.

INCOME.	
<i>General Fund</i> —Associations, Benefactions, Legacies, &c.	£135,205 12 10
Fund for Disabled Missionaries, &c.	1,693 1 1
Total Ordinary Income	£136,898 13 11
<i>Special Fund for India</i>	2,583 4 3
Total received at Home	£139,481 18 2
EXPENDITURE	£120,400 2 11
Expenditure charged to India Fund	13,075 3 2
	£133,475 6 1
Ordinary Income of the Year	£136,898 13 11
Ordinary Expenditure	£120,400 2 11
Deficit, 1861	6,100 12 11
Transfer to Capital Fund	5,450 11 0
	£131,951 6 10

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. The amount exceeds 20,000*l.*; making a grand total from all sources of 159,481*l.*

The Report commenced as follows—

At our last Anniversary, the Committee had the painful ask of announcing a falling off in the receipts of the Society, and a consequent deficit of 6100*l.*, while its operations had been greatly enlarged. They therefore pledged themselves to retrench their expenditure; and they invited their friends to enlarge the Society's income. By the blessing of God upon these measures the equilibrium between the expenditure and the income has been more than restored. The Committee are now able to announce that the last year's deficit has been made up, and that the new financial year will be commenced with a balance in hand. The income of the year from ordinary sources has amounted to 136,898*l.* It has been swelled, indeed, by an unusual amount of Legacies, and by more than ordinary Benefactions; but the Committee have the great satisfaction of also announcing a large increase in the sums collected and remitted by the Associations throughout the country, which have amounted to 105,530*l.* This sum is 3677*l.* above that of the previous year, though in that year it was the highest that had ever been reached. The Committee have special satisfaction in noticing that the collections from Lancashire have not only suffered no diminution, but have contributed their full share of this increase.

The Committee appealed, in the course of last year, for an additional 20,000*l.* of permanent income, in order to keep up existing Missions on their present scale. They thank God that a large proportion of this increase has been realized; and they trust that they may reckon upon the continuance of the exertions of their supporters until the exigencies of the Missions shall have been fully supplied.

There have been sent out during the year a smaller number of Missionaries than in ordinary years, whilst it has pleased God to remove from their work, by

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death and the failure of health, a larger number of Missionaries than usual, so that the staff of European Missionary agents on the Mission field has been seriously reduced. The Committee trust, however, that this reduction may be repaired by the restoration to health of those invalided, and by a supply from the Universities and the Missionary College, in the course of the present year. The increase of their income enables them to appeal for Missionary candidates with the greater earnestness, and in the more confident hope that the same Lord of the harvest who has provided the means, will thrust forth the labourers.

The interest attached to New Zealand is at present so general that we extract the whole of the Committee's observations on that Mission—

At the period of the last Report, the political horizon of New Zealand had assumed the most threatening aspect. British troops were mustering in large numbers, and disaffection was spreading throughout the tribes. The "native" policy of the Governor of New Zealand appeared to the Committee, and to the best friends of the colony, to be unsound. Her Majesty's Secretary of State at home hesitated to interpose his authority for the reversal of that policy; and the bishops and clergy of New Zealand were stigmatized by the public press of the colony, as well as by many of the officials, as disloyal agitators.

Under these discouraging circumstances, the only bright features in the prospect were the evidences of the restraining power of Christian principles over the native converts, and the spirit of prayer so largely poured out upon them. The Committee pointed to these facts, in the last Report, as a ground of hope. That hope has not been disappointed, but signally fulfilled. Soon the colonial policy was reversed by a new Parliament in New Zealand, and men were called to office who had advocated the very principles which the Committee had ventured to urge upon the home authorities. Mr. Fox, the new Prime Minister in New Zealand, brother of our Henry Fox, upon taking office, made a noble declaration of principles, which the Committee earnestly trust may ever prevail throughout the colonial empire of the British Crown. He stated, as the first and leading principle of the new policy, that the native race should be treated as men—as men of like feelings as ourselves—adding this memorable sentiment: "Whatever shortcomings the New Zealanders may exhibit in some respects (perhaps not more than among ourselves), they hold the same faith as we do; and they recognise, with a friendly feeling, the fact, that from us they derived it." Another principle enunciated by Mr. Fox was, "to use the natives in working out the problem of their own social elevation, and especially to give a legal sanction to the native council or Runanga."

Concurrently with this change of ministry in New Zealand, Her Majesty was pleased to appoint Sir George Grey to the government of the colony. The very name of Sir George Grey acted as a talisman. He had enjoyed the confidence of all parties in his former government of New Zealand, and the principles of the new policy were known to be identical with his own. The feelings with which this appointment was welcomed by those who had represented the Society in New Zealand are exemplified by the words of the Bishop of Waiapu. "The appointment of Sir George Grey fills us all with hope about the native affairs. We believe that it is in answer to the prayers of his people that God has caused this appointment to be made, and we now confidently trust that the late disturbances will be overruled for lasting good."

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The measures of Sir George Grey, on the principles enunciated by Mr. Fox, bid fair to meet with universal acceptance by the natives. Nevertheless, the Committee are compelled to add one word of caution. So deep has been the injury inflicted upon the proud and sensitive minds of several of the New-Zealand chiefs, that the best-informed friends of the colony still rejoice with trembling; and there is still a strong call upon the church of Christ to continue instant in prayer.

Together with the inauguration of a new policy in the civil government, new measures have been introduced into the native church of New Zealand, which mark the year now under review as no less memorable in its ecclesiastical than in its civil history. The number of native ministers in New Zealand having been increased, the Bishop of Waiapu took the bold and forward step of summoning a synod of the clergy, three being European and three native, with seventeen native lay delegates from the chief districts of the diocese. The proceedings were wholly conducted in the Maori language, and two of their Resolutions were as follows—"That it is the opinion of this synod that the inhabitants of the different localities should have consideration for their teachers." And again—"That in the judgment of this synod it is the duty of those who enjoy the blessing of the Gospel to use their exertions to send the Gospel to the nations who are sitting in darkness." The morning after this second Resolution was passed, upon the assembling of the synod, the members of the synod placed upon the table 5*l.* 12*s.* 6*d.*, a sum which they had collected among themselves, in accordance with the Resolution.

It is a cause of unfeigned gratitude to God that He should have used the humble instrumentality of the Church Missionary Society to introduce the Gospel into the islands of New Zealand, among a nation of ignorant and savage cannibals, to reduce their language to writing, and to print the whole Bible in it; to raise up a native ministry; to form a synod of the Native church; and to establish Christianity so firmly, that it is now recognised by the governing powers as entitling the native race to equal privileges with the European settlers! Here is a triumph of Protestant Missions which may serve as a sufficient answer to all those who would ask, "What are the results of your Missions?"

Your Committee cannot but point to one other remarkable circumstance connected with these events. The Missionary who, twenty-five years ago, first carried the message of the Gospel to the eastern division of the Northern Island, has been preserved to this day. So late as the year 1840, Mr. Williams was the solitary Missionary in the Eastern district, and he wrote to the Society these words—"The size of my parish is two degrees and a half. My present condition is solitary. Here I am, therefore, holding on, not to the wreck, but to the spoil; and, by God's help, I will hold on until you send the required aid." In 1861, the same veteran Missionary presided as a bishop over a synod of the native church, surrounded by his native clergy and laity, with his own son in the flesh and in the Gospel, born on the spot, as his assessor!

To this general view of the New-Zealand Mission, a few notices only need be added respecting the three different districts of the country. From the Northern District, Archdeacon H. Williams writes—"I have much pleasure in announcing an orderly and quiet deportment of the people within the district, notwithstanding the general and severe excitement caused by the

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war carried on at Taranaki between Her Majesty's troops and the natives of the various districts around that place.

The Bishop of Waiapu reports of the Eastern District—"A large portion of this district is now worked entirely by native pastors, and it is no longer an experiment whether this principle will answer. It is so acceptable to the natives that they are anxious to have the number of their pastors increased, and as willing to contribute for their support. The sum already raised amounts to 750*l.*, and is still going on, though to effect this they have exercised very much self-denial, and left but a small portion of the proceeds of their wheat for the purchase of clothes. On my way to Auckland last May, I found the natives assembling in large numbers at Hicks' Bay, on occasion of the opening of a new church. On my return to Hicks' Bay, as our vessel was lying there at anchor, the native minister brought on board a bag containing 252 sovereigns, which had been collected on that occasion as an endowment for the bishopric." Of the Western District, Archdeacon Hadfield reports—"Last year was perhaps one of the darkest which those engaged in promoting Christianity among the natives have experienced, at least in recent times. There has been nothing, however, in the conduct of the more advanced native Christians in this district (I allude more especially to the communicants) to lead me to think that any of the events which have happened of late have lessened their attachment to the Gospel: on the contrary, I have had my confidence in the sincerity of their faith strengthened: though these events, by causing many to change their residences and alter their modes of life, have produced a certain amount of disorganization and disorder which have been far from beneficial, and have occasioned much anxiety and trouble."

CONCLUSION OF REPORT.

The Committee believe that the Report they have now presented calls for a special tribute of thanksgiving. The finances have been freed from the anxieties and fears which lately existed, and which enforced a painful restriction abroad. The Committee are now free to strengthen the Missions by pecuniary aid, and to send forth such new labourers as they may believe to be called of God to the work.

There is also special ground for praise in the work abroad. The Committee review with great and devout satisfaction the instances in which the Missionaries, whenever called to the test, have not counted their lives dear unto themselves, "so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God." Witness their continuance at their post in the Yoruba country, in New Zealand, and at Ningpo, amidst war and bloodshed. These men were not specially selected for posts of danger. They represent the spirit of the whole body; the same spirit which, in a less striking, but not less decisive form, keeps many a Missionary at his post in unhealthy climates, and during seasons of pestilence, which supports him in his solitary hours—which makes him expose his neck to the knife of the Afghan, and enter, with his Bible as his solitary weapon, into the camp of the hostile Red Indian—the same spirit of faith and self-sacrifice which sustains the preacher who, year by year, stretches forth his hands to a disobedient and gainsaying Brahmin population, or from year to year itinerates amidst heathen villages, lifting up Christ as the only Saviour of the lost, yet enduring the pain of hearing that Saviour reviled, and seeing that

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Saviour's offers of mercy scornfully rejected. Rumours sometimes reach us of comfortable dwellings, and conveniences of life enjoyed by Missionaries abroad. Your Committee are not careful to answer such charges. They know the temper of their men, and that, when called upon "to endure hardness," they will not be found wanting. To God be all the praise!

Another cause of special thanksgiving is the announcement made this year of the transfer of the Sierra-Leone Mission to the independent position of a Native Church, and of the near approximation to the same position of the native church in New Zealand. Such happy consummations of Missionary effort may seem to come late after forty or fifty years' labour, but they are an ample recompense; and your Committee confidently believe that the success in these two oldest Missions of the Society foreshadow earlier success in India, China, and Yoruba. Missionary principles are worked out, like all great principles in social questions, by a process of slow induction, amidst many mistakes and disappointments. But now the examples of more than one native church, self-supporting, self-governing, and self-extending, gratefully resigning the Society's further pecuniary help, that the aid may be sent to "the regions beyond,"—such examples will both stimulate and guide the whole Mission field. And, above all, the Committee receive these successes as a proof of the presence of the great Head of the church with the churches abroad. His hands have laid the foundation of this house; his hands shall also finish it. We rejoice when we see "the plummet in the hand of Zerubbabel, with those seven. They are the eyes of the Lord, which run to and fro through the whole earth."

At the close of the Meeting, the hymn "From all that dwell below the skies" was sung, and the Bishop of Ripon pronounced the Benediction. Collection 108*l.* 0*s.* 5*d.*

A second Meeting was held in Exeter Hall on the evening of the same day. The Chair was taken at 7 P.M. by the Hon. Captain Maude, R.N., Treasurer of the Society. Prayer was offered by the Rev. John Chapman, B.D., and extracts of the Report were read by the Rev. W. Knight, M.A., after which addresses were delivered as follows:—by the Rev. Henry Baker, Missionary from Travancore, on "The Hill Arrians of Travancore;"—by the Rev. Robert Maguire, M.A., Incumbent of Clerkenwell, on "The Missionary's Call, Cross, and Crown;"—and by the Rev. W. S. Price, Missionary from Western India, on "Nasik." Collection, 147*l.* 9*s.* 8*d.*

YORUBA MISSION.

The following letter was addressed by the Rev. C. A. Gollmer to the "Record" newspaper, shortly after his arrival in this country, fresh from the scene of disaster—

"For the information of your readers who take a deep interest in the welfare of Africa, and who may not see the account in the papers of the sad tidings the mail steamer "Ethiope" conveys to England this month, I beg to state that the Yoruba Mission needs at present the prayers and support of God's people more than ever. The enemy was permitted to take possession of some of our posts, which I need not say was a great trial to the soldiers of the cross of Christ; but we trust his triumphs will lead to his final defeat, and that shortly these and other possessions will be added to the inheritance of the Lord.

"On the 15th of March, Ishaga was destroyed by the army of the King of

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Dahomey. This town was a promising Missionary station, only sixteen miles west of Abbeokuta, and contained about 5000 industrious inhabitants.

"Rumours had reached Abbeokuta that the Dahomians were out; also that they were seen near the river Iyewa, but it was not much thought of. The Dahomians, it appears, stole through the forests and towns to the neighbourhood of Abbeokuta, and, in the night of the 14th of March, to the wall of the doomed town.

"Having made their arrangements for the attack, viz. placing a strong detachment on the road to Abbeokuta to prevent the Egbas from going to the support of Ishaga, as in 1851, and placing other divisions at various points outside the wall to prevent the poor people from escaping, the main army entered the town about eight o'clock A.M., and, being but little resisted, marched to the market-place.

"A thunder-like discharge of musketry was the signal for the poor inhabitants that they had fallen into the hands of a mighty enemy, and to the cruel Dahomians to commence the work of destruction.

"The attack was so unexpected and sudden that but very few people escaped. Several slaves to Dahomians ran to Abbeokuta, who reported that all Ishagas who resisted were killed, with many others, old and young; that the work of destruction lasted all Saturday and Sunday; that upwards of one thousand people were slain and beheaded, and their corpses thrown into heaps; that on Sunday night the Dahomians left Ishaga, carrying about four thousand prisoners with them, all so tied that escape was next to impossible.

Parties who visited the scene on Monday and following days state that there were many heaps of dead bodies all over Ishaga; that their heads having been carried off, none could be recognised; and that the town and Church Missionary house and church were burnt to the ground.

"The Church Missionary Society has lost Mr. William Doherty, a most valuable native agent, with about seventeen souls, men, women, and children, connected with the church. A runaway Egba, who was made a prisoner in the Mission house at Ishaga, reported that none of the church people were killed—they were all carried away as prisoners.

"Fortunately, the schoolmaster, with his family, some schoolchildren, and members of the church, were still at Abbeokuta for refuge, their residence at Ishaga having been rendered unsafe through the Aromaja war at Jiga (close to Ishaga) against the Egbas, about two months ago. How sad to think another peaceful town is thus swept from the face of the earth, and thousands of souls are hurried into eternity; and what will become of those four thousand prisoners? We apprehend many will be sold into foreign slavery, and that a worse fate may await others: horrible to think, they may be reserved as sacrifices for the "awful customs," when human blood is shed like water.

"How long will this monster of iniquity be allowed to destroy, at will, his innocent fellow-beings, and outrage every feeling, human and divine?

"Alas! there is another chapter of an almost equally painful occurrence, viz. the destruction of Ijaye, a large Yoruba town, with a population of upwards of forty thousand, and five days' journey from the coast. Ijaye has been besieged by a large party from Ibadan, &c., for the last two years, and was assisted in her defence by a small army from Abbeokuta.

"Ijaye, during this long siege, was greatly reduced by famine and accidents of war, &c.; and the Egbas labouring under great disadvantages by being two

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and a half days' journey from home, and by not being sufficiently supported, grew tired of the war: on the other hand, the Ibadans, with their allies, had the advantage of being close home, and of having plenty of food; they also showed great energy in pushing their camps forward: indeed, within the last three months, they formed three large encampments a short distance only from the Ijaye town wall, and the wall of the Egba camp.

"*Sunday, March 16.*—A severe battle was fought, when the Ijayes and Egbas suffered much, and which no doubt led to the desertion of the camp by the Egbas on the evening of Monday the 17th, and the taking and destruction of Ijaye on the 18th and following days. The Yorubas are not so cruel as the Dahomians: of course many fell in the struggle, but many escaped to Abbeokuta and other towns. Many Ijayes and Egbas were made prisoners by the Ibadans, but they (except bad characters) will no doubt be well treated: many will be let free by their relatives, and others may be redeemed by their friends.

"The Rev. A. and Mrs. Mann, of the Church Missionary Society, providentially left Ijaye on the morning of the 17th of March (Mrs. Mann being about to return to Europe); but Mr. Roper, a young English catechist of the Church Missionary Society (who accompanied Lieutenant Dolben, of H.M.S. 'Prometheus,' to Ijaye, to assist Mr. and Mrs. Mann to get away, and who offered to take care of the Mission house till Mr. Mann's return from the coast), was captured and was made a prisoner of war: unfortunately, his captor was one of the soldiers of the chief, Ogumola by name, a notorious character. The Missionaries at Ibadan believe that if Mr. Roper had fallen into the hands of the Commander-in-Chief, he would have delivered him up freely, and been glad of an opportunity to make friendship with the English. But this Ogumola demands for Mr. Roper's ransom no less than ten slaves, ten guns, ten kegs of powder, ten pieces of calico, and ten bags of cowries, worth about 200*l.* at Ibadan, and he threatens that if Mr. Roper (who has been conditionally delivered to Mr. Hinderer) leaves Ibadan before the above amount is paid, he will take Mr. and Mrs. Hinderer, and all their people belonging to the Mission, as prisoners, &c.

"The governor at Lagos has written to the chiefs at Ibadan, requesting them to let Mr. Roper be the bearer of their message to his letter, viz. that they have set him at liberty. The governor kindly suggested to open a subscription for the redemption of the people and children belonging to the Ijaye Mission (now in bondage at Ibadan), he heading it with 5*l.*, and about 35*l.* had been received at Lagos for this object by the time of the leaving of the mail-steamer. The Egbas and Yorubas have suffered much every way: may they now dwell in peace, and then the work of Christianizing the heathen may, by the blessing of God, be extended far and wide, and lawful commerce increase a thousandfold. I am sorry to have to add, that it pleased God to remove two of his labourers from our Yoruba Mission field. Mr. T. Wilcoxon, a young English catechist, after about twelve months of labour at Abbeokuta, died of dysentery on the 22nd of March; and Mrs. A. Mann, after a four-years' residence at Ijaye, died of fever (on her way home) on board the mail steamer 'Ethiopia,' off Acra, on the 12th of April, and was buried at the Missionary churchyard there."

RETURN HOME OF A MISSIONARY.

Bombay.—The Rev. J. S. S. Robertson left Bombay on March 27th, and arrived in London on April 29th.

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SOUTH INDIA—TRAVANCORE.

THE following extract is from a letter of the Rev. J. G. Beuttler to a friend in England (May 2, 1862). Mr. Beuttler is now on his way to this country, much broken down in health.

“At a place where I have been labouring for many years without any apparent result, the Lord has graciously opened the hearts of a headman and his wife, and after much inward trial and outward threatenings, they were baptized. With the woman the change is wonderful. When I go there her eyes beam with joy and happiness. Before her baptism her heathen relatives came to take her away from her husband. After a good deal of talking, she asked them, ‘Why did you bring me here fifteen years ago?’ ‘To live with your husband,’ was the reply. ‘My husband has given himself to the Lord, and I with him, and with him I shall live till I die.’ After this they left. A week after this, the head bricklayer, who built my house, schools, and church, came and said, ‘At last I am coming; I will wait no longer.’ ‘But what about your mother?’ ‘She is not willing, but I believe she will come yet,’ was his answer. The last work he did in the church was building the font, and in that he was baptized, with his wife and children. On the morning of his baptismal day his mother left, saying, ‘I cannot remain in your house on the day your name is changed.’ She has, however, come back again. This was in February. During the same month, I had to go to Cottayam, to our usual meeting. Having long been anxious to see Mr. Baker’s Hill Mission, I took this opportunity, and, accompanied by Mr. Wilkinson and Speechly, started for Mundakym. I went to an out-station there on a Sunday morning to have service. Shortly after my arrival, seven rather rough-looking men came up to the church, and asked to see the Sahib. I made them sit down, and heard their story. ‘We are altogether seventy people, living on Muttu Hill. We want to become Christians, and this is the reason why we walked these ten miles this morning to see you.’ ‘But who told you that I should be here?’ ‘No one, but we were led to come here, we do not know how.’ This startled me, for I had also gone against my inclination. The day before, I had got wet through, and, being afraid of fever, I rather felt inclined to stay at Mundakym. So they having come there without knowing how, and I having been led there against my wish, the finger of God was clear to me, and I made arrangements that they should follow me the day after; but they said, No, we shall go with you at once.’ Under a heavy rain and thunderstorm, we reached the bungalow, and when one of the Arrians was examined about the first sermon he had heard, he remembered the principal items. In my room I have four of their brass idols, a sword, four bangles, and a belt.

“On my return home, two more Chogan families had come out. Five years ago I sat upon a stone altar, three miles to the north-east of this, talking to a woman and her son about Jesus. The woman said, ‘Never will I become a Christian.’ She died a heathen. But the stone altar is razed to the ground, and out of that house nine souls have been baptized. The place will now be an out-station, and at present the number of souls amounts to twenty-four,

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all converts from heathenism. I believe this blessing was given me to enable me to return to India with even greater joy than at the first. Remember these lambs in your prayers, that the tempter may not spoil them."

NEW ZEALAND.

At the Second General Synod of the New-Zealand Church, held at Nelson in February of the present year, the following Resolutions were passed relating to Home and Foreign Missions—

"1. This Synod wishes to avow its sense of responsibility resting upon the Church in these islands, to extend as far as in it lies the knowledge of our blessed Lord and Saviour, and the enjoyment of his means of grace, to every creature within the ecclesiastical province, and to the heathen beyond.

"2. This Synod desires to record its conviction that it is the duty of every member of the church to give, according as God has prospered him, to the furtherance of these objects; and that it is the duty of every clergyman to bring these obligations periodically before his flock, with the view of stimulating their bounty.

"3. This Synod commends to the Diocesan Synods the duty of securing a regular contribution from the congregations of their several Dioceses, and of apportioning the same to the several objects:

a. Missions to the settlers in thinly peopled districts.

b. Missions to the natives within each diocese.

c. The existing Missionary endeavours amongst the heathen of the Pacific Islands.

"4. This Synod has heard with great thankfulness the progress which has been made in the organization of the Native Church—

a. By the ordination of native clergymen, now ten in number;

b. By the efforts which have been made by the natives themselves for the permanent endowment of a native pastorate; and

c. By the assembling of the first Synod of the native branch of the New-Zealand church in the diocese of Waiapu.

"5. The President is requested to communicate the foregoing resolutions to the Society for the Propagation of the Gospel, and to the Church Missionary Society.

RETURN HOME OF MISSIONARIES.

Yoruba.—The Rev. C. A. and Mrs. Gollmer, and the Rev. A. Mann, left Lagos in April, and arrived at Liverpool on the 11th of May.

Turkey.—The Rev. Dr. Pfander has arrived in England from Constantinople.

Western India.—The Rev. R. Galbraith left Bombay April 12th, and arrived in London on May 31st.

North India.—The Rev. J. B. and Mrs. Archer have arrived in London from Calcutta. The Rev. J. and Mrs. Long, the Rev. B. and Mrs. Geidt, the Rev. H. P. and Mrs. Neile, and the Rev. E. and Mrs. Droege, left Calcutta on February 20th, and arrived in London on June 13th.

New Zealand.—The Rev. J. W. and Mrs. Gedge have returned home to England. The Rev. J. A. Wilson, Mr. and Mrs. Ireland, and Mr. G. Maunsell, left Auckland on February 7, and arrived in London on May 28.

DEPARTURE OF A MISSIONARY.

The Rev. W. Mason embarked at Gravesend on board the "Prince of Wales" on June 7th, for York Factory.

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INDIA.

No one can fail to be gratified by the observation that the highest authorities in India are alive to the paramount importance of right principle in guiding the conduct of the dominant race in India. Providence has brought about a close contact of races differing widely in almost every thing, and most widely in religion. It is religion mainly which gives the superiority to our people. That superiority is imparted for the amelioration of the inferior race; and the acknowledgment of a duty is at least one step towards the performance of it.

In a reply to an address from the Chamber of Commerce, presented to Lord Elgin in April, on his accession to the Government of India, the Governor-General says—

“Anticipations of peace and tranquillity, expressed by my predecessors at the outset of their career, have been so frequently belied by the course of events, that I feel strongly how necessary it is to be cautious in hazarding conjectures as to what the future may bring forth in this country. Nevertheless, I think with you, that the circumstances of the present time justify the hope that we may have now before us opportunities for promoting the development of its resources, and securing the happiness and well-being of its inhabitants, greater than any which have been heretofore enjoyed.

“In order, however, to enable us to make the most of these opportunities, it is essential that there should be good understanding, and a disposition to co-operate heartily for the common welfare, both between the Government and the public, and between the several sections of the public among themselves; and I hail, as one of the most hopeful of the signs of the times, your assurances, that the belief in the supposed antagonism of interests between the non-official Europeans and the natives of the soil is passing away; and the creditable declaration contained in your address, that nothing which injures the well-being of the people at large can benefit you, and that you ask for no privileges for yourselves which you are not prepared to advocate for them.

“I invite you, therefore, to communicate with me, unreservedly and frankly, on questions by which you suppose that your interests may be affected, or where you believe your knowledge and experience may be useful to me, and to give me credit for sharing your conviction, that, rightly understood and justly pursued, your interests—the interests, namely, of that enterprising class which carries to regions morally stagnant, and materially unimproved, the vivifying influences of British energy and British capital, are coincident with those of the community at large.”

Again, in a reply to an address from the Landholders' and Commercial Association, he says—

“You refer to the experience which I have acquired in countries occupied by men of different races, as a ground of hope that I may be able to contribute to the establishment of contentment and harmony among the various classes by whom British India is inhabited. But I must observe that the efforts which a

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Government can make towards this end are necessarily restricted to a narrow field of action. It is the duty of Government to act justly, to promote, to the utmost of its power, and with equal zeal, the interests of all sections of Her Majesty's subjects, without distinction of race, creed, or colour; and where those interests seem to be in conflict, to hold the balance between them with an impartial hand; but whether or not the civilization which Englishmen introduce into India shall be hailed by the natives as a blessing—whether or not the energy which they bring to bear on acts of production shall be regarded by them as a beneficent force—whether or not their religion shall be respected—must depend mainly on the conduct and demeanour of those of our countrymen who are learning to look to India as a home."

Mr. Laing, the Financial Secretary for India, concludes a lecture, delivered at the Dalhousie Institution, Calcutta, May 12, in these words—

"My moral has another aspect, and addresses itself to Europeans as well as natives.

"An interest in India is the *sine quâ non* of success in an Indian empire. Without it, life is a dreary banishment, burdensome to its owner, and only too often mischievous to those around. In the public service, the Queen's hard bargains are those who are too dull or frivolous to feel any real interest in the glorious work before them, and who, instead of cultivating the natural history, the geography, the geology, or even the field sports of the country, are studying the languages, the character, the history and antiquities of its people, like the many Anglo-Indian heroes who, having immortalized the service, can find no better mode of passing their leisure time than in drinking bitter beer and grumbling at India. Of such, if there be any, I can only say that I heartily wish we could pass them on like bad shillings, and send them to drink their beer and bewail their hard fate at the antipodes.

"Even in the line of private enterprise I suspect it will be found that the man who succeeds best is generally the man who likes the country, and who understands and sympathizes with the natives. Now I think a knowledge, however slight, of such facts as I have endeavoured to give the merest outline of to-day, can hardly fail to increase the interest of every Englishman in India. I know that it has increased my own interest in it immensely, and that a smattering of Indian history, ethnology, and philosophy, picked long up before I had the remotest idea of ever visiting India, have often been of the greatest service to me.

"There is one expression which, although I do not wish to attach undue importance to what is often mere thoughtlessness, I confess enrages me whenever I hear it. I mean that of 'nigger' applied to the Hindu population. It is really too bad that in this country, where every Englishman is on his mettle, one of the chosen band of ten thousand, who march in the van of the noblest enterprise of modern civilization, any one, who calls himself a gentleman, should display a degree of gross ignorance which would almost be disgraceful in the shoelack of a ragged-school or the sweeper of a crossing.

"The Hindu, however dark-skinned, is no more a negro, or any thing in the remotest degree akin to a negro, than you or I are. If he were a negro, or a Red American, or an Australian, all I have been saying of the regeneration of India would be mere moonshine. But where is the negro who could have written the Ramayana or Mahabharata, or composed the grammar of Panini—where the Australian savage who could have invented algebra and solved quadratic equations—where the Red American who, like the Emperor Akbar's

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minister, could have written the Ayin Akbari, and regenerated the finances of an empire ?

“ Instances like these confirm what the science of language demonstrates—the substantial identity of intellect of all branches of the Arian family. Yesterday the Greek, to-day the Anglo-Saxon, to-morrow it may be the Russian or the Hindu, who leads the van of Arian nations; and whoever is foremost of Arians is foremost of the world.

“ In the very front of all, in the post of honour and danger, stands the little band of Englishmen in India, upon whose almost individual conduct it depends whether the connexion between England and India is to be the proudest page or the deepest blot of our national annals. If by rudeness and want of sympathy, by sloth and apathy, by selfishness and degrading habits, we make the natives of India hate and despise, where they should have loved and esteemed us, we are traitors to the cause of England, and to the cause of civilization. But if, by maintaining a high standard ourselves, and using our position and opportunities rightly, we conciliate respect and goodwill, and maintain the *prestige* of the English name, there is no European in India, however humble, who may not have his reward in feeling that he too has not lived in vain, and he too has had a share in the work of building up an empire.”

CHINA.—THE TAEPING REBELS AT NINGPO.

(From the *Record*.)

The Bishop of Victoria, during his voyage northwards from Hong Kong to Peking, stopped at each of the intermediate Chinese ports; and in a recent letter, dated Shanghai, May 2, 1862, gives the following description of his intercourse with the rebel chiefs now occupying the city of Ningpo—

“ I crossed the river from the northern suburb, where the Missionaries and other foreigners are residing, to the neighbourhood of the north gate of the city, through which we had no difficulty in gaining admission, after the inspection of our passes from the rebel chiefs. We passed through a crowd of gamblers under the gateway, who bore with patient good nature the remonstrances of my Missionary friends, Messrs. Russell and Fleming. A number of young men and boys followed us, who, on every occasion, privately informed us that they were rebels against their will, and were anxious to escape. Some bore tattoo marks on their face—“the heavenly dynasty of Taeping”—as a punishment for attempts to desert. All the houses were deserted; not a soul was visible; the inhabitants had all fled, except a few decrepit aged people and a few women, who stealthily followed us, and poured into our ears the sad details of their misery and forced captivity within the walls. Great energy and activity were conspicuous in the stockades and barriers erected inside and outside the city, which presented the appearance of one great military camp.

“ We soon reached the Taonist monastery named Lew-sing-quan, where I lodged for a week among the priests in the summer of 1845. The outer walls were mostly standing, but the flooring and inner walls were dilapidated and in ruins. The huge idols, to which, seventeen years ago, I had seen the monks paying their daily worship, were now scattered in fragments about the temple courts: not an image was left entire. From every shrine the idols had been forcibly removed and beaten to pieces. Arms, legs, heads of idols, were trampled under foot in scattered portions; and the iconoclastic rage of the Taepings was wreaked upon every relic of idol superstition. Every

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temple that lay in our route exhibited the same spectacle. Taoist, Buddhist, and Confucianist images were everywhere demolished; and even the old ancestral tablets of the departed local worthies were scattered and broken. Such an onslaught upon idol-worship has never been witnessed since the era of the earliest Mohammedan conquerors in Asiatic countries as that now made by the Taeping rebels in China.

"We visited some of the untenanted Church Mission houses which have been (with one exception) left untouched in the midst of the surrounding demolition and desolation. We paid a visit to Hwang, the chief military commander, who, on account of his late successes in the capture of various important cities in this province of Chekeang, has recently received from the chief of Nanking an honorary investiture, with the title of Wang (king). He was dressed in a blue robe, and had a yellow turban around his head. A fine clock, of considerable value, two smaller timepieces, a musical-box, and an accordion—all of foreign manufacture—were lying near him, as he occupied a raised seat at the top of the apartment, which is a part of one of the public offices of the city. Among the subjects of conversation, we questioned him as to the religion of the rebels, inquiring particularly into their forms of worship, &c. He replied that he was a fighting general, engaged in campaigning and capturing cities, and had no time to attend to religious doctrines; but that he had requested his colleague, Fan, to bring with him from Nankin some copies of their religious books, as well as the Old and New Testaments. He stoutly denied that they worshipped the Teen-wang in the same sense as that in which they worshipped the Teen-foo (heavenly Father) and Jesus; that the Teen-wang himself was a man, and joined in worshipping the heavenly Father and Jesus the elder brother. Their chief worship at Nankin was performed on the Saturday as the Sabbath-day. At midnight, gongs were sounded to call the people to their first Sabbath worship; but he again added, that he was ignorant of such matters, as fighting had occupied his time. To one of the subordinate leaders, whom I afterwards visited, I mentioned the regret of foreign Christians that their first hopes respecting the Taeping religion had been disappointed. He said that some of the most religious kings had passed away; that the death of the 'Eastern King' (who, it may be remembered, latterly assumed the title, 'The Holy Ghost, the Comforter!') had removed the most active of their religious leaders; and that the Yih-wang (the 'Assistant King') was the most energetic and hopeful of the kings. This, our late informant, has a greater knowledge of foreigners, having figured prominently in the rebel capture of Shanghai nine years ago. He inveighed against the cruelty of the Mandarins as the cause of his becoming a rebel, and exposed a portion of his person to show us the severe lacerations and tortures he had undergone through unjust suspicions, exulting in his description of the manner in which he had secured revenge by dealing a deathblow on the assassinated Chee-heen of Shanghai. He stated that the Assistant King was the only survivor of the four original subordinate kings, and was now substantially independent of the Heavenly King in the provinces of Kwangsee and Sze-chuen, and even likely, ultimately, to supplant the latter as head of the Taeping rebellion. He showed us a six-barrelled revolving rifle, which one of his brother chiefs had lately presented to him.

"We spent three hours with the three principal local leaders in succession,

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and partook of tea and sweetmeats at each place. My office was explained to them by my two brethren present; and they evidently made an effort to impress me favourably with their courtesy. Time and space prevent my giving any further details, and many reflections suggested by this strange spectacle of Chinese idolatry assailed by a portion of the Chinese people, and its peculiar bearings on the prospects of Christianity in this land."

EAST AFRICA.

The annexed extracts from a letter of the Rev. Dr. Krapf, formerly a well-known Missionary of this Society, and now in Africa, in connexion with another Christian enterprise, will be read with interest. The letter is dated Mombas, April 17, 1862—

"Knowing that you take an interest in my return to Eastern Africa, although I am not connected with your Society in a direct manner, I will take the liberty to communicate to you some details of my proceedings.

"You will remember that I left Germany in August 1861, accompanied by two young Germans from the *Christiana Institution*,* and by two Englishmen of the United Methodist Free Church, which wished to open Missionary operations in Eastern Africa, in consequence of some of her members having read my book on East Africa.

"After having made a stay of several months at Cairo for the sake of acclimatization and studying the vulgar Arabic, we proceeded to Aden, where Colonel Playfair, then temporary Governor of the place, had kindly engaged an Arab boat previously to our arrival, to convey us along the Arabian and African coasts to Mombas, for the sum of 180 dollars. After a tedious, and, in part, dangerous voyage of fifty-three days, we reached Zanzibar instead of Mombas, the wind and current having caused us to pass by Mombas at night. However, this apparent misfortune turned out to our great advantage. We became acquainted with Colonel Pelly, the present British Consul at Zanzibar, who received us most kindly, promising his powerful influence and assistance in regard to our movements and undertaking."

Dr. Krapf then enters into an explanation of the Consul's views respecting the suppression of the slave-trade, and the opening up of the East-African coast to legitimate commerce, and proceeds—

"When the Consul asked me whether I would not establish a station on the Usambara coast, as he could better protect it, than at the more distant coast of Mombas, I gladly entered upon this subject; the more so, as I had formerly given King Kimeri the promise to send some teachers. My English colleagues were immediately ready to take up that station, but the Germans stuck to the original plan in reference to Kauma, a place situated to the north of Mombas, in the Wanika country, and near the Galla, about thirty-six miles to the north of Kisuludini. Accordingly, I left my English brethren at Zanzibar, and went with the German to Mombas and Rabbai, to meet first Mr. Rebmann, and learn from him the state of the country, and of his own proceedings especially. I highly rejoiced in meeting my old colleague again, whose circumstances were now very different from what they were ten years ago when I left the Rabbai Mission. He related to me his wonderful deliverance from the wild Masai, who, in 1857, had invaded the Wanika country, and destroyed thousands of men, women, and children, and taken away all the cattle which the Wanika had

* The two Germans referred to by Dr. Krapf have since returned to Europe.

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formerly possessed. Mr. Rebmann told me, also, that the Wanika, the Rabbai people especially, were at present suffering from a severe famine, and that they now were begging for labour, and not for presents, as was formerly the case. He told me that he had now five baptized converts, two in preparation, and five boys in school. I afterwards made the acquaintance of these converts and boys, and especially of Abraham Abbe Gonja, whose eyes got luminous when he shook hands again with me, after so long an interval. Most of the converts I knew personally, especially the Mnika Upánga, whom I have mentioned in the German edition of my book as the most hardened and unapproachable sinner, for I often called upon him at Rabbai Mpia in his sickness, and laboured to lead him to the Saviour of sinners, but to no effect. Witnessing all this, I could not but exclaim, 'What has God wrought in this country by the faith, patience, and perseverance of Mr. Rebmann, his humble servant!' I also saw the plantation, the houses which Mr. Rebmann has constructed with much labour. As I wished to go to Kauma from Rabbai, I engaged four Christians and two pagans as guides and bearers of our baggage on the road. This gave me an opportunity to test the conduct of the Christians in various ways and under various circumstances. I found that they walked in general in conformity with the demands and precepts of the Gospel; but in respect to the testifying to others of the truth as it is in Jesus, I found them rather deficient. They are as yet too much Christians for themselves, and have not yet a burning Missionary spirit, which proclaims Christ to their countrymen sitting in darkness and the shadow of death. This is yet their great drawback; but as they are yet babes in Christ, we must not be too strict in our demand for the present. He who knows what it requires until a Mnika abandons heathenism, can have patience, and abstains from rash criticism. I, for myself, thanked God for what He has wrought, and I took courage for my new undertaking.

"Having arrived at Kauma, and explained to the chiefs the object of my journey, they all with one accord, and without the slightest opposition, declared, 'You are welcome to us: our country belongs to the Arabs and to the Europeans. You may come, build houses, teach our people, as you and Rebmann did at Rabbai. We shall not object to any one who enters your book voluntarily, and we shall assist you in getting to the Gallas, whose language many of us understand, and with whom we are on good terms.'

"Examining the locality of Kauma, I found that it would be well suited for a Missionary station. There is a compact village, containing upwards of a thousand inhabitants, and situated in the midst of a grove of cocoa-nut-trees. There is plenty of wood and stones for building, more so than at Rabbai, or at any other place of the Wanika country which I have seen. The village is on a hill, which is about 600 feet above the level of the sea, which is seen to the east of the place. The splendid Kilefi bay is about four miles distant from the village, so that we could come up from Mombas in boats. The soil is capable of producing Indian corn, millet, rice, cotton, oily plants, &c. The forest to the west is immense, and contains fine trees for building. In fact, every thing is inviting: the only drawback is drinkable water, which must be fetched from far; but this can be obviated by constructing tanks. Kauma is distant twelve miles from Takaungu, a great Suáheli village on the coast, where we could have our dépôt, as at Mombas. In short, myself, and both the Germans who were with me, felt convinced at once of the suitability of this place for a Missionary station. From Kauma we descended gently to Takaungu, where I told the chief the

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object of my visit to Kauma. He was very pleased, and promised his assistance. He is an old acquaintance of mine. From Takaungu we went by sea to Mombas in six hours. It was then arranged that Messrs. Graf and Elliker should stay at Mr. Rebmann's, at Rabbai, to study the language and be acclimatized; also to witness the practical working of a Missionary, and then, after the rainy season, to proceed to Kauma, build a cottage, and commence Missionary operations. With a gladdened heart I returned to Zanzibar, to proceed, with my English colleagues, Messrs. Woolner and Wakefield, to Usambára. A boat was soon procured, by the kind assistance of Colonel Pelly; but scarcely had we sailed five miles off the splendid harbour of Zanzibar, when we made shipwreck of our little boat, and were compelled to return, not without some loss of property. However, another boat was obtained, which took us over to the Pangany river, where we were peremptorily refused admittance to the country by the Governor of the Sultan of Zanzibar, although we carried a letter of introduction to all the Governors of the Sultan's dominions. We also carried a letter from Colonel Pelly, but this the Governor refused even to read; and as to the Sultan, the haughty chief desired a special letter addressed to himself. We immediately complained of him to Colonel Pelly, who procured us an entrance into the country, and had the refractory chief recalled, and put into jail at Zanzibar, for having treated the consular letter with contempt. In the mean time I went up to Mombas, whilst my friends ascended the river Pangany, to the distance of twenty or twenty-four miles, where they convinced themselves that, for the present, no Mission station can be taken up, owing to the distracted state of the country, in consequence of the death of old King Kimeri, who died a few weeks ago."

NEW ZEALAND.

The following interesting account of the opening of a New-Zealand Runanga, under the system inaugurated by Sir George Grey, is taken from the "Daily Telegraph"—

"I have before given you an outline of the political institutions which have been accorded to the natives, and it will therefore be unnecessary to advert to them in detail again; but I perceive that the General Government have, in the official Gazette, published the routine of procedure by which the natives can constitute, with the consent of the Governor, their Runangas. Many of the chiefs have been appointed assessors, or magistrates, and the plan has been, in one instance, openly acted upon, which the following particulars will prove. They refer to the first Maori Parliament, which was held a few weeks since at the Waimate. A notice was issued by the Civil Commissioner, in which he stated that he would, on the following day, be prepared to hold his first District Runanga, and accordingly the natives began to assemble, and all the chiefs connected with that Runanga were in attendance; and at the close of the day about 500 natives were gathered together to witness the proceedings. Two hundred of them came on horseback, and, with their retainers, formed a most imposing spectacle.

"On the 25th, contrary to expectation, the opening of the Runanga was deferred till the following morning. Many of the chiefs assembled, not being members of the Runanga, craved the liberty of having the day given up to them, that they might be enabled to give the Maori public a piece of their minds. This reasonable request was granted, and accordingly speechifying became the order of the day, and lasted throughout most of the night. The chiefs unani-

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mously agreed that the members chosen for the Runanga by the Government were the most proper persons to represent their respective tribes, but wished there had been twenty appointed instead of ten. Early on the morning of the 26th, the British ensign was seen flying in front of the Runanga house, and the expression on every face of the assembly was that of pleasurable excitement. At eleven A.M., the President of the Runanga, and the three magistrates of the Bay-of-Islands district, with their interpreters and the members of the Runanga, besides several English ladies and gentlemen from the neighbourhood, and numerous Maori spectators, met in the building set apart for the Runanga. This was nicely arranged, with tables and seats for the chiefs and native assessors, reserving a part of the building for the public, and seats at the back of the President's chair for English visitors: Though conveniently fitted up, it is much to be regretted that the house was so small, it being crammed almost to suffocation. The natives formed a dense circle outside, being determined to hear, if they could not see. The President explained to the members of the Runanga the English mode of commencing public business with prayer. He accordingly opened the meeting by reading a short prayer in Maori. After this the names of the members of the Maori Runanga were called over and answered, and the meeting was then declared to be a Runanga duly constituted by the Government. Next came the President's opening address, which, though lengthy, was exceedingly well received; after which one of the chiefs moved, and another seconded, that the address should be printed. They then proceeded to choose their Secretaries, and agreed to have one a native and the other an English gentleman present. The services of a Maori reporter were also engaged to take down the speeches.

"The President then laid upon the table for their consideration the standing orders, and a document much resembling a constitution or Magna Charta. On the motion of one of the members, the English Secretary read the standing orders, and the proposed constitution, or whatever it may be called. After about three hours' sitting, it was moved, in a most orderly manner, that the meeting should be adjourned till the morrow, which was accordingly done. On the 27th, at the appointed hour, the Runanga again commenced business, every member being present. After reading the minutes of the last meeting, they proceeded to the orders of the day, which I understand the President had arranged the night before. The members observed that the two documents laid upon the table the day previously, namely, the standing orders and the organization or constitution of the district, were of such importance, that they could not be lightly gone over; and as they wished to take them into especial consideration, at the suggestion of the President they moved that these documents should be printed and circulated among them, to be duly deliberated upon at the next session. This was agreed to, and they went on with their other business, and were, I believe, hard at work till eleven o'clock at night, when they adjourned. On the 28th they again met; and, after many hours' labour, late in the day the first session was closed.

"Thus ended (says an eye-witness) the first session of the Maori Parliament. A more orderly assembly was never convened; and many of the English spectators marvelled to see how quickly the members learned to carry on the business according to European regulations. Some of our countrymen, who expected to witness mere child's play, went away with more respectful ideas of Maori capabilities."

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INDIA—LABOUR ON THE LORD'S-DAY.

THE annexed paragraph is an extract from a Petition of Operatives of Manchester, agreed to at a Public Meeting held in the open air in Stevenson's Square, Manchester, May 28, 1862, and presented by Mr. Bazley to the House of Commons—

“That your Petitioners understand that in the Indian mills the native and other workpeople are compelled to work on Sundays, that is, seven days a week; and most of the agreements with skilled artisans who are engaged in this country to go to India have a clause inserted in them that they shall, if required, work on Sunday and work-days; thus a tyranny and slavery of the very worst kind exists, and the workpeople are thus deprived of the means of living on the other six days of the week if they will not violate the holy day of rest, so indispensably necessary for man and beast; and your Petitioners respectfully submit that in vain will Christian philanthropists and Religious Societies send out Missionaries to advocate the religious observance of the Sabbath-day, when it is openly violated in consequence of the false steps taken by the Indian Government.”

BRITISH COLUMBIA.

Extract of a letter from Mr. W. Duncan, Fort Simpson, April 28, 1862—

“I have many things at present, both inward and outward, to cast me down; yet I am happy to tell you the Lord's work goes on here, and is beginning to assume a more decided cast. The enemy is making much to do, and protesting strongly against us. The heads of the heathen have been taking council, issuing threats, trying to shame or intimidate those on the Lord's side; but, blessed be God! we still advance. Only Sunday before last, one of our bitterest enemies, during the winter, attended both morning and afternoon service, with his wife and child, and the subjects I took were peculiarly suited to his case.

“Shortly after Mr. Tugwell left for home I put up a large, light building, for our use in the winter, we having used our dwelling-house for school and divine service in the summer.

“On opening the new building, I sent to invite the Indians to attend divine service, and about 400 came. This was the largest assembly I had ever addressed at one time.

“Owing to the unusual severity of the winter, the efforts of the heathen, and the great quantities of intoxicating drink which found its way into the camp, only about 150 persevered in their attendance at school and church; but I rejoice to say that many of them begin to show a change of character.

“We had only used the big schoolhouse about a month, when, after a heavy fall of snow, followed by a strong wind, half of the roof fell in. Thanks be to God, our gracious preserver, this did not happen when we were in the school.

“After this, I had all our meetings in the Mission house. About 100 to 120 attended school, but only numbered from 70 to 80 in daily attendance. As I

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could not have all at the same time, for want of room, I had males in the morning, and females in the afternoon. On Sundays I divided the adults and children, having two services for the adults and one for the children.

"What I regard as the most interesting part of my duty, during the past winter and now, is the two week-day-evening meetings, which I hold for the Christians and candidates, or inquirers. I pressed none especially to attend; but occasionally, in my Sunday addresses, I alluded to our meeting, and invited those to attend who desired to practise what they heard. We began with about 20 (very few over the number of baptized), but kept on increasing; and at our last meeting, before the spring fishery called them away, we numbered over 40. These meetings have encouraged and comforted me much, as they have given me opportunities of pressing home the word of God in a way I could not do on any other occasion.

"I am thankful to tell you that I am in much better health than I have been for some time, thanks be to God, who healeth our infirmities. And if it shall please Him to continue to me health and strength, I hope to carry out the plan this summer which I have long had in contemplation, viz. moving the principal Mission premises to a spot about twenty miles from here. This step was to have been taken last summer, but Mr. Tugwell's health failed, and he had to leave the station.

"I can scarcely say how many Indians will move with me: perhaps only few at first, as some who would have gone a year ago will now prefer staying behind to be near the miners, who are expected to winter here.

"Though this move will be attended with much difficulty, and will make the Mission to be apparently doing less good, at least for a time, as the numbers will be much reduced who are immediately under its influence; yet I feel assured, after much prayer and consideration, that it is the best step to be taken, and, in God's strength and name, I hope to take it.

"The need of this step is becoming more and more urgent, as miners are already rushing past us in search of gold; and many will, no doubt, make Fort Simpson their winter-quarters. Hence a great change will come over the whole camp, and a serious train of evils spring up. How necessary, therefore, it seems to me, that an asylum should be at once built for the Christians and others who desire to serve God, and especially as a place of retreat for the young. But this is by no means the only reason for our moving, nor is it, perhaps, the most important. The following are some reasons for leaving here—

"1. While we shall only be three and a half hours' sail in a canoe from the present Tsimshean camp—and, therefore, will always be able to exercise some influence over it, and visit it often—we shall be that distance nearer six other tribes of Indians, speaking the Tsimshean tongue.

"2. Again, Fort Simpson is physically unfit for us, as it offers almost insurmountable difficulties to the social improvement of the Indians; but the place to which we hope to move affords us plenty of coast-room, so that houses can be built at respectable distances, and also some nice patches of good land for garden purposes.

"3. Again, the Christian Indians, and those who value instruction, wish to escape both from the sights and thralldom of heathenism. They, at present, suffer no small amount of persecution from having to live in the same houses with heathen and drunkards.

"4. Again, this step will put school operations on a more satisfactory footing.

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I shall always feel safe and happy in committing secular knowledge to those who seem in a fair way of making good use of it; but sowing it broadcast among heathen who, having heard, reject the Gospel, I believe will result in much evil.

"All we want is God's favour and blessing, and then we may hope to build up, in his good time, a model Christian village, reflecting light and radiating heat to all the spiritually dark and dead masses of humanity around us.

"I am much encouraged to think that we have the prayers of many of God's dear people often ascending on our behalf.

"Those most in danger from the coming flood of profligate miners are the big girls; and therefore I have made a special point this winter of warning them individually; but still some have gone astray. Others, I am happy to say, give me great hopes that they will maintain a consistent walk; but as their case needs special watchfulness, I deem it my duty to take them under my special care. I see no better plan than taking a number into my house, feeding, clothing, and instructing them, until they find husbands from among the young men of our own party.

"I calculate the cost of one child per year, at the present rate of things, to be about 7*l.* or 8*l.*, viz. 5*l.* or 6*l.* for food, and 2*l.* for clothing. I shall also do my utmost, out of my own income, and try to get help from other quarters. Another important subject I have to keep in view, in order to promote the welfare of those Indians who go with me, is industry. I have thought over several branches of labour in which they can be profitably employed, but we want funds.

"I held several meetings in the winter (calling those who intend fitting with me), to impress upon the Indians some regulations of a social nature, which I expected them to adopt in our new village.

"It may be interesting just to mention, the *least* I expect from those who will join us, and to obey these injunctions, will be, to slay customs most dear to the heathen Indians—

"1. To give up their 'Ablied,' or Indian devilry; 2. to cease calling in conjurers when sick; 3. to cease gambling; 4. to cease giving away their property for display; 5. to cease painting their faces; 6. to cease drinking intoxicating drink; 7. to rest on the Sabbath; 8. to attend religious instruction; 9. to send their children to school; 10. to be cleanly; 11. to be industrious; 12. to be peaceful; 13. to be liberal and honest in trade; 14. to build neat houses; 15. to pay the village tax.

"I need not again appeal to you for assistance, for I feel sure you will supply Mr. Tugwell's place as soon as you are able. I may say that I have my eye upon some converted natives, who, I hope, will be fit to be employed in Mission work soon."

ORDINATIONS.

North-West America.—Mr. John Mackay was admitted to deacons' orders, by the Bishop of Rupert's Land, on Ascension-day, May 29, 1862, being the anniversary of the Bishop's consecration. "At the ordination," says the Bishop, "I had before me five European ministers and five born in the country, the Europeans and the natives exactly equally divided. I trust that in this way a deep foundation is laid in the soil and heart of the country. I would only add that the ordination of Mr. Mackay will not increase the expenditure of the Society, an additional sum being for the present pledged to him from St. Andrew's."

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On Sunday the 27th of July the Bishop of Sierra Leone, under the commission of the Bishop of London, admitted fourteen students of the Church Missionary Society to deacons' orders. The ordination of so large a number of Missionaries on a single day, by a Missionary bishop, is an event unprecedented in the annals of the Reformed Church. The following are the names and destinations of the ordained—Rev. Lancelot Nicholson, Lagos; Rev. Joseph Smith, Yoruba; Rev. John Stuart, Santal Mission; Rev. C. E. Vines, B.A. Trinity College, Cambridge, Agra College; Rev. Fred. Wathen, B.A. Wadham College, Oxford, Umritsur; Rev. Edwin Wynna, Junir; Rev. William Williams, Nasik; Rev. H. S. Patterson, Sindh; Rev. Thomas Carss, Money School, Bombay; Rev. H. Bartlett, Madras; Rev. John Wilson, Tinnevely; Rev. Alex. Johnson, Travancore; Rev. H. D. Buswell, Nellore, Ceylon; Rev. J. L. Holbeck, British Columbia.

DECEASE OF MISSIONARIES.

We regret to have to announce the death of the Rev. Abraham Goonesekera, at Baddagama, June 27, 1862.

A letter from the Rev. E. Mooyaart, the chaplain at Point de Galle, in Ceylon, who assiduously attended his dying bed, contains a "special message to the Church Missionary Society, which," says Mr. Mooyaart, "he begged me to deliver. It was spoken with more than ordinary deliberation, and with much thoughtfulness and feeling, and was to the following effect—

"Tell that great and glorious Society, which has been the means, under God, of extending the Gospel through so many heathen nations, and into whose hearts He put it to send Missionaries to Baddagama in the year 1818, which led to my own conversion, and that of my wife and my nine children, and my brother and my sisters, that I desire to express with all humility my deep gratitude to God and to them for all the benefits we have thus received; and give my best thanks, also, to the Ceylon Church Missionary Society for all they have done for us."

"Such was the fervent utterance of his faithful heart."

The Rev. W. A. Soans died at Mooltan, on June 8, of fever.

Mrs. Rogers, wife of the Rev. E. Rogers, died at Malligaum, Western India, of cholera, after a few hours' illness, on May 13th.

DEPARTURE OF A MISSIONARY.

Turkey.—The Rev. Dr. Koelle and Mrs. Koelle, left London, July 18th, for Constantinople, *via* Germany.

RETURN HOME OF MISSIONARIES.

West Africa.—Miss Hehlen and the Rev. H. C. Binns have arrived from Sierra Leone.

Yoruba.—The Rev. J. A. and Mrs. Maser left Lagos by the March steamer; the Rev. J. and Mrs. Hamilton joined them at Sierra Leone on the 21st of March, and the party arrived in London on April 12th.

North India.—Mrs. Sandys arrived from Calcutta on June 13.

South India.—The Rev. H. Dixon left Madras, May 28th, and arrived in London on the 4th of July.

China.—The Rev. W. A. and Mrs. Russell left Ningpo on April 26th, and, after a sojourn at Singapore, arrived at Southampton on July 19.

North-West America.—The Rev. L. S. and Mrs. Tugwell left Victoria, British Columbia, on March 11th, and arrived in London on July 1st.

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NORTH INDIA.—THE MUZBEE SIKHS.

It is interesting to observe that Mr. Clark's work among the Sikhs is noticed by the Calcutta Correspondent of the "Times" Newspaper of September 13. The letter bears date Calcutta, August 8—

"The Muzbee Pioneers, who constitute the 32d Punjab Infantry, are engaged in working at a tunnel, which, like the Thames Tunnel, is being made under the Indus at Attock. This is the corps which did so well at Delhi, and in which there are *so many Christian converts*, to whom Mr. and Mrs. Clark, of the Church Mission, minister."

THE GOVERNOR OF BOMBAY ON GOVERNMENT AND MISSIONARY SCHOOLS.

The "Bombay Gazette" of the 18th July has some comments on the speech delivered by Sir Bartle Frere as President at the examination of the Poonah Free Church Mission School. It explains how the exclusion of the Bible from Government schools originated :—

"The false step, which to this day establishes the position of the Government in regard to its schools and the Bible, was in connexion with the Poonah English school. At its establishment no specific regulations were enacted; and the first teacher, an able and good man, accustomed only to the home fashion of conducting schools, began in Poonah as he would have done in Britain, to use the Bible as a school-book, as soon as his scholars were able to read it. He gave them, to use Sir Bartle Frere's words, 'instruction on those subjects which we Englishmen are most solicitous to teach our children from their earliest years, as being, of all others, the most important and momentous.' The natives of course looked upon this all as quite proper, and would doubtless have so regarded it to this day, had they not been taught otherwise by Government orders and interdicts. They considered it quite as proper that they should read the English Bible, as that Englishmen studying Sanskrit should read the Vedas. But the chaplain of that station happening one day to look into the school, and seeing the boys reading the Bible, was shocked at such a profanation of the holy book, as putting it into the hands of pagans. He immediately forwarded a strong remonstrance on the subject to the Government; and the result was, the issuing of a public order prohibiting the reading of the Bible in Government schools. This was distinctly holding up the Bible to the natives of Western India as a book under the ban of Government, and not to be tolerated in its educational institutions. Christianity was the only religion interdicted. Hinduism continued to be taught from the Vedas in the Government Sanskrit school for many years after. This order produced its legitimate effect upon the native mind. No one thereafter regarded the Government as in any sense neutral. All looked upon it as unequivocally opposed to their having any thing to do with Christianity; and there was, indeed, throughout the districts, a strong impression among the

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people that any one who should be guilty of reading the Bible would have no chance of employment under Government. Had not the authorities thus gone out of their way to prohibit it, the Bible would doubtless have been used as a regular school-book in all schools where the teacher was a Christian, or favourable to Christianity; and the probability is that no objection would have been made by the natives."

After remarking on the fact that Sir Bartle Frere is reported to have said, at the Poonah examination, that "Education should be carried on according to the views of parents and pastors, the State interfering as little as possible," the article proceeds—

"Besides thus hinting at the grand principle of toleration, Sir Bartle Frere made some very sound and accurate observations on the comparative advantages and disadvantages of the Government and Mission systems of education. In the former he said, 'the scholars attained to greater perfection in certain branches of science.' In the latter, 'the influence was in some important respects superior to that which Government schools afforded.' 'They took in a wider range of study.' 'The result was a better disposition and moral character than the Government schools usually turned out.' He mentioned, also, the saying of a gentleman at the head of a public department in Calcutta, that whenever he had a clerk who was more than usually attentive to his duties, and respectful in his manner, he was sure to find, somehow or other, that he came from 'Duff's schools.'

"Now the sum of this is, that in both classes of schools the results are in accordance with the respective processes employed to produce them. In the Government colleges there is a professor for each branch of science, whose duties are restricted to the teaching of that particular branch. Hence, each science is more fully and particularly taught than in Mission schools, in which the Missionaries have many other and higher duties to discharge, besides the teaching of those branches of secular science they may have respectively undertaken. They cannot give their whole strength and undivided attention to these. Hence the results are less perfect than in the Government colleges. But, on the other hand, the Missionaries take a wider range. In the Government Institutions the intellect is cultivated, and the end aimed at is attained. In Missionary Institutions influences are brought to bear upon the moral nature also for its culture and development, and the result is seen in a stronger sense of duty, and a more becoming and respectful deportment in the pupils. This is simply what might be expected; and it would have been strange had it been otherwise.

"It is a great mistake to affirm, as many do, that the moral nature of man is cultivated by the study of moral philosophy. This study is as purely an intellectual one as that of mathematics, and the intellect alone is benefited by it. The Governor made use of the right word when he said that the influence in Missionary schools was superior. That influence is, the knowledge of the true character of God; his authority, and the sanctions of his law, brought to bear upon the feelings and consciences of his pupils. To this influence, and not to the mere intellectual study of any thing—not even of theology—is the 'better disposition and moral character' of the students in schools in which Christianity is taught to be ascribed; and we are convinced that the character of the natives as subjects and citizens, and their conduct in all the relations of social life (keeping out of view altogether their rela-

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tions to God), will never be improved by intellectual culture alone, without this higher moral influence."

(From the *Friend of India*, August 1862)

"The following figures show at a glance how many children are educated by the State, at a cost of 250,000*l.*, and how many by Missions, at a cost to the State of only 16,500*l.* There are in all thirty millions of children in India who should be at school. Of these, Missionaries educate 100,000 and the State only 127,613. These are the details. For Missionaries—The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3000. The Free Church of Scotland numbers in its schools 9132, and the Baptist Mission 2500: and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United-Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8301; and in the North-west Provinces, 2944 schools and colleges, with an average daily attendance of 68,689; making a total of 4131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4158 schools and colleges, and 127,513 scholars. These figures are unanswerable. Let us have free trade in education: let Missionary schools have grants from the State in proportion to their numbers and standing.

WESTERN INDIA.

The state of education, and the hindrance to Missionary work, arising from the ignorance of the masses, will be seen from the concluding remarks appended by the Rev. C. C. Mengé to a journal of a tour in the Bombay Presidency, in February and March of the present year.

"Before concluding this journal, I will add the following remarks, which suggested themselves to me while preaching the Gospel from village to village—

"1. During the cold weather I visited thirty-four villages with the Gospel of Christ, and some of them more than once, and was grieved to find, on my second visit to the same village, that neither Koonbies nor Mahars had been so impressed by what they had heard, that they would, after my leaving them, converse, read, and pray together about the things which concerned the salvation of their souls. I thought within myself what could possibly be the cause that so few conversions followed the labours of the itinerating Missionaries? I was led to think, that, besides the love of sin and the pride of caste, the entire absence of any readers is the chief cause why the Hindus in the villages, who hear the Gospel only occasionally, so soon forget the substance of it, and remain as they are.

"2. When I speak of the entire absence of any readers among the vil-

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lagers, I refer chiefly to Koonbies, Mahars, Mangs, Chumbhars, Bhils, and others, and not to Brahmins and Wanis, for most of the latter are able to read and write, for the purpose of transacting their business; but they are generally averse to hearing the Gospel, and will not accept any Christian tracts. Among the other Hindu castes I have not found one in a thousand who was able to read. I could therefore not sell a single tract in all the thirty-four villages which I visited, and gave away only a few tracts gratuitously.

"3. If means could be provided for teaching adult Koonbies, &c., to read, we should find our itinerating labours more successful, and, with God's blessing, companies of reading men would be found in different villages who would meet together, under some leading men (as occurred at Azwanpur), for the purpose of reading the Scriptures and praying together.

"4. The means which are used for multiplying the number of readers in Kandesh are not adequate to raise the populace from ignorance and superstition. The few Government and Mission schools in this province make little impression upon the mass of the people; and the preaching of the Gospel once or twice in a village every second or third year is not sufficient to excite an interest in the hearts of those Hindus who are unable to read, and quite unaccustomed to think.

"5. The best plan for multiplying the number of adult readers among Hindus would be to employ teachers (they may be either Christian or heathen), and tell them that they would be rewarded for each adult Hindu (with the exception of Brahmins and Wanis, who all learn to read of their own accord) whom they should have taught to read Mahratta fluently. I believe this plan has been successfully adopted in teaching the native Irish to read their own tongue, and would, I am led to hope, be equally successful in this country, if it were adopted.

"6. Another point which has not been successfully considered is, that the itinerating Missionary should confine his labours to a limited number of villages, and preach in each of them frequently and regularly, until at least a few are converted, and the nucleus of native congregations formed in one or two villages before he extends his visits to other villages."

NEW ZEALAND.

(From the Correspondents of the Daily Papers.)

"It becomes my pleasing duty this month to record that peace, prosperity and progress are the chief leading features of New Zealand. The great magician, Sir George Grey, has, by his presence, energy, and policy, subdued the last flame of native war, and inspired confidence in the minds of the colonists. As I shall have to refer now mainly to the progress of our social advancement, I will primarily glance at the circumstance of the recent native feud at Kaipara. I alluded to this in my last letter, and informed you that the two chiefs, Tirarau and Matiu, were in hostile array against each other respecting the possession of a certain block of land in the Kaipara district. Affairs were in that hostile attitude when Sir George Grey arrived there a few weeks ago. His Excellency at once placed himself in communication with Paikea, an influential chief, in order to obtain the advantage of his influence with the combatants. Paikea wrote immediately to Matiu, urging him to cease fighting, and to refer his claim to a peaceful tribunal. Arama Karaka, another chief of consequence, took Paikea's view of the subject, and added what influence he possessed to obtain a cessation of hostilities. Matiu, however, insisted upon persevering,

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and determined that the quarrel should be fought out, and the land recovered by force of arms. The Governor, however, was determined to interfere personally, and he took with him our old and staunch ally, Tamati Waka, and also Marsh Kawiti. On his arrival, Sir George set out on horseback, and met the contending parties about twenty miles from Wangarei, where they were encamped. After consulting with them for a short time, he had the satisfaction of seeing the fighting flags at both pas hauled down simultaneously, and the men at Tirarau's camp, at the instant of this hauling down, fell upon their knees and offered up their thanksgiving for peace. Both parties have now retired to their respective homes, after having agreed, at the instance of the Governor, that their claims be referred to arbitration. Two persons are to be chosen, and an umpire if necessary. The latter appointment is, I believe, to be made by the arbitrators if they can agree, if not, by the Governor. The court is to be held in Auckland in October next, and all are pledged to abide by its decision. Thus has ended the last flicker of the native war in New Zealand."—(Correspondent of the *Daily Telegraph*, July 8.)

"In native matters there is a real, but necessarily slow progress. There is now no disposition on the part of the natives to aggress or fight without what they would deem a clear necessity. But it is impossible in a day to conquer a widely-spread suspicion of the Government which has been generated by the transactions of 1860-61, and which occasionally manifests itself, though the majority are decidedly willing to fall in with the Governor's plans. It is in the Upper Waikato that suspicion chiefly lurks; but this is not wonderful when it is considered, that only thirteen months have elapsed since the Waikatos were threatened with hostilities by the then Government. This is encouraged by a portion of the northern press, which talks of the present state of things as a truce, and these papers are read and translated to the King Council by a young woman trained in one of the Waikato schools, and who not only writes her own language, but writes and speaks English. Sir George, however, by his address, has managed to convince the parties concerned that inconvenience, and perhaps loss to themselves, would arise from the continuance of the tone hitherto adopted, and an improved tone is said to be the result.

"While there is much in the desire of the natives for some participation in their own government, to enable Sir George to take advantage of it in his own plans, the natives are becoming pretty well convinced that they cannot run alone. Their show of internal government issues in nothing. The King's decrees are disregarded, and even defied, close to his own doors. Some of the chiefs succeed in keeping order among their tribes, but in case of intertribal questions no authority exists at all. The powerlessness of their own devices is apparent. This is a point gained. But unhappily there is not as yet such a full degree of confidence as might lead them to rely at once on the aid and guidance of the Government. This may be deplored, but ought not to excite surprise. The wounds of the past are still fresh, but confidence is growing, and those who are best acquainted with the natives have no misgivings as to the final result. In the north and east, and in a large portion of the south, the Governor is gaining ground daily."—(*Times* Correspondent.)

"The northern (Auckland) members of the legislature, the whole of the ministry, and the Chief Justice, have had a very narrow escape from drowning, by the total wreck of the steamer 'White Swan,' on her way from Auckland to Wellington. On the morning of Sunday, the 27th of June, she struck on a rock about eighteen miles from Castle Point. The time of her striking was

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six A.M., and by eleven A.M. all the passengers were safely landed. The engineers and firemen did not quit the engine-room till the water rose to a height to put out the fires. On the following morning, at daybreak, the ship had broken up, the masts and funnel were over the side, and the shore was strewn with the wreck. On the Wednesday, the steamer 'Storm Bird' made her appearance, and anchored off shore, the passengers were embarked, and they were safely landed at Wellington on the afternoon of Thursday, the 3d of July. Sir George Grey, in the 'Harier,' had also a stormy passage." — (*Times* Correspondent.)

THE GOVERNOR'S SPEECH TO THE GENERAL ASSEMBLY.

After several postponements, the General Assembly was opened on the 14th July, at Wellington, by Sir George Grey. The following paragraphs are extracted from His Excellency's address on the occasion—

"Where there is so much room for congratulation to be found in the general progress of the colony, the unsatisfactory relations which have grown up between a portion of the Maori race and the Government are a source of deep regret. In the attempt which it is my duty to make to restore the friendly relations which formerly existed, my hope of success rests mainly (under Divine Providence) on the co-operation and support which I may receive from the colonists, and the resources you may place at my disposal. It is an arduous task, only to be effected by earnest and persevering exertion, made in the spirit which becomes a great and civilized nation in its dealings with a people but partially reclaimed from barbarism, and very imperfectly enlightened. At the same time I am not unmindful of what is due to the European population, which, relying on well-known sureties and guarantees, has made this country its adopted home, and is entitled to expect that the progress of colonization shall not be unnecessarily or improperly obstructed.

"Documents will be laid before you which will show you the character of some of the institutions by which I hope to confirm the attachment to the Government of those native tribes which have hitherto continued friendly, to restore the confidence of those which have unhappily been alienated, and gradually to elevate the race to a higher level of civilization. Some progress, necessarily limited by circumstances, and by the extent of the resources at my disposal, has already been made in the introduction of those institutions. How far this has been done, and what success has hitherto attended it, you will learn from the Reports of the Civil Commissioners and resident magistrates, who have been engaged in the work, and which will be laid before you.

"In framing the institutions referred to, you will observe that I have endeavoured to avail myself, as far as possible, of the machinery provided by certain Acts passed by you in your session of 1856, and other existing laws of the colony. It is desirable, however, that the powers conferred by those Acts should be in some respects enlarged, and Bills will be laid before you for that purpose. I have found, also, that great impediments exist in the way of enabling the natives to deal with their lands; and particularly in the administration of native reserves, the individualization of native titles, and the issue of Crown grants to natives. Bills will be laid before you which have for their object the removal of the impediments referred to, and the amendment, in several particulars, of the existing law on those subjects. . . .

"The late unfortunate loss of the 'White Swan' (see above) will, I trust, not involve more than a very temporary and partial derangement to this service. I cannot, however, allude to that event without expressing the gratitude which

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is due to Almighty God for the preservation of so many valuable lives as were in peril on that occasion; and also the deep sense which is entertained by my Government of the very great kindness and hospitality which were exercised towards the shipwrecked persons by Mr. John Moore, the resident proprietor of the station near to which the wreck occurred. . . .

"In conclusion, I earnestly hope that the Supreme Ruler of the world, who controls and directs all human events, may so inspire your counsels with wisdom, and so support me in the execution of my duty, that our joint efforts to secure the peace and advancement of this country may be crowned with success."

The Rev. B. Ashwell, of Taupiri, after enumerating several threatening incidents which, in the good providence of God, have since been brought to a prosperous issue, proceeds (July 1)—

"I have now given the dark side of the picture: there is a bright side; and we are not without hope that the clouds may disperse, and that the New-Zealand people and church may be brought through the difficulties by which they are surrounded.

"The various complications arising from the sale of land, together with their distrust of the Pakeha, and obstinacy in refusing, in many parts of New Zealand, the social institutions offered them by Sir G. Grey, renders the future of New Zealand dark.

"There are two or three encouraging signs which it would be well to notice. First, There does not appear any wish to renew the war with Government. They are anxious for peace; that it should continue. Secondly, In some of the districts they are anxious for law and order; but the present feeling is, that it must proceed from their own King's Runanga (Council), their own laws, magistrates, &c. After they find out they have not men in authority to carry out the Runangas, disorder will prevail; and eventually they must have recourse to the British Government. Thirdly, Although the love of many has doubtless waxed cold, yet the majority still respect the ordinances of religion. I speak especially of Taupiri district; and I believe this is the case in Archdeacon Maunsell's district also. My congregations are good, and communicants bear a very fair proportion, more than a third part. Fourthly, Another good sign is, that many of my monitors meet at ten P.M., to pray for the outpouring of the Spirit and the restoration of confidence. These signs give us some reason to hope that we may be preserved from war. There is another sign which I have not yet mentioned, as we can hardly judge at present of the sincerity of those who have received the Governor's plan.

"The Ngapuhi, and some other tribes, have joined the Government. Should any thing arise to prove their sincerity, and should they not fail, others will join. But there is a feeling among the neutral natives—*i. e.* neither King or Queen—that it is probable, in any great emergency, they might join the Maori King. My own opinion is, that some of the tribes are sincere.

"The most difficult feeling to overcome, and which now is pretty general, is a strong feeling of independence, and that they are equal to the Europeans. The great question of New-Zealand Government is the native difficulty.

"Our great comfort is, that the Lord reigneth and heareth prayer. We do indeed need your prayers, not only that peace and confidence may be established, but also that our gracious God would grant us a revival, through the blessed influence of his Holy Spirit, and not allow Satan to triumph over the New-Zealand church."

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The annexed is an extract from a letter of Rev. John Morgan, whose station is at Otawhao, in the midst of the disaffected district. He writes (July 1st, 1862)—

"The Society must not suppose that their labours have been in vain in New Zealand, or in the Maori King districts. A goodly number have already been gathered into the heavenly fold, and even at this present time there is around us a remnant according to the election of grace. May God in his love and mercy preserve them faithful in their day and generation!

"In conclusion, I would ask your prayer and sympathy. We are situated in the very centre of the movement, which has been the real cause of all our troubles. The last two years have been to us a season of trial, and not free from danger, equal to the worst years of cannibalism."

CORONATION OF THE KING OF MADAGASCAR.

(From the *Record* Newspaper.)

We are much pleased to learn from a Mauritius journal, dated July 9, that the highly-esteemed Bishop of Mauritius, Dr. Ryan, is about to form part of the mission which is deputed by the British Government to assist at the coronation of the King of Madagascar, Radama II. This interesting fact was announced by the Governor of the Mauritius to the Council of the island in the following terms—"I have great pleasure in learning that the head of the Protestant church in this colony offered to go with the Mission at his own expense." His Lordship will present to the King a beautiful large Bible, with the autograph of her Majesty inscribed in it. The other members of the deputation are Major-General Johnstone, Commander of the forces in the Mauritius, Captain Anson, Inspector of Police, and Captain Wilson, R.N., of H.M.S. "Gorgon." The deputation will also take with them many valuable presents from the British Government to the new sovereign. No doubt this mission will tend to increase the good feeling which already is felt in Madagascar towards our country, of which a touching instance is reported in the following letter received from an Iitora officer, written in English—"This is the news. As soon as our King, Radama II., heard of the death of Prince Albert, the consort of your Queen, he ordered twenty-one cannons to be fired, and he himself and his subjects at the capital used the mourning dress, and also he ordered twenty-one cannons to be fired at Tamatave (the port), as a sign of friendship between the two Governments." Surely this augurs well for a friendly reception of our deputation, and for encouragement to our Protestant Missionaries.

The Bishop himself says, July 7—

"I feel it to be a very solemn occasion indeed, and I am sure I need not ask for the earnest prayers of the Committee that my way may be prospered for the strengthening of the hands of those who believe, and for gathering in many to the fold of Christ."

ARRIVAL OF MISSIONARIES.

The Rev. J. Gritton and Mrs. Gritton, with Miss Giberne, left Madras April 30th, and arrived in London on September 11th.

DEPARTURE OF A MISSIONARY.

South India.—The Rev. H. Baker and Mrs. Baker embarked at London on board the "Jason," September 15th for Madras.

Mrs. Collins, wife of the Rev. R. Collins, of Cottayam, died on August 1st.

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THE LATE ARCHBISHOP OF CANTERBURY.

THE following resolution was passed by the General Committee at their monthly meeting, Oct. 13—

“That this Committee record with unfeigned grief the loss which they have sustained by the death of the Most Reverend the Vice-Patron of the Society, Dr. J. B. Sumner, Archbishop of Canterbury.

“While the members of the Society join with the rest of the Church in praising God for the eminent Christian virtues and apostolic graces which adorned the late Primate, they have especial cause to commemorate with gratitude the assistance and countenance which he gave to this Institution, during the thirty-four years of his Episcopate, first in the Diocese of Chester, and subsequently in that of Canterbury. In the former diocese, he became the zealous advocate of the Society, presided at numerous local Associations, and emphatically urged its claims upon his clergy. For many years he and his brother, the Bishop of Winchester, spoke upon the platform of Exeter Hall, each on the alternate years.

“When promoted to the Primacy, his age and increasing public duties withdrew him from our platform; but he identified himself more closely than ever with the cause of the Society, by taking a deep interest in the details of its operations, and cultivating a personal acquaintance with the official members of the Society, and with many of its Missionaries.

“The first scheme of the Jubilee commemoration was discussed and matured in a meeting of friends in Lambeth Palace. His Grace preached the Jubilee Sermon in the church of St. Andrew, Blackfriars, in which the early Anniversary Sermons had been wont to be preached. He attended in successive years the Anniversary Sermons in St. Bride's, and contributed liberally to the funds of the Society. He admitted the candidates from Islington at his Ordinations, and gave to the Secretaries the never-failing benefit of his wise, calm, and holy advice, in all matters of perplexity, sympathized with them cordially in their work, and encouraged them ever to maintain, in all their integrity, the distinctive Christian principles and established practice which had been inaugurated by the fathers of the Church Missionary Society.

“The Committee cannot review the career of this most eminent Prelate without humbly offering their grateful praise to the Divine Head of the Church for so precious a benefit so long continued to them; nor without adding the earnest prayer that his example may be long had in remembrance for their guidance and encouragement; and that His Grace's successor, and the other prelates of our Church, may continue thus to encourage the Society's labours of witnessing in all heathen and Mohammedan lands to the truth of the Gospel of the grace of God.”

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INVITATION TO SPECIAL PRAYER.

YORUBA MISSION.

THE circumstances of our Mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual "customs."

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste, as they had Ishagga.

Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the king and chiefs to receive a British consul has separated it from the advice and aid of the British authorities on the coast.

Yet let it be remembered that we have now in this endangered city the following valuable Missionaries, with the wives and children of some of them—The Rev. H. Townsend, the Rev. G. F. Bühler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1500 native Christians, of whom 500 are communicants.

Are these valuable? Oh, how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

What, then, is to be done? There is no arm of flesh to lean upon; but there is One on high who is "mightier than the noise of many waters, yea, than the mighty waves of the sea." He who of old said of the proud Assyrian, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it," can arrest the proud African in his war path, and so deal with him, that "by the way that he came, by the same shall he return, and not enter into this city."

Only let the church at home address itself to prayer, approaching in earnest supplication the throne of grace. May we not take encouragement

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to do so, when we remember that our anxieties are in the interests of his kingdom, who, exalted at the Father's right hand, has all power given to Him in heaven and earth; that the work which is thus endangered is his own work; and that Abbeokuta contains the first Christian church which, in the interior of Soudan, has been raised up to his glory?

There is not a moment to be lost. Already is Dahomey on the move.

But the hearts of God's people in this country are being moved also to sympathy with our Missionaries, and to prayer. One of our Association Secretaries, the Rev. R. C. Billing, of York, has issued the following circular—

“Most heartrending accounts have been received from Africa.

“A Dutch merchant has been a witness of the murderous ‘custom’ of the King of Dahomey. He saw the body of Mr. Doherty, a catechist taken captive at Ishagga, crucified against a large tree. He witnessed the barbarous slaughter of sixty other helpless captives. During many nights numbers were frightfully tortured and then slain. The soldiers and people generally were in a state of great excitement, and the king frequently promised an attack on Abbeokuta in November.

“Mr. and Mrs. Hinderer, with Mr. Jefferies on a bed of sickness, are still shut up in Ibadan, and enduring great privations.

“The prayers of all Christians are earnestly requested on behalf of—

- “1. Abbeokuta. (Ps. xxxiii. 10; 2 Kings xix. 14—34.)
- “2. The Missionaries at Ibadan. (Ps. xxxiii. 18, 19.)
- “3. The wretched king, his people (Matt. v. 44), and their captives. (Ps. cii. 20.)

“*Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.*”—Ps. l. 15.

The Parent Committee has itself united in special prayer, and now invites the friends of the Society throughout the country to a similar engagement.

The petitions to be urged are obvious—That the Missionaries and their flocks may be preserved in suchwise as the Lord may think best, so that, if it please Him, not a hair of their heads be injured—That Dahomey may be restrained, and compelled to return to his own land, if it may be without bloodshedding, but yet under such manifest humiliation as may lead to national repentance, and an abandonment of these sanguinary slave-wars—That the heathen chiefs of Abbeokuta, if mercifully spared, with their people, in this their hour of danger, may repent them of their indifference to the Gospel, and glorify the Lord of Christians; and, finally—That, whatever be the nature of coming events, all may be overruled to the furtherance of the Gospel, and the hastening of the time when “Ethiopia shall stretch out her hands unto God.”

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DISMISSAL OF MISSIONARIES.

On Friday, September 26th, the Instructions of the Committee were delivered by the Hon. Clerical Secretary to the following Missionaries about to proceed to their several stations—

Sierra Leone.—Rev. G. R. and Mrs. Caiger (returning to the Mission).

Yoruba.—The Rev. L. and Mrs. Nicholson and the Rev. J. Smith (returning to the Mission).

Western India.—Rev. R. Galbraith (returning to Bombay, with Mrs. Galbraith)—Rev. Thomas Carss, Rev. Henry S. Patterson, Rev. Edwin Wynne and Rev. William Williams (absent in consequence of temporary indisposition).

North India.—Rev. John Stuart, Rev. Charles E. and Mrs. Vines, and Rev. Frederick and Mrs. Wathen.

South India.—Rev. Henry Bartlett, Rev. Alexander Johnson, and Rev. John Wilson.

Ceylon.—Rev. Henry D. and Mrs. Buswell.

North-West America.—Rev. James L. Holbeck and Mr. Robert Cunningham.

The Instructions having been replied to by the Missionaries, they were addressed by John Bridges, Esq., and the Rev. J. H. Titcomb, Incumbent of St. Stephen's, Lambeth, and commended in prayer to God's protection by the Rev. W. Vincent, Incumbent of Trinity Church, Islington.

DEPARTURE OF MISSIONARIES.

Western India.—The Rev. Messrs. Wynne, Carss, and Patterson, embarked at Gravesend on October 4th, on board the "Salamanca," for Bombay—The Rev. R. and Mrs. Galbraith left London September 24th, for Bombay, *via* Marseilles.

North India.—The Rev. Messrs. Stuart and Vines and Mrs. Vines embarked at Gravesend on October 4th, on board the "Holmsdale," for Calcutta—The Rev. F. and Mrs. Wathen embarked at Southampton, on the 11th October, on board the steamer "Massilia," for Umritsur, *via* Bombay.

South India.—The Rev. H. Bartlett embarked at Gravesend, on October 1st, on board the "Trafalgar," and the Rev. Messrs. Johnson and Wilson at the same place, on October 15th, on board the "Queen of the South," all for Madras.

Ceylon.—The Rev. H. D. and Mrs. Buswell embarked at Gravesend on October 1st, on board the "Trafalgar," for Ceylon.

North-West America.—Mr. R. Cunningham embarked at Southampton on October 17th, on board the "Tasmania," for Fort Simpson, Pacific, *via* Panama.

RETURN HOME OF A MISSIONARY.

The Rev. R. Hunt and Mrs. Hunt, with Mrs. Gardiner, left York Factory September 9th, and arrived in London on October 6th.

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TRAVANCORE—BAPTISMS.

THE annexed is an extract from a letter of Rev. H. Andrews, dated Cottayam, August 29, 1862—

“Out of 200 candidates for baptism I am now personally examining sixty-six (all, but three, adults), and although exhaustive, it is delightful work. The work among these poor slaves is now really indigenous : it sows itself. At this moment a group of slaves on the Back-water have sent to keep a man at Pallam to learn thoroughly our elementary books, and then to return to teach the others, whom I have never seen. They are in treaty to buy a piece of ground, and show every symptom of earnestness.”

Extract from a letter of Rev. J. Hawksworth, dated Cottayam, August 29, 1862—

“Yesterday we had the great pleasure of admitting into the visible church of Christ a larger number of converts than has been baptized here at any time, so far as I am aware. Messrs. Schaffter and Lane, and my esteemed assistant clergyman, the Rev. K. Koshi, accompanied me to our last erected prayer-house at Chengalum. We found the place crowded, so that the first class of students from the college, and my own preparandi, had to stand outside. There were sixty-five candidates for baptism, all neatly clad (so different from their former appearance), and their faces beamed with delight. After a brief address on our Master's command, ‘Go ye into all the world, and preach the Gospel to every creature, baptizing them,’ &c., they were questioned, not only to ascertain their knowledge of scriptural truth, but also to ascertain, as far as possible, their apprehension of Christ as a living and present Saviour. Their answers were prompt, correct, and, at times, thrilling. To the question, why is Christ gone to heaven, the reply, instant, unanimous, and self-interested, was, ‘He is gone to prepare a place for us!’ Doubtful cases were carefully canvassed, especially by one who had visited them from hut to hut, and does so regularly, who knows them individually, is energetic in proclaiming the glad tidings, and who was himself, not very long since, a sort of Saul of Tarsus, yet rather a publican than a Pharisee, fierce, reckless, and dreaded, until won over by means of one whose gentle loving zeal attracted many, until he was called up higher a few months ago. Some strangers were present; they came to request that a prayer-house might be put up in their neighbourhood, as twelve families wished to place themselves under instruction: they also requested that some one might be sent to another neighbourhood, where there are many who have heard a little, and wish to hear more of this way!

“As several have been under instruction for some time past in an adjoining village, I may perhaps be permitted to report another baptism this next week.

“I cannot but rejoice, not only that the Gospel is thus spreading, but because we are privileged to have such training-ground for the preparandi as the Cambridge Nicholson Institution. May the Holy Spirit be abundantly vouchsafed, and to the Lord alone be all the glory!”

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BURMAH.

(From the *Friend of India*.)

“Some seven years ago the Prince of Ava, the king’s brother, formed the resolution of sending the sons of some of the leading nobles of the court to Calcutta for their education. His object was, that they should receive such instruction, especially in mathematics and the practical sciences, as would fit them to ‘develope the resources’ of Burmah, and to superintend that monopoly of the whole commerce of the country which the king keeps in his hand. The Doveton College, a Christian institution, was selected, chiefly, we believe, on the recommendation of the Armenian agents of the King. Three lads were sent, and immediately invested in English clothes. The eldest was a man much too old to learn a new language, and he was returned to Ava. He had been colonel of a regiment in the late war against us. Of the other two, the elder was the national poet of Burmah, his verses being sung everywhere; and the younger had obtained no little reputation for those exquisitely shrill tones of voice which Asiatics value so much for their melody. Soon another, who had been for some time at a Roman-Catholic school, joined them; and the three—their ages varying from sixteen to twenty-two—made rapid progress, and in all respects behaved as English gentlemen. On the completion of their education, two returned to Ava, and one went to France. Meanwhile the Prince of Ava seems to have been so satisfied with the experiment, that others three were sent, who were somewhat younger. They joined the classes at the end of 1857. Some fifteen months after, a rule was passed, that all who attended for secular instruction should, as in Missionary schools, be present at the opening prayer and in the Bible class. Essentially a Christian institution, it was found that the Hindus, Mohammedans, and Buddhists, who annually joined the classes in increasing numbers, had a bad effect on the tone of the school, and hence the new rule was passed. The second set of three Burmese youths were thus led to attend the Bible class every morning. Though boarders, they were not required to join in the family devotions, nor to attend any church; and, so far as could be observed, they performed no kind of worship at all. The effect of the new rule was soon seen in their case. As Buddhists, they had no objection to read the Bible, and at first they showed as much eagerness to be foremost in its study as in mathematics or ordinary history. The eldest, Oung Zoo, was now nineteen years of age; the second, Mounng Mien, was sixteen; and the third, Pow Thou, was fifteen. Two were thus of age. Soon Oung Zoo began to apply to his teacher for the explanation of difficulties; and one day he made the novel request to be allowed to attend all the Calcutta churches in succession. He was permitted; and, with his two companions, he finally resolved to be regular in his attendance at the Rev. Mr. Leslie’s, the same who first induced Havelock to preach to his soldiers at Dinapore. Finally, Oung Zoo applied to be baptized; and the night before he and his friends returned to Ava they followed his example. There was no attempt at proselytism on the part of the college authorities. When questioned on the subject, Oung Zoo declared he had been led to this step by ‘the general influence of the school.’ ‘He is of age, ask him,’ was a saying in a similar case. Only one of the three was under age. All were warned; but the leaven had been working for twelve months. The Principal of the college was, in the absence of any other, the guardian of the youth, and satisfied himself of both his intelligence and sincerity. It says little

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for the Committee of Management, that, with the exception of the chairman, who was present at the baptism, they would have put obstacles in the way.

"The three young men have returned to Mandalay. They know that instant execution may await them, or, if not, utter loss of position and imprisonment. If faithful, this seed must germinate. From less striking incidents than this, by far more insignificant means, the savage Scandinavians, Teutons, and Goths of Northern Europe, were won to the truth. We trust a regard for the opinion of our Government will restrain every act of injustice or cruelty in Mandalay. Colonel Phayre may do much good by a word, if it is not too late, when next he visits the king."

MADAGASCAR.

The four last numbers of the "Christian Observer" contain a series of valuable articles upon "The Gospel in Madagascar." The history of Christianity in that island is so instructive that no one in earnest in the Missionary cause can fail to dwell upon it with wonder and thankfulness. The annexed extracts furnish a valuable and thinking *resumé* of the events which have marked the course of the Mission—

"Such was the situation of the little flock of Christians in Madagascar in the year 1842, the eighth year of the bitter grinding persecution. It had come into the position described by the words of St. Paul, 'As dying, but, behold, we live!' Nothing that this furious queen could do was left undone to destroy this remnant of Christ's people, yet all her efforts were in vain. The testimony was frequently heard, 'Our numbers increase.' Captivity, slavery, hard bondage, the loss of all things, and, at last, a cruel death,—none of these things could subdue the poor believers of Madagascar. Strange result of the apparently feeble and almost fruitless labours of four or five foreigners! The Missionaries, after several years of labour, favoured by the king, could only venture to say, 'We have every reason to believe that *several* are converted to God.' And now we find, after many had suffered cruel deaths, a large number of men and women clinging to the persecuted faith, 'wandered about destitute, afflicted, tormented,' but still holding fast their hope. Is this work human? Was not some Gamaliel greatly needed to suggest to the queen, 'Take heed what ye do, for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.'

"Let us briefly repeat the principal dates of the history. It was at the end of 1820 that the Mission may be said to have commenced; and from that time to the middle of 1828, it enjoyed the favour and protection of the ruler of Madagascar. It translated the Scriptures, it preached the Gospel, and it gave a rudimental education to several thousands of the young Malagase then rising into life. But during all this period, the Missionaries were never able to speak with any confidence of the essential and spiritual results of their labours.

"The next period includes rather less than seven years; or from July 1828 until March 1835. During these years the cordial support given by Radama had been exchanged for a formal unreal patronage, ostensibly given by Queen Ranavalona. This insincere kind of permissive tolerance gradually changed into coldness, aversion, and, at last, into a stern arrest of the whole Missionary effort on the 1st of March in 1835. But the Divine Spirit had unquestionably been preparing the infant church of Madagascar for the coming storm,

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by largely increasing his gracious operations among the people, so that when the hostile edict at last appeared, it found not a few persons prepared to choose death for Christ's sake, rather than live without the Saviour.

"Then follows a third period. The queen had issued her mandate that Christianity should cease in Madagascar, and a refusal to comply with a royal command was a thing not hitherto heard of among that people. Christianity, therefore, was put down and got rid of,—so thought Ranavalona, and her minister Rainiharo. It was a repetition, in a new form, of the third chapter of Daniel. The golden image was set up; all people were commanded to bow down to it; and the mere suggestion that there were some few persons who refused, was sufficient to 'fill with fury' both Nebuchadnezzar in B.C. 580 and Ranavalona in A.D. 1836. Nevertheless, in both cases bold and fearless witnesses were found; and when the fiery trial came, the invisible Author of this courage appeared. 'The Son of God' was there, and his presence explained the wondrous fact that a few poor human creatures were enabled to defy the wrath of the king."—(*Christian Observer*, Oct. 1862.)

"We must again repeat, that all this took place twenty-five years after the last English Missionary had been driven away. When those Missionaries left Madagascar, they could only venture to say that they 'had reason to believe that several persons were savingly converted to God; that many more were convinced of the folly of idolatry; and that great numbers were awakened to think and inquire.' And who, among the most sanguine of mankind, could have entertained the hope that so weak and doubtful a plant as this could live through a relentless persecution of five-and-twenty years? In the ordinary course of events, an infant church, just planted, and numbering but a few living members, would be expected to perish, if left without culture for a long course of years. But here we behold a wonder quite as great as that of the bush whose preservation astonished Moses. The infant church is not merely deserted, and left without pastors; it is trodden down under the iron hoof of a relentless persecution. Yet the spectator has again and again to repeat the words of holy writ—'The more they afflicted them, the more they multiplied and grew.' (Exod. i. 12.) Where it was only hoped that 'several were savingly converted to God,' above a hundred Christian confessors appeared, 'not counting their lives dear unto them.' The little flock, first reckoned by units, then by scores, now increased to hundreds, and at last to thousands; and still no foreign help appeared. The word of God, used by the Spirit of God, performed all this great work. Well say the Directors of the London Missionary Society, that—

"When the founders of this Mission were driven from their converts, in the infancy of their knowledge and their faith, the exalted Saviour called from among themselves faithful men, taught by his word, and qualified by his Spirit, to become pastors and teachers of his church. These native overseers have ministered the word and ordinances of Christ with singular wisdom and fidelity, and have in all things been ensamples to their flocks, in their holy lives, their patient sufferings, and their triumphant deaths. Most truly may we say that the Mission in Madagascar has been God's own Mission; and from its trials and its triumphs we may learn what his presence and his power, apart from human agency, can do, when the prosperity of his church and the honour of his name are involved."—(*Christian Observer*, Nov. 1862.)