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OF

MISSIONARY INFORMATION.

VOL. V.



---

**“YE THAT MAKE MENTION OF THE LORD, KEEP NOT SILENCE, AND  
GIVE HIM NO REST, TILL HE ESTABLISH, AND TILL HE MAKE  
JERUSALEM A PRAISE IN THE EARTH.”**

*ISAIAH LXII. 6, 7.*

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# CONTENTS.

## ~~West~~-Africa.

### PEACE CONCLUDED BETWEEN DOSUMU AND KOSOKO.

Letter from Dr. Irving, Jan. 30, 1854, detailing the event—	
Meeting between the caboceers of Dosumu and Kosoko on an island in the lagoon—	
Various particulars respecting the caboceers, and the proceedings, which ended	
in the ratification of peace	106—108
Dr. Irving's impression of the state of affairs	108, 109
Reference, in justice to Capt. A. H. Gardner, to our account of a late affair at Lagos	109

## India.

### THE KRISHNAGURH AND TINNEVELLY MISSIONS. BY GEORGE SMITH, D.D., BISHOP OF VICTORIA.

Embarkation at Hong Kong, and arrival at Calcutta	9
Departure from Calcutta, through Agurpara, to Tittagurh—thence up the Hughly to Santipur, and palankin to Krishnagurh	9
<i>The Krishnagurh Mission—</i>	
Services at Krishnagurh, European and Native—Visits to the Christian village, schools, &c.	9, 10
Chupra—the Mission-establishment here—low Christian attainments of the converts	10
Kabastanga—greater encouragements—value of the schools, and higher character of the Christians	10—12
Ruttanpur—proceedings here—Mr. Lipp's estimate of the movement in 1839	12, 13
Bollobpur—"the day of small things" not to be despised—interesting meeting with native teachers	13, 14
Solo—important educational institutions	14, 15
Return to Krishnagurh	15
Summary of the bishop's views and impressions as to the whole Krishnagurh Mission	15, 16
Recent tour of the Rev. Messrs. Schurr and Hasell, with the Rev. G. E. Yate	16, 17
The relative importance of the Krishnagurh district in regard to Bengal generally	17, 18
Concluding observations	18, 19
Burdwan—remembrances of Mr. Weitbrecht—influence of the schools—visit to one of the rajah's palaces	19, 20
Return to Calcutta—Visits to Thakerpuker, Barripur, Magrahat, Bishop's College, the Governor-General, Serampur, &c.	20, 21
Our tenure of India now safe in proportion as Christianity is given to its people	21—23
Concluding remarks—the Metropolitan of India	23
Embarkation at Calcutta, and arrival at Madras—proceedings there	25, 26
Departure from Madras for Tinnevelly, and arrival at Sadras	26

## CONTENTS.

	Page
Sadras to Pondicherry—exchange of visits with the French governor	26
Pondicherry through Cuddalore to Mayaveram, formerly a station of the Church Missionary Society—visit to a large Hindu temple	26, 27
Mayaveram through Combaconum to Tanjore— <i>notices of the Propagation Society's Mission here: the caste question—reminiscences of Schwartz, and the late rajah Serfojee—visits to the pagoda, palace, &amp;c.</i>	27—29
Tanjore through Vellum to Trichinopoly— <i>Missions of the Propagation Society and Roman Catholics—Bishop Heber</i>	29, 30
Trichinopoly through Toovernoorechy to Madura—the American Mission— <i>visits to the pagoda and palace—connexion of the government with idolatry</i>	30, 31
Madura through Satoor to Palamcottah— <i>spread of Christian influence in India</i>	31, 32
 <i>The Tinnevelly Mission—statistics</i>	 32, 33
Religious Societies—the Tinnevelly Tract Society, Tamil Book Society, Tinnevelly Bible Society, Church-Building Fund, Catechists'-Widows' Fund, Native Philanthropic Society, and Heathen-Friend Society	33, 34
Further statistics	34
Examination of the Palamcottah schools, &c.	34
Visit to the Hindu temple at Tinnevelly	34, 35
Alvarneri, an Out-station of Palamcottah	35
The Suvisheshapuram District— <i>proceedings at the station—statistics</i>	35, 36
Departure through Nallamalpuram to Edeyenkudi, a Propagation Society's station— <i>notices of this Mission</i>	36—38
Moodaloor, another Propagation Society's station	38
Kadatchapuram: <i>hearty reception—services, &amp;c.—the Retford School—notices of John Devasagayam—general character of the converts</i>	38—41
Meignanapuram— <i>Mr. Thomas' church—the Elliott Tuxford School—spiritual characteristics of the district—services, &amp;c</i>	41—43
Pragasapuram, an out-station	43
Panneivilei— <i>general view of this district—services, meeting with catechists, visits to villages, &amp;c.</i>	43—45
Sawyerpuram, a Propagation Society's Station	45
Tuticorin, the seaport of Tinnevelly— <i>the cotton trade</i>	45, 46
Summary of general conclusions suggested by the present aspect of Tinnevelly	46, 47
 Tuticorin to Colombo— <i>visits to Cotta and Kandy, and return to Colombo—thence to Galle, and embarkation for Hong Kong</i>	 47

### THE PUNJAB.

Importance, and requirements, of the Punjab	75
Administrative reforms accomplished—	
Suppression of violent crimes	}
Measures for the preservation of peace and tranquillity	
Ditto toward industrial and commercial development	
Effects of all this, and probable future results	
One element still needed for the radical reform of the Punjab, and its willing adhesion to Britain—the action of the gospel of Christ	78, 79
Progress and prospects of our work in the Punjab—	
Value of Amritsar as a central station, and with reference to surrounding districts	79, 80
Amount of blessing already vouchsafed to our Missionaries—	
General View	80
Converts—David	80, 81
Uziz Ullah	81
Missionary excursions around and beyond Amritsar— <i>General remarks</i>	81, 82
A sixteen days' march northward, accompanied by two native catechists	82
A nineteen days' tour through Sealkot, Wuzirabad, &c., accompanied by David— <i>Importance of Sealkot, and appeal for its occupation—The Batala district also a fine site for a station</i>	83—85
Movement at Rawul Pindi	85
Communications from civil servants, &c., urging the full occupation of the Punjab	85, 86
General appeal for men— <i>Where are they?</i>	86
Peshawur, its situation, &c.— <i>The Society engaged to occupy it during the present year</i>	86, 87
Exploratory visit by the Rev. R. Clark, accompanied by David and other converts— <i>Proceedings at Ram Tireth, Treloke, Miani, Nangul, Eminabad, Gujeran Wala, Budowal, Wuzirabad, Gujerat, &amp;c.</i>	87—89

## CONTENTS.

	Page
Importance of Peshawur as a station . . . . .	89
Information subsequent to Mr. Clark's arrival at Peshawur—Encouraging preparations for a Mission—Abdul Messih . . . . .	89, 90
Concluding observations—Strong feeling of the residents in favour of our occupation of Peshawur . . . . .	90, 91

### PESHAWUR.

Introduction . . . . .	147
Letter from the Rev. R. Clark, dated Peshawur, Dec. 23, 1853—	
The country itself . . . . .	147—149
The character of the people . . . . .	149—151
Providential indications . . . . .	151—153
General Review of the opportunity presented for establishing a Mission at Peshawur, . . . . .	153, 154
Opening Address of Major H. B. Edwardes at the meeting of December 19th . . . . .	154, 155
Address of residents at Peshawur to the Committee of the Church Missionary Society, urging the establishment of a Mission there . . . . .	155, 156

### THE AFGHANS.

Introduction . . . . .	183
Capt. James' Address, at the Peshawur Meeting, on the probability of the Afghans being the descendants of the ten lost tribes . . . . .	183—189
Letter from Dr. Farquhar to the Rev. R. Clark on the same subject . . . . .	189—191
Our obligation to commence Missionary efforts among the Afghans not dependent upon the solution of the above question . . . . .	191

### EDUCATION IN INDIA.

Christian Education a prime object of attention in Missions to semi-civilized countries . . . . .	205
Educational efforts in India of Missionary Societies and Government—tendency of the system pursued by the latter . . . . .	205, 206
Parliamentary Inquiries into the subject of education in India—Sir C. Wood's speech, June 3, 1853 . . . . .	206—208
Measures of the newly-organized Court of Directors on the same subject—important and satisfactory despatch to the Government of India, July 19, 1854: analysis of its contents . . . . .	208, 209
Extracts from the despatch . . . . .	209, 210
Duty of Christians and Christian Societies consequent on the Government scheme . . . . .	210, 211
Importance of education as a means of <i>perpetuating</i> Christianity . . . . .	211, 212
The Church Missionary Society alive to this fact—Conclusion . . . . .	212

### MOVEMENTS AMONG MAHOMMEDANS.

Present aspect of Mahommedanism—its adherents on the defensive . . . . .	251, 252
Origin of the present controversial movement—publications of the Rev. C. G. Pfander . . . . .	252
Proceedings of Mr. Pfander and his colleagues at <i>Agra</i> —Mahommedan replies to Mr. Pfander's books, his answers, discussions, conversions to Christianity . . . . .	252, 253
Discussion at <i>Agra</i> , April 1854—	
Introductory remarks, by Mr. Pfander . . . . .	253, 254
Sketch of the gathering, and subject of discussion, by the Rev. T. G. Clark . . . . .	254, 255
Mr. Pfander's account of the discussion . . . . .	255, 256
Subsequent movements . . . . .	256—258
<i>Sindh</i> —Remarks on that country, and our Mission therein . . . . .	258, 259
Missionary Tour of the Rev. A. Matchett and Abdullah, Jan. to March, 1854—	
Proceedings at Kotri and Hyderabad—Visit of Dr. J. Burnes to the court of the Amirs in 1827 . . . . .	259—261
Preaching and discussions at Sehwan and Dadu . . . . .	261—263
Route through Mehur, Badrah, and Larkhana, to Shikarpur . . . . .	263
Bazaar preaching, &c., at Shikarpur . . . . .	284, 285
Pre-arranged discussion with the leading Mussulmans . . . . .	284—287
Journey to Khanghur, or Jacobabad, and return toward Karachi . . . . .	286, 287
Visit to a <i>hair of Mahommed</i> at Rori—preaching in the bazaar . . . . .	287, 288
Other incidents—Concluding remarks . . . . .	288

# CONTENTS.

## Ceylon.

### CEYLON AND ITS COFFEE PLANTATIONS.

	Page
General Sketch of Ceylon—Contrast between the maritime and Kandian provinces . . . . .	219, 220
Kandy, the head-quarters of our Missionary efforts in the hill country—Appointment of the Rev. E. T. Higgins to itinerate amongst the Kandian people, and location of Mr. E. R. Clarke at Ratmewela: sketch of his district . . . . .	220, 221
Narrative of the introduction of Christianity into Ratmewela, by the Rev. W. Oakley . . . . .	221, 222
Mr. Oakley's first Sunday at Ratmewela—Two adult baptisms . . . . .	222—224
Kornegalle—Visit of Mr. Oakley and the Rev. W. Knight to celebrate a marriage, &c. . . . .	224—226
Proceedings of Mr. Higgins—Failure of his health, and death of Mrs. Higgins . . . . .	226, 227
The Kandian mountain district, and its coffee plantations . . . . .	227
Account of the cultivation of coffee here, by C. W. Rigg, Esq. . . . .	227—231
Reflections induced by his description . . . . .	231
Sketch of the rise and progress of Ceylon coffee planting . . . . .	231, 232
The labourers employed—successively Kandians, Singhalese, and Tamil Coolies: particulars respecting the latter . . . . .	232, 233
Missionary labour among the Tamil people of South India in its bearing on other countries, Ceylon, the Mauritius, &c. . . . .	233, 234
Christian converts among the emigrants to Ceylon—Efforts for the benefit of both Christians and heathen: views of planters on this question . . . . .	235, 236
Visit of Mr. Knight to the Matêlê district . . . . .	237—239
Earnest Appeal for a Missionary to labour among the Coolies: sketch of the man needed . . . . .	239, 240

## China.

### THE CHINESE REVOLUTION.

Introductory Remarks—the moral aspect of South America, Africa, and Asia . . . . .	157, 158
China as it has been . . . . .	158—160
The Revolution—	
Hung-sew-tsun, its originator . . . . .	160, 161
Religious aspect of the movement, gathered from the insurgents' books . . . . .	161—164
One only living and true God acknowledged . . . . .	161, 162
Demons and idols alike repudiated as objects of worship . . . . .	162
Recognition of the Ten Commandments as the rule of moral duty . . . . .	162, 163
Errors and shortcomings of the new system . . . . .	164—168
Urgent need of quick and resolute action for the diffusion of the Gospel in China . . . . .	168

### NARRATIVE OF EVENTS AT SHANGHAE AND ITS VICINITY DURING THE LATTER HALF OF 1853. BY GEORGE SMITH, D.D., BISHOP OF VICTORIA.

General Review of the insurgent movement in China . . . . .	171
Departure of the Bishop from Hong Kong, and arrival at Amoy . . . . .	171
Information respecting the capture of Amoy by the insurgents . . . . .	171, 172
Departure from Amoy, and arrival at Shanghai—state of the city . . . . .	172, 173
Proposed visit to Chin-Keang frustrated—efforts to communicate with the insurgent leaders—departure of two Chinese catechists for Nanking, or Chin-Keang-foo, and their return . . . . .	173, 174
Various events in connexion with the insurgent movement . . . . .	174, 175
Baptism of a blind man by the Rev. T. M'Clatchie . . . . .	175
Further statements respecting the insurgent movement, and its connexion with Missionary operations . . . . .	175—177
Visit of the two catechists to Soochow, &c. . . . .	177
The taoutae of Shanghai "wise in his generation" . . . . .	177
Capture of Shanghai by the local insurgents, and subsequent events . . . . .	177—180
Arrival of two Church Missionary Society Missionaries at Shanghai . . . . .	180
Excursion to Sin-sza—unexpected bloodshed . . . . .	181

## CONTENTS.

	Page
Ineffective efforts of imperialist troops to retake the city . . . . .	181—183
Continuation of hostilities between the imperialists and insurgents—Ordination of Mr. G. H. Moreton . . . . .	212—214
Visitation of the Clergy . . . . .	214
Further military operations—cruelty of the imperialists . . . . .	214—216
The tea-gardens and tea-taverns of Shanghae . . . . .	216

### New Zealand.

#### MISSIONARY DETAILS AND THEIR ADMINISTRATION.

Question presented in connexion with advancing Missionary work—What is the duty of a Society, when a nation by its means has renounced heathenism for the gospel? } Education, a Native Ministry, &c. . . . .	267—269
This question applicable to the position of several Missionary Societies . . . . .	269
Our New-Zealand Mission suggestive of the question to ourselves . . . . .	269, 270
The Sandwich-Islands Mission of the American Board of Commissioners for Foreign Missions a precedent for our consideration . . . . .	270—273
The principles on which the Board proceeded . . . . .	273—277
Special Report of the Board, embracing the whole subject . . . . .	273—277
The resemblance between their Mission in the Sandwich Islands and our own in New Zealand . . . . .	277—279
Immaturity of the institutions of the New-Zealand Church when compared with the Sandwich-Islands' Church . . . . .	279
The educational department in New Zealand . . . . .	279—282
The native pastorate . . . . .	282, 283
Our duty, to <i>prepare</i> for our eventual withdrawal from New Zealand . . . . .	283

### North-West America.

#### THE PROSPECTS OF THE INDIAN RACE OF AMERICA.

Man's suicidal propensities—the gospel the only corrective . . . . .	49
The Red Indian race : fearful progress of their national decay—introduction of the gospel amongst them . . . . .	49, 50
Missions of the American Board among United-States' Indians—	
Choctaws and Chickasaws—Hopeful spiritual and temporal aspect . . . . .	50, 51
Cherokees—similar features of improvement . . . . .	52, 53
Increase of population in connexion with the advance of the gospel . . . . .	53
The probable future of the Indian tribes, and the duty of Christians in reference to it . . . . .	53, 54
The Indian territory, and the tribes located on it—a threatening prospect . . . . .	54, 55
Rupert's Land, and our own labours there—	
Physical features of the country—growth of cerealia, &c . . . . .	55—57
Barrenness of the territory overstated . . . . .	57
The aboriginal population—our desire to bring their case before the Christian public, Difficulty of gaining a knowledge as to the numbers of the aborigines—great diminution therein, and its causes . . . . .	57, 58
Need of strenuous efforts to preserve the race . . . . .	58, 59
Temporal condition of the Indian—mode of trade, and disposal of the collected furs . . . . .	59, 60
Fearful privations consequent on the erratic life of the Indian . . . . .	60, 61
A combination of the <i>agricultural</i> and hunting systems in consequence required, in connexion with the action of the gospel . . . . .	61—63
Our Cumberland station a proof of what may be done . . . . .	63, 64
Visit from the Bishop of Rupert's Land in July 1853 . . . . .	64—66
This station now a centre of operations upon the surrounding country—Moose Lake and the Nepowewin . . . . .	66, 67
An increase of means required in proportion to God's blessing on the Mission . . . . .	67

#### AMERICAN LANGUAGES.

Diversities of tongues—contrasts in their structure . . . . .	67
Monosyllabic languages—Chinese, Birmese, Siamese, Khambojan, and Thibetan . . . . .	67—69

## CONTENTS.

	Page
The polysyllabic tongues of America—Examples, from Schoolcraft, of the Ojibwa language, . . . . .	69, 70
The syllabic system as applied to these tongues: its usefulness . . . . .	70
Need, notwithstanding, of the Roman characters—Views of the Rev. J. Hunter, of Cumberland station; examples, from the Cree language, to show that, it being principally made up of shut syllables, the syllabic system is insufficient for its exhibition . . . . .	70—72

### THE NEPOWEWIN STATION.

<b>Preliminary Observations—</b>	
Commencement of Missionary operations at the Nepowewin by the Rev. Henry Budd, the founder of our Cumberland Station . . . . .	92
The Indian names for the locality—their appropriateness to our entrance on Missionary labour there . . . . .	92
<b>Journal of the Rev. Henry Budd—</b>	
Departure from Cumberland Station—reflections . . . . .	92, 93
Arrival at Cumberland House—Lord's-day proceedings there—departure . . . . .	93
Meeting with a Christian Indian family—another Lord's-day . . . . .	93
Arrival at Fort Nepowewin—interview with Mahnsuk, chief of the Wood Indians, and encampment of Mr. Budd near him . . . . .	93, 94
Departure of Mr. Budd's boat—pleasant prognostications . . . . .	94
Visit from Mahnsuk and his brother, Wulluck . . . . .	94
Selection of site for a house . . . . .	94
Lord's-day services—preparations for building—assistance from Mahnsuk, who proves to be very friendly . . . . .	95
Mahnsuk declines to attend service—a week afterwards, consents . . . . .	95, 96
Method of dealing with medicine-men—Conversation with Mahnsuk . . . . .	96
Arrival of Plain Indians—Departure of Mahnsuk—Commencement of a house . . . . .	110
Welcome reception of letters from England . . . . .	110
Visit to the Forks, and return . . . . .	110
Gifts from Red River—Visit from three Indians—Arrival of Plain Indians . . . . .	111
Setting in of winter—Return of Mahnsuk, indisposed—Accessibility of the old man . . . . .	111—112
Occupation of the house—Short supply of provisions—Severity of the weather . . . . .	112
Conversation with Mahnsuk—Interviews with Thick-wood and Saulteaux Indians, including Wulluck Twatt . . . . .	112—114
End of 1852—New-year's day—Departure of Indians towards the Plains . . . . .	114
Favourable disposition of George Sutherland . . . . .	113, 115
Commencement of a Day-school—Arrival of Stone Indians . . . . .	115
Visit to Fort Carlton, and return to the station . . . . .	115, 116
Conversation with Mahnsuk—Arrivals of large bands of Indians—their superstitions, . . . . .	116—118
Commencement of a house—Appearance of spring: agricultural operations . . . . .	118, 119
Arrivals of Indians in expectation of the boat from Cumberland—Tidings of Mahnsuk's illness . . . . .	119
Conversation with Mukkes, or the Fox, and with other Indians—the principle of payment for permission to form a Missionary station . . . . .	120
Agricultural operations—various engagements . . . . .	140—142
Visit to Cumberland—visible improvement there after ten months' absence . . . . .	142
Arrival of the Bishop—services, &c.—admission of Mr. Budd to Priests' Orders—Confirmation . . . . .	142, 143
Little Mary Bell . . . . .	143
Mr. Budd's petition for the prayers of his English brethren . . . . .	143

### Miscellaneous.

#### THOUGHTS SUGGESTED BY THE NEW YEAR.

Our duty, at the present time, that of observation . . . . .	3
Encouragements and the reverse presented in the view to be taken—	
Encouragements—Assuaging of the deluge of heathenism, and appearance of bright spots in the darkness . . . . .	3



## CONTENTS.

	Page
Universality of God's blessing on Protestant Missionary effort . . . . .	4
Opening doors—the working of God's providence for the extension of His gospel . . . . .	4, 5
The Turkish Empire—her decadence arrested as her religious toleration has increased . . . . .	5
The Birmese Empire—her past and present wars with the British preparatory to the entrance and extension of gospel light within her . . . . .	5, 6
The Punjab another case in point . . . . .	6
China—steps leading to the present degree of toleration—probable opening of the whole empire . . . . .	6
Japan exclusiveness assailed . . . . .	6
The Romanist kingdoms of Europe shaken, and further threatened . . . . .	6, 7
Ireland opened by famine and pestilence . . . . .	7
Stability of those nations wherein the gospel has "free course" . . . . .	7
Review of our position in regard to these increasing opportunities . . . . .	7
The teaching and preaching of "Jesus Christ, and Him crucified," and the circulation of the Scriptures, the only and effective means towards the world's conversion . . . . .	7, 8
Our varied need, and the source of our supplies . . . . .	8

### THE GREAT NEED OF THE MISSIONARY CAUSE, AND ITS REMEDY.

Urgent appeals from India, Palestine, West Africa, New Zealand, Rupert's Land, and China, for more Labourers . . . . .	99
Further notice of the calls from Tinnevely, New Zealand, and Bombay . . . . .	99, 100
The lack of <i>men</i> our great want at the present moment, notwithstanding that work has to be done, and that this is the time to do it . . . . .	100
The Church of Christ the body to undertake a spiritual work . . . . .	100
Glance at the ante-Pentecostal state of the Church, and its aspect subsequent to the Comforter's advent . . . . .	100, 101
A renewed Pentecostal effusion needed now, in order to the increased effectiveness of the whole spiritual body . . . . .	101, 102
The need of prayer to this end . . . . .	102
Application of Isaiah's vision of God's glory, &c., to our own case . . . . .	102, 103
Our feeble response to the call of God's providence the result of a low tone of spirituality amongst us . . . . .	103, 104
An outpouring of the Spirit only effectual for good in conjunction with active co-operation <i>with</i> the Spirit, both on the part of the clergy and laity . . . . .	104, 105
Churches gathered from among the heathen an example to us in this matter . . . . .	105
Conclusion—"Come, Holy Ghost, eternal God," &c. . . . .	105, 106

### PAST LABOURS AND FUTURE PROSPECTS.

The peace consequent on Waterloo a period during which progress has been made, temporal and spiritual . . . . .	123
Statistical comparison of Missionary effort at the commencement of the peace with its present position . . . . .	123, 124
Such a comparison necessarily meagre . . . . .	124, 125
Examples of the adaptation of the gospel to men of all climates—proof that the work achieved is of God . . . . .	125, 126
Termination of the peace—reflections . . . . .	126
The probable purpose of God in the permission of the present war, kindled though it be by the great enemy . . . . .	126—123
The reformatory movement in Turkey the exciting cause of the outbreak: particulars of the movement . . . . .	128—131
Alarm of Russia, coveting the Turkish dominions, at the infusion of the vital element into the decaying body politic . . . . .	131
The national church of Russia a political engine—Protestant Missionary labours suppressed by the Czar . . . . .	132—135
Sketch of the internal economy, doctrine, &c., of the orthodox Russian-Greek church—its services, picture-worship, fasts, pilgrimages, &c. . . . .	135—139
Comparison of the Russian-Greek with the Romish church . . . . .	139
Condition of the Russian serf . . . . .	139, 140
Importance of fervent and united prayer at the present crisis of Eastern affairs . . . . .	140

## CONTENTS.

ROMANIST MISSIONS.	Page
The Order of Jesuits—its formation in 1540, and policy . . . . .	195
Romish Missionary efforts in India, under Xavier and Robert de Nobili, and in China, . . . . .	195, 196
Impeachment of the Order in 1620, and its suppression by Clement XIV. in 1773 . . . . .	196
This suppression disastrously felt by the Papacy both in its home and foreign operations, . . . . .	196, 197
Consequent restoration of the Order by Pius VII. in 1814, and resuscitation of Popish Missionary efforts . . . . .	197, 198
Establishment in 1822, at Lyons, of "L'Œuvre de la Propagation de la Foi"—its vilification of Protestant Missions and Missionaries examined . . . . .	198, 199
Growth of the Institution—the means employed to secure support . . . . .	199
Analysis of its income for 1853—the mode of collection employed contrasted with our own arrangements . . . . .	199—201
Particulars of its expenditure in the various fields occupied— <i>Europe</i> (Great Britain and Ireland, Germany, Switzerland, Turkey, Greece, the Ionian Isles, and Gibraltar), <i>Asia</i> (India, China, Further India, Syria and Palestine, Asia Minor, &c., Mesopotamia, &c., Ceylon, Mandchouria and Japan, Persia, Thibet, Corea, and Mongolia), <i>America</i> (United States, British America, South America, and West Indies), <i>Oceanica</i> (Australia, Central Oceanica, New Caledonia, New Zealand, Tahiti, Sandwich Isles, Marquesas, &c., and Batavia), and <i>Africa</i> (North Coast, the Cape, Port Natal, Two Guineas and Senegambia, Egypt, Madagascar, Abyssinia, &c.) . . . . .	201—203
Efforts to reach the heart of Africa by a distinct Mission from Austria—letter from Dr. Krapf, respecting a Popish Mission amongst the Bari . . . . .	203—205
The whole subject a loud call to Protestant effort . . . . .	205

### FINANCIAL POSITION OF THE SOCIETY.

Our object in this Article—to show that from April 1, 1853, while the work has been extended, the means have diminished . . . . .	243
Extension of the work—in the Yoruba Country, Palestine, the three Indian Presidencies, Ceylon, China, North-West America, and New Zealand—and our consequently increased expenditure . . . . .	243—245
Disproportionate increase of income, and consequent absorption of the balance in hand, and reduction of the Mission estimates for 1854-55: effects of this on the Missions, . . . . .	245—248
Our income, during the six months ending Sept. 30, insufficient to meet even the reduced estimates, they having been granted on the faith of an income equal to last year, while there is already a decrease of 3180 <i>l</i> . . . . .	248
Appeal to our friends in this emergency . . . . .	248—251

### Summary of Intelligence.

<i>Sierra Leone</i> —The Fourah-Bay Institution and Grammar-school . . . . .	264
<i>Yoruba</i> —Slave-trading at Ibadan, in the hope of a sale under Kosoko at Lagos . . . . .	} 24
Importance of Ibadan as a Missionary Station — Application of the King of Yoruba for "a white man" . . . . .	
Kosoko's slave-trade movements: apprehensions of another Dahomian invasion of Abbeokuta . . . . .	
<i>Syra</i> —Encouraging symptoms . . . . .	144
<i>Palestine</i> —Aspect of the work here . . . . .	264
<i>Calcutta and North India</i> —Desire for the Scriptures at Calcutta: Birmese converts there: inability of Benares Brahmins to refute the Scriptures: conversion of the Rev. T. H. Fitzpatrick's múnshi at Amritsar . . . . .	48
Cheering aspect of Krishnagurh . . . . .	144
Extension of our Krishnagurh Mission to Santipur and Nuddea . . . . .	264
<i>Madras and South-India</i> —Lessons from a heathen woman . . . . .	144
<i>Ceylon</i> —Opening of the Mission Church, Colombo . . . . .	24
Discouraging state of our Tamil Mission — Encouragement in the Singhalese districts . . . . .	192
<i>China</i> —State of Shanghae: appeal for men . . . . .	48
Visit of Leang Afa to Bishop Smith at Canton—Baptisms at Ningpo . . . . .	192

## CONTENTS.

### Map.

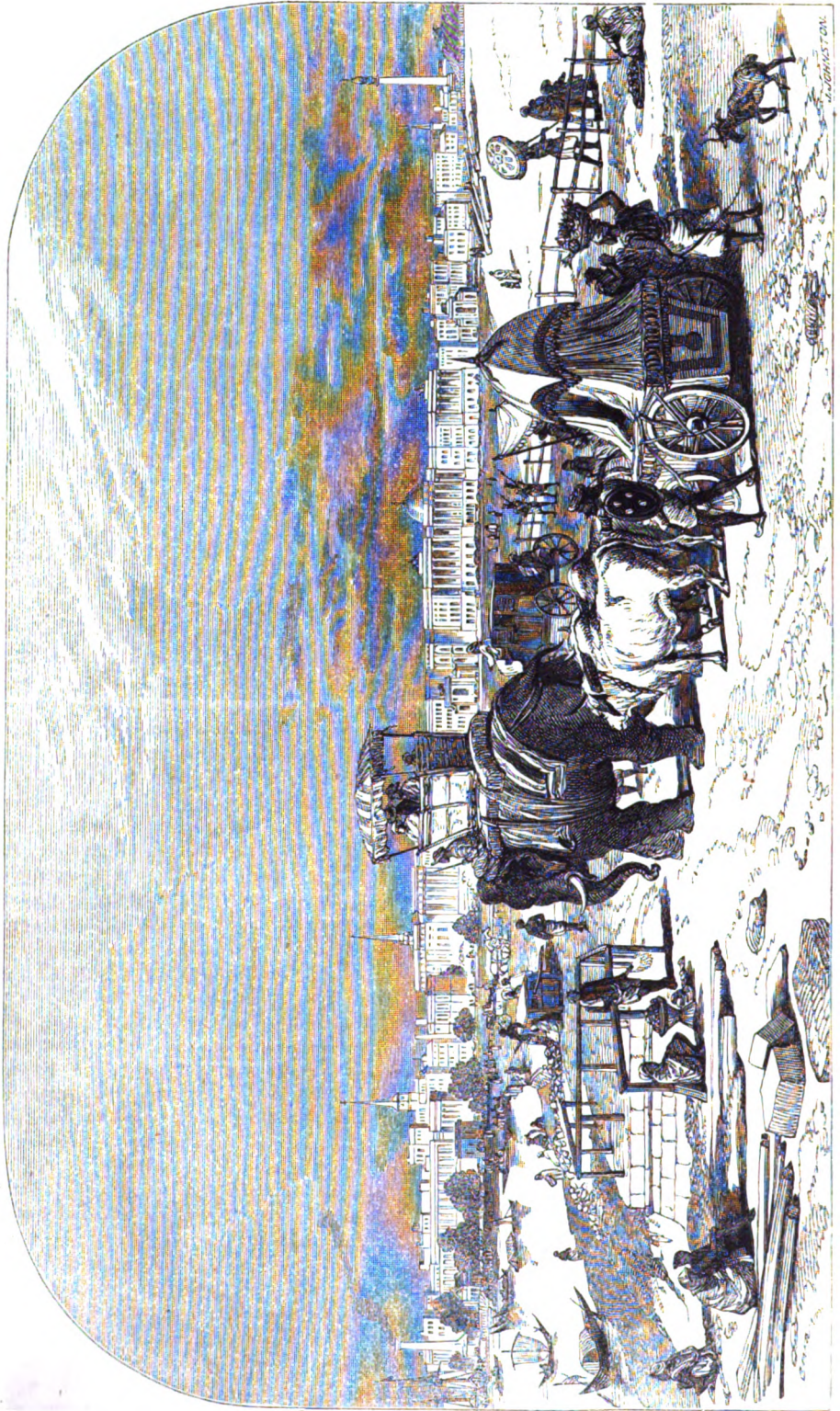
	Page
British and Russian North America, distinguishing Rupert's Land . . . . .	49

### Engravings.

Calcutta, from the Water-gate of Fort William . . . . .	2
Madras, from the Beach . . . . .	25
North View of Peshawur . . . . .	74
A Cree Summer Encampment . . . . .	98
Russian Pilgrims at Kiev . . . . .	122
Afghans . . . . .	146
Kabul, from the north-east . . . . .	170
Tea-gardens at Shanghae . . . . .	195
View from Hunusgria, looking towards Matélë, Ceylon . . . . .	219
Zion Chapel and Mission Buildings, Lake Tarawera, New Zealand . . . . .	243
Interior of the Church at Otaki, New Zealand . . . . .	267







**CALCUTTA, FROM THE WATER-GATE OF FORT WILLIAM.—Vide p. 9.**

# Church Missionary Intelligencer.

## THOUGHTS SUGGESTED BY THE NEW YEAR.

It has been customary with us, in preparing the first Number of each yearly volume, to attempt a few prefatory remarks, reminiscent of our duties and responsibilities in connexion with that great gospel work to which we have been privileged, as a Society, to put our hand. There is nothing in the aspect of the present time which should lead us to forego this our usual practice as unnecessary. There never has been a period in which observation was more requisite on the part of all who love their Saviour, and who, interested in the progress of His cause and kingdom upon earth, desire to promote it by every means within their power. "I will stand upon my watch, and set me upon the tower"—this should be the determination of the Lord's people, individually and collectively. The post of observation is ours at the present time, for the earth travails with momentous events. It is one we should continue perseveringly to occupy—"I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights." It is not well that we should expose ourselves to the just rebuke—"Ye can discern the face of the sky; but can ye not discern the signs of the times?" As one who, having climbed some elevated spot, looks down upon the vast extent of country mapped out at his feet in all its variety—villages, churches, fields, hedge-rows—so is it well at times to withdraw our minds from absorbing interest of immediate duties, that we may take a wide and comprehensive view of man in connexion with the progress of that glorious gospel, whose eventual ascendancy over the suffering nations of the earth is alike the purpose of God and the earnest aspiration of His church.

And in the survey there is that which is for us, and also that which is against us. There are great encouragements, and the reverse of these. There are blessed results in view, of which it may with truth be said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them;" and there is enough to show that we may not expect to gather in these results without a conflict. There are bright spots on which the sunshine rests, and on which it refreshes us to look; and there are other portions of our extensive prospect where dark clouds

of ominous aspect are gathering for the storm. But we have this to animate us, that the progress made has been in despite of difficulties—difficulties so formidable, that the power of God could alone enable His people to endure; and that the same Almighty power which has sufficed for the past will not fail to conduct the gospel cause to the glorious issue which has been promised. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Our encouragements abroad are many: the dry land appears. It was a solemn moment when, at the deluge, "the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered." The earth, wrapped in its shroud, lay sepulchred in death. Around extended the waste monotony of waters. How solemn the moment for those who, preserved within the ark, lived when all else had perished! But how gladsome the hour, when, from the higher pinnacle where the ark had rested, Noah looked forth, and, lo! the waters had so far decreased that "the tops of the mountains were seen!" It is so now. The mighty deluge of heathenism, which had overspread the greater portion of the earth, has so far assuaged, that little pinnacles appear, in different quarters, emerging from the deep; the indications of the glorious fact, that the ascendancy of evil has been successfully interfered with, and is broken; the precursors of the time when the whole earth shall be dry. There are points on which the eye can rest with great encouragement; islands rising out of the deep, the prominences of a future continent. Missions commenced in feebleness, and carried on for years with little to indicate success, have attained a position of acknowledged importance. They are no longer experiments. They present themselves to us as permanized results. Portions of his territory have been wrested from "the god of this world," and they have become the localities of Christian churches and congregations, where they "sing unto the Lord a new song, and His praise from the end of the earth." The dark domains of heathenism are spangled with them. They are rapidly multiplying. It is no longer unbroken night. The stars appear, and, although minute points, they twinkle brightly.

Who can think of what God has been pleased to accomplish through the instrumentality of every Missionary Society which has with fidelity preached Christ to the heathen, and not feel inexpressibly encouraged? He who is the great Head of the Church has annexed His blessing, not to any particular form of church modification; He has not selected any one of the existing ecclesiastical polities to be, as the fleece of Gideon, full of dew, while it was dry on all the earth besides: no, but wherever, and by whomsoever, the gospel has been preached faithfully, there has He put honour, and there His Spirit has powerfully wrought. Sectional zeal is not to be confounded with zeal for Christ. The former affects the carnal mind: the latter has place only where the love of God is shed abroad in the heart. Men, in the illiberality of narrow prejudice, may ignore their fellow-Christian, because his Christianity is not, in outward shape and form, identical with their own; and, not satisfied to prefer their own communion, may proceed to exclude all others from the pale of blessing. But what if God withholds not a blessing from any section, provided that the subject-matter of its teaching be "Jesus Christ, and Him crucified?" And so it has been. The results of Protestant Missions unequivocally proclaim it: and he who would presumptuously narrow down the blessing to any particular communion, fights against God. He has blessed where Christ has been glorified; and where this has been wanting, the blessing has been wanting too. We speak not, therefore, of the triumphs of the Episcopate, nor of the achievements of the Presbyterian or other churches, nor of established churches or free churches, as such: we have, of course, our own views, and our own preferences, on matters of ecclesiastical discipline and church government; but there is a bond of union which consists in the belief and profession of the same great distinctive doctrines of the gospel, which may not be interfered with because of this: and the triumphs of that gospel, by whomsoever it has been preached—triumphs which are spread wide over the world—these we desire to recognize, and in these we would unfeignedly rejoice. In different quarters of the globe, amidst nations wonderfully diversified, the same encouraging results have been attained. The depths of unutterable barbarism have been sounded, and souls recovered, and sinners saved. The heights of an elaborately-constructed idolatry have been scaled, and men have been brought down from the pride of their self-righteousness. On the drear shores of Greenland or Labrador, amidst the inhospitable

wilds of northern America, the heart of the native has been cheered by the invigorating influence of the Sun of Righteousness; while the inhabitant of tropical lands drinks of the waters of life, and is refreshed. It is now as the dawn of day in these heathen lands. As in mountainous districts the highest peaks are first gilded with light, while the valleys and the plains below are yet veiled in darkness, and the peasant, as he marks those glittering points, knows that the sun-rising is at hand, when a flood of day shall be poured forth over all the earth, so is it with us now: we see where, in various quarters, the light of gospel truth has touched those points in the heathen world to which Missionary interest has been first directed, and we are encouraged thereby to anticipate that the rising of the Sun of Righteousness, and the diffusion of universal day, are rapidly approaching. There will be a family in heaven, "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues." There is now a family on earth, increasing in numbers, of many nations, kindreds, and people, who "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Pleasant it is to reflect that we may go east and west, and north and south, and find those to whom Christ is precious, and whom we can therefore love as brethren. "The Lord hath done great things for us, whereof we are glad;" and it remains for us to seek His continued blessing on our efforts to build up and consolidate these infant churches, that from these, as advanced positions of first importance, we may go forward to new labours for Christ.

For the Lord does not mean that we should rest satisfied with what has been attained. These are but the preamble of our work. He has blessed us in a small effort, in order that we may be encouraged to attempt far greater things. He gave us, in the first instance, a limited opportunity; but now He is removing difficulties and hindrances, and wondrously enlarging the field of operation, in the reasonable expectation that our measure of devotedness will increase proportionably. The providence of God is astonishingly working. It would seem to be the settled purpose of Him, under whose mediatorial government the world is placed, to break down and put aside whatever would interfere with the free action of His gospel. There is abroad throughout the earth the tremulousness of a mighty earthquake. Its vibrations have been already felt. Various systems, ecclesiastical and civil, which have obstructed the gospel, have felt these admonitory strokes, and trembled as they



have done so, for they forewarn of concussions still more tremendous. The system, whatever it be, whether ecclesiastical or civil, which interposes itself to shut out gospel light and truth from perishing sinners must be removed; and we cannot but think that the power of God is already mightily at work in our world for this purpose. Let some facts illustrate the subject.

The oriental Christians need the renewing influence of gospel truth, yet the government of the Sultan long aided the ecclesiastical authorities in preventing its approach. The Pope's circular of 1824, denouncing the Bible Society, was followed by a firmán issued from Constantinople, which enjoined that no Turk whatever should take any of these false books; and that whenever any of them were found they were to be taken and cast into the fire, that they might be burnt. In the beginning of the year 1839 the Sultan Mahmoud came under the influence of those amongst the Armenians who desired to crush the rising reformation. One of them was his chief architect; another, superintendant of the government powder-works. Having access to him, they represented the Protestants to be rebellious against the Patriarch, and, of course, against the Sultan. Easily persuaded, he fully authorised them to bring in the civil power to their aid in the extirpation of the heresy. During the whole of this intervening period, from 1825 to 1839, retributive strokes had been descending, in rapid succession, on Turkey. In 1827 the Turkish fleet was destroyed at Navarino, and the dismemberment of Greece completed. In 1829 the Russians crossed the Balkan, and, occupying Adrianople, dictated their own terms of peace. On the 23d of June 1839 the entire Turkish army under Halil Pasha was completely routed by the Egyptian army under Ibrahim Pasha; and on the 14th of July the Turkish fleet was delivered up by Achmet Pasha to Mehemet Ali. On the 1st of that month the Sultan Mahmoud had died in his own palace on the Bosphorus, and a youth of seventeen was called to the administration of an empire, denuded alike of army and of navy, and apparently on the eve of dissolution.

"By this rapid succession of remarkable events God rebuked the persecutors of His people, and effectually removed from them the power of carrying into effect their unholy designs. Judgment succeeded judgment, producing, at least in some instances, relentings of heart towards the innocent victims of ecclesiastical wrath."\* The 1st of January 1840

was observed as a day of special fasting, humiliation, and prayer, throughout all the Mission stations of the American Board in Turkey. The rigid fanaticism of the Turkish government now began to soften. On the accession of the young Sultan a charter of rights was granted to the people, "the sovereign solemnly pledging himself to guard, as far as in him lay, the liberty, property, and honour of every individual subject, without reference to his religious creed." In 1843 two renegades from the Greek church having relapsed from the profession of Mahomedanism, were put to death. The English ambassador, seconded by the French and Prussian ministers, earnestly remonstrated, and a pledge was given, signed by the Sultan himself, that no person should be persecuted for his religious opinions in Turkey. In 1846 Lord Stratford de Redcliffe, then Sir S. Canning, claimed the fulfilment of this pledge on behalf of the Protestant Armenians, then most grievously persecuted; and in June 1846 the first imperial document ever issued by the Turkish government for the protection of its Protestant subjects was directed to the Pasha of Erzerum, charging him to see that the civil rights of the Protestants were not infringed, so long as they continued faithful subjects of the Porte. On the 15th of November 1847 Lord Cowley procured "an imperial decree, recognising native Protestants as constituting a separate and independent community in Turkey," and declaring that "no interference whatever should be permitted, in their temporal or spiritual concerns, on the part of the patriarchs, monks, or priests of other sects;" and finally, the firmán of November 1850 confirmed all preceding acts of toleration, and placed the Protestants of Turkey in the same grade with the ancient Christian communities. In proportion as Turkey has become tolerant, and has ceased to obstruct the progress of the gospel, her decadence seems to have been arrested; and Turkey in 1839 and Turkey in 1853 present a remarkable contrast.

Again, in Birmah the intolerance of the government was the great obstacle to the advancement of Christianity. War with England commenced in 1824, and in February 1826 the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, were ceded to the British. Birmah, refusing to be tolerant, was shorn of a portion of her dominions, and opportunity thus afforded for the unrestricted preaching of the gospel to a large portion of her population. The Bir-mese government, uninstructed by the discipline to which it had been subjected, continued, within its own proper limits, to oppress and

\* Dwight's "Christianity revived in the East," p. 88.

persecute. Thurrawadi, on his usurpation of the throne in 1837, expressly prohibited evangelical labour; and the prosecution of the work became so perilous, that every Missionary left the country. "Ava was abandoned that year, and Rangoon in 1838." From time to time attempts were made to renew operations, but in vain. Early in 1846 the reign of the intolerant Thurrawadi was superseded by a regency; and in 1847 Dr. Judson removed to Rangoon, with the hope of renewing the work of evangelization. But intolerance had not relaxed, and it was ascertained that "any known attempt at proselytism would probably be punished by the imprisonment or death of the proselyte, and the banishment of the Missionary." It was then resolved that Ava itself should be attempted, and the Missionary Kincaid offered himself expressly for this arduous undertaking. After six months' residence at Rangoon, he and his associate, Dawson, had nearly completed their preparations for an advance to the capital, whither a message from the king had invited them, when the breaking out of hostilities between the English and Birmanese compelled their return to Moulmein. The annexation of Pegu has been the first result of this war; nor is it improbable that it will end in the complete subjugation of Birman, and the removal of another obstinate hindrance to the extension of gospel light and truth.

American Missionaries connected with the Presbyterian Board commenced operations on the east frontier of the Punjab so early as 1836; but they found no opportunity of entrance until the overthrow of the Sikh armies in two sanguinary campaigns, the ejection of Ranjit's family from the throne he had left to them, and the annexation of the Punjab to British India. Now, throughout the land of the five rivers the gospel may pursue its course unhindered.

The Tartar dynasty of China has ever resembled that of Birman in its intolerance. This obstruction has been the more serious, because it shut out the gospel from so vast a portion of the human race. In this empire every step of progress had been gained with difficulty. Morrison, in his study of the Chinese language, had to disguise himself, lest the bigotry of the Romish priests, or the jealousy of the government, might occasion his expulsion. Before his death, which occurred in 1834, China had not opened; but his faith enabled him to look forward to the time when it should do so. His last letter to the Directors of the London Missionary Society contains these words—"I wait patiently the events to

be developed in the course of Divine Providence. The Lord reigneth." In 1835 the emperor published his edict against Christianity, ordering all persons, within the space of six months, to deliver up whatever Christian books they were possessed of; and threatening, with the utmost rigour of the law, any native who should continue to preach and profess the Christian religion. In Nov. 1840, China, in her arrogance, committed herself to a conflict with the most powerful of the western nations; and in 1842, defeated and humbled, prevented, by submission, the fall of Nankin, then menaced by the British forces. In Oct. 1844 an edict in toleration of Christianity was published by the imperial government. All persons professing that faith, whether central or outside people, on condition of good behaviour, were exempted from criminality. But it was carefully provided that none should enter into the interior to disseminate its truths. Thus China remained, as to the great mass of its population, closed. By the continued intolerance of the Tartar government, upwards of 300 millions of people were excluded from all intercourse with Protestant Missionaries, and, so far as the voice of faithful preaching was concerned, placed beyond the reach of God's best gift to fallen man. It was just the crisis of China's need, when, the blind reverence with which the population had hitherto regarded the imperial régime having been dissipated, some new influence was requisite, to prevent social disorganization. Through the unmitigated prejudice of the Tartar rulers, that which alone could have wrought beneficially at such a crisis was shut out, and the worn-out polity of China has broken down with a tremendous crash, involving the Tartar dynasty in its ruins. As with the stroke of a mighty earthquake, all that has so long opposed itself to the progress of the gospel has been levelled with the ground; and when the agitation has subsided, and the dust has cleared away, we doubt not that the whole of this vast empire will be found open to the efforts of Protestant Missionaries.

Japan, since the days of Jesuit intrigue, has warned off the Missionary, and dreaded the approach of Christianity as if it were the infection of some deadly plague. The moment appears to be at hand when it shall be constrained to open its ports to intercourse with the nations of Europe and America, and opportunity be thus afforded for the entrance of the gospel.

Again, the Romanist kingdoms of Europe are determinately obstructive to the gospel, and that form of corrupt Christianity which

overshadows them renders them more bitter opponents of the truth of God than even the Mahomedans and heathen. The church of Rome is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and what she has been of old she is still unchangeably. Under the influence which she exercises, those nations are, as Jericho, straitly shut up against the progress of Christ's kingdom. Already, intimations of the Divine displeasure have shaken them to their foundations. But they have not yielded, and reiterated strokes of judgment must be expected. "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."

Other traces of the same peculiarity of providential procedure might be indicated, but space does not permit us to pursue this subject further. We cannot, however, forbear instancing Ireland. In that country, some few years ago, the opposition to the action of the gospel amongst the Romanist population was most determined. All the craft of Rome had been employed in their organization, and they refused to hearken. Is it necessary to remind our readers how judgment rested on that land—inflictions unprecedented in the history of man, famine of the most wasting character, and pestilence following in its train—until the barriers which had been raised gave way, and the Irish Romanist is no longer inaccessible to the persuasive accents of uncorrupted Christianity?

And when it is remembered, in connexion with all this, that, amidst a period of general insecurity and disturbance of political institutions, those nations alone remained unmoved by whom Protestant Christianity is professed—within whose limits, therefore, opportunity has been afforded for the faithful preaching of the truth, and from whose shores Missionaries have gone forth for the evangelization of such as are in darkness—the conviction is brought home to us with irresistible power, that the decree has gone forth for the universal proclamation of the gospel; that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations;" and that whatever, in the hardness of an antichristian spirit, persists to interfere with this, must be removed out of the way.

We say, then, our position is momentous. Opportunities are increasing. It is probable they will continue to do so, and that rapidly, and on a scale of unparalleled magnitude. What, then, should be the temper of all those who are on the side of Christ and of His gospel? We answer, Prepared-

ness for whatever work the Lord in His providence summons them to do. The Lord has not forsaken the earth. The church may be constrained at times to exclaim—"O God, how long shall the adversary reproach? shall the enemy blaspheme Thy name for ever? Why withdrawest Thou Thy hand, even Thy right hand? pluck it out of Thy bosom. For God is my King of old, working salvation in the midst of the earth." But what He has done of old He is doing now; nor does He work less powerfully because less sensibly. He still cleaves the fountain and the flood, He still dries up mighty rivers. He has a work to do on earth; and they who have the gospel in its purity, uncorrupted by "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," such are His appointed agency. "I have given them Thy word;" and again, "As Thou hast sent me into the world, even so have I also sent them into the world," and in the world this is their work—"Preach the word;" "tell it out among the heathen that the Lord is King." The gospel in its purity, believed on with the heart, and confessed with the mouth, this is the qualification for usefulness, and the essential characteristic of the agency which God employs. They who are such are like Gideon's men, with a light in one hand and a trumpet in the other, the written word "a lamp unto our feet, and a light unto our path," and the preached word a trumpet to summon others; and in the world's estimation they are but a feeble instrumentality. And yet all the marvellous results which have been wrought amongst the heathen have been accomplished by these simple instrumentalities, the teaching and preaching of "Jesus Christ, and Him crucified," and the circulation of the Sacred Scriptures in the languages of the nations. He who doubts the effectiveness of such means is not fitted for this work. Like those of Gideon's men who bowed down upon their knees to drink water, such are set aside. The Lord will not use them. An understanding dark as to the gospel, and an heart unaffected by it, are vital defects, for which nothing can compensate. Episcopal ordination, and the strictest identity with the most approved ecclesiastical ritual and discipline, will not supply the void. Where there is not apostolical doctrine, there is not apostolical grace; and in dealing with the heathen tribes, the ecclesiastical system will be found to be an unhappy substitute for gospel truth—"the foolishness of preaching," as it is in the eyes of many, but by which it pleases God "to save them that believe." No! the alone agency

through which God works is that by which His gospel is with fidelity proclaimed. They who are so occupied are His faithful witnesses, reflecting to others the light which they receive from Christ, as the moon in the firmament reflects to the earth the sunbeams of which she is the recipient. To such as are possessed of this essential qualification, by whatever name or denomination they may be called, the Lord speaks in words of encouragement as He did to His people of old, "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts"—"My spirit remaineth among you: fear ye not"—"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come."

How privileged our position! the opportunities of a most blessed service, and inexhaustible resources of promised grace and blessing to fit us for our work! We need an enlarged outpouring of God's Spirit, and we have encouragement to expect it. He who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," by the effectual working of that power can enable His people for the service He designs that they should render, and prosper them in the same. He can prepare the agent, and move him forward to the department which He designs that he should occupy in the great work of evangelization at home and abroad. He can raise up some to be pastors, some to be Missionaries. He can send forth the labourers, some to China, some to Africa, or wherever else they may be needed. If the crisis be peculiar, and we need to be in preparedness for whatever work or service He would have done, lo! "the preparations of the heart in man are from the Lord." It is therefore, in an especial manner, a time for prayer; such prayer as Asa offered, when he "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude."

Herein lies our strength: herein consists our suitability for service. We are nothing in ourselves, but in the power of God great things can be accomplished. It was in divine power Samson was strong. When that power departed from him he was as other men. The people of God, at the present day, need to be as Samson when the Spirit of the Lord came

mightily upon him. There are those who would bind the truth, and cripple it in its action. We need to be strong, to break through all hindrances which would prevent us from bringing the gospel near to all who are without it. It should be with us as with Paul. It is the purpose of God now, as it was then, that the mystery of the gospel should be made known to the Gentiles. Like him, therefore, we should labour to this object; but if we would do so, it must be in the strength which Paul speaks of—"striving according to His working, which worketh in me mightily." The prayer of faith will be answered by the manifestation of that power. Shall we, then, fail to use it, to urge our necessities with an holy importunity, and bring the power of God to bear on our wants and our weaknesses? There are many points in which we feel ourselves straitened at the present time. We need an enlarged supply of men duly qualified for the Missionary work—men fitted to occupy important spheres of usefulness at home, but who will not hesitate to sacrifice home prospects, because constrained by the love of Christ to go and do the Lord's work among the heathen. We need wisdom, to guide us in the due working out of that great desideratum to which the attention of the various Missionary Societies is being, at the present time, specially directed—the raising up of a native pastorate. We need wisdom in the selection of stations, in the location of Missionaries, and in every one of the numberless details which have to be dealt with in the prosecution of Missionary work. We need to be ourselves singleminded, that what we do may be done to the Lord, and that no selfish motives be permitted to intermingle themselves with such a holy work as this. It needs that the character and life of all who in any wise take part in this great work be such, as that the gospel be adorned, and the Missionary cause suffer no disparagement at our hands. "Who is sufficient for these things?" We answer, in the language of the apostle Paul, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." May the new year be a year of much prayer! then will it be a year of enlarged blessing. At the termination of it, if spared to see it, we shall be able to say, "The Lord hath done great things for us, whereof we are glad." And if removed from this earthly scene before another twelvemonth completes its revolution, the Lord will have done for us still greater things.

## THE KRISHNAGURH AND TINNEVELLY MISSIONS.

BY GEORGE SMITH, D.D.

BISHOP OF VICTORIA.

THE Bishop of Victoria has kindly transferred to us, for insertion in the pages of the "Intelligencer," the narrative of his visits to the Mission fields of Krishnagurh and Tinnevelly. His continuance in each locality was comparatively brief; yet his acquaintance with Missionary work enabled him to collect those details of operation which it would have taken an inexperienced person as many months to comprehend. The result of his observations will be found in the following pages, combined with very much that is interesting and instructive, penned in his own felicitous style, and rich in the realization of far-distant scenes, in which we feel a deep interest. May the bishop be spared to witness the springing up of like pleasant places in the heathen wilderness of China!

"I embarked at Hong Kong on Nov. the 13th, 1852, in the Peninsular and Oriental Steam Navigation Company's steamer, the "Pottinger," for Calcutta, *via* Singapur and Penang, and came to anchor in Garden Reach on Nov. the 29th, at 10 P.M.

"Soon afterwards, the Rev. principal Kay, and the Rev. T. V. French, of the Church Missionary Society's Agra Station, both of whom I knew at Oxford, came to the ship, accompanied by the Rev. professor Banerjee, from Bishop's College, near which we lay at anchor. As I had arrived several hours earlier than I was expected, I thankfully accepted the principal's invitation to pass the night in the college, so as to proceed into the city, three miles distant, the next morning.

"Being desirous of passing onward as quickly as possible to the details of my visit to the Krishnagurh Mission, I purposely omit any description of the lively impressions produced upon my mind on my first visit to this magnificent capital of the East,\* the cordial and affectionate reception by the venerable and beloved metropolitan of India, the various

objects of local interest, the many valuable friendships formed, and the gratifying kindness experienced. Beyond a few general observations, as a summary of my views and impressions hereafter, I shall pass over these various incidents of a private character, and at once sketch the principal facts of my visit, in company with the Church Missionary Society's corresponding secretary, the Rev. G. G. Cuthbert, to the Missionary stations of the Krishnagurh district.

"We left Calcutta about noon on Friday, Dec. the 10th, and drove to Tittigurh, fifteen miles, visiting on our way the Church Missionary school at Agurpara, under the superintendence of the Society's catechist, Mr. De Rozario. After dining, in company with a few friends, at Mr. Edward Currie's, we embarked at 10 P.M. in a boat, and sailed slowly up the Hughly until 4 o'clock the next afternoon, when we disembarked at a large and populous village named Santipur. After an hour's stroll in the village, we entered our palankins, and were borne about thirteen miles to Krishnagurh, where I was hospitably received by the judge of the district, a son of the late Rev. David Brown.

"The incidents of my daily journal while visiting the Missionary stations of the district will best prepare the mind for the general observations which may be made by me at the close.

"On the day after my arrival, Sunday, Dec. 12, I preached twice in the Mission church, to the English residents, to the number of about forty, consisting chiefly of the various members of the civil government of the station. In the interval between the English services, I was present also at one of the two Bengali services which are held in the same church every Sunday for the benefit of the native Christians. About one hundred were present. The responses were audibly made, and the congregation listened attentively to the Rev. S. Hasell, as he preached to them.

\* *Vide* Frontispiece. To the left is the Hughly, with European and native vessels. Those under the smoking chimney are budgerows; that in the immediate foreground, a panchway. The chimney is connected with works for raising water from the river to supply elevated reservoirs for the use of the city. The building immediately to the right is a ghât built by a rich babu. Another (Chandpâl) ghât is situate about 200 yards to the left. Further to the right, behind the trees, is the Supreme Court; and

still further, the spire of the old Cathedral is visible. We next come to the Town Hall, behind which rises the spire of the Scotch church. Next is the Treasury, and then, crowned with a dome, Government House. To the extreme right is the Fort, with Sir D. Ochterlony's monument. In the foreground is the Esplanade, with European and native conveyances. The most conspicuous, drawn by bullocks, is the usual carriage of native merchants.

from Proverbs xxiii. 26—"My son, give me thine heart."

"A great part of Monday, Dec. 13, was spent in visiting the adjoining Christian village, in examining the Church Missionary schools, and in a lengthened visit, also, to the government college, established six years ago at this station, and presided over by a European principal, assisted by European and native tutors. In the latter establishment, between 200 and 300 native youths receive an English education of a high order; but any direct attempts to communicate Christian instruction are excluded. The youths in the higher classes evinced great intelligence, and a highly respectable acquaintance with the leading facts of ancient and modern history, and the principal systems of ancient philosophy which have prevailed. The mathematical tutor, late of Caius College, Cambridge, mentioned that three of his pupils, in respect to present mathematical attainments, might fairly be rated as equal to a subordinate place among the Cambridge wranglers. The rajah's son was standing in one of the junior classes, distinguished only by his superior dress from the rest of the scholars. There was apparent among the senior pupils the same superiority to Hindu prejudices, mingled with an indifference to the Christian religion, so generally perceptible among the educated young men in the neighbourhood of Calcutta.

"The Church Missionary Society has also an English school for the children of Hindu parents, established about ten years ago, in which Christian class-books are introduced, together with a more general course of mathematics, history, and geography. There are now 127 boys in the school.

"There are also vernacular boarding-schools for the children of Christian parents; the boys' school containing 32, the girls' 25, and that for infants 40.

"This station is generally called the sudder station of Krishnagurh, being the seat of government for the whole district, and the capital of the zillah, or county, of Krishnagurh, or Nuddea, as it is sometimes called.

"The last-mentioned place is situated about six miles to the west of the sudder station of Krishnagurh, being commonly regarded as the Oxford of Bengal, and frequented by Brahmins from all parts of the country for their education. As Benares in the upper provinces, so Nuddea is the Hindu university of Bengal, full of learned pundits and Hindu colleges and monasteries; a circumstance which gives importance to Krishnagurh in reference to the future destinies of Bengal.

"I shall, after a temporary absence, revert to

this station; but cannot at this point leave this beautiful spot, with its rich, park-like, English scenery, and fine avenues of forest trees lining its picturesque drives, without expressing my grateful sense of the kind and cordial hospitality which distinguishes not only the residents of this station, but is also one of the most striking and pleasing characteristics observed by a visitor in every part of India.

"On Tuesday, December 14, Mr. Cuthbert and myself proceeded at 4 A.M., in palankins, eight miles in a northern direction, over a flat country, partly covered with jungle and partly consisting of large plains, with herds of cattle, to Chupra Church Missionary station. We found the Rev. H. C. Krückeberg absent on a Missionary excursion about thirty miles distant, this being the cool season, during which alone Europeans are ordinarily able to make any distant and continuous journeys with impunity. Mrs. Krickeberg, however, and Mr. Ansorgé, the catechist, with his wife, received us, and afforded us every facility in visiting the schools, the village, and the church, which form a monument of the advances of Christian civilization in these parts. Of 550 native Christians belonging to this station, about 400 live in the Christian village established near the Missionary's house, and come twice daily to public worship in the church now nearly completed. The average congregation is 300; and there are 115 communicants. One native catechist, and 3 male and 3 female native-Christian teachers or readers, are connected with the station. Most of the converts were baptized in 1839, by Mr. Deerr, and there have been each year a few additions, chiefly from among the Mussulmans, and also a few low-caste Hindus. They are chiefly cultivators of the soil, raising crops of rice and oil-seed from land hired from the neighbouring zemindars. The European catechist in charge of the station, with the honest candour of a good man anxious for more definite signs of a spiritual influence amongst his people, spoke in terms of doubt and depression respecting the state of the native converts. He appeared to lay great stress upon the schools, and cherished the hope that early religious training would obviate, in the rising generation, those mental and moral obstacles which retard the spiritual growth of the adults. It was pleasing, however, to find that one of the fruits of Christianity was decidedly perceptible, in a general raising of the moral sense of right and wrong among the people of the station.

"Early in the afternoon we pursued our journey fourteen miles further, in an easterly direction, over one continued flat, the unvarying feature of Bengal, covered with fertile fields of

grain or plains of grassy herbage, with villages interspersed every two or three miles, to the next station, Kabastanga. Here the usual impressions produced on approaching a Missionary village were renewed; the view of a Christian church, with tower visible above the surrounding foliage, and the adjoining Mission house and native settlement,\* serving to recall one's thoughts from Bengal, and momentarily to transfer the beholder, by a welcome transition and illusion, to the happy and congenial rural scenes of Christian England.

"Kabastanga is a favourable specimen of the Missionary stations of the district, being remote from the unfavourable secularizing influences of a sudder station, with its courts of law, its native functionaries and *attachés* to the British Government, and the various temptations of bribery and litigiousness usually inseparable from the prominence necessarily given to the subordinate native administrators of English rule. It enjoys, also, the advantage of possessing a Missionary, the Rev. F. Schurr, who has pursued a judicious course of wise and discriminating caution, tempered by a willingness to hope well of the lowest attainments of the weakest native Christian.

"Probably there is as much, if not more, of a spiritual influence perceptible here, as in any part of the district. This station, and the two next visited, were among those most remembered by me, as bearing the least equivocal signs of a real work of the Spirit being effected among the people. Mr. Schurr, in his marriage to the widow of the late Rev. A. Alexander, of Solo, has obtained a helpmeet admirably fitted for the duties of a Missionary's wife. It was a delightful time which I spent with this devoted pair; and it afforded a really refreshing sight to behold their admirable combination of energy, cheerfulness, and hopefulness, with a modest self-diffidence, and disposition to underrate the value of the Missionary results which they, with their predecessors, the late Mr. Krauss and others, have contributed to effect.

"We attended divine service in the church during the evening, the whole congregation being seated on the floor, without benches of any kind, and rising into a kneeling posture at the proper time. Some hymns were sung to the accompaniment of a seraphine; and I had the privilege of addressing the congregation on the following morning from Hebrews xii. 1, 2, Mr. Schurr interpreting my words into Bengali.

"In the adjoining village all the people are

\* An engraving of this station will be found in our Number for Dec. 1849.

Christians, numbering 461; and there are also 460 other native Christians in about twelve out-lying villages of a mixed Christian and heathen population, to the distance of from one to six miles around. There are 132 Christian children in their boys', girls', and infant-schools, all of them boarders, and taught exclusively in the vernacular tongue. The average congregation appears to be about 400, of whom 93 are communicants. There are also day-schools established in the heathen villages, nearly 3000 scholars being on the lists, but the average attendance only amounting to 1250. The Christian readers and teachers, six male and three female, with the exception of one reader on probation, bear a more than usually favourable report. Still it is 'the day of small things' as to the standard of mental and moral qualifications among the native-Christian lay agents in Bengal; and we turn our thoughts and direct our hopes towards such training institutions as that at Solo, for raising the efficiency of native catechists and readers to that higher degree of intellectual knowledge and spiritual attainments observable among the more advanced stations of the Tinnevely Mission.

"In my walks through the village of Kabastanga, I was peculiarly struck with the perceptibly finer features and higher intellectual development of the children brought up in the Mission schools; affording the hope that these poor villagers, so long despoiled by zemindar landowners, depressed by Brahmin priests, and—alas! it must be added, on the plain and concurrent testimony of the Missionaries—often ground down by the avaricious injustice of European indigo-planters—need only the opportunities of mental and moral cultivation, in order to rise in the scale of humanity, and to become—like the fine, wide-branching, deep-descending banian tree, which adorns with its conspicuous forest of foliage the Mission-garden at Kabastanga—the parent stem from which a thousand off-shoots of Christian influence may reach from the pundit colleges of Nuddea to the remotest borders of Bengal.

"I was particularly interested in one aged Christian widow, who appeared to enter with zealous ardour into the recent efforts of Mr. Schurr to extend the gospel by a series of itinerant excursions for preaching. On one occasion, when many of the people came out to welcome their returning pastor, and to listen to his recital of occurrences on his Missionary tour, this old widow contributed out of her 'deep poverty' four pice (a halfpenny) as her subscription to a Missionary fund. A young woman, of pleasing appearance and manners, who stood near, was introduced to me as the

wife of a devoted Christian reader named Nazir, then absent on a Missionary journey. His wife, named Shoagi, was trained in the Mission school, and on this occasion evinced a considerable acquaintance with the Holy Scriptures. Alluding to the old widow mentioned above, and speaking of the peculiar favour with which the Almighty seemed to regard those desolate bereaved ones who are 'widows indeed,' I requested her to give me the history of the different widows mentioned in the Bible. She passed a very creditable examination, replying, as she stood at the door of her little dwelling, with great modesty and self-possession, and forming a striking contrast with the simpering, silly, and half-terrified childishness of manner generally observable among the Hindu females at the approach of a male visitor, even for the purposes of Christian instruction.

"In my general summary I shall hereafter have occasion to give much of Mr. Schurr's views and observations, which he kindly afforded me, respecting his recent Missionary tours, and the general state of the whole Mission. In leaving this station, I would mention how much I was gratified by what I saw, as well as by the kind reception which I experienced. Mr. Schurr views the past history of this Mission, especially the circumstances of its first commencement, with some deductions and abatements, not the less to be weighed and respected on account of the hopeful earnestness and zeal with which he seeks to repair the defects and avoid the errors of the past.

"A journey of five miles in the afternoon brought us to the next station, Ruttunpur, under the charge of the Rev. C. W. Lipp, who has been thirteen years in the Mission. The approach to the Mission compound, with the adjacent church and village, is highly picturesque and striking. A tract of land has been reclaimed from the surrounding jungle; and the Missionary of the cross was the first pioneer on this spot of agriculture and the handicrafts of civilized life. On arriving at his scene of labour, a Missionary's first work was to climb some lofty tree, and thence form his observations and plans for clearing the ground, opening roads, enclosing fields, and laying out the site of a future Christian settlement.

"Mr. and Mrs. Lipp received us with the same kind welcome which we experienced everywhere; and my time was fully occupied in visiting their schools, church, and village, and inspecting the various plans of usefulness in which they were engaged. After visiting the girls' and boys' boarding-schools, I attended the evening service in the church,

and addressed about 300 people from Ephesians ii. 1.

"Later in the evening, twenty-five native converts, headed by a native reader of great intelligence, speaking the English language, came to me, as a deputation from the village, to make the request that I would, on the next day, hold a confirmation in the church, there being about thirty persons who were prepared for, and anxious to be admitted to, that solemn rite. It was with some regret and reluctance that I declined their request; the more so, as their disappointment, and that of their Missionary pastor, was increased by the fact that the bishop of Calcutta had requested me to hold confirmations for him throughout the district of Krishnagurh, and had written officially to each of the Missionaries to apprise them of the arrangement, and to request the preparation of the native candidates accordingly. One or two of the Missionaries then temporarily in Calcutta had, however, immediately after, represented to their diocesan the inconvenience arising from some of the Missionaries being on Missionary tours at considerable distances from their stations, and the consequent difficulty of their returning and preparing their people for so early a period as that proposed. On this account a second letter from the bishop of Calcutta soon followed the first, postponing the confirmation: and, notwithstanding the urgent representations of Mr. Lipp that his people had been long prepared, and ardently wished for confirmation, I thought it best to adhere to my determination, while I duly explained my reasons to the assembled little company.

"Mr. Lipp has himself baptized, since his arrival, thirteen years ago, nearly 800 natives; of whom nearly half were children. Of the 400 adults baptized by him, about one-half had migrated to other districts, and had thus been removed beyond his supervision and observation. The other half had not generally fulfilled his expectations, being irregular in their attendance at church in the outlying villages. In his own village of Ruttunpur the baptized natives had generally preserved the habit of regular attendance at the daily services in the church. The village was a new and exclusively Christian settlement, there being about 400 adults, besides children. In the boarding-schools, 88 boys and 78 girls received a Christian education. Four of the school-girls were to be married on the following day; a Missionary, in a station so peculiar, having to fulfil a variety of offices, as a pastor and patriarch among his people, in giving his consent to these engagements of a matrimonial nature.

"The communicants from this village, and



from the outlying villages, in which the Christians are intermingled with heathen, amount to 139. There are nine Christian readers and school-teachers, and four female school-teachers.

“ Mr. Lipp, though more sanguine in his views and hopes than his more recently-arrived fellow-labourers, evidently regards the movement in 1839 as in many respects unsound, and greatly over-estimated in Europe. Most of the first converts were, in his judgment, influenced by unsound motives; and many erroneous impressions were produced of the extent and magnitude of that awakening. But he considers that there was some solid substratum at the bottom; that the movement, even with its errors and defects, had been overruled by God; and that, from among the insincere and uninstructed mass of first converts, many had, under the influence of subsequent training, become the subjects of a spiritual renovation. He regards Christian schools as the great hope of the future, in overcoming the difficulties arising from the ignorance of the first converts, especially of the female sex. About twenty-five men in the village appear to be men of devotional habits, and avail themselves of the privilege of a private meeting for prayer. There are about twenty-three women who evince an inquiring spirit, and exhibit signs of piety.

“ In our private discussion on the best mode of extending the Mission, I found in all the brethren of the district one uniform conviction of the importance of setting the European Missionary as free as possible, during at least a portion of the year, from the continued oversight of the settled stations, and enabling him, in company with trustworthy native assistants, to itinerate in the unevangelized districts which stretch away towards the Himalayas.

In the out-villages of this station there are six vernacular day-schools for heathen children, in which a heathen pundit is associated in the work of instruction with a Christian teacher or reader.

“ On Thursday, Dec. 16, we left Ruttnpur at five A.M. for the next station, three or four miles further north, Bollobpur, walking a part of the distance, and visiting, on our way, an indigo-factory.

“ Bollobpur, like the other stations in its vicinity, formed a pleasing assemblage of interesting objects, in the church-tower and parsonage-house, interspersed among the native huts, which looked almost like some European village in the midst of a well-wooded and well-cultivated plain. It was a matter of sincere regret to me that my arrangements permitted me to spend only nine hours in this

station, and to enjoy so brief a period of intercourse with the excellent Missionary family, the Rev. J. G. and Mrs. Linké, who occupy this post. Arriving at seven A.M., we shortly after visited the pretty church, the Christian village, and a few of the houses. Subsequently, the girls'-school and the infant-school furnished an object of interest. Some of the girls showed intelligence, and a fair acquaintance with Holy Scripture. They replied very creditably to a series of questions, in which I examined them respecting the first Adam and the second Adam, the fall, its ruinous consequences, and the way of restoration through Jesus Christ.

“ It was a pleasant sight to see a Missionary, twenty years in all at this and other stations in India, labouring hard, and yet speaking so humbly of his work and its results. Amid much of external activity and appearances, it was apparent that he felt no little anxiety as to the spiritual character of his work. May the day never arrive when the Missionaries of the Church Missionary Society shall cease to remember that spirituality of mind, superiority to the world, and a victory over sin, are the clearest mark, and form the soundest test, of Missionary progress. But when we read of the feeble beginnings of Christianity in those lands of old—from which, in these modern days, the light of the pure gospel now shines forth upon the remotest regions of the earth—in not a few instances some half-barbarous and royal convert receiving baptism, and bringing over his nobles and subjects to the profession of Christianity; and from this weak commencement and obscure origin, handing down those essential principles of Christian truth, which, in their increased vitality and purity, contained the seeds of a nation's greatness and a world's conversion—we learn to estimate hopefully, and to judge charitably, the first buddings of Christian principle, promising, in a more advanced season of maturity, more decisive fruits of the Spirit of grace and holiness.

“ The statistics of this station, one of the last occupied in the Mission, are favourable. There are 439 native Christians in the village of Bollobpur, and also 420 intermingled with the heathen in the surrounding villages.

“ The boarding-school for Christian boys contains 59, and that for girls 78. There are three out-lying heathen vernacular day-schools, in which 150 boys are taught by three heathen masters. There are four Christian male school-teachers, and six female.

“ The communicants are 57 in number. The station possesses the advantages of having a native catechist named Luke, and a native reader named Modhoo, who appear to be men

of decided piety, and enjoy the full confidence of their European pastor. Concerning the Christian readers and teachers, too, generally, one uniform description holds good—that they live moral lives, but manifest no very decisive symptoms of spiritual life and Christian earnestness; at the best, higher views of duty, and greater correctness of outward life, grafted upon the feebleness and the defects of the Hindu character.

“The average attendance at the church is reported as being about 250, exclusive of children. The attendance of adults at the more private prayer-meeting, and in the Sunday-school, is also encouraging; but the spiritual standard and attainments of the people appear to be low.

“Before leaving, I had, for nearly two hours, a very delightful meeting, in Mr. Linké’s study, with the catechist, the reader, and four native-Christian teachers. I prayed with them in English. Mr. Linké afterwards offered up prayer in Bengali, and interpreted a long series of questionings and discussions between us. I endeavoured to impress upon them the special importance of

“1. Secret prayer, and daily meditation on God’s word.

“2. A more constant sense of their own weakness and sinfulness in God’s sight.

“3. A more entire and growing reliance upon the all-sufficient death and merits of Christ alone for pardon and acceptance with God.

“4. A daily pressing forward in Christian holiness, and a more devoted endeavour to bring their heathen neighbours to the knowledge of the Saviour.

“I mentioned the joy excited in 1839 when the tidings of the Krishnagurh awakening arrived in England, and our anxiety and fear lest the subsequent state of the Mission should not fulfil early expectations and impressions. I was pleased with the spirit of the men, and believe that God was present with us at that interesting little assemblage. After I had given them each my blessing, and shaken hands with them at parting, they lingered awhile; and Modhoo, the reader, said that he wished to be permitted to say a few words on taking leave. He spoke nearly the following sentence in Bengali—‘If, hereafter, you hear any thing of an unfavourable and discouraging nature of this Mission, please to remember the work of a statuary. He has hard and rough material to work upon. In shaping it, if one tool break, he does not desist from his work, but provides another tool. If the tool become blunt, he sharpens it, and goes forward with

his work until he have finished the statue to perfection.’

“The moral conveyed by this illustration of Modhoo was self-evident, and touchingly appropriate. I endeavoured to encourage them to trust in the Divine help, and replied, ‘The stone indeed is rough and rude, hewn out from the quarry of frail human nature; but, through God’s help, the statue will be finished at last, and be among the “lively stones” built up into the spiritual temple of God.’

“Our Missionary sister, on hearing this little incident, took up the figure, and feelingly remarked, ‘If the tool become blunt, he sharpens it. How full of comfort this thought to us who are engaged in the Missionary work, isolated from the society of European Christians; familiarized with the low standard of the native population; unsustained by the presence and example of Christian friends; and in frequent danger of settling down to the ordinary course of daily life, and thus becoming blunted in spiritual sensibilities. What a comfort to know that the great Divine Statuary does not forthwith cast aside the useless tool; but, in His infinite condescension, renews the blunted edge of our souls, and deigns still longer to employ us again for His glory!’

“At about 4 P.M. we left Bollobpur, and proceeded in palankins six miles to Solo, arriving soon after sunset. The Missionary, the Rev. C. Bomwetsch, was absent, being engaged in a Missionary tour at a distance. We were received by Philip, a native catechist, and were domiciled for the night in the Mission house. We attended the evening service, conducted by Philip in the humble, unpretending edifice used as the church. Both in the prayers and in the hymn there was an apparent attention and devotion in the manner of the native Christians. This station is, in respect to external buildings and general style, in a primitive condition;\* and realizes the idea of a Missionary settlement on the edge of a wild and less-cultivated region. Not so, however, are we to judge of its spiritual advances; for here are some of the most useful and promising educational institutions of the Church Missionary Society. In addition to a boys’, a girls’, and an infant-school, there is at Solo a training-school, in most efficient operation, for educating and preparing native catechists, readers, and school-teachers; qualifying them for future usefulness by a course of instruction exclusively conveyed through their own language,

\* An engraving of it was given in the “Church Missionary Paper” for Christmas 1849.

and by an early initiation into duties of a more spiritual and professional kind, pursued under the watchful eye and the admonishing voice of their Missionary pastor himself, accompanying them on Missionary tours among the heathen.

"The Solo training-school has already supplied some valuable native agents; and it was a matter of regret that our visit was inopportunistically made during the vacation, necessarily caused by the absence of the Missionary, whose acquaintance I was thus without the opportunity of forming.

"Early on Friday morning, Dec. 17, we proceeded to the southward twenty miles, on our return to the sudder station of Krishnagurh, staying three hours at Chupra on our way, and renewing a brief acquaintance with Mrs. Krückeberg and Mr. and Mrs. Ansorgé.

"Mr. Krückeberg had not yet returned from his distant excursion; but a portion of his journals had just been received, which I had the privilege of perusing on the journey to Krishnagurh afterwards. There was the same uniform testimony as to the growing willingness to hear, and respectful demeanour of the natives in the presence of a Missionary visitor. Mr. Krückeberg mentioned, among the daily occurrences of his tour, the prevalence of Vedantism as a new feature of modern reformed Brahminism; the frequent objections of young Hindus to the dogmatic statements of Christianity that Ram Mohun Roy, the founder of Vedantism, had never taught such doctrines; the occasional taunt from educated youths that many Christians—instancing in particular a gentleman entrusted with important educational duties in one of the government colleges—were sceptical as to Christianity; and the Missionary's view, grounded upon daily observation and experience, that government colleges and schools, in which religious instruction has been dissociated and excluded from the curriculum of collegiate and scholastic education, are likely to prove an obstacle to Christianity, and a 'curse to Missions' in British India.

"I shall probably hereafter be led to examine and weigh the amount of truth and probability contained in such a view.

"It may be convenient at this point, after a personal visit to the stations, to append a more general summary of the views and impressions which such an actual inspection of the work has tended to produce. I would premise, however, that my statements must be regarded with all those abatements and allowances which necessarily attach to a visit of one week's duration only in the district of Krishnagurh, in the course of which my im-

pressions must be somewhat imperfect, superficial, and general. Much of these disadvantages was compensated by the hearty willingness with which the Missionary brethren poured out their inmost anxieties, hopes, and doubts during the intimate and confidential intercourse which was held between us in their own studies, as well as while perambulating their villages, addressing their people, and inspecting their schools. If my general description of the past history, the present state, and future prospects of the Mission are not in the main correct and well-grounded, the blame must rest on my own imperfect comprehension, and not on any want of information from the Missionaries.

"As a body, the Missionaries do not form an exalted estimate of the past, nor cherish very sanguine expectations of the present generation of converts. Reading in the sacred oracles of God the strong terms applied to true believers, expressive of spiritual resurrection from the dead, and a new birth unto holiness, and turning from the Bible standard of true religion to the actual state of their own native flocks, it is not remarkable that some of our brethren labour under much discouragement and depression of mind. But this state of mind, I apprehend, is, in a great measure, only a reaction from the opposite extreme. The past history of the Mission has been one of sudden hopes, novel awakenings, high expectations, and over-sanguine congratulations. And now, when the sober reality is ascertained, and reduced within the moderate proportions of truth—when it is at length discovered, that in the present stage of Missions, and according to God's present mode of dealings with the world, we have not arrived at the epoch when a 'nation is born in a day,' and we have still to pursue onward the same arduous course of mingled disappointments and hopes, of frustrated plans and partial success; the mind undergoes a reactionary process, and there is a recoil from hasty and undue hopes in the opposite direction towards doubt, depression, and distrust. Humanly speaking, nothing could have been more likely to retard the permanent growth of the Mission than the exceptional and unusual circumstances of the first movement towards Christianity. First, a few individuals from the sect of Kurta Bhojahs, possessing a few traits of superiority to the general body of the heathen, profess their conversion to Christianity. Soon after, a total failure of the rice-crop plunges the whole district into the horrors of impending famine, and furnishes to the Missionaries an opportunity of exemplifying the benevolence of the gospel by their prompt endeavours to mitigate the sufferings

of the inhabitants. A panic ensues; their own false gods are powerless in averting destruction; a belief spreads itself that the God of Christians is more powerful than their own heathen deities; and a vague impression is diffused, that to become Christians will be the means of escape. A selfish desire of obtaining subsistence from the Missionaries soon added itself to the influence of superstition; and the poor, famished, ignorant multitude pressed in a body to the Missionary for baptism, as a panacea of all their troubles, spiritual and temporal. This general movement was so contrary to all former experience, that the Missionaries were taken by surprise; viewed the occurrence as a providential means of arousing the heathen to the consideration of Christianity; and, isolated from Christian advice, and painfully sensible of the inadequacy of their number to meet and administer to so large a movement, they admitted great numbers to baptism; preferring to bring them thus within the influence of Missionaries, and the means of increased instruction afterwards, rather than repel one sincere, though only half enlightened, applicant from the sacrament. The consequence was, that large numbers were baptized: a few general leading questions as to their feeling themselves to be sinners, and acknowledging Jesus Christ as the Saviour, were easily taught to the people by the more forward of the native villagers; and thus a movement, which, at its commencement, had much of reality and power, attracted, in its further progress, many elements of unsoundness; and the Krishnagurh converts numbered among them many who were Christians but in name, and brought a discredit, in the eyes of prejudiced persons, upon the whole occurrence.

“The visit of the archdeacon, and, subsequently, of the diocesan, contributed also to augment the temptations of the native Christians. When these two venerable servants of Christ addressed, through the Missionary as interpreter, these crowds of sable-skinned converts; and when, in their warm sympathy and joy, they gave expression to the emotions of love which were excited by the view of hundreds in each place confessing the name of Christ, and willing to break caste; the poor villagers were confirmed in their belief that the profession of Christianity was a sure road to subsistence and protection. When the bishop, a ‘lord sahib,’ addressed them as ‘dear brethren and friends,’ the poor ryots deemed themselves henceforth secure against the oppression of zemindars and the future incursions of want—their European protectors had taken them under their tutelage and support; and as long as these

impressions lasted, the native population, to the number of 3000, continued to seek and receive baptism.

“It is not surprising, that, with such early drawbacks, the state of the Mission should be of a mingled character; and that the fruits of first errors should be reaped in the absence of great knowledge from the generality of converts, the existence of a low standard of spirituality, a paucity of really devoted natives, and the prevalence of a low sense of responsibility among the catechists and readers.

“But is there nothing solid, nothing real, in Krishnagurh? Were the events of 1839 a mere delusion? and shall we be willing to assert that the whole movement was one of unnatural excitement, which has died away and left no permanent good result behind? The mind which is familiar with the history of Missions, and mindful of the gross abuses which corrupted the early churches, and well nigh marred the work of even apostolic hands, will be slow and reluctant in arriving at such a conclusion. The spiritual eye may assuredly discern something below the surface, and perceive that God is overruling His temporal judgments for the spiritual emancipation of this district. When we remember that the conversion of one real soul to Christ is the work of the Holy Spirit, and the result of His sovereign creative omnipotence, who will not rejoice in the thought suggested in the striking simile employed by one of the native readers at Bollobpur, speaking on his own behalf and that of his five brethren, in his parting request—‘If hereafter you hear any thing of an unfavourable and discouraging nature of this Mission, remember the work of a statuary! He has hard and rough material to work upon.’

“The observations of the Rev. Messrs. Schurr and Hasell, of the Church Missionary Society, and of the Rev. G. E. Yate, of the Calcutta Cathedral Mission, who lately spent several weeks together in a Missionary tour,\* plainly show that the indirect effects of the Krishnagurh Mission are beginning to manifest themselves in the remotest parts of the district. Their united testimony is decisive on this point. In parts of the country where, in former years, ridicule, opposition, tumult, and interruption, were the general rule, in this year’s excursion, civility, attention, and the outward marks of respect, everywhere awaited them. In former years the Brahmins entered into controversy with the Missionaries: this year even the oldest Brahmins were silent, and seemed ashamed to defend their system. The

\* Pp. 278—298 of our last Number.

Hindu youths educated in Missionary or government schools appeared generally to relinquish gross Brahminism.

"Many of these young men seemed to be 'not far from the kingdom of God.' Several of them made presents of fish, fruit, and sweetmeats; and requested that schools might be established among them, occasionally offering to bear a fixed proportion of the expense. On some occasions, such of them as could speak English went so far as to prompt the Missionaries in their replies to the arguments of objecting Brahmins. Wherever an assemblage of hearers was convened, the influence of the Brahmins, all powerful in former years, was now insufficient to disperse the throng. Books were earnestly sought, and fetched at a distance from the Missionaries' tent. Heathen processions were abandoned by the passing crowd, to join in listening to the preaching of the Missionaries. Several temples, well attended in former years, were now neglected, and in some cases falling into ruin.

"Despondency as to the future widely prevailed among the defenders of the old religion, and less reserve was evinced in speaking of the Christian religion. Among particular instances of these indirect results of the Mission, it was observed—

"1. At Shibnebas, sixteen miles to the E.S.E. of the Krishnagurh sudder station, where, in the preceding year, there were three fine temples open, well kept up, and attended by several priests, this year two of the temples were deserted and falling to ruin, and only one priest was in attendance.

"2. At Dowlutgunge, twenty-one miles to the east, the Missionaries were invited by a young Brahmin, son-in-law of the chief Brahmin of the place, into a place set apart for religious festivals, where they were accommodated with seats; while the people squatted on mats all round. During the conversation, this young Brahmin, who alone was acquainted with English, evinced an anxious desire that the Missionaries should subvert Brahminism, and urged them, in the English language, to expose the Hindu religion, whispering and suggesting the weak points of Hinduism. Another young man, of lower caste, a merchant and zemindar, joined the party, and offered to contribute towards a school in the place. Both these youths also expressed the hope that the day would arrive when they would have courage to profess their belief in the Christian religion.

"3. At Maheshpur, thirty miles to the east, a large multitude of people, on an idolatrous procession, stopped, to the number of 1600 persons, to hear the Missionaries preach

the gospel in their line of route. The native musicians exerted themselves, by playing their instruments more loudly, to drown the voices of the Missionaries; but were checked and admonished to be quiet by the people, who stayed behind. The musicians went alone to the river with the idol; and after throwing it, according to custom, into the water, returned by the same route, and had to experience disappointment a second time, the people remaining to the end, and listening to the Missionaries' address for one hour and a half.

"4. At another out-lying village, named Dahatti, the people were crowded on roofs of houses and on trees, in their eagerness to listen to the Missionaries. Some neighbouring Brahmins, endeavouring in vain to dissuade the people from remaining, had to desist; and the assemblage listened for half an hour. In another adjoining village fifty young men listened for some time with great respect and attention; and at the close requested some Christian books, in order that they might 'keep in mind' what they had heard. Some of them followed the Missionaries across a river five miles to their tent, in order to receive a supply of books.

"Having considered some of the indirect and more general influences perceptible in the surrounding district, we may advert also, briefly, to the relative importance which these localities assume in reference to Bengal. It will be seen that Krishnagurh, situated in the vicinity of some of the most ancient literary and religious establishments, and deemed of sufficient importance on this account to have been formerly made the chosen residence of Sir William Jones, presents a wide field of operation for influencing, on a large scale, the future generations of Hindus. It has been already noticed that Nuddea, at the distance of only six miles, is the stronghold of Brahminism in these parts; and an extensive movement in favour of Christianity here would be invested with an importance second only to a similar occurrence in Calcutta, in its probable bearings on the conversion of the people of Bengal. In this ancient metropolis of Hinduism there are numerous Hindu monasteries, containing each their twenty or thirty monks, called boistobs, who live by themselves, partaking of a common meal, pursuing their studies, invested with a higher reputed sanctity as having passed through a superior incarnation to a rank above even the Brahmins, supposed by the ignorant people to be incapable of sin, daily reciting the Shasters, and professing an oblivion of all occurrences during their former existence. It will be readily imagined that a place thus fre-

quented by young students, pundits, and religious hermits, from all parts of the country, cannot remain unaffected by Missionary influences at Krishnagurh. With a higher class of native-Christian agents, we may hope to see Nuddea occupied as a post of aggressive influence upon the religion of the whole country. This instrumentality for sustaining Hindu lore is principally supported by the rajah of Krishnagurh, who, resident about a mile distant from the sudder station, contributes liberal support to Nuddea. May his ignorant zeal on behalf of error awaken British Christians to a holy emulation on behalf of the truth!

“There are also two other places of some little importance in the district. One of them, Santipur, at which we landed on our way from Calcutta, is said to contain a scattered population of 30,000 souls, possessing considerable traffic, and affording a sphere of Missionary labour among all castes. The strictness of Brahminical customs is said to be there considerably relaxed; and, while it is generally considered polluting to a Brahmin to engage in manual labour, there are Brahmin weavers in this town. A young Brahmin, brother of the chief zemindar, and also a relative of the local native magistrate recently appointed under the British Government, has offered to build and contribute towards the expenses of an English school.

“The other place, about sixteen miles in an opposite direction, is a place of considerable traffic on the Martabanga river, inhabited chiefly by wealthy babus, or native gentry of the higher class. During their recent excursion, the Missionaries had a large and attentive congregation in the courtyard at the entrance of one of the babus' houses.

“The sudder station of Krishnagurh itself is at present one of the least advanced of the stations, being exposed to various quieting and secularizing influences, as the head of the zillah, from which the out-stations are comparatively free. But the benefits of even a secular English education obtained in the Government college, and in the Mission schools of this place, exert a perceptible influence in loosening the hold of Hinduism upon the native mind. The Missionaries recently discovered not a few instances in which a knowledge of the more general truths of Christianity had preceded them, and more liberal and enlightened views had been diffused, by means of the native youths educated at Krishnagurh. Although no recognised and systematic instruction in the Christian religion forms a part of the Government education in the college, yet no obstacles exist to

frequent intercourse between the native youths and the Missionaries at the houses of the latter, nor to the establishment of classes for scriptural instruction, supplemental to the secular instruction imparted in the ordinary course of education in the college. It is generally observed that few youths pass through this ordeal of a European education without losing many prejudices, and contracting a spirit of scepticism in their own superstitious system of belief. The contemptuous manner in which I frequently witnessed their replies on the peculiarities of Hinduism, plainly showed that they have received a shock in regard to their own religion by contact with European teaching; and that a transitional, and, in some respects, a dangerous condition of mind is becoming widely and rapidly diffused over the rising generation of educated natives. It devolves on the present generation of the friends of Missions, and especially on those entrusted with the important charge of administering the Anglo-Indian government of this empire, to give a right direction to this impulse, and to render the science of Christendom tributary to the advances of the gospel.

“The writer of these observations commits his sentiments to paper, for the information of friends of the Church Missionary Society, with considerable diffidence, again repeating how speedy and imperfect were his opportunities of inspecting the whole machinery of the Mission, and fully aware how much he labours under the disadvantage of not having been able to accompany the Missionary brethren on their distant excursions. To spend a few hours, or even a few days, at a station, is an insufficient period for estimating the fruits and influences of a Mission. It is necessary to accompany the itinerant Missionary in his visits to remote districts, and to hear his voice as he pleads on behalf of the gospel in the villages, the bazaars, and the places of public resort, in order to form a fair, adequate, and full estimate of his work in its entire completeness and extent.

“These brief notices of Krishnagurh will be closed with the following observations—

“We ought not to despise the weakest beginnings in a Mission. Although there may be a mixture in the present state of this Mission—the tares of unsound profession mingled among, and growing up with, the wheat of sincere conversions—yet let it not be forgotten that the encouraging spectacle of Christian schools, dotted over the whole district, is securing to multitudes the blessing of scriptural education for the children of the present race of natives; and that the next generation, with its well-instructed population, will fur-

nish elements of mental and moral improvement, which will give a character to the whole country around. The first generation of Missionaries may have been sowing in tears what their successors may, ere long, reap with joy.

"Another point of advantage may be noticed, which has been already acted upon and improved—the importance of bestowing careful attention upon the native readers and catechists, as the materials of a native-Christian ministry, who may, under the continually-needed superintendence of a European Missionary, exercise a continued pastoral control over the established native churches, and set the European preacher free to itinerate far and wide, and to 'preach the gospel in the regions beyond.' One of the Missionaries has well shown, that, at the present rate of progress, it will occupy one century to enable the present staff of Protestant Missionaries to preach the gospel, and to deliver an oral testimony in every village of India. By a moderate increase of the present staff of men, and by a well-considered re-adjustment of plans and duties, in ten years from the present time the European Missionary may have pitched his tent in each village throughout India; visiting the bazaars, the temples, and the palaces, and proclaiming with the living voice, under the capacious covering of the wide-spreading village banian, or on the crowded sides of their vast tanks, 'the unsearchable riches of Christ.'

"Assuredly the church at home will not grudge the expense, nor her zealous sons among the clergy shrink from the personal self-denial, of entering these wide fields of Christian usefulness, and of proving that the departure of a Missionary spirit has not yet inscribed 'Ichabod' on the national Church of England.

"On Saturday, Dec. 18, at 5 A.M., I set out from Krishnagurh to Burdwan, in a palanquin, alone; my friend Mr. Cuthbert returning from Krishnagurh direct to Calcutta.

"The journey was somewhat fatiguing, being fifty-two miles, and occupying sixteen hours. I crossed one of the branches of the Ganges at the populous town of Culna, at a point where it is about a quarter of a mile in width. Not a single European was met during the whole journey. At nine P.M. I arrived at the residence of Mr. Patten, the judge of the district, who hospitably entertained me during my visit to Burdwan.

"On the following day, Sunday, Dec. 19, I preached twice to the English residents, and, in the interval between the English services,

preached also to the native-Christian congregation, my address being interpreted by the Rev. B. Geidt, the Missionary in charge of the station. The church is a fine structure, erected two or three years ago, through the exertions of the late Mr. Weitbrecht, who obtained subscriptions for the purpose. It stands in the middle of a green lawn, with fine avenues of trees near, and in the immediate vicinity of the Mission-dwellings, at a distance of one or two miles from the town of Burdwan.\* The solemn reflections awakened by the removal of this able and devoted Missionary formed the subject of my appeal to the native Christians, as they also were full of affecting interest to my own mind; Mr. Weitbrecht and myself having received our farewell instructions from the Church Missionary Society at the same special meeting in May 1844, and having also spent our last Sunday together at the house of our dear and common friend, the Rev. Henry Venn. A monumental tablet at the east end of the church has been erected to his memory. But he has a more enduring monument in the respect and affection of many among natives and Europeans, who lament his premature removal in the prime of his strength, and in the zenith of his Missionary usefulness. At the time when he was taken he had evinced more than ordinary attention to plans of Missionary itinerancy. His surviving friends, who remember the warmth of Christian affection which enlivened and adorned his unaffected simplicity, his clear intellect, and his manly piety, will often feel that his loss was too soon for them. His last sermon in St. James's church, during the Church Missionary annual conference in Calcutta, the sounds of which had scarcely died away on the ear before his sudden death was announced, leave the sweet consolation to his friends, and, above all, to his mourning widow, that his removal was not a day too soon for himself. His last text was eminently characteristic of the man, and seemed a timely forewarning of the event which occurred but a few hours after—"Surely I come quickly; Amen. Even so, come, Lord Jesus." (Rev. xxii. 20.)

"The greater part of Monday, Dec. 20, was spent with Mr. Geidt in visiting the adjoining Christian settlement and schools. The most interesting employment of the day was an examination of the scholars of the vernacular day-schools, of which there are seven in the surrounding district, containing altogether about 500 boys. There are also Christian boarding-schools attached to the Mission

\* An engraving of this church is given in "Church Missionary Tracts," No. 9.

compound; and one English school open to all native youths, who may be attracted by the premium of learning the English tongue, and whose parents may be willing, for such an advantage, to overcome their scruples against Christian class-books in the course of instruction. The vernacular day-schools are conducted at a trifling annual expense; and, while they furnish a good opportunity to the European Missionary and native catechists for obtaining access to both pupils and parents, they also are found a sure means of undermining heathen prejudices and superstitions. Only the first and second classes of each school came to me on this occasion, and they formed a large and interesting assemblage in the space adjoining Mr. Geidt's house. They answered nearly every question in geography; and passed also a very creditable examination in scripture history. The subjects of my questioning were generally such as follow—The outline of Abraham's history: the text, 'In thee shall all the nations of the earth be blessed;' in what sense to be fulfilled? the first Adam and the second Adam: the Holy Spirit: the new heart: enumerate prophets of the Old Testament; which of them were at Babylon? who was the last of them? who was the first Christian martyr? his dying prayer: Christ's dying prayer for His enemies.

"And yet these were heathen children, and, generally, the eldest not more than fourteen or fifteen years—the majority much younger!

"The subject of Hindu caste was introduced. 'What is caste?' 'Nothing at all,' they replied. The Brahmin boys were requested to stand forward. There was a general laugh, and a few Brahmin boys stepped out of the classes, generally showing a finer intellectual development, and possessing a lighter complexion of countenance—a natural effect of their ancient descent through long generations of forefathers unused to manual labour, and exempt from every kind of toil. They at first appeared to shrink back from heaving the holy Brahmin thread around their neck and over their body touched by the hand of a foreigner. They appeared intelligent and frank in their replies. 'Why will you not eat with Kaistas?'—the next lower caste. 'We shall be degraded and polluted.'—'Why do you regard this?' 'Our parents will prevent us, and people will hate us.' The boys of other castes in these schools, who formed to the Brahmins more than a proportion of twenty to one, appeared to enter with much zest into these questions. 'Does Christianity acknowledge caste?' they were asked. 'No,' was the prompt and universal answer; and every time they are reminded of the equal love of God to

all men in the gospel, and the universal need of divine forgiveness and sanctification to every descendant of Adam, the system of caste receives a renewed blow, and the native mind is gradually prepared for deliverance from its artificial trammels of selfishness and pride.

"The boys seemed highly gratified with the interest evinced on their behalf; listened respectfully to the address which followed; and, on separating to return to their homes in the distant villages, they assembled on the lawn, and gave two or three hearty cheers.

"The influence of these schools, combined with the active exertions of the late Mr. Weitbrecht in making excursions for preaching in the neighbourhood, has spread through the district a more general acquaintance with Christianity, and intellectual knowledge of its more prominent truths, than usually prevails in a part of the country where the baptized converts—amounting to only 182, including children and orphans—are numerically so few. Taking a large and comprehensive view of things, we cannot but regard these indirect influences of Christianity, in loosening their attachment to Hinduism, and opening their minds to Christian ideas, as a preparatory movement and impulse, forming a part of those many and diversified channels of impression, by which conviction is likely to be carried home to the native mind, and the way of future conversions be cleared and smoothed.

"Before I left Burdwan I was accompanied by Mr. Geidt in a visit to one of the rajah's palaces. Though I missed seeing the rajah himself, from the shortness of my time, I was able to pass through the various rooms, which were filled with expensive articles of European *vertu*. He was for a long time the pupil of Mr. Weitbrecht, and afterwards of the Rev. W. Greenwood, a portrait of whom fills a conspicuous place in one of the apartments, and a pension of 200 rupees a month is still paid to his widow. His wealth is immense; and his retinue, as we afterwards passed him on our return, was very magnificent. An inscription over the entrance of a Church Missionary school in one of the streets of Burdwan, which I saw, contained the announcement that it was erected at the expense of the rajah. He is a Vedantist; and the readers of Mr. Weitbrecht's journals will remember some interesting discussions related therein, as taking place between them on the subject of Christianity.

"I left Burdwan at eleven p.m. in a palanquin, and returned to Calcutta, seventy miles, through Hughly and Tittengurh. At the latter place I felt very ill from sixteen hours' shak-



ing in my palankin, and had reason to be grateful for the kind attention of Mr. Lewis, a Member of Council, in whose carriage I proceeded from Titteturh to Calcutta, arriving at the bishop's residence about five P.M.

"A visit to Thakerpuker, an interesting out-station of the Church Missionary Society, about eight miles from Calcutta, under the superintendence of the Rev. J. Long, who, with his wife, spends there a part of each week; and, subsequently, a trip of two days to Barripur, sixteen miles, and to Magrahat, thirty miles, to the south of Calcutta, both under the charge of the Rev. J. G. Driberg, of the Society for the Propagation of the Gospel, occupied a portion of the time which I spent at Calcutta. At the two latter stations I held a confirmation for the bishop of Calcutta, at which 108 native Christians renewed their baptismal vows of self-dedication to God. An examination of the Church Missionary Society's schools at Mirzapur, at which I distributed the annual prizes—a visit to the Scotch General Assembly's schools—the Free-Church schools, so long under the superintendence of Dr. Duff, now absent in Europe—and to other educational and charitable institutions—supplied me with valuable opportunities of appreciating the extent to which the seeds of European science and Christian knowledge have been sown in the native mind.

"Not the least agreeable visit was a day spent at Bishop's College, where, in addition to the society of its learned principal, I enjoyed also the advantage of much interesting and pleasant intercourse with professor Banerjee, a converted Brahmin, and now a minister of the Church of England. At the dinner table we formed a novel little company—the principal, myself, and four converted Brahmins. The last were, professor Banerjee, his two daughters, and a young lady, lately a convert to Christianity, whose case has excited much interest in Calcutta, and is mentioned in page 48 of "The Church Missionary Intelligencer" for February 1853.\* She had persevered, in the face of every temptation of menace and cajolery on the part of her family; and, on taking the decided step of professing herself a Christian, had found it necessary to leave her family, and to seek protection in the house of her cousin, Ganendro Mohun Tagore, himself also a recently-converted Brahmin. The latter, a nephew of the well-known Dwarkanath Tagore, is a native gentleman, possessed of a present fortune of 1200*l.* a year, and was led to the profession

of Christianity by the influence of his deceased wife. She died before the fulfilment of her desire of receiving baptism, but evidenced a true Christian spirit during her last hours. A copy of her memoir, 'recently published in England under the title of the 'Eastern Lily gathered,'† was presented to me by her husband. His second wife is the eldest daughter of professor Banerjee, and was a fellow guest at the principal's on this occasion.

"A visit of two days to the Marquess of Dalhousie, at Barrackpur, gave me also an opportunity of crossing over to Serampur, a beautiful village on the opposite bank of the Hughly. It has lately been purchased by the East-India Company from the Danish Government, and, under the old *régime*, afforded for a time the only asylum to the Missionaries who landed in Bengal—the Marshmans and the Careys of a former generation.

Serampur, and its noble band of Missionary linguists, translators, and preachers; and the groundless fear of Missions on the part of the East-Indian government, which led to the prohibition of Missionary labours in their territory; form an episode in Indian history, calculated to awaken various deep and opposite reflections.

"Scarcely a century has passed since the battle of Plassey gave to a little band of foreign adventurers their first *prestige* as the future conquerors and founders of an empire in the East. Thrones, dominions, and dynasties, which spread terror through the East, and filled the page of Asiatic history, have been hurled to the dust before the resistless onslaught of British arms. And now, on the spot where the tragedy of the black hole was enacted, a magnificent capital has arisen; and where, a few tens of years ago, the tiger securely prowled, or the Mahratta horseman lawlessly pillaged, a city of wonders has sprung into being, and a British viceroy rules with undisputed sway above one hundred millions of native population.

"But there are other feelings, beyond those of mere complacency and satisfaction, which cannot fail to be excited in every patriotic bosom by a retrospect of the past; and there will rise to the view visions of a national trust yet unfulfilled, and a vast political future yet unknown. The foot of a foreign invader may still be kept from treading the soil of Hindostan. The want of cohesion and combination in the native races may still prove the principal means of safety to their foreign rulers. But there are, nevertheless, contemporane-

\* A fuller account of the case is given at pp. 156, 157 of our Number for July last.

† Snow, Paternoster Row. An extract from it is given at p. 156 of our Number for July last.

ously springing up new elements of internal danger, which may hereafter demolish and scatter to the winds the empire of the Hastings, the Wellesleys, and the Clives.

“Education has entered this land. The teacher of European science, and the Missionary of Christian truth, have gone abroad. Inquiry has been excited. The secrets of physical science have been explored. The air of a more rational philosophy has been imbibed: its intellectual sweets have been tasted. The rights of man are discussed. The principles of free government are weighed. The young men, who, in the government colleges, have acquired a taste for the beauties of Shakspeare and Milton, or who, in the Mission-schools, have been accustomed to read the arguments of Butler and Paley, possess, also, the means of becoming familiar with the writings of Voltaire and Tom Paine. The ten thousand youths of the higher classes of native society in and around Calcutta, who, in the various colleges and schools, have received the advantage of a liberal education, have gone forth to fill the various situations of life, men of a new era, with restless aspirations unsatisfied, and newly-imagined wrongs unredressed. They are floating down the stream of society, without any rudder of fixed moral principle to guide, or any haven of certain aim to invite, their unstable souls; like so many fire-rafts, bearing within them the combustible elements of scepticism, disaffection, and sedition, which may, at any crisis of public danger, come into collision with ‘the powers that be,’ and spread conflagration and disorder throughout the social masses of their countrymen.

“Where is our safety? What is our remedy? We must pursue boldly and faithfully what we have timidly and inadequately begun. The natives must be raised, not only mentally, through the influence of secular education, but also morally and spiritually, by means of a Christian element in the course of instruction. Their British rulers have given them an insight into the intellectual world of scientific wonders; and there, but for the supplementary exertions of Missionary Societies, they would have left them without a further introduction to those more precious treasures of moral and spiritual truth, which can alone guide, elevate, and dignify with a sense of conscious responsibility to God, the soul which has been made more powerful for evil, as well as for good, by intellectual culture and knowledge.

“A generation of infidels is, ere long, likely to occupy a prominent place in the history of Calcutta, and to influence, in no inconsid-

erable degree, the future destinies of British India. They have cast aside the puerilities of Hinduism as of an effete philosophy; and they embark upon the sea of life with all the crude, ill-formed ideas of newly-emancipated intellects, and with all the self-conceited pretensions of a juvenile nationality. Young Bengal will be a formidable enemy hereafter, unless, by timely training and conciliation, he be converted into an ally and friend.

“In the absence of a common religious bond, what else can attach the native population to our rule, and reconcile them to our sway? Christianity is the only golden bond which can permanently bind to the mother-country and the mother-church these her eastern dependencies. ‘Glory to God in the highest’ for the mercies of a spiritual deliverance, and gratitude to Britain instrumentally as the dispenser of these priceless treasures, move a secret spring in the inmost soul of every real Christian convert; and are a safe preparative for, and precursor of, the happy day, when India’s sons and India’s foreign benefactors shall view each other as fellow-workers in building up the political fabric of an associated native rule, as well as in extending the spiritual temple of their common God and Saviour. In proportion as Missions are multiplied, and India approximates to the condition of a Christian country, the blessings of education will be unmingled with danger; and Christian Britain and regenerated India will be linked together by mutual affection, and a common interest.

“There are not wanting at the present time proofs of an under-current in favour of Christianity, slowly but perceptibly pervading the upper classes of native society.\* The cases of individual conversion are apparently few; and caste doubtless opposes an effectual check in the way of professing Christianity, even after conviction has begun silently to operate on the mind. But among the thousands of youths who have received an English education there is no inconsiderable number of cases of intellectual belief in Christianity. The educated natives about Calcutta seem to be in a transition state, rejecting the grossness of Hinduism, and yet not sufficiently bold to confess themselves believers in Christian revelation. In large numbers they find a resting-place in Vedantism, which, in some respects, approximates to Deism, and in others appears to resemble Pantheism. At a meeting of their society, the Tatwabodhini, which I attended in company with Mr.

\* “Church Missionary Intelligencer” for July 1853, pp. 153—157, August, pp. 171—173, and *ante*.

Long, a number of young Brahmins, who spoke English perfectly, described to me their views as being those of Unitarians, and that the atonement of Jesus Christ was the only doctrine which prevented their becoming Christians. Many of their statements respecting the all-diffusiveness of the Deity partake of the features of Pantheism, and negative these assumptions of being a religion of pure Deism. Many view the Vedantist system as presenting materials more difficult to be conformed to the spiritual truths of the gospel than the naked deformities of the Puranas and Shasters. Others, however, not less thoughtful observers of the times—and among them was the late Mr. Weitbrecht—regard Vedantism, with all its errors, as a step in the right direction towards Christianity—a practical confession of the weakness of Brahminism, and an intermediate halting-place, whence, in any future crisis, large numbers may be expected to pass over to the definite and positive realities of the gospel. The abolition of suttee, and the gradual loosening of caste, are among the indirect results of Christian Missions in India. The recent cases of the conversion of two learned pundits in the Delhi College; \* the heir to Punjab royalty, Dhulip Singh, professing his belief in Christianity, and admitted to Christianbaptism; † the spectacle of men of high caste and standing, like Banerjea and Tagore, delivering a course of public lectures to large and attentive crowds of their educated countrymen on the falsity of Vedantism and the truth of Christianity; and, above all, that important Hindu meeting, ‡ professedly convened for facilitating the regaining of caste to those who had broken caste by becoming Christians, and furnishing a palpable sign of the fears of the more bigoted adherents of Hinduism on behalf of their tottering religion; all stand forth as so many encouragements to Christian exertion, and landmarks of Missionary progress.

“But time bids me hastily to conclude this passing description of some of the impressions produced by my visit to Calcutta and its several localities, which are consecrated by the remembrance of the good men who, in the last generation, were the pioneers of vital godliness now so influential in this land.

“In no country are there more noble instances of Christian liberality, and devotion to every object of Missionary benevolence, than are frequently seen in India. Among no com-

munity of laymen, and among no body of English clergy, have there been more conspicuous examples of zeal and piety than among the civilians, the military officers, and the chaplains, of the East-India Company. As in the old Mission church my eye fell on the monumental tablets erected to the memory of the Martyns, the Thomasons, the Corries, and the Grants, of former years; and as I stood in the pulpit in which they once stood, and preached within the walls from which their living voice once echoed; I felt that I moved on sacred and classic ground, sanctified in the memory of every reader of Missionary biography.

“After a stay of five weeks, the time of my departure from Calcutta approached, and I prepared to quit scenes, which, to my mind, were so full of interest. I took my leave of nearly forty clerical brethren at the monthly meeting of the Calcutta clergy, held at the bishop's residence on the day of my departure, with many of whom I had contracted a friendship which will remain through life as a pleasing memento of my Indian visit.

“My leave-taking of the venerable bishop himself was full of affecting circumstances. An aged servant of Christ, and an elder brother in the episcopate, verging on seventy-five years, remaining, after twenty years of prolonged activity and usefulness, an example of zeal and energy which the church in India will not soon see again; remaining at his post in a trying and insalubrious climate in extreme old age, and rising above the attractions of ease, comfort, and family endearments which await him on his return to England; watching with fervent delight the progress of the gospel, and forming plans of Missionary aggressiveness in the city and suburbs, in connexion with the splendid new cathedral of St. Paul's—at once the monument of his own magnificent liberality, and hereafter the mausoleum of India's most honoured prelate—realizing the wish, and offering up the prayer, of Simeon each day—‘Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation’—such a spectacle is one which does not occur often in a generation, and will cause the name of Daniel Wilson to be remembered long.

“As that feeble and venerable man gave me his affectionate greeting, and then hastily withdrew before I was aware that it was our farewell, and he had retired, to avoid the pain of a more formal leave-taking, I felt as if an irrepressible gush of sorrow would have overwhelmed me in the thought that the next time we met it would be after our course is finished, our warfare accomplished, and our ministry ended.”

\* “C. M. Intelligencer,” Nov. 1852, pp. 257—259, and July 1853, p. 154.

† *Ibid.* August 1853, p. 172.

‡ *Ibid.* Dec. 1851, pp. 266, 267.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF NOVEMBER AND THE 21ST OF DECEMBER 1853.

**YORUBA MISSION**—The following extract from the journal of the Rev. D. Hinderer refers to the efforts of the slave-traders in the interior, and the sad results which would have ensued had Kosoko been allowed to establish himself at Lagos—

“*Aug. 26*—One of our neighbours, an Ijebu and old slave dealer, kept for several days a woman in chains for sale, and seems at last to have got her off. Her case made me inquire a little closer into the state of the slave-market here, and the general statement seems to prove what I have occasionally heard before, namely, that the Ijebu traders bought of late a good many slaves, which made me always suspect that they must have some new and private place of export somewhere in the Bight; but the recent failure of Kosoko’s attempt to get possession of Lagos again seems to have revealed the secret. The Ijebus already refuse buying, and do not hide their reason, namely, that their hope of selling slaves at Lagos has failed.”

The following extracts from the same journal refer to the importance of Ibadan as a Missionary station—

“From a yard which is in the extremity of the southern suburbs I could overlook a vast extent of the town. There was the only native helper we have with me. As we were looking at the field of houses before us—it was scarcely one half what was in our view—I was never so struck with the vastness of the work in our hands, if we look merely on this one place, which seems to grow in one’s eyes as one moves about in it. And then there are the towns beyond and immediately depending upon this, which might be visited if we had the means. Indeed, the need of *native help* especially seems to be more urgent than ever. Meanwhile, we have comfort, and take courage, in the word of Jehovah, ‘Not by my might, nor by power, but by my Spirit.’”

“I was never aware of the influence this town exercises over the interior eastward. Not only towns under its immediate protection, but also those not tributary to this, are afraid to settle any political matter of theirs without the chiefs here. The king of Aggo, too, lately sent his messengers to beg for peace to get a road to white man. When I heard it, I begged the chief by all means to try his best for it, and a fortnight after he sent to say there was nothing in the way: we may send for a white man, if Atiba\* wanted

\* Atiba is the king of Yoruba. The seat of government is Aggo Oja.

one: he would give them road through Ibadan.”

**OPENING OF THE MISSION CHURCH, COLOMBO**—Thursday, October the 13th, had been fixed upon as the day for opening the church with a dedicatory service, and notice of it had been given to subscribers and friends, both by advertisement in the newspapers and by the distribution of a printed circular. A week-day was chosen, in order that Christian ministers, many of whom were present, and all who might feel an interest in the erection of a new church, might have the opportunity of attending; and the afternoon was preferred, for the convenience of those engaged in the affairs of business during the earlier part of the day. The fineness of the weather contrasted agreeably with the heavy rain that fell on the afternoon of laying the foundation-stone, and by the time announced for the commencement of the service the church was filled, and even crowded. His Excellency the Governor, with Lady Anderson, the Major-General, the Chief Justice, and many members of both councils, and of the civil and military services, were present; while it was not less gratifying to see a large number of European descendants and natives, both Singhalese and Tamil, assembled with them. The total number present on the occasion must have exceeded 300, many being unable to find seats.

At half-past four o’clock, the bishop, having delivered to the minister of the church the usual licence for the performance of divine service, entered the chancel, and the Rev. G. Pettitt proceeded to the reading-desk, when the service commenced with an anthem from Habbakuk ii. 20. Appropriate Psalms had been chosen, viz. xxiv., lxxiv., cxxii.; and, for the first lesson, the chapter in the Second Book of Chronicles which contains the prayer of Solomon at the dedication of the Jewish temple was read; while the second lesson, Rev. vii., directed attention to the service of the glorified church in the heavenly temple. The prayers concluded, a dedicatory hymn, composed for the occasion, was sung to the tune of Luther’s Hymn; and after a sermon, delivered with much earnestness, by the bishop, upon Mal. i. 11, the service was concluded, as evening twilight commenced, by singing three verses of the well-known Missionary Hymn by Bishop Heber, “From Greenland’s icy mountains.”





*MADRAS, FROM THE BEACH.—Vide p 25.*

## THE KRISHNAGURH AND TINNEVELLY MISSIONS.

BY GEORGE SMITH, D.D.

BISHOP OF VICTORIA.

WE now present to our readers the Bishop of Victoria's narrative of his visit to the South-India Missions. Documents received from the Society's Missionaries, when introduced into the pages of this periodical, have been subjected to revision, and the Editor then becomes responsible for the selections which are made, and the statements submitted to the public. But in the publication of this document, having no exclusive reference to the Mission work of our own Society, but comprehensive of the proceedings of other Societies also, as well as of various incidental topics, it has been deemed advisable to insert it as we have received it from the Bishop.

"On Wednesday evening, Jan. 5, 1853, I embarked at nine o'clock P.M. in the Peninsular and Oriental steamer 'Oriental,' lying in the river at Calcutta; and, weighing anchor early the next morning, arrived in Madras roads on the following Sunday evening, Jan. the 9th.\*

"I remained in Madras nine days, during which I was the guest of my venerated friend, Bishop Dealtry, and enjoyed most pleasant intercourse with the many excellent Christian families who afford the blended attractions of piety and refinement to the social circles of Madras. No one can visit India, especially Madras, without a sense of the decided religious influence which an ecclesiastical establishment, and, above all, Christian Missions, have exerted on general society and the policy of the British Government. May that salutary influence continue to make itself felt, for much remains to be done before Britain will have fulfilled the great ends of her empire in the east!

"But I must be brief in my notices of Madras, ere I hasten southward to Tinnevelly.

"On Sunday, Jan. 16, I preached, in the morning, in Vepery church, and, in the even-

ing, in Madras cathedral. On Monday afternoon I accompanied the bishop on a visit to the Church Missionary Society's Central School, at which two hundred scholars were assembled from all the Christian schools in the district. After examining some of the senior classes, we went to the Church Missionary Society's Mission house on the opposite side of the road, where we spent some time at the Rev. N. J. Moody's, the newly-arrived Corresponding Secretary, with the Society's Missionaries stationed at Madras.

"In the evening we adjourned to the adjoining Church Missionary chapel, where a large body of native Christians were assembled on the occasion of a confirmation. The building was completely filled by the native candidates and their relatives, and many strangers, European and native, who came to witness the solemnity. The candidates occupied the body of the church, sitting in rows, the males on one side and the females on the other. It was a scene not easily to be forgotten—the long white robes of the men, the neat white dress of the boys, and the more gaily-coloured attire of the women and girls, with long rows of dark-featured countenances beaming with interest and attention, all rendered more conspicuous by a bright array of numerous lamps. The Rev. D. Gnanamuttoo read the evening service in Tamil, and the Rev. J. Bilderbeck afterwards acted as interpreter for myself and the Bishop of Madras. Seventy persons presented themselves for confirmation, and, previous to the solemn rite, they received an affectionate and searching appeal from the bishop, warning them against the evil of a hard and careless state of mind. After the confirmation, at the request of my friend, I also gave my word of exhortation to them, from the reading-desk, for half an hour.

"On the following day a confirmation was arranged to be held at the Propagation Society's Mission church at Vepery; and I had engaged to assist the bishop on the occasion. Subsequently, however, to this arrangement, it was found that, in order to reach Tanjore in time—where I intended to spend the following Sunday—and to avoid travelling after sunrise, it was necessary to hasten my departure from Madras by a few hours. The native congregation from Vepery sent a written memorial to me, urgently requesting me to defer my departure

\* Vide Frontispiece, in which the roads are shown. The flagstaff marks the position of Fort St. George, to the left of which is St. Mary's, or the Fort Church, within which is the monument to Schwartz erected by the East-India Company. The boats with awnings, in the foreground, are the well-known massoolah boats, which alone are used for conveying passengers through the surf. They are flat bottomed, and the sides are at least six feet high. No iron is used in their construction, the planks being *sewn* together with lime made of the outer coat of the cocoa nut.

for a few hours, that I might accompany their bishop. But I was most reluctantly compelled to hasten from Madras.

"Amid many instances of friendly kindness, which rendered my movements from place to place so easy and pleasant, none deserve a more grateful mention than the great trouble undertaken for me by W. Douglas, Esq., in arranging my dāk conveyance, and writing to prepare hospitable attentions at each place on the fatiguing journey of above 400 miles, which awaited me, to Tinnevelly.

"On Tuesday evening, at sunset, Jan. 18, I left my kind friends, the bishop and Mrs. Dealtry, and the scenes in which their Christian influence is so perceptibly felt, for my long route. Mr. Douglas drove me three miles in his carriage to a spot where my palankin, well supplied with all the necessaries required on the way by the assiduous kindness of Mrs. Dealtry and her son, was waiting for me. I was attended by a dozen natives, chiefly Telugu men, who acted in turn as bearers of torch, luggage, and palankin. Borne at the rate of three or four miles an hour, over a flat, sandy country, dotted with palm-groves, and occasionally flooded by back-waters, I arrived at five A.M. at Sadras, forty miles.

"Wednesday, Jan. 19—I spent the day resting at the government bungalow, setting off at four P.M. for Pondicherry, over the same flat country, which greatly improved as I approached my place of destination.

"Thursday, Jan. 20—I arrived at Pondicherry, forty-seven miles, at seven A.M., and found the sub-collector from Cuddalore, Mr. Gordon Forbes, waiting to receive me into a private bungalow. Soon after, fourteen soldiers came drumming to my lodging, with the respects of the French governor, offering me a guard of honour, and informing me, that the firing of guns, which had just before awakened our attention, was intended to do honour to my visit. I thought it best to dispense with these kindly-proffered services, and compounded matters by retaining a sentry to watch my luggage. Later in the day, I exchanged visits with the governor, Rear-Admiral M. Verminac de St. Maur, late minister of marine under General Cavaignac's government, and said to be sent hither by Louis Napoleon in a kind of honourable exile. The town itself contains about 40,000 souls, including 1000 French inhabitants, and 1000 of mixed French and native descent. The population of the whole surrounding French district, with that of the town itself, is about 100,000. The town has broad, spacious streets, lined

with avenues of shady trees, and with houses of moderate quality, and has a pretty road on the sea-beach, with a fine lighthouse. Afterwards we visited the Jesuit cathedral, the bishop being absent. There are in all twenty-two European presbyters, two native deacons, and one native sub-deacon, in the diocese of Pondicherry, which comprises all French settlements in India. At five P.M. I set out, with Mr. Forbes, for Cuddalore, fifteen miles, over a prettily-wooded country, and arrived at eight P.M. at his hospitable abode, where I enjoyed the luxury of sleeping the night in a bed.

"Friday, Jan. 21—I stayed the day at Cuddalore, noted as having been the first British possession in India. St. David's fort, on the beach, about a mile distant, is now dismantled, and the materials used for roads, &c. I set off at five P.M. in a palankin for the next stage.

"Saturday, Jan. 22—I arrived at half-past seven A.M. at Mayaveram, fifty miles, formerly a station of the Church Missionary Society,\* and now occupied by Lutheran Missionaries. I was lodged during the day in the bungalow of Mr. Grant, the sub-collector, absent in his district. Soon after my arrival, a band of noisy musicians from a neighbouring temple came to pay their respects, but soon desisted, on the priests being informed that I should be better pleased at not receiving this doubtful mark of honour. Later in the day I visited a large Hindu temple close by, of great height, and in a somewhat pyramidal form, composed of hewn stone below, and of brick-work above. The surrounding courts were occupied by Brahmins' dwellings. In one part adjoining the public road, an idol-car was in process of construction, elaborately carved and beautifully ornamented, which my conductor—a young Brahmin educated in Madras University, who attached himself to me during the day—

\* The late Rev. G. T. Barenbruck laboured here from 1825 to 1830, and after him the Rev. J. C. T. Winckler, whose ill-health compelled him to leave in 1833. The Rev. B. Schmid afterwards resided at the station for a few months; and with this exception it was without an European Missionary till 1837, when the Rev. T. H. Applegate was appointed to it, but died before entering on the work. In 1839 the Rev. W. F. Rogers was stationed there, with Mr. Taylor, an European catechist. Mr. Rogers, however, was speedily obliged by ill-health to retire, and no successor to him could be appointed. An interesting sketch of Mayaveram, especially of some of the natives in whose charge the Mission was necessarily left for so long a time, is given in Miss Tucker's "South-Indian Sketches," part i. pp. 115—145.



informed me, with evident satisfaction, was paid for by the British government, and the cost defrayed by the collector. He afterwards spoke of the Brahmins of the temple being supported by endowments out of the *church lands*, as he called them, until a correction from me rectified his misnomer. This is only one out of many incidents showing the deplorable results of government connexion with the temple revenues—construed too frequently, by the natives, either as an approval of idolatry, or as a confession of indifference to all religions.

“I set out for Tanjore, forty-seven miles, at four P.M., passing, later in the evening, through a village—of which I forget the name—celebrated for its temples. Here, as I approached, I was, for a time unconsciously, the object of honourable attentions. A band of musicians struck up some native airs, as I thought in honour of some idol procession. But soon the head native officials, presenting me with limes, a few sepoy presenting arms as my palankin passed, a general salām from the crowd, and a number of chaplets of flowers from the elders, aroused me from my drowsiness to the duty of returning their salutations.

“I passed Combaconum, a station of the Propagation Society,† to my great regret, at an unseasonable hour—a little before midnight.

“*Sunday, Jan. 23*—At half-past four A.M. I arrived at Tanjore, and was soon lodged at the hospitable bungalow of Mr. Bishop, the collector. At the entrance of the town some hundreds of people were assembled, engaged in idolatrous rites and singing, to avert the cholera, which dreadful scourge had been threatening the place in the last few days. At a later hour of the morning a more pleasing sound was heard in the bells summoning the Tamil Christian congregation to the service in the neighbouring Mission church, so long occupied by the venerable Schwartz, and now superintended by the Rev. G. U. Pope, of the Propagation Society’s Mission.

“And here let me rest awhile, as I halt for two days at Tanjore, and linger for a brief season amid the scenes of those departed servants of God, whose Missionary zeal and toil in the last century were as a gleam of sunshine reflected from the apostolic age upon the coldness and the darkness of these latter times, and into whose labours we, who are privileged to witness the spread of the gospel in the present day, have entered—reaping the

harvest of which they, in faith, sowed the seed.

“I had the unexpected gratification of meeting at Tanjore the Rev. Christopher Fenn, who was resting the Sunday there *en route* northward from Tinnevelly to Madras, on a visit of inspection to the various Missionary seminaries of India, with a view to his own personal usefulness as the newly-arrived Principal of the Church Missionary Society’s Institution at Cotta, in Ceylon. I had previously, also, at Madras, met his recently-arrived brother, the Rev. David Fenn. Some years had elapsed since I met them at Cambridge, and subsequently under their father’s roof, who, in an honoured old age, deems it a blessed privilege to witness his sons dedicating themselves to the Missionary cause, and treading in his own footsteps of early devotion to the work of extending Christ’s kingdom in Southern India.

“At three P.M. I preached to the Tamil congregation, through Mr. Pope as interpreter; and again, at six P.M., to the English residents, in the Lower Mission church, from the pulpit so long occupied by Schwartz, whose bodily remains are buried under the pavement near, beneath a stone slab inscribed with a few lines in English, composed by the late rajah, his pupil and admirer, Serfojee. Next but one to Schwartz’s slab is that of Jænické, who died in 1800. At the head, and between the two, is that of the younger Kohlhoff, Schwartz’s pupil, who died, at a very advanced age, in 1844; the elder Kohlhoff, his father, having died in 1790, in his eightieth year. A third Kohlhoff, the grandson, still remains in the Propagation Society’s Mission at Trichinopoly, now temporarily absent, from ill health, in Europe.

“*Monday, Jan. 24*—I drove early with Mr. Pope to the fort, within which the rajah exercises absolute sway over the native population, amounting to many thousands, and holds his court in reduced pomp, subject to the surveillance of the English collector, who acts, also, as Resident of Tanjore. He is the son of Schwartz’s pupil and patron, Serfojee, and inherits but few of the noble qualities of the father, being a bigoted Hindu, the mere tool of his wives and the Brahmins. After expending large sums on various propitiatory idolatrous rites for obtaining male offspring, and thus securing in his family his immense pension from the East-India Company, which, on failure of male heirs, reverts to the English, he lately married seventeen additional wives, and has thereby incurred the displeasure of the English Resident, who has reported the whole proceedings to the go-

† For nearly thirty years, also, of the London Missionary Society.

vernment, as a case demanding their intervention.

“The far-famed pagoda of Tanjore is of immense height, and its erection must have been a stupendous undertaking. An immense bull, of colossal proportions—sixteen feet two inches in length, by twelve feet six inches in height—cut out of a single block of black granite, is judged by geologists to have been brought from some quarry at least four hundred miles distant. The immense solid globe at the top of the large pagoda, which has puzzled visitors as to the mechanical power employed in its elevation, is reported by native tradition to have been raised by an inclined plane or causeway, extending five miles into the adjacent country. At the further end of the court there is a little temple, with beautiful stone carvings and idols placed in rows. We visited, also, the palace, the menagerie, and, not the least interesting, the Upper or Fort Mission Church. In this last, on a wall near the entrance, stands the magnificent bas-relief monument of Schwartz, sculptured by Flaxman at the late rajah's expense. Schwartz is represented lying on his death-bed, his countenance irradiated with hope, and lighted up as with the halo of a saint. Gerické stands behind in clerical robes, and holding a Bible. The rajah, on Schwartz's left, hangs affectionately over the couch, and faces the spectator, with two of his ministers of state at a greater distance on the same side. On the other side, and near the foot of the bed, are four boys in European dress. The inscription states that he was born at Sonnenburg October 26, 1726, and died Feb. 13, 1798. He breathed his last in what is now Mr. Pope's sitting-room in the Mission house.

“It is a somewhat sad reflection, that rajah Serfojee, the pupil and friend of Schwartz, well versed in the language and the religion of the English, should have lived and died, raised, indeed, far above his Hindu fellow-countrymen, but never having taken the decided step of seeking admission by baptism into the Christian church. A munificent supporter of Missions, he died a heathen. And yet the following lines, his own English composition, inscribed by his desire on Schwartz's grave-stone in the Lower Mission church, will ever be read with interest, as the testimony of a heathen prince to one of the most apostolic of modern Missionaries—

“ Firm was thou, humble and wise;  
Honest, pure, free from disguise;  
Father of orphans, the widows' support,  
Comfort in sorrow of every sort;

To the benighted, dispenser of light;  
Doing and pointing to that which is right;  
Blessing to princes, to people, to me;  
May I, my Father, be worthy of Thee!  
Wishes and prayeth thy Sarabojee.’

“The last word is altered from Serfojee, to suit the metre.

“In one of the interior quadrangles of the palace—in what was formerly the great hall of audience, where the powerful kings of Tanjore appeared on public occasions to dispense justice to the assembled thousands of their subjects—a fine white marble statue is erected of rajah Serfojee himself, ordered during his lifetime, and from the hands of Flaxman. He stands, in giant proportions of dimension, in his royal robes, and in the attitude of devotion, with uplifted and closed palms. Amid the English wars and intestine troubles of the last century, and the breaking up of the native dynasties and thrones, he owed it to the friendly mediation and influence of Schwartz with the English, and to his wise negotiations in his behalf between the Hindu and Mahomedan princes, that he was confirmed in his power, and secured in his rajahship as a stipendiary of the Anglo-Indian Government. Thus a combination of influences, grounded on personal worth, Missionary disinterestedness, and positive favours conferred, secured for the apostolic Schwartz a position and a vantage-ground in the affection and respect of the native princes and people, not ordinarily likely to recur in Indian Missions. The rajah gave large sums to Schwartz and his Mission. But the Missionary was simple in his personal habits and wants; and his accumulated property was regarded as that of the Mission, and, at his death, was bequeathed to the purposes of the Mission, amounting to two lacs of rupees. The local Mission of Tanjore and its vicinity is now chiefly supported by Schwartz's legacy, assisted by a bequest of an Irish gentleman, Mr. Jackson, of Forkbill, so that the Mission involves but little pecuniary cost to the Society for the Propagation of the Gospel in Foreign Parts.

“The Mission at Tanjore is now under the energetic and able superintendence of Mr. Pope, who carries on boarding and day-schools for both sexes, both in the fort and near the Mission house. The singing in the lower church was very well executed, and the services conducted in a solemn spirit. Mr. Pope has entered upon his Mission at Tanjore, to which he removed from Tinnevelly, under circumstances of difficulty, and his work is one of expurgation rather than of construction. Since the time of the fathers of

this Mission—the Ziegenbalgs, the Schwartzes, the Gerickés, the Kohlhoffs, and the Jænickés, of a past generation—various disorders and abuses had crept into the native churches; and those native customs which the fathers of the Mission had intended to abolish gradually—such as caste, and which they discouraged and checked with (what later experience shows to have been) an ill-judged leniency—were regarded by some of their successors, more especially their brethren of the Leipsic Lutheran Missionary Society at Tranquebar, as belonging to the same category of civil institutions as bigamy and slavery, tolerated and retained, as they assert, by the apostles themselves. Thus, at the distance of above half a century, instead of a gradual and voluntary cessation of the practice of caste as the converts became more and more imbued with the spirit of the gospel—on the contrary, at the present time, it is made one of the most prominent distinctions which separate the Tranquebar Missionaries from their other Protestant brethren; and the native Christians, catechists, and schoolmasters, who are offended with the practice of other Missionaries in this respect, find a ready admission, without further inquiry, into the Lutheran Church. The Leipsic Missionaries also profess to regard the Society for the Propagation of the Gospel, and other English Missions of these parts, as unjustly transferred from themselves, the proper descendants and successors of the first Lutheran founders. In the sacrament of the Lord's supper the different castes approach the table separately, and even drink the wine out of separate cups. High-caste catechists are indulged in their unwillingness to enter the dwelling of a low-caste Christian. In their schools, the children of different castes eat their meals in different rooms; a high-caste cook is employed to prepare the food, and no low-caste child is allowed to enter the cooking-room, and to endanger the pollution of the food. Any native Christian, also, excommunicated for misconduct, takes advantage of Lutheran laxity; and frequently professions of preference of the Lutheran form of church government—of which, as contradistinguished from that of the English church, few of the native Christians have any defined or accurate knowledge—are joined with this desire of being rid from the 'heavy yoke' imposed by other Protestant Missionaries in the compulsory neglect of caste.

"It is to be hoped that a public protest, which has been signed by the Bishop of Madras, and all the Missionaries of South India, will have the effect of rousing the Leipsic So-

ciety to a sense of the danger which a perseverance in receiving seceders and tolerating caste is producing to Protestant Missions; and cause a cessation of those acts of dissension and proselytism, which threaten to mar the beauty and impair the efficiency of the work of Schwartz and his honoured companions in labour.

"The Propagation Society's Mission numbers about 800 Christians in the town of Tanjore, out of a native population of 40,000: the number connected with the Mission in the whole province being estimated at 5000.

"Shortly before my departure from Tanjore the rajah sent a special messenger to present his highness's compliments and wishes of a pleasant journey to me, with a quantity of fruit of various kinds, sufficient to have loaded a fruit-stall. I selected a few oranges and shaddocks.

"At five P.M. on Monday evening my host, Mr. Bishop, drove me in his carriage to his country villa at Vellum, seven miles; and thence, at eight P.M., I proceeded in a palanquin thirty-one miles further to Trichinopoly, which I reached at half-past four the following morning.

"*Tuesday, Jan. 25*—I was the guest of the East-India Company's chaplain, the Rev. G. E. Morris, who, with the Propagation Society's Missionary, the Rev. G. Y. Heyne, afforded me their kind aid in visiting the town, the fort, with its immense population, its remarkable granite rock and vast pagoda above, now dismantled of its strong defences. I visited the Propagation Society's Mission church, and the adjoining school, in which Schwartz resided for many years.

"Trichinopoly numbers about 400 native Christians, out of a population of 100,000. It is a large European station, having one English and two native regiments, with an artillery corps. There is a Roman-Catholic bishop and priests, Jesuits. The native Roman-Catholic converts are represented by the Missionary as being scarcely raised above the heathen in knowledge or practice, carrying about a crucifix in procession instead of idols, and inferior in purity of worship and ceremonials even to the Mahomedans, who exist in large numbers. The quarrels of the French and Goa priests have here, as elsewhere, greatly injured their Missions; and falsified, as ever of old, the pretensions to unity as being the sure privilege of connexion with St. Peter's chair and Christ's vicegerent upon earth.

"I visited, with mingled emotions, the station church of St. John, where are laid in their last earthly resting-place the bodily

remains of the lamented Heber. He lies buried under the north side of the communion-table, and a simple tablet on the adjoining wall relates, in brief and simple terms, his sudden call to his rest on April the 3d, 1826. He had administered the rite of confirmation in this church only three hours before the sudden catastrophe, which deprived the church in India of one of her brightest ornaments, and prematurely took from the church of England one of her most zealous sons. During the day I was led by curiosity to explore the spot in which he breathed his last. An aged East Indian, who was present twenty-seven years ago at the discovery of the melancholy occurrence, was our companion on the present occasion; and, as we descended together into the spacious bath, with its well-compacted brickwork around, detailed to us the part he had borne in hastening for medical assistance, and afterwards helping in the endeavour to resuscitate and reanimate the bodily frame, from which the vital spark had hopelessly fled. The bath is about sixteen feet in length, and eight in breadth; and a swimmer, if exhausted, would be within easy reach of safety, the depth being less than six feet; which circumstance favours the supposition that it was during a fit of unconsciousness and fainting, consequent on the fatigues of the morning's confirmation, that Bishop Heber met his death from drowning. In such a scene the mind realizes with solemn force the poverty of every earthly and created good, in comparison with the excellence of a Christian's hope, the wisdom of working while it is called to-day, and having our loins girded, and our lights burning, in holy, prayerful watchfulness for the Bridegroom's coming.

"At five P.M. I set out for Tooverncoorchy, thirty-nine miles, which I reached at four A.M., spending the day in a solitary government bungalow. At five P.M. I set out for Madura, forty-three miles, which I reached at half-past four A.M. on

"*Thursday, Jan. 27*—I met at the house of my host, Mr. Baynes, the judge of the district, the Rev. Messrs. Beamish, Muzzy, and Rendall, the two last being American Missionaries,\* whose schools I visited during the day. They number 3000 Christians in the district, extending thirty miles round, whom, however, they reckon at present as little better than nominal professors, attending instruction and breaking caste, but not generally, or even in the majority of cases, ad-

mitted to baptism. Out of 1000 nominal converts in the last year, only seventy were baptized by our American brethren; a state of matters which raises an important question and principle in regard to the standard, qualification, and relation, of Christian baptism in the visible church.

"Opposite the judge's house there is a large tank, covering a space of many acres, with a fine cenotaph on a little island in the centre, which was recently the scene of a large assemblage of some tens of thousands of people, carrying thither, according to annual custom, the idol of Menatchee, and witnessing an expensive display of fireworks in her honour. The great pagoda of Madura is celebrated throughout India for its extent and sanctity, and attracts vast numbers of pilgrims from all parts. It covers about twenty acres of ground; and, if its stonework and elaborate sculpture be estimated according to present expense of labour, its erection must have cost at least a million sterling. The probable date of its erection is the tenth or eleventh century, the period of Hindu zeal in the revival and extension of the worship of Siva, to whose wife, Menatchee, it is dedicated. Several additions have been made since, especially a large chuttrum, built by the last Telugu prince, sufficient to lodge an immense multitude of pilgrims. His statue, with those of his six wives, is placed in this building. The pagoda is entered by four magnificent gateways on each side of its square enclosure, and the interior area is covered with chapelries erected by devotees for pilgrims. The long passages are lined with images, and form a gloomy succession of dark cloisters, full of unpleasant stench, and affording shelter for numerous bats in their damp recesses, lighted up with large numbers of dimly-burning lamps. In some parts the people were holding a bazaar, and selling articles of food and trinkets. A series of pictorial histories were represented on the walls, and grotesque images, bordering on the indecent, were to be seen in all directions, carved out of stone.

"In another part of the town stands the great palace, erected or enlarged, about 250 years ago, by the king, Teroomala Naicker, in whose reign Robert de Nobili arrived at Madura. The latter was an Italian Jesuit priest, nephew of Cardinal Bellarmine, and has attained historical notoriety from having his name associated with the endeavour to promote Christianity on the ground of the Popish Missionaries being Brahmins from the west, of purer descent than those of Hindostan, bringing a fifth veda, abstaining from beef, wearing the dress of the native

\* American Board of Missions.

priesthood, and assimilating themselves to the customs of the native population.

“He acquired a great influence over the Naik prince of Madura; and the great palace bears plain marks of an European architect, in its pillars and arches of Saracenic shape, and its rows of pilastrades on a vast scale of magnificence. It is now falling rapidly to ruin, and only a small portion is standing, which is occupied as courts of judicature and offices of government by the East-India Company’s servants. A more dismal and melancholy scene can hardly be imagined than these remains of ancient splendour.

“There are many Mahommedans in the town, and the Roman Catholics in the district are said to be very numerous. The American Missionaries state that Brahminism is decaying in these parts. I saw an idol-car belonging to a rival temple of Vishnu, which remained in the road, where it had been neglected for some years, and would soon fall to pieces. It is a well-authenticated fact, that at one time, throughout the Madras presidency, the extensive labours of the Tranquebar and Tanjore Missionaries had co-operated with other causes to such a degree, that the temples began to be perceptibly deserted, and to fall into decay. It was at such a crisis that our Anglo-Indian rulers, by an ill-timed interposition to prevent the alienation of the temple funds by the priests, took to themselves the official superintendence of the temples, and control of their revenues; so that the weakened system of idolatry received an infusion of new vigour through the quasi-patronage of a Christian government protecting the funds, appointing the priests, receiving the offerings, disbursing the expenses, publicly presenting gifts, and, on some occasions, conferring the honour of military guards and salutes! The preamble of Regulation VII., A.D. 1817, of the Governor-in-Council of Fort St. George, runs thus—

“Whereas considerable endowments have been granted in money, or by assignments of land, or of the produce or portions of the produce of land, by former governments of this country, as well as by the British government and by individuals, for the support of mosques, Hindu temples, colleges and choultries, and *other pious and beneficial purposes,*’ &c!

“Happily, a change was made about ten years ago; and in November 1842 the temples were delivered over to native management; but many of the evil consequences still survive in the modified connexion which yet remains; and it is right that the friends and

observers of Christian Missions at home should remember the vast complicity of retarding and opposing influences with which Indian Missionaries have had, for a time, almost hopelessly to contend. They will thus be better prepared to estimate the real value of present success.

“In the American schools at Madura it was surprising to perceive the religious knowledge of the pupils; some of the boys, with the holy Brahmin thread around their neck, speaking of Jesus as the Saviour of the world! Do they regard it merely as *our* mythology, as European school-boys read the tales of Homeric mythology? or does caste operate as the bar to their acting out their convictions in favour of Christianity? There is now a Brahmin, a native writer in the judge’s court, and educated in the Madras University, who gained the prize for the best essay on the evidences in favour of the Christian religion, and who yet remains a heathen!

“Will that remarkable psychological phenomenon which we are witnessing in the unexpected rousing of the stagnant mind of China, and the transmission, as if by one unaccountable sympathetic shock, of a wide-spread impression in favour of Christianity, receive also its counterpart in India; and the Hindu mind at length, with similar suddenness, shake off the bonds and trammels which have so long enchained the national energies, and India take her place as emancipated and free among the great family of Christendom?

“At six P.M. I set off for Satoor, forty-eight miles, through a country which has greatly changed in external aspect—a bold chain of hills intersecting the plains.

“*Friday, Jan. 28*—I arrived, at eight A.M., at Satoor, which is twenty miles south of the Tinnevelly boundary; and I am now near the end of my fatiguing journey, and within the province of which the southern and central parts form the scene of our Church-of-England Missions.

“Having spent the day at a solitary government bungalow with an excellent Christian officer whom I here met, Captain Horsley, of the Madras Engineers, I set off again at four P.M., and, travelling fifty-one miles, arrived at Palamcottah, the European capital of the province, and a European station, at five on Saturday morning, January the 29th, after a most interesting but trying journey of 420 miles.

“It was with feelings of earnest thankfulness to the Almighty that I found myself in a temporary home, as the guest of a zealous friend of every Missionary undertaking for

the benefit of the natives, Mr. Beauchamp Proctor, the judge of the station. As I mingled in social intercourse with the Missionaries and some of the English residents, and heard and observed traces of a wide-spread religious impression, I could not but contrast the happy spectacle of young civilians and military officers here in India arrested in the career of juvenile thoughtlessness, enlisted into the service of Christ, and becoming, in these remote stations, spiritually-minded fellow-helpers and friends of the Missionaries in their work—with that deadness of soul and insensibility of heart which once steeled and hardened our fellow-countrymen too generally, and almost universally, against all sympathy with religion, and which confirmed the heathen in their belief, that their English conquerors were destitute of all religious faith.

“But I must hasten to the Missions.

“On Sunday, January the 30th, I attended the Rev. E. Sargent’s Tamil service at seven A M., at which about 200 were present. A native catechist read the lessons; and the same individual also read all the texts quoted in Mr. Sargent’s sermon, which was from John xiv. ‘Peace I leave unto you, &c.’ Sometimes the preacher interrogated the people during the sermon, so as to sustain their attention and interest. In the evening I preached to the English residents in the same church, which was formerly that of Rhenius. The divisions, which for a time threatened the very existence of the Tinnevelly Mission, have happily now terminated, and are scarcely remembered. The house in which Mr. Rhenius lived still remains, at the distance of half a mile, and within sight of the Church Missionary compound. But it excites no recollections but those of respect and veneration for one who laboured successfully in the great vineyard of souls. A tablet is erected in the church to his memory, at the expense of the various members of the Mission.

“Schwartz, Sattianāden, and Jænické, are names which, in the future history of Christian Tinnevelly, will be associated with that of Rhenius, who was a reviver and a second founder. But there are other names ever to be remembered and honoured in connexion with Tinnevelly. The Rev. James Hough, the chaplain at Palamcottah, was the great mover and originator of the measures which the Church Missionary Society, at his persuasion, subsequently carried out with so much success; and his efforts on behalf of the native population are an instance and a proof of how much may be done for the benefit of Missions by those who are appointed to

minister as chaplains in the various stations. Two other names also deserve mention—of men who sustained a heavy weight of anxiety and toil in steering the Mission through the difficulties and divisions consequent on Mr. Rhenius’s separation from the Church Missionary Society. They are now alive, and may they long be spared to labour in the ministry—the Rev. John Tucker, and the Rev. George Pettitt.

“Before the reader accompanies me to the various stations, I would first invite him to retire with me to Mr. Sargent’s study, and spend a little time over the statistics of the Mission in regard to the contributions of the converts to benevolent objects. I would first notice, that, by a government census, the population of the whole province of Tinnevelly is estimated as follows—

“*Hindu population*, 1,145,024, subdivided among the various castes as follows—Vellalers (a high class of cultivators), 680,796; Shanars (palmyra climbers), 176,640; Brahmins, 51,566; Pallars (low caste of cultivators), 145,683; Pariahs, 71,961; Chucklers (shoemakers, &c.), 18,378; with other numerous subvarieties included under the above heads. *Mahomedans*, 76,345. *Christians*, 46,047: of these, nearly 40,000 are Protestants connected with the Church-of-England Missions in about twenty stations; those of the Church Missionary Society being about 25,000; those of the Society for the Propagation of the Gospel, 15,000. The Roman-Catholic converts are principally descendants of the converts of Xavier and others from Goa, who had great success among the fisherman caste, the Paravars, whom they assisted against the tyranny of Mahomedan invaders. In the government census they have been included among the Vellaler caste, and reckoned as heathen—whether by resemblance in their general lives and customs, or by some other mistake, it does not appear. They probably amount to about 40,000.

“Thus, in round numbers, it may be stated, that out of a total population of a million and a quarter, there are about 45,000 Romanists and 40,000 Protestants in the whole province.

“The Protestant converts are chiefly from the caste of Shanars, many of whom are traders and cultivators, the poorest among them gaining a livelihood by climbing the palmyra tree, and collecting the saccharine juice, twice or thrice daily, which is afterwards converted into a coarse kind of sugar-candy, or made into a kind of arrack. These poor men, by hard toil during the climbing season, are able to earn about two rupees a-month, i.e. about a shilling a-week, to sup-

port a whole family. Thus, in order rightly to estimate the proportion of sums given to religious objects, it must be borne in mind that they are contributed by an agricultural class, whose wages amount to one-seventh of the sum received in wages by the same class in England. Thus every rupee given by the Tinnevely Christians, though only amounting to two shillings, may fairly represent a local interest in Christian objects equal to fourteen shillings in a country village Missionary Association in England.\*

"1. The *Tinnevely Tract Society*, in 1852, published nearly 70,000 Tamil tracts, costing 1523 rupees, towards which the Church Missionary Society and the Society for the Propagation of the Gospel each contributed 150 rupees. The local collections amounted to 700 rupees; the rest of the money being received in payment for books from the people and scholars. As a specimen of the apparatus set in motion for raising their minds, the following publications may be mentioned—a quarterly paper called the "Child's Companion;" also a series of bi-monthly volumes to form a Missionary library, the last published volume being on the Sierra-Leone Mission. The most important is a monthly periodical called the "Friendly Instructor," of which 1200 copies are distributed monthly, at the price of one anna ( $1\frac{1}{4}d.$ ) each to non-subscribers, the payments from subscribers amounting to 320 rupees a year. The subjects of the last number were, 1. Exposition of the 39 Articles (in this number the 20th); 2. Jewish Antiquities (chiefly from Jahn); 3. Life of Mahommed; 4. Calendar, with daily texts; 5. Progress of Christianity in the world (in past numbers, India, New Zealand, Labrador, Polynesia); 6. Skeleton of a sermon; 7. Recent intelligence. This periodical is of such general interest, that even a few of the heathen natives subscribe for copies.

"2. *Tamil Book Society* for the publication of useful books on more general subjects, *e.g.* Watts's Scripture History, Ancient History, Geography, Prayer-book, Hymn-book, set on foot by Missionaries of both the Church-of-England Societies about twelve years. Not less than 1200 rupees have passed through their hands; and this effort for raising a native-Christian literature has been carried on independently of any foreign pecuniary help.

"3. The *Tinnevely Bible Society* is a branch of the British and Foreign Bible Society. All

\* It will be observed that the bishop has understated, rather than overstated, the case on behalf of the Tinnevely Christians. We believe there are very few parts of this country in which even agricultural labourers' wages are so low as 7s. per week.

the money collected is sent to Madras, and liberal grants of Tamil Bibles and Testaments are received in return. Both Societies, on an average, send 900 rupees a year, 700 of which are contributed by the native Christians.

"4. *Church-Building Fund*. Each Missionary has his own building fund, one general principle of which is, that every person in the district gives one day's income in the year to this object. No general result can be noted down beyond an approximation to accuracy. Twenty stations, each collecting on an average at least 150 rupees, give an aggregate of 3000 rupees a year expended by the Missionaries on churches in their respective districts.

"5. A *Poor Fund* in each station is supported by monthly contributions, averaging 120 rupees a year in each, or an aggregate of 2400 rupees a year from all the districts.

"6. A *Catechists' Widows' Fund*, limited to the Church Missionary Society's Stations, whose Missionaries form a Committee of Trustees for its control. Each catechist is compelled to subscribe according to a sliding scale regulated by his stipend. About 1150 rupees have accumulated from this source.

"7. A *Native Philanthropic Society*, in connexion with the Church Missionary Society, was instituted for the purpose of affording means of settling to recent converts persecuted by heathen proprietors. In a village three or four families sometimes embrace Christianity, and, if there be strong opposition, the heathen landowners drive them from their dwelling, or prevent the sale of land for a church. New village settlements are formed on other sites, purchased by the Native Philanthropic Society, or given as benefactions by natives. A fair rent is paid by the occupier, and also an advance made by the Society towards the building. As the occupiers spend a few rupees in improving the houses, which are considered the property of the Society, the value of the property is considerable. The Native Philanthropic Society possess in all 53 village settlements, the value of the land being about 3800 rupees. There are also 40 little churches, and 12 prayer-houses or sheds, 34 catechists' and schoolmasters' houses, and 11 schoolrooms, together with the church furniture, &c. Total property of the Society, in money and investments, 12,628 rupees.

"The Church Missionary Society have engaged to add 50l. to every such minimum sum raised by exclusively native contributions towards a fund for endowing native pastors, to be put out at interest to accumulate.

"In every such case the Native Philanthropic Society also grant, out of their balance in hand, 100 rupees to such endowment. These

accounts of the Native Philanthropic Society are generally taken from the year 1851. In the beginning of the present year Mr. Sargent called together a meeting in Palamcottah church to raise a native pastors' fund for his district, at which the native Christians collected 200 rupees, almost all on the spot. Some of the catechists gave a month's pay, as was generally done on the occasion of the Church Missionary Society's Jubilee Fund.

"8. There is in Palamcottah, as also in some of the other stations, a *Heathen Friend Society*, for supporting two readers and one schoolmaster, whose daily business is to visit and instruct their heathen neighbours, which is conducted almost exclusively at the expense of the native Christians, to the amount of about 200 rupees a year.

"The following statistics will close this preliminary notice—

"Out of 25,885 connected with the Church Missionary Society's stations, there are baptized, 15,317; unbaptized, 10,568; communicants, 3178; native catechists and readers, for all of whom the Society requires a certificate of personal piety previous to employment, as being a religious office, 190; schoolmasters, 196; schoolmistresses, 67—aggregate of native agents, 453; European clergy, 10; native clergy, 6.

"On Monday, January the 31st, I was occupied in examining the schools, and the various plans of usefulness so ably superintended by Mr. and Mrs. Sargent.

"It was a disappointment to me to find the students of the preparandi class nearly all absent, it being the time of vacation. The Palamcottah Institution is a most promising measure for elevating the tone of native-Christian teachers; a strictly professional education and a course of theological preparation being afforded, in the Tamil tongue, to the more promising class of young men, who may hereafter be employed as catechists and schoolmasters, and possibly also be admitted to holy orders. The building has just been completed, as a part of the grant of the Church Missionary Society's Jubilee fund. At present there are sixty-five students, of between fifteen and twenty-five years of age, fifteen of whom are allowed to live on the compound as married students, the others being boarded together on the premises. The class has been in course of formation since July 1850, and is under the superintendence of Mr. Sargent, aided by one European and three East-Indian teachers. Previously to this concentration from all the districts, each Missionary had his separate class of half-a-dozen pupils, whom he had to train amid a multiplicity of other distracting

engagements. The preparandi course at Palamcottah extends over a period of four years; and the subjects comprise Ancient History, Geography, Horne's Introduction, Pearson on the Creed, Burnet on the Articles, Essays, Sermons, and a little English.

"There is also a preparatory Seminary for Christian boys from the whole district, who are admitted under ten years of age, and receive an *English* education, together with Tamil. There are about sixty boys; and the more promising—though not necessarily—will be drafted off hereafter into the Institution.

"In addition to nine vernacular schools for heathen children in Palamcottah and surrounding villages, there is a superior school for the same class of general scholars in the Mission compound, in which a good English education is given, on a similar plan to that of Dr. Duff's schools in Calcutta; the object being to educate Hindu youths in scriptural principles. There are about 112 boys, each paying a quarter of a rupee monthly. Mr. Cruickshanks appears to have been successful in bringing forward the boys, who showed great intelligence in the upper classes. I examined them on subjects of general history, such as Daniel iv., the image, four great monarchies, Alexander, Christ's kingdom, 'stone cut out of the mountain without hands,' Abraham's sacrifice, the Christian sacrifice, Jewish subjection to the Romans, Jacob's prophecy in Genesis xlix.—'the sceptre shall not depart,' &c.—Babylon.

"Mr. Cruickshanks mentioned one of his boys, of whose Christian death he entertains much hope. The lad was taken by his father on a pilgrimage to Ramiseram, the well-known island between Ceylon and the mainland of India, where he was taken ill of cholera, and, on his way back, died, while repeating in English what there is reason to believe was a prayer to the Almighty.

*Tuesday, February 1*—Before leaving Palamcottah, I went, with Mr. Sargent and Mr. Child, the assistant collector, to visit the large Hindu temple at Tinnevely, two miles distant, the old native capital of the province. The temple is one of some consequence; was built 800 years ago to the tutelary god of the district, named Nelliapper; has about 1200 Brahmins connected with it; possesses 150 dancing-girls; and receives from the East-India Company 19,000 rupees a-year as a payment in lieu of the temple lands resumed or taken into the control and management of the government. Its splendid choultries, its colonnades, its numerous idols and shrines to the pei, or devil-spirits, of the popular idolatry



of this part of India, need not be described, as possessing any peculiar difference from other such establishments. But there was one tablet which arrested my notice, on which a Tamil inscription commemorated the grant, some twenty years ago, by the British government, through the then collector, of a sum for rebuilding or beautifying a portion of the temple!

“At the principal goparam, or entrance of the temple, there is a porch with many stone figures, of a most disgusting and polluting nature. Such are the objects which meet one at the threshold of Hindu temples! Such are the localities which the Anglo-Indian government so long took under its fostering wing! Long incredulous as to the impurities emblazoned on Hindu idol-worship, I saw enough here, and on the various idol-cars lying in the centre of the villages, to convince me on this point. My Missionary companion on this occasion once remonstrated with a Brahmin on the indecent forms exhibited in their temple-shows, but was merely told, in reply, that unless such representations were made they would attract no crowds to their religious festivals. The judge of the district told me, that on one occasion he met in the neighbourhood a religious procession, in which such polluting scenes were represented, amid the plaudits of the accompanying throng, that he preferred turning back on the road, and averting his eye from the debauching spectacle.

“The head Brahmin and the native trustee appointed by the government met us by appointment, presented us with limes, and conducted us, with a couple of mace-bearers, over the series of buildings.

“On our departure the temple musicians struck up a tune.

“The priests showed us many curious objects, and placed the two sacred elephants connected with the temple through a variety of docile tricks.

“The power of the British name, and the influence of British officials, are such, that a bold course of action towards these worse than useless establishments, and a transfer of the funds lavished on obscene shows to the more appropriate objects of education, hospitals, and almshouses, would give a shock to Hinduism throughout the district, and extricate the Indian Government from a position which those who are most sensible of the general benefits of their rule would gladly see terminated and abandoned.

“Having spent three days at this station, I left Palamcottah, with my kind friend Mr. Sargent, at five p.m., for his out-station, ten

miles distant, called Alvarneri, containing 76 Christian families, 233 individuals, with a schoolmaster and mistress, and one reader, under the superintendence of a native pastor, the Rev. Paramanatham Simeon.

“About 300 people were assembled, at eight p.m., from this and the neighbouring villages in their humble but neat church, to whom I delivered an address from 1 Cor. vi. 11. After a brief visit to Mr. Simeon's unpretending little parsonage, I took my leave of him and Mr. Sargent, on my route to some of the other most important Missionary stations of the district, in which I planned to spend a fortnight from the time of my arrival in Tinnevelly. Eleven days now remained for me to visit stations, which would have afforded interest and employment for as many weeks.

“Entering my palankin, I proceeded twenty miles further to the Church Missionary Society's station of Suviseshapuram, under the charge of the Rev. J. Spratt, arriving there at half-past four a.m. on Wednesday, Feb. 2.

“After three hours' rest in a bed, I attended morning prayers in the pretty Mission church, with its square tower, at which 1132 persons were counted as being present. I addressed them, for nearly an hour, from Ephes. ii. 1; dwelling especially in the latter part on bearing persecution in a right spirit—an exhortation which these poor people often need amid the vexatious injuries to which they have to submit at the hands of the heathen, especially the petty native officers under government—and also on the importance of Missionary self-extension. It was as gratifying as it was novel to me to perceive the catechists and readers busily taking notes of my address, with the probable intention of detailing my remarks to others. The noise of so many metal styles piercing the palm-leaf, which serves to them the place of paper, was audible throughout the church, and the sound appeared like that of animals nibbling stubble. At eleven a.m. there was an assemblage of 1000 scholars in the church, whom I examined for a little time, and endeavoured to encourage and stimulate. At two p.m. I had a special meeting, also in the same place, for the native-Christian assistants, thirty-two in all, viz. four inspecting catechists, twelve ordinary catechists, and sixteen readers. (At the present time Mr. Spratt has charge also of the Rev. Stephen Hobbs' district of Sathankullam, during his absence in England; and, though the distance is many miles, perhaps a few may have come thence.) I examined them as to their general knowledge of Christian truth and fitness for their duties

as teachers of others—principally in the first ten chapters of the Epistle to the Hebrews,—the three kinds of law, the ceremonial, the political, and the moral—Christ, the great antitype of the Old Testament, and ‘the end of the law for righteousness, &c.’—end of the moral law, conviction of sin—by the law, the knowledge of sin—the atonement of Christ—the tabernacle—Christ’s high-priesthood. I called upon one of the head catechists to divide the following text, with a view to an address, viz. 1 Cor. vi. 11. He divided it thus—

“I. Their former heathen state.

“II. Their present state as believers.

“1. Justification first in order, though second in mention in the text, and is to be connected with ‘the name of the Lord Jesus.’

“2. Sanctification, connecting ‘washed’ and ‘sanctified’ with ‘the Spirit of our God.’

“Afterwards a deputation waited on me at the Mission-house from the catechists and people, laying a basket of sugar-candy, and another of white scented flowers, at my feet. Two of them then proceeded to chant, to a native tune, a Tamil hymn, composed in commemoration of my visit. Another person finished by reading, in Tamil, an address of congratulation on my visiting them from so distant a country as China. The originals were afterwards sent to me, with translations, which, with other similar addresses in other stations, I retain as interesting documents, and precious memorials of a delightful period of enjoyment. The language was somewhat full of oriental style; and, though replete with Christian feeling, yet too savouring of grandiloquent titles to render me willing to risk the gravity of the reader by giving them *in extenso*.

“The gross population of the district is about 20,000: the nominally-Christian population, 3526, of whom 1876 are baptized; and the rest, from want of adequate knowledge, from defective moral character, or shortness of period under instruction, remain at present unbaptized. The communicants are 333, from thirty-nine villages, in which there are thirty-four prayer-houses or chapels, some of which are used also as schools. Twelve hundred and fifty children are under instruction in the various schools, 255 of whom are the children of heathen parents. Of the Christian scholars, forty-seven girls and twenty-two boys are boarded as well as taught.

“The Rev. Muttooswamy Devaprasatham came from an out-station some miles distant, and spent the day with us.

“In the evening, at six P.M., I set out for Edeyenkudi, Mr. Spratt accompanying me

three miles to Nallamalpuram, over a plain of vermilion bright red sand, closing in the prospect on all sides, and having the appearance of a vast brick wall at a few hundred yards’ distance. It is covered with palmyra trees, dotted about at intervals; sometimes forming an almost continuous plantation at about thirty or forty feet apart, and at other parts the trees being interspersed at a hundred yards from each other. These patches of desert, called ‘theris,’ extend for several miles at a time, and form the most extraordinary scene and feature in the aspect of the country—nothing but a monotonous sandy plain, relieved by these giant palms, rearing their erect round stems, and branching off at the top into a number of dependent leafy arms. At this out-station 300 people were assembled in a little church of humble architectural pretensions, to whom I delivered an address from Romans viii. 1.

“From this I proceeded two miles to Edeyenkudi, arriving at half-past eight P.M., and experiencing a welcome reception from the Rev. R. Caldwell, the Propagation Society’s Missionary of the station, with whom I arranged to rest for two days and nights after the fatiguing exertions of this day.

“*Thursday, Feb. 3*—On my exploring the Mission garden and adjoining compound, I found the palmyra tree still prevailing on all sides as the unvarying feature of the district. This beautiful palm, vegetating in the midst of barrenness, and deriving nourishment from the secret springs below, is a fine illustration of the Christian bringing forth the fruits of holiness in this world’s wilderness, and having his soul sustained and strengthened by the secret supplies of Divine grace. The Tamil version of the Bible has taken advantage of the illustration in the rendering of Psalm xcii. 12—‘The righteous shall flourish like the *palmyra* tree.’ While all around is parched and arid, its root strikes to the depth of forty feet into the moist sand below, and daily gives forth large quantities of sap, which, being collected in a little vessel, with chunam or lime to prevent fermentation, and manufactured into sugar, forms the chief subsistence of the Shanar population. On an average, each man climbs, during the season, fifty trees in the morning and in the evening; sometimes also climbing each tree at noon in the hottest weather, in order to prevent the juice from being spoilt before it is gathered. To a spectator, the agility and speed with which a Shanar climbs a stem one or two feet in diameter, and nearly eighty feet in height, appears no less wonderful than perilous. Accidents, however, are compa-

ratively infrequent, amounting to about one in three hundred climbers killed annually by falls. Ten days before my visit Mr. Caldwell held a special service for the Shanar palmyra-climbers, at the commencement of the season, to implore the Divine protection upon them amid the dangers of their calling.

"At noon a congregation of 830 people assembled in the temporary but spacious thatched church, a more permanent structure close by being already a few feet above the ground. After morning prayer, I addressed the people for three-quarters of an hour, from within the communion-rails, from Ephesians iv. 17—32.

"Later in the afternoon I gave an address to thirty catechists, readers, and school-masters, in the verandah of Mr. Caldwell's house, after having previously examined them in scriptural subjects.

"In the evening Mr. Caldwell accompanied me on a walk in a southern direction, over the sandy desert of palmyras, to a little eminence, whence I caught a glimpse of the Indian Ocean two miles distant; and, at a distance of many miles towards the west, the southern point of the ghâts, terminating about six miles from the coast, the intermediate space being a sandy flat between the mountains and the real cape which bounds the southern extremity of the Indian peninsula. The high, bluff mountain, seen out at sea, and called by the sailors Cape Comorin, is, in reality, more than twenty miles inland. Across those mountains, and only a few tens of miles from where I stood, lay the country of Travancore, into which I was unable, from want of time, to extend my visit, and make a tour among the Syrian Christians.

"*Friday, Feb. 4*—I walked to the north of the village, into the thin belt of cultivated limestone soil, which here suddenly succeeds to, and fringes, the sandy desert. We returned to be present at a native-Christian marriage, celebrated, according to the rites of the Church of England, in the Mission church. A gilt collar or necklace, in compliance with an old native custom, is substituted for the wedding-ring, and is placed, at the proper part of the service, by the bridegroom on the neck of the bride. In such a locality, a Missionary fulfils, as elsewhere, the offices of legislator, judge, patriarch, and doctor, in addition to that of a spiritual pastor. The whole village belongs to the Society for the Propagation of the Gospel as landlord, and is made a model settlement to the surrounding heathen, as a standing memorial of the superior blessings of Christian civilization. The male inhabitants annually elect five headmen as arbitra-

tors of all village disputes. This practice is very ancient and general, even among the heathen Shanars, and prevents all reference, except in extraordinary cases, to the British magistrate.

"After an examination of the boys' and girls'-schools, I was especially interested in Mrs. Caldwell's Bible class for the grown-up young women, who were formerly her scholars, and are now the Christian wives and mothers of the village. Mrs. Caldwell—and her case is not peculiar in these districts—is far removed from the ordinary comforts of English society; and here, at a distance of thirty miles from the nearest medical attendant, is spreading a salutary influence around her over her own sex. A little company of nearly twenty lacemakers come daily to pursue their newly-acquired handicraft, which is as profitable to them, in increasing their monthly earnings, as it is useful to them in spiritual things, by bringing them constantly to the maternal counsels and instructions of their friend and benefactress.

"As we passed through the Mission village, begun by Mr. Caldwell himself eleven years ago, lined with fine little avenues of tulip and tamarind trees of his own planting—and, above all, the humble family huts, tenanted by converts given to his own labours—he must have been more than man not sometimes to cherish a feeling of satisfaction: he must have been less than a Christian not often to experience a deep emotion of humble and self-renouncing thankfulness at having been honoured as an instrument of God, and made a pioneer of Christianity, as well as of civilization, on this spot.

"Although I do not profess to enumerate the statistics of each station, I may mention here, that with Mr. Caldwell there are associated two European catechists, and about thirty native lay assistants, in connexion with the Society for the Propagation of the Gospel in Foreign Parts.

"In the model village there are 800 Christians, nearly all baptized. In the whole district there are 2400 nominal Christians, of whom 1300 are baptized, and 150 communicants: among whom Mr. Caldwell reports the existence of a fair proportion of spiritual religion. A good evidence is to be seen in the contributions during the past year—including those to the Propagation Society's Jubilee—having amounted to 700 rupees, *i.e.*, as has been stated before, equivalent to seven times that sum contributed by a rural population in England.

"In the 22 vernacular schools there are 733 children, of whom 520 are of Christian

parents. Mrs. Caldwell's girls' boarding-school contains 40 scholars.

"My proposed route lay next to the Church Missionary Society's station of Kadatchapuram, about twelve miles distant. But I could not resist the importunity of the Rev. C. E. Kennett, a zealous and intelligent young clergyman, of East-Indian descent, who was lately admitted to deacons' orders, and has charge of the Propagation Society's station of Moodaloor, which was nearly in my route. I acceded to his request in visiting his station, nine miles distant; and was abundantly recompensed by the interesting and attentive assemblage which awaited my arrival, at half-past seven P.M., in the Mission church. After a few collects, I gave an address to the people, about 700 or 800 in number; especially dwelling on three points, and its appropriate reflections—1. What they *were*; 2. What they *are*; and 3. What they *will be*; concluding with exhortations severally to the aged people present, the Christian wives and mothers, and the catechists.

"I was compelled to hasten onward to Kadatchapuram, four miles, as I knew my arrival there was expected much earlier. It was nine P.M. when I entered the village, and I was borne direct to the Mission church. Here I found a long row of faces on either side of the street, rendered visible by torch-light, and soon John Devasagayam and his son, as the pastors of the district, were waiting to give me a welcome. And a hearty reception it was. The old man was all excitement and joy. I resigned myself to his guidance, and my bearers seemed to feel that they were under a new control. And then, after warm greetings and shaking of hands, as I sat up in my palankin, there pealed forth from that sable throng such strains of psalmody and praise as would fail not to melt and overpower the most insensible heart. Amid the flickering glare of torches, illumining the darkness of this unseasonable hour, the men stood on one side, and the children were similarly drawn up on the other. On one side they commenced singing the doxology; and, when that was finished, they sang, on the other side, a short hymn in Tamil, appropriate to the circumstances of my visit, one verse of which ran thus—

"Who is so good as God, that  
Does us so much good!  
Let us therefore praise Him  
With sincere love."

"Though it was late, I obeyed the old man's wishes, following him into the church, and afterwards accompanying him to the bungalow occupied by Miss Hobbs, the su-

perintending schoolmistress, and her assistant, Miss Walton, where I was temporarily lodged. John Devasagayam and his son, with his wife and daughter, here took tea with us.

"Saturday, Feb. 5.—At seven A.M. I attended service in the church; and, after the second lesson, delivered an address for three-quarters of an hour, which was interpreted by the Rev. Jesudasan John, both he and his father having a good knowledge of English. There were 800 Christians in the church, and more than 200 besides stood listening outside, one-third of the latter being heathen, attracted by curiosity. In the afternoon, from one to three P.M., I had a meeting with all the native teachers, male and female, connected with the Mission. There were twenty-two catechists, readers, and schoolmasters, and six of the Palamcottah preparandi class, now at home for the vacation. Afterwards I had a meeting of twenty-three catechists' and teachers' wives, some of them being schoolmistresses. Several of the latter had been educated in the Retford school of this station, formerly superintended by Miss Giberne, and now conducted by Miss Hobbs. It recalled to my recollection the mention of this school at a Church Missionary meeting at Retford, at which I was present, some years ago; and I did not fail to take advantage of this coincidence in my appeal to my interesting auditory. The master and mistress of this same school now stood before me; and the name of Miss Walker, a zealous correspondent and contributor on its behalf, was mentioned with grateful remembrance. In Miss Hobbs' normal-school there are 28 young women training as schoolmistresses, and, in the infant school, 31 children; making a total of 59 scholars boarded and educated under her charge, exclusive of the Rev. J. Devasagayam's schools for girls and boys. Miss Hobbs' schools again drew our minds, by a pleasing train of associations, to English names and scenes. In the list of names entered as supporters of individual children there occur those of Bishop Vidal, Archdeacon Hare, Miss Tucker, and others known for their interest in Missions; some small villages also contributing their gift, and being thus linked to this distant post, on the frontiers of heathendom, by a common Saviour's love.

"The question, 'Is not Christianity a reality?' seemed to awaken many reflections, and to produce a deep impression on my native hearers, as we proceeded to contrast these moral results of a Missionary benevolence, and these distant sympathies of English villagers contributing out of their hard earnings for the instruction of heathen children, with the cold-

hearted selfishness of Hindu and Mahommedan influences. I reminded them of the debt which they owed in turn; first, to carry out, as soon as possible, the principle of a self-supported Mission, and thus to set the Church Missionary Society free for entering on other fields of unreclaimed heathenism; secondly, to cherish a spirit of Missionary zeal among themselves, that they might in turn become the propagators of Christianity in other districts and lands, and 'preach the gospel in the regions beyond.' I was proceeding, also, to express my hope that perhaps some day Christian Tinnevelly might help to support Missionary labours in my own diocese, and have their own Tinnevelly Missionary preaching the gospel to the Chinese. At this point the two native pastors, with a modest air, but with evident satisfaction in their looks, gave me the incidental information that the Kadatchapuram collections for the Church Missionary Society's Jubilee had been appropriated to the China Mission at their special request, conveyed by a letter from the Rev. J. Devasagayam to the Parent Committee. This little interruption led me to tell them that I must, as a hitherto unconscious recipient of their Missionary bounty, now alter my tone to one of giving thanks; and the honest emotions of self-importance and self-respect, with which every bosom seemed to expand in that little company, form, when kept under due control and subordination, no unhealthy elements in the formation and diffusion of a manly, vigorous tone of Christian feeling among these our younger brethren in Christ.

"The young girls growing up in the normal-school, as well as the former pupils, who are now, as Christian mothers and wives, exercising their influence on the rising generation—some of them, also, as teachers of the young—exhibit in their very features and manner the elevating tendencies of contact with European minds. The women in Tinnevelly have, however, one custom, the prevalence of which can never be compensated by increased intelligence of look, viz. the absurd and strange habit of wearing heavy metal rings from their ears, which are not only bored in childhood, but stretched, and weighted, and plugged to such a degree, that the ear has at last the appearance of a long loop of fleshy string, hanging down two or three inches, and large enough to admit a good-sized egg. The men also frequently mutilate and tear their ears to a less extent.

"There is a marked difference in appearance between the teachers and other men, in the neatness of their dress. The catechists, instead of the loose scanty garment of the

common people, wear a long flowing white cotton dress, buttoned up on one side, and forming an approximation to a class of native gentry. The native clergy ordinarily dress like the catechists, with the simple addition of a black band, instead of a white one, around their waists: and there is another generally-observed distinction, in the native teachers all standing or squatting on the floor in the presence of Europeans, while the native clergy alone occupy a chair, in virtue of their superior rank. It was a pleasant employment, later in the evening, to accompany John Devasagayam, as he sallied forth—with firm step and energy of body and mind, though sixty-seven years old—into the adjoining villages and lanes, attired in his simple white dress, with the clerical badge of thin black waistband, trudging along barefooted over the sandy soil; and, at every turning of the road, to witness the sudden effect on the people of his appearance among them. He had a word of reproof for this man, an encouragement for that, and kind speeches for all whom he met. But if any signs of slovenliness or dirt met his eye, or any appearance of negligence recurred to his mind, there were lectures in store for the villagers and the catechist at their head.

"The old man unites in a remarkable way the simplicity of the cross with an European firmness and determination of spirit. His father was the pupil of Schwartz at Trichinopoly, but afterwards removed to Tranquebar, where the son became the pupil of Schwartz's colleague, Dr. John, from whom our aged friend received his name, and is now generally known in the Church Missionary Society's Mission as Mr. John, by which name I shall henceforth note him. He remembers seeing Schwartz when he was nine years old, and even now has many an interesting anecdote to tell of the Tranquebar worthies, especially dwelling with playful humour on the obesity of person which distinguished Schwartz and his colleagues as they advanced in years. Mr. John appears to infuse a spiritual-mindedness and vigour of Christian principle into all around him, and has the reputation of being a very strict disciplinarian in his superintendence of the catechists. At this time the poor old man was in great trouble, from the proselytizing conduct of the Romish padres, who admitted to their communion all the unworthy members of his flock on whom he felt himself called to exercise discipline. On one occasion he manifested his firmness in rejecting from the church some Vellalers—the highest of the Sudra caste—who were unwilling to partake of food in company with Christians of a lower

caste. For various offences he had visited with censure large numbers in his district. One thousand catechumens, of whom one hundred were already baptized, had apostatized from the gospel; and some of these were forthwith received by a Romish padre who had stationed himself within a few miles, to promote intestine divisions among the Protestant flocks, and to admit seceders on easy terms into a system more accommodating to heathen prejudices, and more closely allied to heathen superstitions.

“ Mr. John walked with me to a Christian hamlet; then to a heathen street, with its gloomy pei-coil, or devil-house; and then to a street of backsliders, now professed Roman Catholics, and under a pecuniary debt to the padre, which precludes any present hope of return. A large cross on the gable marked the room which has now become a Romish chapel, and at a little distance from it was one of the prayer-houses or chapels in which Protestant worship was held, and in which a large drum served, as usual in these parts, the purposes of a bell. This little building, small though it was, possessed pleasing associations in connexion with the name of the late Rev. James Hough, who, thirty years ago, helped to erect the humble building, and who must be again mentioned by me as not the least among the revivers and re-founders of the Tinnevely Mission.

“ The account given me by Mr. John of his people in the surrounding district, as I sat with him in the Mission bungalow, and afterwards at his own little parsonage, may be taken as a fair specimen of the spiritual state of the converts generally in the various Missionary stations in these comparatively long-established Christian districts of the province; for, as he himself truly observed, he has better opportunities of knowing the people, and even of appreciating the favourable points in their Christian character, than his European brethren in the ministry, from the greater freedom of intercourse naturally to be expected to prevail between the people and a native pastor, speaking the same mother-tongue, familiar from infancy with their national customs, and able to enter into their ideas. There are in his district 700 heathen families, comprising about 3000 souls, among whom are included the 1000 who have relapsed after temporary instruction. The Christian population amount to 2100, of whom 267 are at present unbaptized. The communicants amount to 748. In the eighteen schools of the district there are 742 scholars, of whom 583 are children of Christian parents. Respecting the people generally, he states that

a great proportion are ‘ simple, ignorant, yet faithful people;’ and although at times he is led to doubt, in many of them, the existence of Christian principle, yet cases continually occur which serve to bring out the reality of their religious character. He mentions, as instances, their abstinence from devil-worship and heathen superstitions during the prevalence of cholera, when the poor sufferers, in their extremity, are tempted to try every charm and remedy which their heathen neighbours profess to find effectual for their relief. On such occasions they have remained firm in their trust in the Almighty. Though there is great simplicity in the majority, and absence of any high degree of spiritual knowledge, yet they have a real faith in Christ, and walk, though weakly, in accordance therewith. He often has incidental opportunities of discovering cases of poor ignorant persons who regularly offer up the Lord’s Prayer and a number of brief extempore petitions, e.g. ‘ Lord, be merciful to me a sinner!’ ‘ Lord, grant me Thy Holy Spirit!’ ‘ Lord, save me, the chief of sinners!’

“ He has a special meeting of the catechists once a week, and holds them responsible for the state of their little districts. Of their general character he reports that they too often show a want of energy and exertion, when removed from a strict *surveillance*. He says of them, that, on the whole, ‘ they are good and faithful men;’ adding emphatically, that ‘ they would not else be retained by the Church Missionary Society.’ Mr. John evinces a more than native vigour and energy in rousing them to activity and zeal. With these abatements, he nevertheless cherishes a high opinion of their integrity and general usefulness, remarking that he is accessible to the complaints of the people, who will come readily to communicate information to him which they would hesitate to report to an European Missionary.

“ All the people in this district observe the general rule of giving annually to the Church-Building Society the value of the largest quantity of palmyra-juice collected in one day, or the equivalent in cotton or rice. They sent sixty rupees in the past year to the Bible Society, in addition to other collections. After a day of most refreshing interest and intercourse with our Missionary friends, John Devasagayam and his family, and also our two devoted countrywomen, pursuing their labours here alone, with the native Christians as their companions and fellow-labourers in the bonds of Christ, I bade farewell to scenes of which it is difficult to say whether I experienced more delight in making so hurried a

visit, or more regret in having so soon to leave them behind.

"After sunset I set out in a palankin for the next Church Missionary Society's station, Meignanapuram; and, after being borne over a swampy, sandy country, arrived at eight P.M., and was domiciled forthwith in the house of the Rev. J. Thomas, with whom it was a great pleasure to renew a friendship formed in England in 1848. I spent three days with Mr. and Mrs. Thomas in this, in some respects, the most advanced Missionary station of Tinnevely.

"The Mission church at this station is one of the noblest edifices and monuments of Christianity in Southern India. It is built of stone, in the early English style, with lancet windows, buttresses, pillars, and tower, of great beauty and symmetry; and, when completed, will be worthy of becoming the cathedral of Tinnevely, when this province is made a bishop's diocese. A Missionary bishop might here find congenial and agreeable employment, and occupy a sphere of usefulness second to none throughout Britain's vast territorial possessions, in visiting and spending a week annually in each of the twenty Church Missionary Society and Propagation Society stations of Tinnevely, residing at Palamcottah, and ready to promote the extension of the Mission, more especially in plans of an aggressive Missionary itinerancy among the more northern and un-Christianized districts of the province. In the present vast extent of the Indian dioceses, much of direct, intimate, and frequent intercourse between the Missionary clergy and their bishop is an impossibility.

"The Meignanapuram church has already cost 11,000 rupees, of which 1500 rupees have been contributed by the people. It is completed only as high as the roof, which is covered over with a temporary ceiling; and, although the work has remained stationary since Mr. Thomas's visit to England in 1848, from want of funds, it answers at the present time all the purposes of a church, and is able to accommodate two or three thousand people, easily packed as they are, squatting side by side on the spacious area.

"The people appear to take some honourable pride in their beautiful house of prayer; and, as it lies in the route of a great thoroughfare, it is often visited by Brahmins and pilgrims through curiosity, as one of the architectural wonders of the neighbourhood.

"In an opposite part of the Mission compound stands a pretty-looking little building in Gothic style of architecture, and conveniently adapted to the purposes of education, on which there is the inscription, on the

outside wall at the entrance, 'Elliott Tuxford School.' It was erected in 1844, in memory of the deceased wife of the Rev. E. B. Elliott, the well-known author of *Horæ Apocalypticæ*, and formerly vicar of Tuxford. As I came unexpectedly in sight of this touching memorial of the departed, it struck me that, in these days of memorial-windows commemorative of the dead, an example was here afforded us of hallowing such recollections of the dead by monuments more appropriate, and more in accordance with the known predilections of the living.

"This station was formed in 1838, and Mr. Thomas, since that year, has enjoyed the privilege of seeing the material and spiritual building, which he then began, each year gradually extending. The Mission compound is built on Church Missionary ground, or, more strictly speaking, is the property of the Native Philanthropic Society. Asirvathapuram, the station formerly occupied by Mr. Pettitt, is also temporarily added to the charge of Mr. Thomas. Out of the gross population of the two districts, amounting to upwards of 100,000 souls, the total number under regular Christian instruction is 6605, of whom 4533 are baptized. The communicants amount to 738; those in the Meignanapuram district alone having increased from 47 to 568 since Mr. Thomas came to the station in 1838. There are 1644 boys and girls taught by 56 native schoolmasters and mistresses in the two districts, of whom nearly four-fifths are the children of Christian parents. The native catechists and readers in both districts amount to 41; of whom Mr. Thomas gives a favourable report as to their general character and average qualifications. He considers them all, not only hopeful, but most of them showing decided marks of genuine piety. They come to him for special instruction every Friday; and many of them not only deliver solid scriptural discourses to the people, but possess, also, a ready eloquence and aptness in illustrating the truths of the Bible. It seemed to me to be the general impression of the European Missionaries, that a distinguished friend of Missions, himself a successful labourer for the benefit of India, during his hasty visit formed an inadequate estimate of the Tinnevely native catechists. It is certain, however, that neither are the native catechists, nor the five recently-ordained native deacons, sufficiently advanced to render it a safe experiment at present to hand over the Missionary stations to native pastors, apart from the constant control of an European presiding mind. Intellectually and spiritually the native clergy need, for another generation, the superintendence of European

Missionaries, who, amid the more distinctive and appropriate work of extending the borders of Christ's kingdom, cannot altogether be relieved, for at least a portion of their time, from continued oversight in deepening the foundations of true religion, in the increasing spirituality, vigour, and manliness of a native Christianity. We cannot, at the present time, look for many such efficient fellow-helpers as John Devasagayam.

"I now resume a brief journal of my daily movements, as the best method of giving an outline of my own impressions.

"On Sunday, Feb. 6, I attended the Tamil communion service at noon, morning prayer and a sermon having already taken place at seven A.M. As I was desirous of knowing accurately the numbers at each service, means were adopted for counting them at the doors. There were present in that beautiful half-finished church 1722 persons, congregated from a distance of within three or four miles; to 228 of whom I assisted Mr. Thomas in administering the sacramental elements; previous to which I delivered an address, for half an hour, from Ephesians ii. 11—14, during which I followed the usual custom of interspersing questions to the people, to sustain their interest.

"The next day an assemblage of 800 persons was convened in the same building, on the occasion of the formation of a Meignanapuram Branch of the British and Foreign Bible Society, the people leaving their work at noon in order to be present. After they had sung a hymn, I opened the proceedings by showing the necessary connexion between a reception and diffusion of the gospel—the origin, objects, and labours of the British and Foreign Bible Society; also alluding to China, its people, customs, and religion. Hereupon some of the old men in the assembly anxiously interrupted me with the question, 'Has the gospel yet penetrated China?' This led me to describe the Missions now in operation on the coast of China at some length; after which the catechist Paul, in an energetic, and, as I was informed, rather eloquent speech, moved the first resolution, which was seconded by catechist Rasenthiren—'That a Branch Bible Society be formed.'

"The second resolution, including a Tract Society in its objects, was moved by head catechist Michael Pilley, and seconded by the Rev. Abraham Samuel, native deacon from Asirvathapuram. The third resolution, appointing the officers, was moved by catechist Periyanaiyagam, and seconded by the Rev. Seenivagasum Mathuranayagam, native deacon from Pragaspuram. The fourth resolution, moved by the Rev. J. Thomas, and

seconded by Mr. Darling, referred to myself as chairman, and conveyed to me the congratulations of the meeting on my visit to them. They all squatted on the floor, but knelt in silent prayer on their entrance. The people were better dressed than the generality of natives; and several of them were headmen of villages, possessing some little property. Mr. Thomas has, on a smaller scale, been in the habit of giving Missionary information, illustrating, in Tinnevely, a truth which clergymen in English parishes have not failed to discover and act upon—that 'a Missionary spirit is the best promotive of personal religion.'

"In the evening we held a service in the church, to afford me an opportunity of addressing the catechists and elder men. About 300 persons attended, to whom I was therefore compelled to deliver a more general address, taking as my text 2 Timothy ii. 1.

"*Tuesday, Feb. 8*—The native catechists, readers, and schoolmasters, came in a body to the Mission bungalow, to present me with a congratulatory address in Tamil, which was read aloud by the head catechist, and delivered to me with an English translation. At the same time they laid before me a large necklace made of camomile flowers, and each man offered me a lime, which I duly received, and, counting them afterwards, found that fifty-five persons had been present. At noon I was more successful in being able to meet the catechists and other teachers alone in the church for a special exhortation on their duties previous to my departure. I examined them in turn, the subjects of my questioning being, Christ the great antitype of the Jewish ceremonial law; the way in which 'the law was our schoolmaster to bring us to Christ;' 'Christ the end of the law for righteousness to every one that believeth;' 'being justified by faith, we have peace with God.'

"I gave them a text to divide, and after they had severally made a trial I enlarged on it myself, as my final admonition and encouragement to them; viz. *Philippians i. 21.* 'To live is Christ, and to die is gain'—

"I. TO LIVE IS CHRIST."

"1. Inward life of Christ in the soul.

"2. Outward life of active devotedness to Him."

"II. TO DIE IS GAIN."

"1. As putting an end to the believer's troubles.

"2. As being a departure to the presence of Christ.

"3. As a prelude to the resurrection-glory of the body raised (1 Corinthians xv. and 1 Thessalonians iv.) incorruptible, and coming with Christ in the clouds, &c.



"The time now arrived when I was to bid farewell to my dear friends and their lovely children—a most pleasing sight of a Christian family shedding the beams of kindness, love, and truth on the native population around, with little to make external life agreeable but the sense of mutual affection and conscientious usefulness, neutralizing every trial, and sweetening every blessing. At five P.M. Messrs. Thomas, Darling, and myself, set out on ponies for Pragasapuram, a Church Missionary out-station, seven miles distant, being a Christian settlement having 560 baptized Christians and 200 communicants, under the charge of the Rev. Seenivagasum Mathuranayagam. About 300 villagers assembled in the church to the sound of a drum, which continued beating some time after we entered. I was unwilling to lose the opportunity so kindly afforded me of strengthening the hands of the native pastor, by giving them some words of encouragement and advice.

Leaving my friends at this place, I proceeded in a palankin to the next Church Missionary station of Panneivilei, passing very near to the Propagation Society's station, Nazareth, on my way, but, much to my regret, unable to stop. I was borne for four hours alternately over sands and swamps, at one time passing through rice-fields, and afterwards carried on the bearers' heads 200 yards through a river, three feet deep, in the dark, with the current running so strong after the rains as nearly to carry my bearers off their feet. I accomplished ten miles with difficulty in four hours, reaching my destination past midnight. I became the guest, for two days, of the Rev. J. T. Tucker, whom I had had the pleasure of meeting, for a few hours, at Palamcottah, and from whom, and Mrs. Tucker, I experienced much kindness during my stay.

The Panneivilei station was commenced by Mr. Tucker in 1843, and the whole undivided district contains about 200,000 souls, *i. e.* one-sixth of the population of the whole province. At that time there were in all about 1500 who had placed themselves under Christian instruction. A portion has been separated off as a new district for Mr. Whitchurch, who was lately inducted into his new sphere of labour by Mr. Tucker, being stationed at Pannikullam, thirty miles distant, Mr. Tucker's charge previously extending eighty miles in one direction. The total number of persons under instruction is 3371; baptized, 1788; communicants, 364, distributed, in about equal divisions, in each of the two districts. There are also 1000 children taught in forty schools. Within

a mile of Mr. Tucker's house there is a population of 20,000, of whom about 1000 are Christians, about the same number are Mahomedans, and there are a few Roman Catholics. It is a fact to be noted, that hitherto, in all Tinnevelly, there has not been a single Mahomedan nor Brahmin convert to Christianity. The two great difficulties of the Mission have been from Romish proselytizers on the one hand, and persecution by the heathen, through the hostility and corruption of the native tahsildars, on the other. These last are generally Brahmins, or from the higher divisions of the Sudra caste; and it is remarkable, that at the present time, under the Christian rulers of India, caste prejudices are so far flattered, as that none but high-caste men are admitted to plead or to fill offices in the courts of law. The tahsildars are entrusted with great powers, there being fourteen in all Tinnevelly, holding their courts or kacháris in each district or talook, and having opportunities of wreaking their vindictive hatred on the native Christians. The Missionaries ardently wish for the time when these grave duties may be committed to a larger staff of European officials, and judicial functions no longer devolve upon men who, both by want of integrity and absence of religious tolerance, are disqualified from dealing even-handed justice.

"The Roman-Catholic Missionaries in Tinnevelly everywhere appear to bend their efforts in one direction, leaving the descendants of those fisherman tribes—whom the Portuguese from Goa, and afterwards Xavier, assisted with ships of war against Mahomedan oppression, and whom they induced to profess Christianity as a part of the price of this warlike aid—in the depths of their native ignorance, and seeking only to sow the seed of confusion and discontent among the Protestant Christian flocks. Every disorderly and unworthy member meets with a ready reception among the Romanists, and the bonds of spiritual discipline are consequently relaxed. A convert, baptized twenty years ago, in Rhenius's time, and for a time employed as a catechist, was some time ago dismissed for misconduct; whereupon, he went over to the Roman Catholics, and promised the Romish padre that he would form an establishment of fifty Romish families close to Panneivilei, if only the padre would purchase ground for the new settlement. The bargain was struck, and the plans duly laid; but as he was on the way to Trichendur to receive the money, he was taken ill of cholera, and died, since which period the priest has made only one visit to Panneivilei, and the project entirely failed.

"On Wednesday, February the 9th, about

1000 persons were assembled in the fine half-finished church, the tower having yet to be completed—a structure second only to Meignanapuram in its general scale of dimensions and style. After the Litany I gave them an address, a few of the people having come nearly twenty miles. After the service the catechists, readers, and schoolmasters, presented me with a congratulatory address, which was translated for me by one of their own number, accompanied, as usual, with limes and chaplets of flowers. The people from a recently-formed Christian model settlement named Adeikalapuram, or 'Refuge Town,' and founded by Misses Browne of Islington, at a cost of 3000 rupees, in commemoration of their brother, the late Mr. John Browne, came forward to the Mission bungalow with presents of fruit and sugar. This village is situated four miles to the north-west, and contains thirty-five families, each possessing a piece of land, and numbering among them people from all castes, living together in Christian fellowship; *i. e.* Shanars, Maravers (the thief caste, who form generally the watchmen in each place), Pulars (slave caste), Vellalers (cultivators), Kudemakkams (barbers), and Yadians (shepherds). I took the opportunity of impressing upon them the importance of their showing publicly to their heathen neighbours how all castes could live amicably and profitably together, reminding them that in God's sight there were only two castes of mankind—the devil's caste and Christ's caste; and illustrating their position by the example of an oasis in the midst of an African desert. I showed to them by calculation, that if each man in church to-day strove, by God's help, to make one Christian a year, and every Christian, on his conversion, pursued the same course, in ten years all Tinnevelly would be Christianized, and heathen devil-worship come to an end.

"Two old men, with grey beards, were specially introduced to me by Mr. Tucker as Christians far advanced in spiritual character as well as in years. One of them, a Shanar, named Nullatumbi, had come fifteen miles to meet me, and has lately been the means of converting twenty families in his own village to Christianity. The other, named Abraham, belonged to the Maraver or thief caste, and suffered heavy trials from persecution, spoliation, and false accusations, from the heathen headman of his village, since his conversion four years ago, on a fabricated charge propped up by forgery and perjury in the police court of the heathen tahsildar. I endeavoured to console him in his trials; and the

old man replied, that 'as he had received Christ into his heart, he had felt strength throughout all his troubles; and he hoped Christ would be his strength unto the end.'

"Twenty catechists and readers remained for a long time with me, during which I questioned and examined them. They spend three successive days with Mr. Tucker in each month, and are expected each to visit some new village every week, presenting a journal and report to Mr. Tucker. I asked them to furnish me with the principal objections made by the heathen against Christianity; upon which eighteen of their number gave me each a specimen *seriatim*. An enumeration of them, though abounding with absurdity, may serve to show the real nature of the difficulties to be contended with.

"Objection—

"1. 'We cannot abandon the religion of our ancestors as false.'

"2. 'You need not come and tell us of Christianity. If this were from God Himself, He would communicate it to us by a direct revelation, and without the intervention of human instrumentality.'

"3. 'There is one God; but as He has allowed *peis*—(devils)—to exist, He does not object to their being worshipped.'

"4. 'The East-India Company gives revenues to idol-temples: when they desist, then we will desist from idol-worship.'

"5. 'Christianity is a good and moral system of religion, and inculcates good precepts; but we cannot face the persecution of our relatives.'

"6. 'There is only one God; but as He has permitted idolatry to enter the world, there can be no harm in it.'

"7. 'Christianity is a good religion; but it exceeds the power of mankind to fulfil its precepts.'

"8. 'If God be omnipresent, then, as devils exist, He must be in them also.'

"9. 'Christianity abolishes caste.'

"10. 'If we become Christians, we are not allowed to give our sons and daughters in marriage to heathen: how, then, are they to be married at all?'

"11. 'If Christ be God, how could He have suffered?'

"12. 'If God be omnipresent and omnipotent, why did He not prevent Adam's fall?'

"13. 'It is not my fate to embrace Christianity, and therefore I shall not come.'

"14. 'If God be everywhere, may I not worship Him in a stone?'

"15. 'Towards a city there are several roads: may there not also be several roads—*i. e.* through different religions—towards heaven?'

"16. 'When God expelled devils for pride, why did He not utterly destroy them, and thus prevent their deceiving Adam?'

"17. 'You say that there is a heaven and a hell: then it must be fated that people are wanted for both places. I need not, therefore, trouble myself, but shall go to the place appointed for me by fate.'

"18. 'As Christians have a Trinity of Father, Son, and Holy Ghost, so the Hindus have Brahma, Vishnu, and Siva.'

"When they had finished enumerating the objections of the heathen, I asked them in what way they deemed it best to meet these foolish objectors.

"One of the catechists gave it as his view that it was most needful and best to preach to them on the unity and attributes of God. The head catechist, however, corrected him, and gave it as his opinion that the first object was to try to produce conviction of sin, and a sense of its guilt. Our little meeting was a protracted one, but it seemed to afford much interest to our native-Christian brethren; and the mutual comparison and correction of each other's sentiments was likely not to be an unprofitable occasion to them in respect to their work. I encouraged them by the instance of Gideon and his 300 men, 'faint, yet pursuing;' and urged them to become, each in his own sphere of influence, 'model men,' and 'model families,' as well as 'model villages.'

"In the evening I accompanied Mr. Tucker on a visit to four neighbouring villages, with their simple prayer-houses. Two of them were very neat: the third was a mud chapel, in a village with only two Christians, brothers; and the fourth, erected at the expense of 120 rupees only, was prettily lighted up with lamps on the pillars for the occasion. It had an humble appearance, but was large enough to contain 200 persons. As a considerable number of the people followed us into the chapel, I took the opportunity of drawing their attention to the Jewish exiles returned from Babylon—the weeping of the older men who remembered the magnificent splendour of the first temple, and the promise given to them that 'the glory of the latter house,' being consecrated by the footsteps of Jesus Christ the Saviour come in the flesh, should be 'greater than that of the former house.' So, if Christ be present in this humble structure, it would be blessed far beyond the most magnificent church filled by insincere formalists.

An old Christian, named David, appeared to be much pleased by my visit to his house. He is a man of some little property, being worth about 1200 rupees a year. For thirty years he has glorified Christ by a consistent

Christian life, and has been lately instrumental in bringing over between thirty and forty families in his neighbourhood to a profession of Christianity.\*

"The next day, Thursday, February 10, was occupied in a visit to a neighbouring large village, with its two extensive Hindu temples, and afterwards in examining 300 school-children assembled in the church. Old David, my friend of the preceding evening, came today to introduce to me the headman of a village named Kylasapuram, fifteen miles distant. The latter applied for baptism four months ago, having induced twenty-five families to profess Christianity with him. He now offered 100 rupees if the projected little church in his village were constructed of stone and chunam, instead of mud and plaster. He urgently begged me to 'order' Mr. Tucker to build a stone church; and nothing would satisfy him until Mr. Tucker promised he would reconsider the practicability of his proposal.

"In the evening I proceeded about five miles further, to the Propagation Society's station of Sawyerpuram, where I was hospitably welcomed by the Rev. H. C. Huxtable and his wife, who have lately been appointed to this station, and are entering with much zeal and energy upon the duties of the Mission, which, at the period of my visit, was labouring under serious trial from the recent misconduct and departure of an East-Indian clergyman, for a time in charge of the station.

"The length of my previous notices compels me with reluctance hastily to pass from this interesting station without particularizing its Mission statistics. On the following morning I attended an English service in the little chapel-room of the seminary, and addressed seventy pupils, who were well able to understand me, although speaking to them in English. At noon, after a Tamil Litany in the simple yet spacious Mission church, I delivered an address, as usual through the Missionary interpreting, to 600 native Christians, having previously, soon after sunrise, addressed 200 at a small out-station church two miles distant. At two P.M. a deputation from the different congregations, with the catechists, waited upon me with presents and congratulations, which furnished an opportunity of saying a few words more. And thus, the same evening, I had to hasten onward from my kind hosts, ten miles over a flat black soil, to an old Dutch sea-port called Tuticorin. There I became the guest for one night of the East-India Company's master-

\* David was instrumental in bringing to the truth one who afterwards became "the most devoted and pious catechist" in the Pannelveilei district. See "C. M. Record" for Nov. 1850, p. 252.

attendant, Captain Robertson, who kindly superintended my arrangements for procuring a native schooner, in which I embarked, with about twenty Moormen, natives of Southern India, for Colombo, Ceylon, on the next evening, Saturday, February 12.

"Previous to my departure I visited the various localities which presented any attractions of interest in the town, especially the old Goa Roman-Catholic cathedral, in which there were a few old women counting beads and making prostrations before the images of the Virgin and the Saviour. The remains of ecclesiastical buildings show that Tuticorin has been a place of some consideration. It derives its chief importance now from being the seaport of Tinnevelly, from which the cotton grown in the province is exported to China. Large screw-presses, in spacious buildings, line the beach, and give employment to a few European factors, the only foreign residents in the place. At the present time a gentleman, named Lees, has settled near Tuticorin, and is engaged in the endeavour to promote among the natives the growth of American cotton, for which the soil and climate of Tinnevelly are said to be well adapted. The attempt has been set on foot by its principal supporters as a philanthropic project for subverting slavery in the United States, by diverting the cotton trade from slave countries to Tinnevelly, and rendering the British market independent of American supplies. The Missionaries regard the eventual success of this experiment as in the highest degree conducive to the material prosperity, and consequent industrial improvement and civilization, of the whole province, large portions of which abound in the black loamy soil favourable to the growth of this plant as a staple product.

"And now, as our little vessel sails out of the harbour, and India—the land of historic romance, of oriental magnificence, and, above all, of successful Missionary effort—recedes from the view; and as the bold, elevated chain of the distant ghâts, lighted up and gilded into ten thousand fantastic forms by the chastened rays of the setting sun, settles down into more sombre hues, and at length fades away altogether from vision; let me pour forth a prayer for India and India's infant church, and mingle with my conscious acknowledgment of mercies experienced and blessings multiplied, as I wandered along her borders, the heartfelt supplication and wish that God may bless His servants in 'their work of faith, and labour of love,' and bring us all safe through the dangers and temptations of this earthly wilderness to our common home and meeting again in the presence of His heavenly glory! The shores of India have now set for

ever to me below the horizon of mortal vision; but the remembrance of many dear friends, of much Christian intercourse, of constant kindness and hospitality, and much useful observation and Missionary experience, remains as a valuable possession through life, suggestive of much renewed delight, prolific of many hallowed recollections, and buried in the most deep-seated affections of human nature.

"I append a brief summary of a few of the general conclusions and ideas which were awakened by the present aspect of Tinnevelly, applicable, in a greater or less degree, it may be, to the circumstances of other portions of the great Indian Mission field.

"1. The importance of concentrating our attention and primary care on the native Christian catechists, readers, and schoolmasters, as the materials of a native ministry.

"2. The need of raising them and the present native clergy, by bringing them into constant contact with higher influences, mental and moral.

"3. The expediency of duly carrying out, and blending in right proportions of prominence, first, the all-important scheme of an aggressive European itinerancy in unevangelized districts; and, secondly, the no-less-needed oversight of the native pastors by European Missionaries.

"4. A due medium to be observed between two extremes: first, the natural and proper desire of Missionary Societies in England to raise the native clergy to a parity of social standing with the European Missionaries; and, secondly, the dangerous tendency in European residents in India towards a depression of the native races, and the consequent liability of Missionaries to take a lower social estimate of the native clergy.

"The Missionaries with whom I associated appeared to me to be fully aware of the danger under either extreme. Amid not a few elements of moral weakness in the native character, it is evident that the native pastors should be treated with respect, and the native catechists be regarded with confidence and affection. A mere scale of pecuniary payments cannot in itself raise the natives. An increased stipend may afford new means of self-indulgence, without any of the increased guarantees against habits of European assimilation. The great principle is, the inculcation of a sense of self-respect, and the hearty extension of the right hand of Christian fellowship to every native Christian who adorns his profession in the higher situations of the Mission. The native salaries must be carefully adjusted to the future capabilities of native churches, and a system of self-supporting voluntarism.

"5. Brahminism would soon die away before the influence of Christianity in the province, but for its being propped up by government connexion and endowments.

"6. In the renewals of the East-India Company's charter a fair claim exists, on behalf of the heavily-taxed Tinnevelly Christians, upon the government, for aid out of the quarter of a million sterling revenue of the province, towards the expansion and support of the native churches. The one single temple at the native capital of Tinnevelly receives, out of resumed government lands, 19,000 rupees annually. It would involve no breach of justice or honour, in the altered circumstances of Tinnevelly, with its population passing over to a new religion, to transfer endowments, now prostituted to indecent shows and polluting spectacles, to the purposes of Christian instruction. The gradual transfer of an additional annual income of 1000 rupees in each year would, in nineteen years, without any sudden impoverishment of the Brahmins, furnish from this one temple funds sufficient to provide for the permanent endowment of fifty native clergy.

"7. A Missionary bishop for Tinnevelly would be no inconsiderable boon, as a movement in the right direction towards a recognition and fulfilment of the duty which the British government owes towards her subjects and fellow-Christians, who, in the mysterious providence of God, obey her sway and acknowledge her wonderful dominion, from the northern Himalayas to the southern Cape Comorin.

"Having a fair wind, our little vessel made a quick passage, accomplishing the distance of 180 miles to Colombo in thirty-eight hours. I landed at eight o'clock on Monday morning February the 14th, and soon after was domiciled with my friend the Rev. George Pettitt, formerly of Tinnevelly, and now Secretary of the Church Missionary Society's Central Committee in Ceylon.

"On Tuesday, February the 15th, I drove early, through a beautiful country of cinnamon-gardens and palm-groves, to the Church Missionary Society's Station of Cotta, five miles distant, and spent two days very profitably and agreeably with the Rev. Messrs. Wood, Gordon, and Higgens, the Mission compound, with the Institution and Missionary residences, occupying a most lovely spot, looking down upon a lake, whose shores are fringed with jungle-forest and groves of cocoa-nut.

"On Friday, February the 18th, I went by a public coach from Colombo to Kandy—the old native capital, seventy-two miles in

the interior of the island—through a beautiful and picturesque country, rising gradually to the height of 3000 feet above the sea, which elevation affords to Kandy the advantage of a temperate climate at all seasons of the year. Here I was the guest of the Governor, Sir George Anderson, for three days. The day after my arrival the Bishop of Colombo came down from the Newra Ellia hills, fifty miles, to meet me, and we spent two days very pleasantly together at the Pavilion. On the Sunday morning I preached, at his request, in the newly-built church, situated on the shore of the beautiful lake, and near to the celebrated Buddhist temple in which the tooth of Buddha is kept in its seven gem-caskets, and guarded by soldiers as the sacred depository which, in Buddhist estimation, gives *prestige* and political supremacy to the present rulers of this salubrious and beautiful island.

"My time was too brief to enable me to form more than a hurried acquaintance with the local Church Missionary Society's Mission, and its excellent Missionary, the Rev. W. Oakley, who afforded me his kind and valuable aid in visiting some of the neighbouring localities, and informing me generally of the more prominent characteristics of the Ceylon Mission.

"I returned to Colombo on Monday, and on the following Wednesday, February the 23d, I proceeded by mail-coach, seventy-two miles, to Galle, over a finely-wooded country, the road sometimes for miles being close to the sea. At Galle I was the guest of the Rev. Dr. Garstin, the chaplain, who, during the evening, drove me a few miles into the neighbouring country; whence, from a hill, I could descry the Church Missionary Society's station of Baddagame, ten miles distant. Though unable to extend my visit so far, I had the gratification of renewing an acquaintance with the Missionary of the Station, the Rev. G. S. Parsons, who came over to spend the evening with me at Galle.

"The next day, Thursday, February the 24th, I embarked in the Peninsular and Oriental steamer 'Ganges' for China. A stay of a few hours at Penang on Wednesday, March the 2d, and the whole of Friday, March the 4th, at Singapur, afforded me the opportunity of renewing my intercourse with some friends, whose acquaintance I had formed in November.

"A week later, on Friday, March the 11th, I arrived at Hong Kong, after an absence of nearly four months, during which, by land and by sea, I had travelled nearly ten thousand miles."

RECEIVED BETWEEN THE 22D OF DECEMBER 1853, AND THE 21ST OF JANUARY 1854.

**YORUBA MISSION**—We regret to say that the efforts of the slave-trading party, with Kosoko at their head, have not been intermitted. The communication with Abbeokuta is much interfered with, the trading canoes having to be escorted by men-of-war's boats. The admiral was shortly expected, in order, by decisive measures, to terminate this state of things, and remove the obstructions to African improvement which the slave-traders and their agents are again endeavouring to raise up.

At Abbeokuta apprehensions were entertained of another invasion by the king of Dahomey on the opening of the year. Groups of converts connected with the different congregations had been admitted to baptism.

**CALCUTTA AND NORTH INDIA**—The journal of the Rev. T. Sandys, one of the Society's Missionaries at Calcutta, contains various references to the increasing desire amongst the educated Hindus for the Christian Scriptures. We introduce some extracts—"Aug. 20—On referring to my book I find that 30 young men have applied for the Holy Scriptures during the present month; and during the preceding month, July, 189 young men also applied for and obtained the sacred volume, after satisfying me, in each case, that they were able to read and understand it—almost all of them in the English language; the remainder, 29, in Bengali."

There are a few Birmese youths connected with our Calcutta Mission, some of whom have received the truth of the gospel, and been baptized. The following extract refers to one of these—"This morning Shway Kho, one of our Birmese students, whose father lately came to Calcutta to see him, came to me, and stated that he wished to return with his father to Maulmein. He has been supported by our Church Missionary Association for about two years and a half. He expects to be employed as a teacher of Birmese by the English officers, &c., who require such teachers as can explain in English, which Shway Kho is now well able to do. I gave him a certificate as to his good character, and one to give to the chaplain of Maulmein, stating that he had been baptized on the 12th of Oct. 1851, confirmed by the bishop on the 1st of March 1853, and since that time been a stated communicant."

The despatches also contain various points of interest connected with Benares, and the work there. Mr. Broadway, the European catechist, mentions the following fact—"A

few native gentlemen of this place wished to refute our Scriptures. They employed a number of Brahmins for the purpose. The Brahmins were of course obliged to study the books. After having done so, they asked the gentlemen which chapter or word of the Christian books they themselves thought could be refuted, and requested they would point them out, inasmuch as they, the Brahmins, could find none. This declaration to these great advocates of Hinduism was no doubt galling, especially as it came from Brahmins, the props of their system."

**The Punjab**—At a meeting of the Calcutta Corresponding Committee, Oct. 12, archdeacon Pratt stated that he had received a letter from the Rev. T. H. Fitzpatrick, containing the account of another convert, his múnshí—son of the múnshí of the king of Delhi—much distinguished for his learning and talents.

**CHINA: Shanghae**—The Missionaries Cobbold and Russell left Ningpo for Shanghae on Monday, October the 17th, for the purpose of attending the bishop of Victoria's visitation, to be held at Shanghae, and reached that city on Thursday morning, about two hours before the time appointed for the delivery of the charge. On coming up the river they heard continual cannonading, and also discharges of musketry; and, on their arrival, learned that the severest fighting which had yet taken place between the insurgents in possession of the city and the imperialists had been on that morning. Some balls had passed very near the foreign houses, and it had been a subject of serious consideration, about an hour before the time of service, whether it were not better deferred. While the bishop and clergy were in church, the officer on guard reported a ball to have struck the building—indeed, it had been heard distinctly by some present. Shanghae continued closely besieged, the holders of the city apparently increasing in power, purchasing vessels, &c. There had been no news from the main body in the interior.

Our last letter from this port is dated November 1, 1853. It thus concludes—"I trust you will be led to look at this period in China's history as one more than ordinarily worthy the attention of a Missionary Society. We are on the eve of a great revolution in a great empire, and men should be on the spot to avail themselves of the openings presented. If some were sent out next year, before they had acquired the language, if not before, there would, in all probability, be an opportunity of penetrating into the interior."







## THE PROSPECTS OF THE INDIAN RACE OF AMERICA.

(WITH A MAP.)

MAN enters the world with suicidal propensities, which, unless divinely controlled, develop themselves with greater or less rapidity until they end in his irretrievable ruin. His inclinations are subversive of his happiness, and the indulgence of them are to him the source of unspeakable calamities. His worst punishment is that he should be left to himself. Wherever this has been the case, and man, without the interposition of divine correctives, has been free to pursue his own way, his history is one of augmenting sorrow. We find it to be so in the case of individuals and of nations. How many a sin-worn being meets us in the path of life; how many a moral wreck drifting onward to destruction! There are shipwrecks on the ocean, and there are shipwrecks on the sea of life. The gallant vessel, apparently well found and well manned, looses from her moorings amidst admiring crowds, and her passengers, as, with feelings of mingled joy and sorrow, they bid farewell to their native land, anticipate a prosperous voyage to the new country which they have chosen as their distant home. A few hours, and all is changed. Caught by a storm in the narrow seas, and swept from her course, she has been cast a helpless wreck on a rock-bound coast, and, as the deep sea absorbs her, she becomes the coffin of the greater portion of those who sailed in her. How many there are who make shipwreck of their souls, who are destroyed, not so much by the adverse power of external causes, as by the force of their own self-will! How many a scene of self-inflicted sorrow may be found in the recesses of our crowded metropolis! What multiplied evidences might be adduced to show, that to yield himself to the tide and influence of his own nature is, to man, self-destruction! And yet this he will not fail to do, unless the gospel interpose—unless Christ be apprehended, and a new and powerful influence, derived from Him, correct this ruinous propensity of our fallen nature.

And therefore it is, that to disseminate the knowledge of the gospel far and wide, at home and abroad, is true philanthropy. Nations, as well as individuals, need its merciful interference, otherwise nations, as well as individuals, use their energies and powers to their own destruction. We have the stricken race as well as the sin-stricken individual, nations degenerated and wasting away under the baneful power of demoralizing habits. The victim of consumption, in whose wasted form may be seen the tremendous reaction of evil indul-

gence, is the just emblem of the condition to which many a tribe of the great human family has been reduced. Yet, even in such extreme cases, the gospel, when mercifully introduced, makes manifest its restorative power. In the case of the individual, it does not, indeed, arrest the progress of mortal sickness, or save the injured body from an early grave; but it revives the soul from callousness and despair; it brings near to the dying man the promise of pardon and reconciliation through the atoning blood of Jesus, and re-animates him with hope, because it tells him, that, numberless as his sins have been, and calamitous in their results, he may be saved out of them. But introduced into communities and nations, while it ministers eternal hopes to individuals, it dispenses temporal blessings to the race; and, wondrously correcting those national vices which have proved to be the noxious sources of untold calamity, it arrests the process of depopulation, and preserves the race from the extinction which had been deemed inevitable.

Many instances might be adduced in proof of this, but we confine ourselves on the present occasion to one—the new prospects which are opening to the Red Indian race in connexion with the advance of gospel truth amongst them.

National decay had fearfully progressed among them, and many have pronounced them to be a race doomed to perish. Even although it be admitted that the amount of depopulation has been overstated, and that their numbers at the commencement of European colonization were not so great, nor the existing residue so small, as has been generally supposed, still it is an undoubted fact, that in two hundred years they have diminished by one-half. Schoolcraft assigns one million as the numerical standard at the period of Cabot's discovery of North America. He admits that their descendants at the present time scarcely exceed half a million. This is indeed a fearful diminution! How tremendous must be the power of evil in a race, when it not only arrests the action of the original law, "increase and multiply," but forces the stream backward in its course, and causes population to contract instead of expanding. We cannot wonder that many have viewed them as a race marked for extinction at no distant period, like the aborigines of Hayti, and other portions of the human family, which have ceased to be. And such must have been the case had they remained in destitution of the gospel. The same influences which had already produced

results so disastrous, must have continued to operate with increasing force, until the grave had closed upon a childless remnant. But that gospel has been introduced. The work commenced early, although on a limited scale. It is worthy of remembrance that the Puritan colonists, who, chartered by Charles I., proceeded to settle the territory of Massachusetts Bay, which they had purchased from the council of New Plymouth, bore on their seal the device of a Red Indian, with the cry of the Macedonian in the vision of St. Paul, "Come over, and help us." Mayhew and Eliot led the way in the noble effort to communicate to others those blessed truths which were dearer to them than the land of their birth, and all the associations connected with it. The Rev. Thomas Hooker's assistant in his school at Little Baddow—whither that divine had retired after suspension, on account of non-conformity, from his ministry at Chelmsford—transferred to the American shore, became the beloved pastor of an emigrant flock gathered together at Roxbury. But the Indians needed to be evangelized; and, pressed in conscience, Eliot first, by long and painful study, mastered their language, and then went forth as a Missionary to this people, to test the value of his own maxim, "When we would accomplish any great things, the best policy is to work by an engine that the world knows nothing of." He tried and proved the efficacy of the gospel. The iron will yielded to its benign influence, and the inflexible warrior submitted to be led as a little child. His converts cheered him with encouraging words. "Our whole nation," thus they would speak, "laughs for joy to see us walk on the same road with thyself, to join the Father of spirits. Our hearts shall make but one. Come with us to the forests: come to our homes by the great river: we shall plant the tree of life of which thou speakest: thou and our warriors shall rest beneath its leaves; and thou shalt tell us more of that land where there is neither storm nor death, and the sun is always bright. Will not that be good?" We cannot wonder that he loved his people. He was in every sense a Missionary. His heart was in his work; and amongst his last words were these—"Let no dark cloud rest on the work of the Indians: let it live when I am dead."

These early labours were the first waters which trickled forth from that inexhaustible spring of true sympathy which Christ opens in hearts that are His own. Are we not justified in saying, that since then it has never ceased to flow? The Mayhews, Sergeant, Brainerd, helped to perpetuate these self-denying labours,

and to gather in souls from amongst these tribes to Christ. Towards the middle of the eighteenth century, Moravian benevolence commenced its untiring efforts on behalf of the Indian race. Between thirty and forty years ago, Rupert's Land was first visited by the Missionaries of our own Society; and now the stream of Christian love, flowing forth by a great variety of agencies and instrumentalities, is being dispersed in different directions, to bring health and gladness to the suffering Indian.

Let us glance at some of the results, and first of all in connexion with the United-States Indians. We have the Choctaws and Chickasaws, formerly one people, and, proprietors of the territory which is now known as the State of Mississippi. The American Board of Missions commenced to labour amongst them in 1818. They were a degraded people, and the work which lay before the Christian Missionary was of the most arduous character; but in faith and hope it was grappled with, and with encouraging tokens of success, until the order came from the United-States' government for the removal of these Indians beyond the Mississippi. The Missionaries went with them, and after a season the work revived; and now, of the whole tribe one-eighth belong to the visible church. The amount of genuine godliness in this proportion of Christian profession is not below the average of other churches. "With them, as with us," say the American Board, "there are the lukewarm and the unfruitful. With them, as with us, are the inconstant and the wayward. But we find there, as here, bright examples of godly living, of large-hearted benevolence, of progress in knowledge and holiness. And there, too, as here, we see happy death-beds, joyful anticipations of coming blessedness, and triumphant departures to the rest which remaineth to the people of God."

"As might be expected, cases of discipline frequently occur; but we are assured by Mr. Byington\* that there is no occasion for the taking of testimony. The delinquent becomes himself the witness, and the truth is soon disclosed. A member of a Choctaw church, in good standing, never refuses to pray, whatever may be the occasion. If the head of a family makes a profession of religion, he is sure to set up an altar in his household; and if at any time the daily offering is withheld, it is freely admitted that 'sin lieth at the door.'

\* The Rev. C. Byington, of Stockbridge, Choctaw Mission.

After what has been said, it will excite no surprise to hear that the Choctaw Christians pray much for the heathen. 'Seldom,' says Mr. Copeland,\* 'do they forget to intercede for the success of Missions in this and in every land.' The Board, too, with its officers, is often remembered at the morning and the evening sacrifice."†

Various interesting features of improvement are enumerated in the report from whence the above extract has been taken. Intemperance has been greatly curtailed. Conscious of this peculiar weakness of their race, and the dangers to which they were exposed in consequence, this people, in 1823, enacted a law similar in principle to the Maine law. This law, when the statutes of Mississippi were extended over them, became dead; but no sooner had they removed beyond the Mississippi jurisdiction to the territory they now occupy, than they re-enacted it. The forbidden article is destroyed whenever found within their limits, but the frontier is lined by the whisky-shops of the white men.

Again, the Choctaws, as an agricultural people, are rapidly advancing in skill and industry. "Teams of horses and cattle, waggons, large and small, are becoming more and more frequent." "They raise corn enough, in favourable seasons, for their own wants, and generally thousands of bushels are offered for sale."

"Education is highly prized by the Choctaws. Indeed, their desire to obtain suitable instruction for their children is nearly universal. 'If they had the means, and competent teachers,' Mr. Hotchkin‡ says, 'almost every child in the nation would be in school forthwith.' 'There has never been a time in their history when this subject received so much attention.' Large sums are freely expended. First of all, there is a fund for the training of lads and young men in our academies and colleges. Then there is an annual appropriation of 25,500 dollars for the support of boarding-schools in the nation, placed under the care of four different Missionary Societies, representing the Methodists, Baptists, Presbyterians, and Congregationalists, they having agreed to contribute largely therefor. And it is but simple justice to the Choctaw government to say, that in the management of these institutions they have shown remarkable tact and ability. Such has been the success of the ex-

\* The Rev. H. K. Copeland, Wheelock, Choctaw Mission.

† Forty-third Annual Report (1852) of the Board, pp. 27, 28.

‡ The Rev. E. Hotchkin, Good Water, Choctaw Mission.

periment, indeed, that it is often said in the adjoining States, 'The Indian schools are better than ours.' A few parents send their children to the boarding-schools at their own expense; and more would be glad to do so if there were room. In fact, the Committee have been solicited, within a few weeks, to open a school on this very plan. The provision for common schools, it must be confessed, is wholly inadequate. But as soon as suitable teachers shall be raised up, it is presumed that every neighbourhood will be supplied; for large sums are frequently collected for this object, in the absence of national grants, by individual effort. That competent instructors may be prepared, some of the leading men in the nation wish the Good-Water school to be converted into an institution that shall hereafter equal any female seminary in the United States, and the change is to be made this very year.

"It is an interesting fact, that in all the Choctaw schools the Christian religion holds a place of singular prominence. And not only so: Saturday and Sabbath-schools, as they are called, are sustained at the expense of the nation. 'I know of no State,' Mr. Copeland says, 'where appropriations are made from the school fund for the support of Sunday-schools; but such is the case here.' "§

The above intention has been carried into effect. "On the 6th of November 1852 the general council of the Choctaw nation converted the Good-Water school into 'a high institution of learning.' "

"The Choctaws have a good government. They have a written constitution, with a 'declaration of rights' which embodies the liberty of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. . . .

"The statutes of the Choctaws are simple—sometimes defective in phraseology, but for the most part commendable in their aim and spirit. Of the laws which relate to slavery the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this whole subject than the adjacent states. It should be said, perhaps, that there are some failures and lapses in the administration of justice; but this is generally owing to ignorance, and not to deliberate unfaithfulness. And the improvement in this respect, even within two years, is palpable and decisive."

§ Forty-third Annual Report, &c., pp. 28, 29

|| Ibid. p. 29.

We glance briefly at another tribe. The Cherokees originally possessed the states of Tennessee, Georgia, and Alabama. Notwithstanding sixteen treaties previously formed with the government of the United States, intended to secure themselves in the possession of their country, in 1820 they bartered away three-fourths of it to the United States, and commenced their emigrations to the Arkansas river. In 1829 the alternative was proposed to them, on the demand of the state of Georgia, either that they should resign their own appropriate exemptions, and incorporate with the state, or else emigrate. In 1835, the pressure connected with this point continuing, the majority, to the amount of 16,000, decided on emigration. This compulsory movement, at a time when, as a people, they were rapidly improving, was productive, as might be expected, of deplorable consequences.

"The history of our efforts among the Cherokees must always awaken the most painful emotions. For the first ten years they were eminently successful. Then followed a new and disastrous era. The ancient and cherished fatherland of this interesting people was wanted for another race. They made their appeal to natural right, to solemn treaties, to international law; but it was all in vain. An iron purpose demanded their removal; and go they must. Sad was their exodus; and sadder still the history of those first few years in their far-off home. Our surprise is less that more has not been accomplished, than that all was not lost."\*

In their report for 1853 the American Board again refers to this subject—

"It must be confessed that the Cherokees are not making that progress towards an elevated and permanent Christian civilization, which their friends have desired to see. The measures adopted by the United States, many years ago, for the purpose of effecting their removal to their present home, inflicted wounds which still remain unhealed. No language, indeed, can describe the melancholy results of the former policy of our government. The large annuities, moreover, which were paid to the people *per capita* in 1852, operated injuriously in various ways. On the other hand, the efforts put forth by Christians in their behalf fall entirely below the exigencies of the case. Our own Mission should be reinforced immediately, so as to exert a much wider and stronger influence.

"The Committee refer to this subject again, because of an abiding and most painful conviction that the churches, acting with and

through the Board, are not discharging their duty to these Indians. To place our operations upon a just and proper basis, several Missionaries should be sent into their country within the coming year: only one, however, has been secured. Mean time, 'an enemy' is busy. While we sleep, he is sowing tares. And when the day of harvest shall have come, we shall find, not 'the full corn in the ear,' but that which is fit only for the burning."†

Still, although in a lesser degree, precisely the same features of improvement may be found amongst them as amongst the Choc-taws. In connexion with the different Societies labouring among them is to be found a goodly number of communicants, concerning whose Christian standard one Missionary from amongst several bears the following testimony—"Those whom we receive into our churches, on the whole, give as much evidence of being born again as did the church members in Vermont when I lived there." The Cherokees are manfully struggling against intemperance. Intoxicating drinks are prohibited, and the seller, after three convictions, is subject to serious civil disabilities. Beyond the frontier line the temptation is to be found, and the governors of Arkansas and Missouri have been vainly urged to prevent the sale of ardent spirits along the boundary. The fire-water is therefore, as might be expected, still smuggled into the nation, but the consumption is far less than it was several years ago. The Cherokees have made great improvements in agriculture. Thirty years ago, says General W. Thompson, they "'subsisted almost exclusively on the little game which their country afforded. Agriculture could scarcely be said to exist among them. With few exceptions, there were no farms, and but a few patches of corn, cultivated mainly by the Indian women.' Now 'the farms are all in good order, and indicating industry and care. The hunter's life is almost entirely abandoned.' Dr. Butler says, 'Every family has a plough, so far as I know, and raises more or less of corn, potatoes, and beans for its own use; and all classes raise these articles for sale. Many have fields of oats and wheat, with patches of cotton. Very few families can be found that have not cattle, hogs, and one horse at least.‡ Good gardens are frequently seen,

† Forty-fourth Annual Report (1853), &c., p. 160.

‡ "A recent census shows that among the 'emigrant Cherokees' there are 5770 horses, 28,705 cattle, and 35,832 hogs. The 'old settlers' are said to have more in proportion to their number."

\* Forty-third Annual Report, &c., p. 30.

with orchards of peach-trees and apple-trees.' " \*

They are advancing in knowledge. "Twenty-six years ago many seemed to think that they conferred a favour on the Missionary by allowing him to take their children to feed, clothe, and instruct for nothing. Now, the desire for education is nearly universal; and not a few are willing to incur a heavy expenditure, rather than fail of obtaining it. Aside from Mission schools, there are two seminaries, and twenty-seven common schools, supported by the nation, in all of which the English language is the medium of instruction. The seminaries—one for boys and the other for girls—are intended to accommodate one hundred pupils each, and the course of study is to extend through four years. It is the wish and purpose of the Cherokee government to procure teachers of high qualifications; and to this end they offer very liberal salaries." †

Lastly, they have a good government, one feature excepted: the institution of slavery, borrowed from the white man, was transferred with them when they crossed the Mississippi, and it has proved, as might be expected, a hindrance to their prosperity. We rejoice, however, to find, by the Thirty-eighth Report of the American Baptist Board, that slaveholding had been separated from the Mission churches.

It would be interesting to trace the same blessed procedure of amelioration in other portions of the United-States Indians, but it would be incompatible with the limits of a brief paper to attempt to do so. It is, however, a deeply-important fact, in connexion with the advance of gospel truth, that in several of the tribes, not only has the decrease of population been arrested, but there is an actual increase. Previously to their removal, the Cherokees, Chickasaws, and Choctaws, were all on the increase. Their transfer to a new locality, and the fatigues and depressing circumstances connected with it, acted unfavourably upon them, and for a time they went backward. "Indeed, the Cherokees lost one-fourth of their population, in consequence of their removal. For a while afterwards they showed a lessening census. But now it is otherwise. In truth, they have nearly regained, if not quite, the ground which they lost. And so it has been with the Choctaws. When they crossed the Mississippi, it was at a large expenditure of life. But now they are advancing. And the same is believed to be true of the Creeks. We might speak of other tribes, as

well in the British dominions as in the United States, who are also advancing. But these are sufficient. They show that the same law of population applies to red men and white men. In both cases, there is an increase in favourable circumstances, and a decrease in unfavourable circumstances." ‡

Such is a brief abstract of the encouraging facts connected with the progress of Missionary effort amongst the United-States Indians, nor can we withhold the conclusion at which our American brethren have arrived from a careful investigation of this whole subject.

"It is not strange that a question has arisen in respect to the destiny of the Indians of this country. Their history is so peculiar, so various and generally adverse have been the changes that have come over them, that we ask, with deep interest, 'What awaits them in future?' As the fields over which they once roamed have been reduced within very narrow limits before the progress of the Anglo-Saxon race; as many of them have been removed, amid great sufferings, to plant new homes beyond the white settlements; as evil influences, war, intemperance, licentiousness, and oppression, have been at work, not only to hinder their progress, but fearfully to corrupt and destroy them, it has seemed to some that they could not long survive. In view of such an impression, the facts submitted in this paper are worthy of most serious consideration.

"In the experiment that has been made with the gospel among some of the Indian tribes, light dawns on the question concerning the destiny of this interesting people. It is now settled that this agency is working for the removal of those destructive influences under which they have suffered, and for the development of a social structure that promises permanence. Let the operation of this agency be continued, with its associated instrumentalities, and what shall hinder the advancement of these nations in those principles, habits, and institutions, which are the elements of a permanent life? Here, certainly, we have a powerful motive to Christian effort. If any thing can save the Indian tribes from extinction, it is the gospel. And do not the achievements already made, under the blessing of heaven, encourage us to multiply the means, with the confidence that favourable results in an augmented degree will be witnessed?

"But our duty is not to be determined by the decision to which we may come on the

\* Forty-third Annual Report, &c., pp 31, 32.

† Ibid. p. 32.

‡ Forty-fourth Annual Report, &c., p. 25.

question now presented. We owe the Indians a great debt. It is an obligation that we cannot estimate in dollars and cents. They can never come back to the lands they once called their own. The rivers and lakes that bear their names, are appropriated to the commerce of the white man. The many wrongs they have suffered can never be repaired. But it is in our power to give them a richer treasure than any they have lost: we can give them the gospel. We can aid them in overcoming the debasing influences to which they have been subjected. In one word, we can do much that will help and cheer them in their efforts to attain a Christian social elevation, with all its rights and immunities.

"The Indians have been proved worthy of a most faithful and liberal culture. Have they not developed a capacity to govern and to obey, a ready appreciation of law, of right, and of justice, a remarkable sensibility to the influence of the gospel? Have not many of them been made subjects of its grace, rejoiced in its hopes, and given their testimony in life and in death to its power? If we cannot affirm that it is the decree of Providence that the Indians shall be perpetuated, a distinct and independent people, we can say that every consideration suggested by their position, their relations, the results already secured under Christian agencies, forbids us to withdraw the hand of encouragement, and urges us to a vastly-increased effort for their salvation."\*

The territory assigned as the location of the Indian tribes stretches westward beyond the boundaries of the states of Missouri and Arkansas, until it reaches the vast grassy plains which lie east of the Rocky Mountains. The river Arkansas runs through its centre from west to east, the Missouri and Red Rivers respectively constituting its northern boundary. The Choctaws and Chickasaws occupy the extreme south of the territory, having Texas on the south-west. Immediately above them are the Muskogees, more usually known as the Creeks, having associated with them the Seminoles, of the same language and lineage. Next are found the Cherokees, their land being crossed centrally by the Arkansas. Then come the Osages, an indigenous tribe, formerly owning a large part of the territory now assigned to others.

The six principal tribes enumerated form the right wing of the expatriated aboriginal population. Besides these, there are thirteen and a half tribes, or remnants of tribes, amongst whom may be enumerated the Se-

nekas, Shawnees, Delawares, and Kickapoos. Beyond the removed and semi-civilized tribes are the wild indigenous races—the Otoes, Pawnees, Omahaws, and Sioux—extending over vast tracts.

The territory is stated to be highly fertile and salubrious, requiring comparatively little labour to cultivate it, consisting of mixed forests and prairies, and well watered with such noble streams as the Red River, the Arkansas, the Konza, the Platte, and the Missouri. It is favourable to the growth of corn. The cotton plant has been introduced on the banks of the Red River. Salt springs and gypsum beds abound. Here are located tribes and remnants of tribes, to the amount of perhaps 100,000. We view the whole experiment with intense interest. The gospel has been introduced. It is progressing. If uninterrupted in its development, the happiest results may be expected. But there is one great danger, which is thus undisguisedly stated by the American writer Schoolcraft—

"Our greatest apprehensions, we must confess, arise from the peculiar geographical position of the Indian territory with relation to our own. And this could not, perhaps, have been anticipated twenty years ago, when the plan was formed. Our population is on the broad move west. Nothing, it is evident, will now repress them this side of the Pacific. The snowy heights of the Rocky Mountains are already scaled; and we but apply the results of the past to the future, in saying that the path which has been trod by a few will be trod by many. Now, the removed tribes are precisely in the centre of the path. From the mouth of the Platte, or the Konza, the great highway to the Oregon must run west. Whether this new tide of emigration will be successful or unsuccessful, will those who compose it spare to trample on the red man? Will they suddenly become kind to him to whom they have been unkind? Will they cease to desire the lands which their children want? Will they consent to see the nation separated by an Indian State? Will they award honours—nay, justice—to that State? Twenty years will answer that question."† And whenever that question does arise, we trust that the United-States' government will adhere with all scrupulous fidelity to the solemn obligations under which it has placed itself to shield these Indian tribes from all further State aggression and encroachment. Whatever other compacts have been broken, we trust this will be preserved inviolate, for

\* Forty-fourth Annual Report, &c., pp. 28, 29.

† "American Indians," p. 389.

the sake of the Indians—nay, more, for the sake of the States themselves; for well may the American Board of Missions, in their report, exclaim—"Woe unto us, and woe unto our children, if that treaty shall be violated!"

We shall now look to Rupert's Land, and the progress of that portion of Missionary labour amongst the Indian tribes which has fallen to the lot of our own Society, as yet, indeed, in its incipient state, but already productive of beneficial results beyond what we could have ventured to expect, and affording us every encouragement to press forward.

We shall advert briefly to the physical features of this territory, which admits of a triple division—the eastern woodland country, the barren grounds, and the prairie country. The woodland country extends from the Atlantic to the south of James' Bay, and west of Hudson's Bay, as far as North-Lined Lake, a curved line from the north of Lake Superior through Winnipeg, Deer, and Woollaston lakes, forming its south-western boundary. This district, between the 50th and 55th parallels, has a breadth of about 600 geographical miles.

The barren grounds lie to the north of the forest lands. On the shores of Hudson's Bay and the Welcome they reach from the 60th or 61st parallel to the extremity of the continent; but, as they advance westward, are narrowed by the elongation of the woodland district, until they are reduced to a narrow border along the shore of the Arctic Sea.

The prairie land lies west and south of Lakes Winnipeg, Deer, Woollaston, and Athapescow, extending as far as the Rocky Mountains. After passing the Saskatchewan, it is much indented by the woods which feather the numerous rivers, and, narrowing as it advances northward, terminates on the 60th parallel.

In forming a just estimate of the climatology of this portion of the American continent, the remarkable fact of the isothermal lines rising as they advance westward must be steadily kept in view. Hence, in the interior, towards the ranges of the Rocky Mountains, the powers of vegetation are found to exist in a more northerly parallel than on the shores of Hudson's Bay. At Fort Churchill, Hudson's Bay, in latitude 59' north, Mr. R. M. Martin informs us that a few garden vegetables are raised with difficulty. Mr. Ballantyne, in his "Hudson's Bay," describes York Fort, in latitude 57° 2', longitude 93' west, in similar terms—"Scarcely any thing in the way of vegetables can be raised in the small spot of ground called by courtesy a garden. Potatoes one year, for a wonder, attained the

size of walnuts, and sometimes a cabbage and turnip are prevailed upon to grow." But this is an extreme case, and to bring forward Fort Churchill and York Fort as instances from whence to deduce a fair average estimate of the productive powers of this portion of America could only lead to very inaccurate conclusions. In the interior, about the same latitude with York Fort, a different scene presents itself. The valley of Clear-water River is thus described by Sir John Richardson—

"The valley of the Clear-water River, or Washakummow, as it is termed by the Crees, is not excelled, or indeed equalled, by any that I have seen in America for beauty; and the reader may obtain a correct notion of its general character by turning to an engraving in the narrative of Sir John Franklin's second overland journey, executed from a drawing of Sir George Back's. The view from the Cockscomb extends thirty or forty miles, and discloses, in beautiful perspective, a succession of steep, well-wooded ridges, descending on each side from the lofty brows of the valley to the borders of the clear stream which meanders along the bottom. Cliffs of light-coloured sand occasionally show themselves, and near the water limestone rocks are almost everywhere discoverable. The *Pinus banksiana* occupies most of the dry sandy levels; the white spruce, balsam fir, larch, poplar, and birch are also abundant; and, among the shrubs, the *Amelanchier*, several cherries, the silver-foliaged *Eleagnus argentea*, and rusty-leaved *Hippophæ canadensis* are the most conspicuous."\*

But let us refer to Sir John Richardson's statistics as to the growth of cerealia in Rupert's Land. Maize stands first in his classification. From this grain a profitable yield can be obtained not higher than the 51st parallel, "although garden cultivation and shelter from spring frosts would extend its cultivation in Rupert's Land even higher than in England."

Wheat—The territory lying between Lake Superior and Lake Winnipeg is a portion of the vast region once overspread by the Ojibway nation. Lake Superior, the "Great Lake of the Ojibways," lies in the centre. This territory, if we believe the testimony of Kah-gah-gah-bowh, the Ojibway chief, "comprises some of the most romantic and beautiful scenery. There are crystal waters flowing over rocky beds, reflecting the mighty trees that for centuries have reared their stout branches above them. There are dense

\* "Arctic Searching Expedition," vol. i. pp. 116, 117.

forests which no man has entered, which have never awakened an echo to the woodman's axe, or sounded with the sharp report of the sportsman's rifle. Here are miles of wild flowers, whose sweet fragrance is borne on every southern breeze, and which form a carpet of colours as bright and beautiful as the rainbow that arches Niagara." . . . "When I look upon the land of the Ojibways, I cannot but be convinced of the fact, that in no other portion of the world can there be a territory more favoured by heaven. The waters are abundant and good, the air bracing and healthy, and the soil admirably adapted for agricultural purposes."\* Its general capabilities for the production of wheat may be estimated by the results of agricultural effort in the Red-River Settlement. There "its growth is luxuriant, though the upper part of that country, which touches the 49th parallel of latitude, is elevated about 1000 feet above the sea." In the Bishop of Montreal's journal of his visit to this settlement in 1844, reference is made to one farm, "the owner of which, with comparatively slight labour in the preparatory processes, had taken a wheat crop out of the same land for eighteen successive years, never changing the crop, never manuring the land, and never suffering it to lie fallow, and the crop was abundant to the last." Wheat "grows freely on the banks of the Saskatchewan, except near Hudson's Bay, where the summer temperature is too low." At Cumberland, therefore, we only read of barley and potatoes being cultivated by the Christian Indians; but higher up the river, at the Nepowewin, where a commencement has been made of a Missionary Station, the land is reported to be "of excellent quality for agricultural purposes, being free from stones, and capable of producing wheat. Land for hundreds of miles might be cultivated along this noble river." Further north we may trace it. "It is raised with profit at Fort Liard, in lat. 60° 5' north, long. 122° 31' west, and having an altitude of between 400 and 500 feet above the sea. This locality, however, being in the vicinity of the Rocky Mountains, is subject to summer frosts, and the grain does not ripen every year, though in favourable seasons it gives a good return."†

Oats—This cereal requiring longer time than barley to ripen, is little cultivated in Rupert's Land. Good crops, however, have

\* "Traditional History of the Ojibway nation," pp. 2 and 10.

† "Arctic Searching Expedition," vol. ii. pp. 267, 268.

been raised on the River of the Mountains, which flows into the Mackenzie River near Fort Simpson.

"Barley, in good seasons, ripens well at Fort Norman, on the 65th parallel." In his narrative Sir John Richardson thus speaks of Fort Simpson and the contiguous locality—"Barley is usually sown here from the 20th to the 25th of May, and is expected to be ripe on the 20th of August, after an interval of ninety-two days. In some seasons it has ripened on the 15th. Oats, which take longer time, do not thrive quite so well, and wheat does not come to maturity. Potatoes yield well, and no disease has as yet affected them, though the early frosts sometimes hurt the crop. Barley, in favourable seasons, gives a good return at Fort Norman, which is further down the river; and potatoes and various garden vegetables are also raised there. The 65th parallel of latitude may, therefore, be considered as the northern limit of the *cerealia* in this meridian; for though, in good seasons and in warm sheltered spots, a little barley might possibly be reared at Fort Good Hope, the attempts hitherto made there have failed. In Siberia it is said that none of the corn tribe are found north of 60°. But in Norway barley is reported to be cultivated, in certain districts, under the 70th parallel. It takes three months usually to ripen on the Mackenzie, and on our arrival at Fort Simpson we found it in full ear, having been sown seventy-five days previously. In October 1836, a pit sunk by Mr. M'Pherson, in a heavy mixture of sand and clay, to the depth of sixteen feet ten inches, revealed ten feet seven inches of thawed soil on the surface, and six feet three inches of a permanently frozen layer, beneath which the ground was not frozen.

"A number of milch cows are kept at Fort Simpson, and one or two fat oxen are killed annually. Hay for the winter provender of the stock is made about one hundred miles up the river, where there are good meadows or marshes, and whence it is rafted down in boats. We met the haymakers, being three men, some hours before we reached the fort, on their way to cut the grass, which is a bent that grows in water. The hay will be brought down in September."‡

Potatoes "yield abundantly at Fort Liard, and grow, though inferior in quality, at Fort Simpson and Fort Norman. They have not succeeded at Fort Good Hope, near the 67th parallel. At the latter place, turnips, in favourable seasons, attained a weight of from

‡ Ibid. vol. i. pp. 165, 166.



two to three pounds, and were generally sown in the last week of May.\*

With such testimony before us, we cannot accept Mr. Martin's description of this territory, when he says—"Vegetation ceases in the latitude of 60° north: no land is seen capable of cultivation: the whole surface is rugged and uneven, and the open valleys nearly devoid of all vegetable productions."

Similar to this are the statements of Mr. Robert Greenhow, in his *History of California, &c.*—"North of the 50° parallel the climate is still more moist; but its extreme coldness renders the country of little value for agriculture. The only part at which any settlement has been attempted is that of the Red River . . . but the success of the enterprise is yet doubtful." Enlarged information justifies us in forming a more encouraging conclusion as to the productive capabilities of Rupert's Land; nor can we avoid the full conviction, that the localities suitable for agriculture are far otherwise than "like oases in the desert, few and far between," and that, by the application of human industry, a very considerable amount of wholesome food might be raised from this "fag end of the world," as La Hontan called it. In estimating aright this subject, a distinction must be made between the mean annual heat (isothermal) and the mean summer heat (isothermal). "The mean annual heat of Europe is from 8° to 15° Fahrenheit greater than that of America at the same distance from the equator, while the summer heat differs only from 2° to 6°." The inferiority of the mean heat in America is due to the excessive winter colds; but "as the summer heats regulate the culture of the cerealia and the growth of deciduous plants generally, the severe winters of America do not cause a scanty vegetation." And although it be true that "the severity and duration of the winter, generally speaking, augment in the interior of America with the latitude, yet the summer heats do not decrease in the same ratio as we go northward: on the contrary, the isothermal lines nearly follow the canoe route and run to the northward and westward." In the coast districts of the Pacific the mean temperature is greater than that of the Atlantic countries, and more equable, the winter being of less severity, but the summer of less power.†

We shall now pass to the aboriginal population of this immense tract of country. Their native superstitions, and the effects produced thereby on the Indian character, have been

largely dealt with in a previous Number,‡ to which we must refer our readers. It is their temporal condition which we now desire to investigate; nor do we hesitate to express our full conviction, that if, as a race, they are to be preserved, their present wandering and precarious mode of life must be changed for one of a more settled character. The chase must cease to be their exclusive support; they must be brought to dig, and sow, and reap; they must be led to the development of the productive resources of the country, whatever they may be; and their present employment of hunting and trapping be rendered auxiliary and subordinate to this. We leave for the present the district on the Pacific side of the Rocky Mountains. On another occasion, when we can find room, we propose to ourselves the task of searching out the condition of that portion of the American continent, from California upward. We regard our periodical as engaged in a Mission of philanthropy on the most extended scale. There is no portion of the earth of which man is the inhabitant which lies beyond our limits; and no portion of the scattered human family whose condition we do not feel solicitous to investigate, so as to bring out their wants and necessities, with something of realization, before the attention of professing Christians. We have often admired the peculiar power of the stereoscope, by which designs depicted on a flat surface are invested to the eye of the beholder with all the fulness and prominence of reality. Would that we could so present to our readers such truth-telling representations of distant scenes, ordered on a minute scale indeed, yet so vigorous and forcible as to awaken the Christian churches to more vigorous effort on behalf of unevangelized man! Far short of this we come. Our descriptions are but etchings. Yet such as they are, we must persevere in them. It is pleasurable in a work like this to do all one can.

Confining our attention for the present to that portion of the Hudson's-Bay territories which lie between the Rocky Mountains and the Atlantic, we find ourselves altogether in uncertainty as to the amount of its Indian population. "It is difficult," says Mr. Martin, "to form any estimate approaching to accuracy of the population of the Hudson's-Bay territories, and also of the adjoining regions." Sir G. Simpson, in his "Overland Journey round the World," published by Colburn in 1847, estimates the population of the Saskatchewan district, a country as large as England, and one, it is supposed, of the

\* Ibid. vol. ii. p. 270.

† Ibid. p. 258.

‡ Feb. 1853.

most populous, at 16,730. The bishop of Quebec (then of Montreal) speaks of the discordant estimates of the most experienced residents, and the impossibility of arriving at an accurate knowledge of the amount of population, either as a whole or in detail. The two grand aboriginal divisions are the Ethinyuwuk or Ininyu-wë-u, occupying "the country between the Rocky Mountains and Hudson's Bay, and reaching from the 'Tinnè boundary down to the plains of the Saskatchewan and the valley of the St. Lawrence; their hunting-grounds on the plains interlocking with those of the Dakota or Sioux;"\* and the 'Tinnè or 'Dtinnè, Athabascans or Chepewyans, extending from the Missinippi northward across the continent, until they approach the littoral Eskimos on the north and east, and the Kutchin westward of the more northern and depressed ranges of the Rocky Mountains. Various tribes are ranged under these respective heads. The Chippeways or Ojibways, called also Sauteurs or Sootoos, between Lake Winnipeg and Lake Superior; the Crees, considered by Mr. Howse to be the stem of the Algonquin race; the Delawareans; the Swampy Indians; are annexed to the first heading. To the second belong the Hare Indians, the Dog-ribs, the Red-knives, the Athabascans, the Sarcees, the Peace-River and Beaver Indians. Besides these two great divisions, there are the Assineboins, or Stone Indians, of the Sioux race, and the Blackfeet Indians on the southern Saskatchewan.

It is admitted on all hands, however, that the diminution has been great. The Ojibways were once a powerful tribe. In the earlier part of the seventeenth century they expelled from Upper Canada, and almost extirpated, the bands of the eastern Iroquois, and afterwards warred with the Sioux for the possession of the hunting-grounds which lie south-westward of Lake Winnipeg—a feud which has not yet terminated; yet in 1842 they were estimated by Drake so low as 30,000, of which the largest portion are within the United States. Of the portion in the Rupert's-Land territory Mr. Martin thus speaks—"The Salteaux, a branch of the Chippewyans, were formerly the most powerful tribe in the country, but measles and small-pox have dwindled their numbers down to 3000 or 4000; and though scattered over a vast territory, which produces wild rice in abundance, they can scarcely keep body and soul together."

The Crees—"the largest tribe or nation of Indians," who, "forty years ago, in conse-

quence of their early obtainment of fire-arms, carried their victories to the Arctic Circle, and across the Rocky Mountains, and treated as slaves the Chepewyans, Yellow-knives," &c.—are stated by Mr. Martin to have had many swept off by measles and small-pox from 1810 to 1820;† although he adds that "they are now extending to the south in various bands, and again increasing in numbers."

The causes of depopulation have been many. The tribal feuds and animosities which so long prevailed, and which, on the introduction of firearms, assumed so destructive a character, and the effects of ardent spirits, have been amongst the most disastrous. Very much has been done by the Hudson's-Bay Company to arrest these evils. Reconciliations have been effected amongst jarring tribes by the interposition of the Company's officers. Crees and Chepewyans are now in amicable intercourse; and Chepewyans even are beginning to meet without fear the once-dreaded Eskimos. The prohibitory regulations of the Company with reference to the introduction of ardent spirits have been of the most humane character, and have much diminished the practice of intemperance amongst the Indians. "All the Indians are fond of spirits; and in former times, when the distribution of rum and whisky to the natives was found necessary to compete with other Companies, the use of the fire-water was carried to a fearful extent. Since Sir George Simpson has been governor, however, the distribution of spirits has been almost entirely given up; and this has proved a most beneficial measure for the poor Indians."‡ Occasionally, however, scenes of intoxication do occur of a very painful character. This laxity in the enforcement of the humane policy of the Company takes place in quarters where the Indians are more independent, and require to be humoured. Such is Mr. Ballantyne's testimony. "Spirits were still imported after the junction [of the rival Companies]; but of late years they have been dispensed with throughout the country, except at the colony of Red River, and the few posts where opposition is carried on by the American Fur Companies."§

We desire fully to recognise the anxiety of the Hudson's-Bay Company to ameliorate the condition of these tribes, and conceive it highly probable that the rapid decrease of population which existed previously to the coalition of the rival Companies has been so

† "The Hudson's-Bay Territories," &c., pp. 84, 85.

‡ Ballantyne's "Hudson's Bay," p. 55.

§ Ibid. p. 99.

\* "Arctic Searching Expedition," vol. ii. p. 33.

far checked, that it does not advance with the accelerated movement of those days. But we fear that it is still in action. Much has been done, but more remains to be done on behalf of the Indian race, if they are to be preserved from extinction. As we have before remarked, they must be led to adopt fixed dwellings, to till the ground, engaging in the chase only as subsidiary to this, and having the produce of the soil to fall back upon when need requires. This has been done in some instances. Its practicability is unquestionable. It has been accomplished by the powerful action of Christian truth, the only means effective to produce so wondrous a transformation in the character and habits of the Indians; and it only remains that the same blessed mode of action have freest scope, and be more vigorously prosecuted, in order to be productive of the same encouraging results on a scale commensurate with the urgent necessities of these suffering tribes. Sir John Richardson, when resident at Fort Confidence, in 66° 54' of north latitude, and 118° 49' of west longitude, during the winter of 1848-49, had an opportunity of witnessing the sufferings of the Indians, and his convictions are thus expressed—"Such is the life which these poor creatures lead. Occasional feasting and rejoicing, with intervening periods of want, sometimes of absolute famine. With proper management, the natural resources of the country would support a population ten times as great. . . The first step in advance will be the formation of fishing villages, and the culture of barley and potatoes; and, under the guidance of intelligent Missionaries, this might be effected without much difficulty; while at the same time the truths of Christianity might be brought to bear on the heathenism and moral defects of the 'Tinné nation.'"\*

But let us enter more into detail as to the actual condition of the Indian. His position is the furthest possible removed from any thing resembling independence. His primitive modes of aggression on the wild animals around him have fallen into disuse, and the bow and arrow, the bone-pointed spear, and snares and sinews of deer, have been laid aside for guns and ammunition and steel traps. He no longer provides for himself his hunting and fishing implements; nay, even for his supply of clothing he is in a great measure dependent on others. His dress of blue or grey cloth, the blanket capote, the scarlet or crimson worsted belt which straps it round his waist,

the coarse blue-striped cotton shirt—all must be imported. The Company can alone supply these requisites: the import of goods of all kinds rests with them. British subjects who are actual residents are permitted to import a certain amount of goods under certain regulations; but with this exception the right of trade is with the Company. Their posts are scattered over the face of the country, Mr. Ballantyne giving a list of sixty-two in the district extending northward from the shores of Lake Superior; and to one or other of these the Indian must come for the supply of those things which have now become essential to his existence. On application, supplies are given him, whether he can pay for them or otherwise, according to the Company's standing orders, "that the Indians be liberally supplied with requisite necessaries, particularly with articles of ammunition, whether they have the means of paying for them or not." Thus furnished, he goes forth to hunt. He has to find means of subsistence for himself and family, and furs wherewith to pay off the debt he has incurred, and procure a fresh supply of requisites. The fur-bearing animals are various, and many of them—foxes, martens, wolves, &c.—are caught in steel or wooden traps; others, such as the deer, buffaloes, &c., must be run down, shot, and snared in various ways. If the season prove to be a successful one, the hunter proceeds with the spoils to visit the posts of the fur-traders in the ensuing spring.

"Trade is carried on with the natives by means of a standard valuation, called in some parts of the country a *castor*. This is to obviate the necessity of circulating money, of which there is little or none excepting in the colony of Red River. Thus an Indian arrives at a fort with a bundle of furs, with which he proceeds to the Indian trading-room. There the trader separates the furs into different lots, and, valuing each at the standard valuation, adds the amount together, and tells the Indian (who has looked on the while with great interest and anxiety) that he has got fifty or sixty castors: at the same time he hands the Indian fifty or sixty little bits of wood in lieu of cash, so that the latter may know, by returning these in payment of the goods for which he really exchanges his skins, how fast his funds decrease. The Indian then looks round upon the bales of cloth, powder-horns, guns, blankets, knives, &c., with which the shop is filled, and, after a good while, makes up his mind to have a small blanket. This being given him, the trader tells him that the price is six castors: the purchaser hands back six of his little bits of wood, and

\* "Arctic Searching Expedition," vol. ii. p. 96.

selects something else. In this way he goes on till all his wooden cash is expended, and then, packing up his goods, departs to show his treasures to his wife, and another Indian takes his place. The value of a castor is from one to two shillings. The natives generally visit the establishments of the Company twice a-year—once in October, when they bring in the produce of their autumn hunts; and again in March, when they come in with that of the great winter hunt.

“The number of castors that an Indian makes in a winter hunt varies from fifty to two hundred, according to his perseverance and activity, and the part of the country in which he hunts. The largest amount I ever heard of was made by a man called Piauquata-Kiscum, who brought in furs, on one occasion, to the value of two hundred and sixty castors. The poor fellow was soon afterwards poisoned by his relatives, who were jealous of his superior abilities as a hunter, and envious of the favour shown him by the white men.”

Packed in conveniently-sized bales, the collected furs are forwarded by boats and canoes to three chief dépôts on the coast—Fort Vancouver, at the mouth of the Columbia river, York Fort, on the shores of Hudson’s Bay, and Moose Factory, on the shores of James’ Bay—whence they are forwarded by the Company’s ships to England. It may be remarked, that the facilities for canoe navigation throughout this territory are very remarkable. Lake Winnipeg occupies a central position in the North-American continent. From hence may be reached by water, Hudson’s Bay on the north-east, the Atlantic on the east, the Gulf of Mexico on the south, the Pacific on the west, and the Polar Sea on the north and north-west, and all these without any great *portage*. The route from Montreal to Lake Winnipeg is the same traversed by the present Bishop of Quebec, and described in his journal of a visit to the Red River.\* That from Lake Winnipeg to James’ Bay has been accomplished by the Bishop of Rupert’s Land. The route to the Arctic Sea is that which is taken by the Company’s brigades of boats and the various arctic expeditions. “Sir George Simpson made a journey of 2000 miles in forty-seven days, from the Red River *via* Fort Edmonton to Fort Colville, in 1841. He crossed the Rocky Mountains at the confluence of two of the sources of the Saskatchewan and Columbia, near Fort Kotanie, at an elevation of 8000 feet above the sea, with mountains rising about half that altitude around.” Finally, the sources of the

\* “Journal of the Bishop of Montreal” (afterwards Quebec). Seeleys.

Red River of the north interlock with those of the St. Peter, the mouth of which is reached by the steam-boats on the Mississippi, and a portage of a few miles launches the *voyageur* on the descending stream which bears him either north or south. The Red-River colony is thus admirably situated as a great centre of operation, from whence Missionaries may go forth in all this variety of direction.

But to return to the Indian. The supplies of the chase and fishery often fail, and then come scenes of suffering indeed. It is at such times the aged and sickly are forsaken: nay, more, it is then that the fearful crime of cannibalism is perpetrated. One of our Missionaries thus details the facts which he had elicited from a party of Indians who, after great suffering from privation, had reached his station—

“The Indians had been starving, more than three-and-twenty having fallen victims, either directly or indirectly. Among the number were seven men and seven women, the rest being children. But this was not the worst of it. Men had killed women, and parents their children, to satisfy the cravings of hunger. I requested U-se-nah-me-kos, one of the men who had been concerned in this dreadful matter, to come to my house in the afternoon, that I might ascertain all the particulars connected with his family. He was apparently about forty-seven years of age, of a mild countenance, and rather fair complexion, his face yet bearing marks of great deprivation. He said, ‘The circumstances of my case were so dreadful, that I was afraid to tell my comrades every thing; but I will tell you, because I know you are a good man, and will give me good advice. Last fall I had a wife and six children, all well and healthy. I am now childless, having lost the whole of my children, whom I sincerely loved, last winter. Two of the children, I am led to suppose, were starved to death; but I cannot speak with certainty, as perhaps they were killed. There were no rabbits, or animals of any kind, to be obtained. I was reduced almost to a skeleton, and have not yet regained my strength. My wife then shot the youngest child, about eighteen months old, and we cooked and ate her. Another shared the same fate. My eldest daughter killed a younger sister, took her to another tent, and there devoured her. She then came to the tent, where I and my wife were, with the intention of killing us. I with difficulty shot her. She fell, but was not dead. Her mother then took an axe, and severed her head from her body. We afterwards ate her. In this way were they swept

from the earth.' I directed him to Jésus, as He who alone could wipe out the guilty stain, and gave him the best advice I was able, drawn from the everlasting testimony of God."

At the Company's posts relief is freely given, in the way of food and medicine, to distressed objects who are brought in. Sometimes, however, the Company's people are themselves suffering, and unable to afford the assistance they would gladly give if in their power. Mr. Ballantyne refers to a case of this kind.

"Many of the Company's posts are but ill provided with the necessaries of life, and entirely destitute of luxuries. . . Many hundreds of fur-traders live almost entirely on white-fish, particularly at those far northern posts where flour, sugar, and tea cannot be had in great quantities, and where deer are scarce. At these posts the Indians are frequently reduced to cannibalism, and the Company's people have, on more than one occasion, been obliged to eat their beaver skins! The beaver-skin is thick and oily; so that, when the fur is burnt off, and the skin well boiled, it makes a kind of soup that will at least keep one alive. This was the case one winter in Peel's River, a post within the Arctic Circle, in charge of Mr. Bell, a chief trader in the service; and I remember well reading in one of his letters, that all the fresh provision they had been able to procure during the winter, was 'two squirrels and one crow!' During this time they had existed on a quantity of dried meat which they fortunately had in store; and they were obliged to lock the gates of the fort, to preserve the remainder from the wretched Indians, who were eating each other outside the walls. The cause of all this misery was the entire failure of the fisheries, together with great scarcity of wild animals. Starvation is quite common among the Indians of those distant regions; and the scraped rocks, divested of their covering of tripe-de-roche—which resembles dried-up sea-weed—have a sad meaning and melancholy appearance to the traveller who journeys through the wilds and solitudes of Rupert's Land."\*

We can well understand, with Mr. Martin, that "the preservation of the Indian population, and the animals on which they subsist, is a matter of the most careful attention from a humane feeling, as well as from motives of mercantile consideration. If the fur-bearing or food-yielding animals be recklessly destroyed, either out of season, when bearing young, or indiscriminately without

reference to sex or age, the Company in the long run would be the principal sufferers: so also, if the Indian population be kept in ignorance, barbarism, and crime, the expenses of repression, of protection against theft and violence, and the losses consequent upon non-payment of advances, must fall upon the Company. It is therefore for their immediate and permanent advantage that the Indian population be reclaimed from savage life; that they be preserved from the effects of extreme cold, and privation of food, by a due and well-regulated protection; that they be induced, by examples of good faith, of honourable treatment, and of kind consideration, to rely on the promises, and to respect the persons and property, of the Hudson's-Bay Company."†

Still, it is an undoubted fact, that, notwithstanding their humane intentions, and the efforts put forth from year to year, a vast amount of suffering exists amongst the wandering tribes of Rupert's Land, nor, in their present condition, is it possible that it should be otherwise. They need the settled habitation, we must repeat, in which the wife and the children may remain while the husband goes forth on his hunting expeditions; they need to employ their summer months in the cultivation of the soil, so that, according to its productive powers, it shall yield them its regular supplies. This will best conduce to their temporal amelioration, and "preserve them from the effects of extreme cold and privation of food." This will "prevent the reckless destruction of the fur-bearing and food-yielding animals." At present, when the pangs of hunger are urgent, every thing that has life, even the female while pregnant or rearing her young, falls before the Indian gun. He lives by destroying life, and there is, therefore, a reckless destruction of the fur-bearing and food-yielding animals.

"The fur business about the Rocky Mountains, and the west, is becoming far less lucrative than formerly; for so extensively and constantly have every nook and corner been searched out, that beavers and other valuable fur animals are becoming very scarce. It is rational to conclude that it will not be many years before this business will not be worth pursuing in the prairie country, south of the fiftieth degree of north latitude; but north of this, in the colder and more densely-wooded regions, the business will not, probably, vary in any important degree,"‡ provided the avi-

† "The Hudson's-Bay Territories," &c., p. 95.

‡ The Rev. S. Parker, an American minister sent in 1836-37, by the American Board of Mis-

\* "Hudson's Bay," pp. 119, 120.

dity of the hunter can be restrained within proper limitations. At present the provisioning of man in these regions is thrown exclusively on things that have life; and the pressure is such, that it is impossible that sufficient sustenance can be yielded to him without serious injury to this department of nature. It appears that even the densely-wooded regions of Rupert's Land suffered so severely during the competition with the north-west adventurers, that, since the Hudson's-Bay Company have obtained entire control, they have felt it necessary carefully to "nurse the various animals by removing their stations from the districts where they had become scarce, and prohibiting all wasteful and destructive modes of capture."\* But when man is pressed by extreme necessity he disregards such limitations: he must slay as he has opportunity, or die himself, and yet, even so, the supply is inadequate. Human life, like a patient in consumption, suffers under a lingering decrease, and the existing state of things, if, without alteration and improvement, it be suffered to progress to its inevitable results, points to a desolate wilderness as to its eventual termination.

To suffering man, and the suffering tribes of inferior life, which he cannot spare, even if he were disposed to do so, the raising of cereal supplies of food would be an immense relief. Moreover, the Company would be disburdened of a heavy pressure; and the number of starving applicants who come to the different posts to be relieved would be sensibly reduced. At present, as we are informed, "the expense of obtaining and transmitting food is often a heavy item; for at many of the Company's forts the poor Indians would perish during an unusually inclement winter, when the buffalo and deer flee from the wind-swept plains to the shelter of the woods."† The credit system would also come to an end—one which, however unavoidable at present, is nevertheless hurtful to the character of the Indian, and calculated to increase his natural improvidence, as well as accompanied with considerable loss to those who make the advances, for often they are never repaid. "The Company," says Commodore Wilkes, "are obliged to make advances to all their trappers, if they wish to be sure of their services; and from such a reckless set there is little certainty of getting re-

turns, even if the trapper has it in his power. In fact, he will not return with his season's acquisitions, unless he is constrained to pursue the same course of life for another year, when he requires a new advance;"‡ and this is accordingly mentioned as one of the very items which reduce the profits of the Company, "the losses by non-fulfilment of contracts; for the Indians, like the eastern nations, almost invariably require advances, and always endeavour to be in debt to the Company."§

Let not the apprehension be entertained, that if the Indians become agricultural they will abandon the chase, and the Company be left without hunters and trappers to bring in the annual aggregate of furs. There is no probability that in any part of Rupert's Land the natives will ever become exclusively agricultural: throughout the largest portion of the territory it is impossible they should. The supplies to be obtained from the produce of the soil will not by themselves suffice. The fishery will still be needed; the dried meat of the bison and rein-deer be requisite; and the pemmican continue to be valued. The Indian will still have sufficient inducements to follow the chase, although no longer exclusively dependent upon it; and as his condition improves, and as he rises in the scale of civilization, he will feel more and more his need of those European commodities, which he can only obtain by the sale of his peltries to the Company. During the long winter months of Rupert's Land, when all agricultural operations are suspended, his old employments will not be forgotten by him, but they will be pursued on a better system. He will no longer have to drag his wife and children forth to endure the fearful privations of fatigue, and cold, and hunger. They will remain at home in the log-house, with a sufficiency of winter's food, and, unencumbered, he will be free to go forth with his companions. His destruction of game will be no longer indiscriminate. He can then afford to spare that which is immature, the reproductive power will thus remain uninjured, and the stock be maintained for further use.

It was with a clear perception of the advantages to be derived from such a combination of the agricultural and hunting systems that the establishment of Fort Vancouver was formed in 1824, by the Hudson's-Bay Company, on the shores of the Pacific. "It being necessary," says the Rev. S. Parker, "that the gentlemen who are engaged in transacting

sions, to ascertain what opportunities existed for the prosecution of Missionary labours beyond the Rocky Mountains, quoted by Martin, p. 67.

\* Murray's British America, vol. iii. p. 81.

† Martin, p. 53.

‡ "Narrative of the United States' Exploring Expedition," vol. iv. p. 333.

§ Martin, p. 52.

the business of the Company west of the mountains, and their labourers, should possess a better and less precarious supply of the necessaries of life than what game would furnish, and the expense of transporting suitable supplies from England being too great, it was thought important to connect the business of farming with that of fur, to an extent equal to their necessary demands; and as the Fort is the central place of business to which shipping come, and from which they depart for different parts of the north-west coast, and to which and from which brigades of hunting parties come and go, the principal farming business was established here; and has made such progress, that provisions are now produced in great abundance. There are large fertile prairies which they occupy for tillage and pasture, and the forests yield an ample supply of wood for fencing and other purposes. In the year 1835, there were at this post 450 neat cattle, 100 horses, 200 sheep, 40 goats, and 300 hogs. They had raised the same year 5000 bushels of wheat, of excellent quality; 1300 bushels of potatoes; 1000 of barley; 1000 of oats; 2000 of peas; and a great variety of garden vegetables. This estimate does not include the horses, horned cattle, grain, &c., raised at the other stations. But little, however, is done elsewhere, excepting at Colville, the uppermost post on the northern branch of the Columbia. The garden of this station contains about five acres, and is laid out with regularity and good taste. While a large part is appropriated to the common esculent vegetables, ornamental plants and flowers are not neglected. Fruit of various kinds, such as apples, peaches, grapes, and strawberries, considering the short time since they have been introduced, flourish, and prove that the climate and soil are well adapted to the purposes of agriculture. Various tropical fruits, such as figs, oranges, and lemons, have also been introduced, and thrive as well as in the latitude of Philadelphia."\*

It is this system which is required by the necessities of the Indian race. Humanity urges its development as rapidly and extensively as circumstances permit. Doubts, indeed, of its practicability have often been entertained. But that question surely is now set at rest. We know now, that, however difficult it may be, it is not impossible to impart to unreclaimed man the first rudiments of civilization, to induce him to derive his subsistence from the soil, to eradicate his fearful vices, crimes, and false principles. There

is no necessity that any individual should "deplore the hopelessness of civilizing the Indian population."† It has been done. There is an instrumentality which is capable of effecting this. It is not of man's wisdom and device, but the wisdom of God, and the power of God. It is the teaching and preaching of Jesus Christ. The world despises it, but God approves it, and condescends to use it for the accomplishment of results which put to shame the incredulity of man. If you would civilize the barbarian you must move his heart; and how shall this be done? The Indian heart, moreover, is peculiarly obdurate, and unimpressible to influences which work on other men.

"—lenire tigres rabidosque leones—"

Saxa movere sono testudinis et prece blandâ  
Ducere quo vellet"—

was a poet's fable; but to soften the rugged nature of an Indian, and move to submission his stony heart, is a glorious reality. There is a sound of persuasive influence which does prevail to soften the hardest heart. The message of mercy in Christ Jesus has prevailed. "The proud spirit of the Indian is quelled. Appeals to his interest, appeals to his fears, he could have warded off for ever; but the love of Christ is too mighty for him." It is as when, in his own northern clime, the stern winter yields to the melting touch of spring, and nature, which had slept for eight long months, breaks forth into a bright and wondrous life. So melts away the stern frost of selfishness from around the Indian's heart when the Sun of Righteousness visits him with light, and peace, and hope; and the change which takes place when the plains, which had been long shrouded with snow, are seen to wave with the rich and mellow harvest, is not more marked than the transformation of character which the gospel, when believed, effectuates.

There are little spots in Rupert's Land reclaimed from the moral wilderness, which prove to us what may be done. We shall notice one—Cumberland Station—commenced in 1840 by an Indian catechist, by whom were erected the first rude buildings and the first school and congregation collected. In autumn last, only nine years had elapsed since the arrival of the first European Missionary. Have there been any spiritual results? Have his efforts been successful? Has he sown good seed, but has the ground proved barren, so that there is no harvest? During the brief period of nine years, six hundred natives have

\* Martin, p. 65.

† Ibid. p. 110.

been baptized, and many and interesting are the proofs that their profession is heartfelt. They value the means of grace, and, when absent at their hunting-grounds, will come long distances to be present at the highly-prized occasions of Christmas and Easter, undertaking cheerfully a journey of 100 or 200 miles, exposed to all the suffering of winter travelling. Their manner is orderly and devout. All join in making the responses from memory, and in singing there is not a silent tongue. They are remarkably attentive, and can repeat the leading topics of the sermon when they return home to their friends. The greater part of the Lord's-day is spent in this way, repeating to each other what they know of Christianity, singing hymns, &c. In every house they have morning and evening prayers, and on their hunting excursions the same excellent practice is maintained. In approaching the Lord's table it is no unusual thing to see them deeply affected, even to tears; and intimately acquainted as their Missionary is with their every-day life, he is enabled to state his full persuasion "that many, very many, are sincere and earnest Christians, who, in a simple, child-like spirit, are striving to observe their Saviour's commands. One cannot but feel that many of them are children of God, washed in the fountain of the Saviour's blood, sanctified by His Spirit, and daily ripening for that better and happier world, where the wicked shall cease from troubling, and where the weary shall be at rest." They are anxious for the conversion of their heathen countrymen, and omit no opportunity of winning them to embrace the gospel.

And now, has there been any improvement in their temporal circumstances? Have they become more settled, more industrious, more provident? They have their houses erected on either side of the river, at present about forty in number, and every year increasing. With each autumn new dwellings are built, while the older settlers are careful to plaster and repair their homes, so as to fit them to resist the intense cold of winter. A very animating scene it is to see these Indians crossing the river to evening prayers, perhaps twenty or thirty canoes paddling at the same time, with a noise resembling a distant rapid. Each house has its plot of cultivated ground, which is being yearly enlarged, besides their potato cultivations, which are situated on an island of the river. They raise crops of barley: they have cattle and horses. As winter approaches they may be seen diligently occupied in mending sleds, and repairing harness, to commence hauling home hay and firewood, and in making a road through the woods for

the horses with sleds to haul home fish from a new fishery. There is forethought, energy, the improvement of present opportunities against a time of future need—elements the most foreign to the character of the unclaimed Indian. When all has been arranged, they go off to the hunting-grounds in parties, with very few exceptions leaving at home their wives and children. "This plan," writes our Missionary, "I have endeavoured to establish from the beginning, and there is now every probability of its becoming a permanent arrangement."\*

We may say, then, that this station is completed and organised, and that in the short space of thirteen years; and what prevents the multiplication of similar efforts and similarly happy results over the face of Rupert's Land?

But we must introduce to our readers one deeply-interesting scene which occurred on the occasion of the bishop's visit to this station in July last. He had a variety of objects in view—confirmation, visitation, and, more particularly, the admission to priests' orders of the Rev. Henry Budd, the native deacon, by whom the station had been commenced. The following is Mr. Hunter's account of the Sabbath spent by the bishop at Cumberland, and of Mr. Budd's ordination, as well as of the confirmation and visitation on the Monday—

"July 10, 1853: *Lord's-day*—We had service in the church at seven o'clock A.M. The bishop and Mr. M'Donald† were present. I preached in Cree from Psalm cxviii. 24, 'This is the day which the Lord hath made,' &c., and afterwards read the Litany in Cree as a separate service. Having arranged the table for the Lord's supper, we visited the Sunday-school: 91 children were present. At eleven o'clock the morning service commenced. I read prayers in Cree, and the bishop preached an excellent ordination sermon from Acts ii. 11, 'We do hear them speak in our tongue the wonderful works of God.' Mr. Budd interpreted. The bishop then returned to the communion table from the pulpit, and I presented Mr. Budd for ordination. Mr. M'Donald read the litany, and also assisted, with the

\* Mr. Hunter adds—"In order to leave their families here, they require a good supply of nets and hooks. I hope our friends will therefore send us out a good supply of twine for nets. We are very thankful for the clothing they have kindly sent the Indians from time to time. Twine, gunpowder, and No. 1 shot are also invaluable."

† The Rev. R. M'Donald, of York Fort.



bishop and myself, in the laying on of hands upon Mr. Budd. Many prayers were offered up for him, that, as he was now called to that higher office in Christ's church, he might receive a larger and fuller measure of the Holy Spirit, to qualify him for the faithful discharge of the sacred duties upon which he was about to enter. But the grace of God is sufficient for all; and our prayer is, that out of that abundance he may receive grace for grace, to assist, strengthen, and uphold him in the sacred office upon which he is entering. After the ordination, Mr. Budd and myself went within the communion rails, and the communion service commenced. I read the former part of the service, to the absolution, and the bishop pronounced the absolution and consecrated the elements. The number of communicants was 91, being a much larger number than on any previous occasion. It was a lovely calm Sabbath, the weather was beautiful, and one almost feels unable to give a correct idea of the impression made upon the mind by this morning's services. The little church, located in the centre of the wilderness, surrounded by the houses of the Indians; the ringing of the bell, and the St. George's ensign with the letters C. M. S. floating in the breeze to mark the Christian's day of rest—and on this occasion a great day; the well-filled church, with red men of the wilderness, decently attired, and devout and serious in their demeanour; the table of the Lord spread, manifesting that God can indeed furnish for His people a table in the wilderness, where their longing and waiting souls may be refreshed and strengthened with the heavenly manna from His own gracious hand; the entrance of a beloved bishop of our own church, accompanied by three clergymen, into this little Bethel; the performing of the various services, including the usual morning service, the ordination and the communion services; the loud and devout responses made by the Indians, and the singing of the songs of Zion where not a tongue is silent; the appearance of an esteemed bishop in the pulpit, preaching the gospel of redeeming love; the devout and orderly manner with which the Indians approached the table of the Lord; the admission of the first native minister into priests' orders—indeed, the whole scene—was calculated to make a lasting impression on the mind, which one finds very difficult to convey in words. The services were conducted with as much comfort and order as could have been secured in one of the best regulated congregations at home. Our object in saying all this is to encourage our friends at home in the good work in which they are engaged, by showing what

the grace of God can effect even among a people cut off from the world and scattered over this mighty land. Nothing could have cheered and warmed the hearts of our friends at home more than to have been present at to-day's services. Many, I am sure, who now, perhaps, look with coldness and indifference upon our work, could they have seen what was presented to the eye of our beloved bishop to-day, would become zealous and active supporters of that great cause in which we are engaged, namely, the spread of the Redeemer's kingdom and the salvation of immortal souls—a work in which angels would delight to be employed; a work not beneath the dignity and the purity of the brightest being who surrounds the throne of God.

"In the afternoon I read prayers again in Cree, and Mr. Budd preached from 1 Thess. v. 25, "Brethren, pray for us." The congregation was as good as in the morning. Mr. Budd preached a very kind, appropriate, and faithful sermon, and earnestly besought the prayers of those present, both for our beloved bishop and ourselves; and added, that in praying for us the blessing would return upon themselves, as God would use us as instruments for the furtherance of their souls in the divine life.

"In the evening the bishop went over to the schoolroom, and we sang several hymns with the crew of his canoe. The bishop then expounded 1 Thess. ii., being the second lesson for the day, and called upon me to close the little meeting with prayer. At our family altar the bishop engaged in prayer, and thus closed a very busy but happy Sabbath, a foretaste of that rest above which remaineth for the people of God.

"July 11—This morning was appointed for the confirmation. The bishop read the service admirably in Cree, and used on the occasion the very copy of it which I am now sending home to be printed. Fifty-two persons were confirmed, which, with the 110 confirmed on his first visit to this station, make a total of 162 persons confirmed here. He repeated the words, 'Defend, O Lord,' &c., in Cree to each two persons on whom he laid his hands. After the confirmation he delivered a suitable address, which Mr. Budd interpreted.

"In the afternoon the visitation was held. Mr. Budd read the evening service, and I preached the visitation sermon from Acts xx. 21, 'Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.'

"The bishop then delivered the substance of his charge to Mr. Budd, Mr. M'Donald,

and myself. It embraced a great number of topics, and commended itself very much to my own mind.

"July 12—This morning the bishop and Mr. M'Donald left us to visit brother Hunt at the English River: he exchanged his canoe here for a boat, the men thinking that they would get on better with a boat. He hopes to return in about three weeks, and then to visit Moose-Lake station on his way to Red River. We sang a verse of a hymn on the beach, and the bishop prayed and pronounced the blessing."

In bringing this article to a conclusion, it is a cause of thankfulness to be enabled to state, that this once "ultima Thulé" of our labours in Rupert's Land has now become an influential centre, and is throwing out branch stations in different directions. Lac-la-Ronge, the Moose Lake, and the Nepowewin are offshoots of Cumberland. The Lac-la-Ronge station, removed to the banks of the Missinipi, or English river, promises to be a door of entrance to the Chepewyans. As regards Moose Lake, the following extracts from Mr. Hunter's journal, detailing the particulars of a visit to that station in May last, will enable us to perceive, that, although recent, it is promising—

"May 10, 1853—We reached Moose Lake about noon, and found the lake still covered with ice. We went as far as we could with the boat, and John Umfreville came out to us on the lake, with dogs and sledge, and hauled our things. We walked from the boat on the ice to the station, and found all well, and the school and fishery going on as usual. The school-children and all the people gave us a hearty welcome, and appeared really to enjoy the pleasure of seeing a visitor, such occurrences, especially at Moose Lake, being very few and far between.

"In the evening I held prayers and preached in Cree to those present, including among them Kahkekakáhpow and his wife, who are candidates for baptism.

"May 11—I examined the school this morning, eighteen children being present. The Testament class read very well, and have made very good progress in writing and arithmetic since my last visit: they sang very nicely, and I was much pleased with them. Here, I thought, is a work commenced, which, with the divine blessing, will be constantly enlarging and establishing itself, until at length both parents and children will be brought within the visible fold of Christ's church. The seed thus sown, watered with heavenly dew from on high, will bring forth fruit in coming years, far beyond, perhaps, our present expectations.

"I held divine service and preached in

Cree, and afterwards administered the Lord's supper to nineteen communicants, six of whom received it for the first time. I then baptized Kahkekakáhpow (Always standing), his wife, and five children, in all seven persons: he took the name of Alexander Ballendine. After a little rest I married Alexander Ballendine to his wife, Jane Ballendine. I then went over to the Hudson's-Bay Company's establishment, and preached a sermon in English, and held prayers with the people. In the evening I returned to the Mission station, and held the usual evening service in Cree, and gave a short lecture. It was a very busy, but happy day; and, looking upon Kahkekakáhpow as some of the first-fruits of our labours at this station, one feels cheered and encouraged to make some further effort in the blessed work in which we are engaged. We must not despise 'the day of small things': mighty effects have been produced from small beginnings, and 'in due season we shall reap,' also, 'if we faint not.'

"There is an evident shaking among the dry bones at this place, and many are well disposed towards Christianity, especially among the young people, but they are at present prevented from embracing it through fear of the old men and their medicines: but one by one they will drop away, and forsake their old habits, until at length the old men themselves will seek admittance into the Christian church. All of them, I have no doubt, are more or less convinced of the truth of Christianity, and purpose, at some time, to embrace it; for in the near prospect of death they would at once ask for Christian instruction and baptism. But they are desirous to enjoy their pleasures and sins for a little longer season, and the medicine men are unwilling to forego their sinful gains by conjuring, medicine, &c. The Indian Christians, however, are constantly speaking to them, and, from time to time, the word is blessed by the Spirit to one heart and another; so that the number of the heathen is constantly upon the decrease, and the Lord is adding to the church daily many who we hope will be saved.

"At Moose Lake there are now an excellent school-room and schoolmaster's house, and also a new house in which John Umfreville lives, and the Indian assisting him with the fishery—the first house which John lived in now answers for a store—and he is about to make a new cattle house. The buildings for the present at this station are complete, and all we wait for now is to witness the gradual progress and advancement of the spiritual building among the Indians."

Of the new station—the Nepowewin—com-

menced by Mr. Budd in August last, Mr. Hunter thus expresses his views and hopes—

“I have great hopes of this station: it is in the vicinity of the Plains, and often visited by the Plain Indians: it may therefore become instrumental, in coming years, in carrying the blessed tidings of salvation among the thousands of Indians scattered over the Plains, and be one step in advance towards our approach to the Rocky Mountains. Several stages lie yet before us ere we reach that goal, viz. Carlton, Fort Pitt, Edmonton, and Rocky-Mountain House, all posts occupied by the Hudson’s-Bay Company, and visited by large parties of Plain Indians. I hope yet to see stations established at these posts, and the gospel proclaimed among the surrounding tribes of Indians. Lord, hasten Thine own work in this land, and dispose the hearts of the Indians that they may ‘receive with meekness the engrafted word, which is able to save their souls.’”

“No one at present can foresee the results of this fresh attempt to spread the blessings of the gospel; but my own expectations are large, and I rejoice that so valuable and efficient a labourer as Mr. Budd is located here. I know of no one so well qualified to occupy this post: his preaching and influence here will affect thousands. At Cumberland Station we are only, as it were, a handful of people, when compared with the immense numbers of Plain Indians to whom Mr. Budd will now have frequent opportunities of proclaiming the blessings of salvation. God has gradually been preparing and qualifying him for this larger and more important field of operation, and now he will return there shortly in full orders. I desire, therefore, in conclusion, to commend him and his work to the constant and earnest prayers of our Christian friends;

and may the Divine blessing continue to rest upon this portion of Christ’s vineyard entrusted to my care, that, through the simple and faithful preaching of salvation through Christ alone, the Saviour may be glorified, and an abundant harvest of souls gathered into the kingdom of God!”

To this brief notice of the Nepowewin we shall add nothing at present, as we propose, in our next Number, to extract largely from Mr. Budd’s interesting narrative of his proceedings there. The following paragraph from Mr. Hunter’s journal will appropriately conclude this article—

“I felt truly thankful to hear of the encouraging state of the funds of our beloved Society: we regard it as a stimulus to increased exertion, and it gives us additional confidence in our efforts to enlarge the sphere of our operations. If the blessing of God rest upon our labours, and fresh openings present themselves, so that we are enabled to ‘branch out,’ and communicate the blessings of salvation far and wide, which is the earnest prayer of all our friends, the effect of that blessing and enlargement will be an increased demand upon the funds of the Society; and this must be met by increased contributions on the part of our friends. The expenses of this Mission are yearly on the increase, in consequence of the occupation of new stations. In 1844, when I came here, we had only one station at Cumberland: now we have four; and should the divine blessing still continue to accompany our labours, in a few years we may hope to see that number doubled. Our friends must not, therefore, relax their exertions, but hold themselves in readiness to provide the means necessary, when required, for gathering in the harvest vouchsafed in answer to their prayers.”

## AMERICAN LANGUAGES.

THE diversities of tongues which pervade the earth, and the contrasts which they present in structure and distinctive elements, are very singular and wonderful. Compare the monosyllabic languages of Eastern Asia, the Chinese, Birmese, &c., with those of a polysyllabic character, and how wide the difference! In the monosyllabic languages the words are indisposed to combination, and the formation of compounds by the agglutination of syllable with syllable is either unknown, or exists in a very initiative state. The Chinese language is perhaps the most rigid example of this class, and monosyllabic inflexibility is one of its most prominent features. “The strong intonations prevent the phonetic union

of different utterances by a unity of breathing; and as any alteration in the tone changes the word, no phonetic combination can take place through a shifting of accent. Each word is an indivisible and unalterable phonetic unity, and must consequently remain completely isolated. It cannot affect another word, or be affected by it.”\* Similar to this is Medhurst’s testimony—

“The Chinese language is monosyllabic, inasmuch as the sound of each character is pronounced by a single emission of the voice, and is completed at one utterance: for though

\* “Journal of the Indian Archipelago,” vol. vii., p. 55.

there are some Chinese words which appear to be dissyllabic, and are written with a diaeresis, as *kéen, téen, &c.*, yet they are as really monosyllabic, and sounded as much together, as our words, 'beer' and 'fear.' The joining of two monosyllables, to form a phrase for certain words, as *fáh-too*, for 'rule;' *wang-ke*, to express 'forget,' &c., does not militate against the assertion above made, for the two parts of the term are still distinct words, which are merely thrown together into a phrase, for the purpose of definiteness of conversation."\*

Mr. Summers, Professor of Chinese in King's College, London, somewhat modifies these statements—

"In the general written language of China, scarcely any change has taken place; but in the general spoken language of the Court, we do find the union of syllables to form compounds; and in the spoken dialects it is carried still further; yet, from want of cultivation by the literary classes, these developments are in their rough state, and may be compared with the rugged expression of a Yorkshire rustic, or the state of the English language before the era of the Reformation."†

The rigid monotonic habit of the language necessarily induces a deficiency in variety of sounds, which is compensated for by the use of tones and phrases. Of the tones there are eight, the number of them in actual use varying in the different dialects. The necessity of these is obvious. The number of real Chinese sounds, unvaried by tones, is little more than three hundred. By the use of the tones they are increased to about one thousand. But even this is a limited supply, and the Chinese are in consequence necessitated to have many characters under one and the same sound. "There is an instance in which two hundred and forty-seven words, represented in writing by as many distinct characters, have the same sound. This constitutes a great difficulty in the communication of ideas, and renders mistakes both easy and frequent. In order to prevent the confusion likely to arise from this paucity of sounds, the Chinese are in the habit of associating cognates and synonymes, and of combining individual terms into set phrases, which are as regularly used in the accustomed form, as compound words in our own language. Hence the Chinese has become a language of phrases; and it is necessary to learn, not only the terms and the tones, but the system of collocation also; which in that

country is the more important, on account of the paucity of words, and the number of terms resembling each other in sound, though differing in sense."‡

The Birmese, Siamese, Khambogan, Thibetan, are also of the monosyllabic family, but less rigidly so than the Chinese, there being a tendency in some of them to phonetic cohesion, and to relax into dissyllables. "In the Siamese a structural process involving a sense of harmony may be detected in the phonetic prolongation of the last words into compounds."§ In the Khambogan there may also be traced a dissyllabic tendency. "Birman occupies a remarkable position between the purely monosyllabic or incohesive and the cohesive phonologies. Its words are in general monosyllables, but it possesses the power of phonetic union, and the sense of polysyllabic harmony."|| In this language the tones are reduced to two, the light and the grave. In Thibetan the tones are entirely lost, and the formation of dissyllables has been induced. This has not, however, been carried to a great extent; and, retentive of the monosyllable, this language indulges in few polysyllabic words.

"The grand feature of polytonic ¶ languages is the incapacity of phonetically combining words. If the races that possess them become highly civilized, the languages will necessarily become elaborate and rich in ideologic forms and powers, because the growth of intellect and language is one. But the tonic phonology will preserve the concrete ideology. So long as it remains, a language may ideologically receive the highest culture and elaboration which human intellect can give, but it cannot cease to be cumbersome and crude, and it is therefore incapable of adequately expressing the more subtle, refined, and complex action of the mind. It may be full of the elements of all varieties of expression, but it is rude and unwieldy. It is in this tonic impediment to the union of words, and not in any radical discordance in ideology, that the essential difference between the Chinese and the English, the Birmese and the Latin, consists. It is from this that all the other leading differences flow. Remove this impediment, and the words, hitherto crude, solid, and isolated, are capable of becoming plastic, fluent, attractive, and assimilative, sentient of every variation of idea, and of every change in other

‡ Medhurst's "China," p. 167.

§ "Journal of the Indian Archipelago," vol. vii., p. 56.

|| *Ibid.* p. 55.

¶ "Polytonic in their general vocalization, monotonic in single words."

\* "China: its state and prospects," pp. 162, 163.

† "Lecture on the Chinese Language and Literature," p. 7, 8.

words brought into remotest relation with them. It is like the difference between the rude masonry of the Polynesian tribes without tool or cement—nothing but rough and rigid blocks in which to body forth their highest conceptions—and the architectural triumphs of European art, in which grand and beautiful ideas, once but the inmates of the mind, have taken up their abode.”\*

Let us now glance at the contrast presented in the American languages, and their extraordinary power of phonetic cohesion. Syllable is piled on syllable, until a formidable mass of aggregated sounds presents itself, and the attempt is perpetually made to speak of objects in groups. These bunch words of the Indians Leiber calls holophrastic, from ὅλος, undivided, entire; and φράζω, to say, express, utter forth. Of the principle of combination, so prominent in the American languages, we shall venture to introduce some instances from Schoolcraft, which are of an interesting character, showing how from existing roots new compounds are formed, and appropriate names with extreme readiness applied to new objects when presented.

“It is evident that the Chippewas† possessed names for a living tree ‘mittig,’ and a string ‘aiaub,’ before they named the bow ‘mittigwaub;’ the latter being compounded, under one of the simplest rules, from the two former. It is further manifest that they had named earth ‘akki’ and ‘aubik’ (any solid, stony, or metallic mass), before they bestowed an appellation upon the kettle, ‘akkeek,’ or ‘akkik;’ the latter being derivatives from the former. In process of time these compounds became the bases of other compounds; and thus the language became loaded with double, and triple, and quadruple compounds, concrete in their meaning, and formal in their utterance.

“When the introduction of the metals took place, it became necessary to distinguish the clay from the iron pot, and the iron from the copper kettle. The original compound, ‘akkeek,’ retained its first meaning, admitting the adjective noun ‘piwaubik akkeek,’ iron kettle. But a new combination took place to designate the copper kettle—‘miskwaukeek,’ red-metal kettle; and another expression to designate the brass kettle—‘ozawaubik ak-

keek,’ yellow-metal kettle. The former is made up from ‘miskowaubik,’ copper (literally, red-metal—from ‘miskwa,’ red, and ‘aubik,’ the generic above mentioned), and ‘akkeek,’ kettle. ‘Ozawaubik,’ brass, is from ‘ozawau,’ yellow, and the generic ‘aubik;’ the term ‘akkeek’ being added in its separate form. It may, however, be used in its connected form of ‘wukkeek,’ making the compound expression, ‘ozawaubik wukkeek.’

“In naming the horse, ‘paibaizhikogazhi,’ i.e. the animal with solid hoofs, they have seized upon the feature which most strikingly distinguished the horse from the cleft-footed animals, which were the only species known to them at the period of the discovery. And the word itself affords an example at once, both of their powers of concentration, and brief yet accurate description, which it may be worth while to analyze. ‘Paizhik’ is one, and is also used as the indefinite article—the only article the language possesses. This word is further used in an adjective sense, figuratively, indicating united, solid, undivided. And it acquires a plural signification by doubling or repeating the first syllable, with a slight variation of the second. Thus ‘pai-baizhik’ denotes not one or an, but several; and, when thus used in the context, renders the noun governed plural. ‘Oskuzh’ is the nail, claw, or horny part of the foot of beasts, and supplies the first substantive member of the compound ‘gauzh.’ The final vowel is from ‘ahwaisi,’ a beast; and the marked o, an inseparable connective, the office of which is to make the two members coalesce and harmonize. The expression thus formed becomes a substantive, specific in its application. It may be rendered plural like the primitive nouns; may be converted into a verb; has its diminutive, derogative, and local form; and, in short, is subject to all the modifications of other substantives.

“Most of the modern nouns are of this complex character; and they appear to have been invented to designate objects, many of which were necessarily unknown to the Indians in the primitive ages of their existence. Others, like their names for a copper kettle and a horse, above mentioned, can date their origin no further back than the period of the discovery. Of this number of nascent words are most of their names for those distilled or artificial liquors for which they are indebted to Europeans. Their name for water, ‘neebi;’ for the fat of animals, ‘weenin;’ for oil or grease, ‘pimmidai;’ for broth, ‘naubob;’ and for blood, ‘miskwi;’ belong to a very remote era, although all but the first appear to be compounds. Their names for the tinctures or extracts derived from the forest, and used as

\* “Journal of the Indian Archipelago,” vol. vi., pp. 665, 666.

† “All the examples are taken from the Ojibwa [Chippewa is merely the Anglicized form of the word], the mother language of the Algonquins, the principles of which have been so long and so justly the theme of French eulogy.”

dyes or medicines, or merely as agreeable drinks, are mostly founded upon the basis of the word 'aubo,' a liquid, although this word is never used alone. Thus—

'Shomin-aubo,' wine, from 'Shomin,' a grape, 'äbo,' a liquor.

'Ishkodaiw-aubo,' spirits, from 'Ishkodai,' fire, &c.

'Mishimin-aubo,' cider, from 'Mishimin,' an apple, &c.

'Totosh-aubo,' milk, from 'Tötösh,' the female breast, &c.

'Shiew-aubo,' vinegar, from 'Sheewun,' sour, &c.

'Annibeesh-aubo,' tea, from 'annibeshun,' leaves, &c.

'Ozhibiegun-aubo,' ink, from 'ozhibiegai,' he writes, &c.\*

Again—"Ask a Chippewa the name for rock, and he will answer, 'auzhebik.' The generic import of 'aubik' has been explained. Ask him the name for red rock, and he will answer, 'miakwaubik'; for white rock, and he will answer, 'waubaubik'; for black rock, 'mukkuddawaubik'; for yellow rock, 'ozahwaubik'; for green rock, 'ozahwushkwaubik'; for bright rock, 'wassayaubik'; for smooth rock, 'shoiskwaubik,' &c.; compounds in which the words, red, black, yellow, &c., unite with 'aubik.' Pursue this inquiry, and the following forms will be elicited—

*Impersonal.*†

Miskwaubik-ud,	It (is) a red rock.
Waubaubik-ud,	It (is) a white rock.
Mukkuddawaubik-ud,	It (is) a black rock.
Ozahwaubik-ud,	It (is) a yellow rock.
Wassayaubik-ud,	It (is) a bright rock.
Shoiskwaubik-ud,	It (is) a smooth rock.

*Personal.*

Miskwaubik-izzi,	He (is) a red rock.
Waubaubik-izzi,	He (is) a white rock.
Mukkuddawaubik-izzi,	He (is) a black rock.
Ozahwaubik-izzi,	He (is) a yellow rock.
Wassayaubik-izzi,	He (is) a bright rock.
Shoiskwaubik-izzi,	He (is) a smooth rock.

"Add 'bun' to these terms, and they are made to have passed away; prefix 'tah' to them, and their future appearance is indicated. The word 'is' in the translations, although marked with parentheses, is not deemed to be wholly gratuitous. There is, strictly speaking, an idea of existence given to these compounds by the particle 'au' in 'aubik,' which seems to be, indirectly, a deri-

vative from that great and fundamental root of the language, 'iau.' 'Bik' is apparently the radix of the expression for rock."‡

The following are a few examples in which the adjective is combined with the substantive, the verb, and the pronoun—

Keezhamonedo aupäduah s-hawainemik, God prosper you.

Aupadush nau kinwainzh pimmaudizziyun, May you live long.

Bishegaindaugoozziwag meegwunig, They (are) beautiful feathers.

Monaudud maishkowaugunig, Strong drink (is) bad.

In a previous paper§ we adverted to the adoption of the syllabic system in connexion with these languages, in which words, from their polysyllabic redundancy, when written alphabetically, assume an almost interminable aspect. The signs, expressive of syllables, prevent the necessity of this alphabetical expansion, and present the words in a curt, brief form. Their acquirement by the Indian, both as to reading and writing, is without difficulty. The manuscript requires neither much time nor space. It is quickly written, and portable when finished, a matter of no small moment to the Indian when on his hunting expeditions, and moving about from place to place. It is apparent how desirable it is that our Christian Indians should be furnished with "the Holy Scriptures, which are able to make us wise unto salvation through faith which is in Christ Jesus," more particularly in consequence of their long and unavoidable absences from the means of grace, and their exposure to the proselyting energy of the Romish priesthood; and the syllabic system has proved a ready forge, from whence we have been enabled expeditiously to furnish our converts with "the sword of the Spirit, which is the word of God."

It would be, however, a serious misapprehension to suppose that the syllabic system is so adequate to meet the exigencies of the Indian language that it might be exclusively pursued, and the use of the Roman characters be superseded. We wish our readers to be acquainted with the views on this subject of the Rev. J. Hunter, our Missionary at Cumberland Station. He is our best Indian linguist, and thoroughly conversant with the language of the Crees; so much so, that not only is he an able translator, having rendered the Gospels and Prayer-Book into that tongue in the Roman character, but he is fully competent to address his people extempo-

\* "History, Condition, and Prospects of the Indian tribes of the United States," vol. ii. pp. 389, 390.

† The distinction of words into animate and inanimate is deeply interwoven with the structure of the language.

‡ "History, Condition," &c., vol. ii. p. 397.

§ March 1853, pp. 63—68.

ranously in their own language. His testimony is therefore of great weight. We honour the Missionary who masters the vernacular of the people to whom he may be sent, and who, believing that he is justified in looking for the help of the Spirit of God, rests not until he is able to speak to the heathen in their own tongue "the wonderful works of God." We are disposed to think that the cases are few where positive inability is the hindrance to this attainment. Where, unhappily, this is the case, it ought to be interpreted as a providential disqualification for the work. But there ought to be much searching of heart as to whether the cause is not to be found in want of diligence and suitable application. This, when indulged in, indicates far more serious defects than inability, namely, want of constraining love to the Saviour and the sinners whom He came to save—defects which, unless rectified, amount to a disqualification of the most decided character. The man who, in a devoted spirit, having surmounted this difficulty, has access to the hearts of his people through the medium of their own language, without an interpreter, is indeed a Missionary—"a workman that needeth not to be ashamed," "meet for the Master's use, and prepared unto every good work."

We now refer to Mr. Hunter's communication—

"I handed the bishop \* Mr. Budd's journal and my own for his perusal: I also showed him the fair copy of the Prayer-Book in Cree. He agrees with me that there can be no doubt that the Cree language can be written with the Roman characters, and fluently read in them. He thinks the syllabic characters are valuable for the old Indians, but does not wish me to prepare much with them, but rather to devote my time to translating and writing the language with the Roman characters, and also, if possible, to prepare a grammar of them. The bishop pronounces very correctly with the Roman characters, and Mr. M'Donald can also read them at once very easily. There are several also about this station who can read and write with them. What has kept them back is the want of printed books. I have not a single passage printed in the Roman characters to put into their hands; but I am looking with pleasure to the return of my boat from Norway House, when I hope to find in my packages, left at York Factory the whole of last winter, a good supply of Watts's Catechism in Cree; and this autumn I hope also to receive by the ship the Gospel of St. Matthew.

These I shall place in the hands of my Bible and Testament classes, and I trust I am not too sanguine in looking forward to the intense delight I shall experience when I hear the children reading fluently to their parents, and the old people at home, the glorious gospel of God in their own tongue. I shall then feel that I have not laboured in vain.

"In the Otchipwe [Ojibwa, Chippewa] language, a kindred dialect to the Cree, I have seen several translations, viz. two grammars, the New Testament, the Prayer-book, &c., and there is also a dictionary by the Rev. F. Baraga, Missionary at L'Ause, Lake Superior, in all of which the Roman characters are used; but there is no syllabic system, I believe, adopted for that language. I was struck with the remark made by a Missionary, and quoted in the 'Church Missionary Intelligencer,' as it contained the very reason why I did not adopt for my own use the syllabic system, but have always written my translations with the Roman characters. The remark was, in substance, this—'that if he were about to draw up a syllabarium for a language, his first inquiry would be, Are all the syllables in that language open or shut syllables? that is, do they end with a vowel, or do they end with a consonant? If the latter of the two, that is, shut syllables, he would abandon the attempt.'† Now, I should have little difficulty in showing that the larger proportion of syllables in the Cree language are shut syllables, and end with a consonant. The Cherokee language, I believe, contains all open syllables, and is therefore well adapted to a syllabic system, but not so the Cree or the Otchipwe. I might give a list of formative syllables, found at the commencement of words, and attaching their own meaning to the word—such as, kisk, kist, kusk, pim, tip, sook, kwâsk, pask, and innumerable others, all ending with a consonant. In the verbal affixes the same will be found to be the case. All the transitive verbs take affixes, all ending in a consonant. Now, with a syllabic system which can only express open syllables, such as mā, me, mo, ma; pā, pe, po, pa; nā, ne, no, na; kā, ke, ko, ka, &c., these affixes are mixed up and confused, and no assistance is given to the correct pronunciation of the word. Not to multiply examples from the verbs, I will add a few from the nouns, to show that the Cree language is mainly made up of shut syllables, as—

"*Pim-at-ise-win*, life.—This word is made up of *pim*, a formative syllable, signifying the going on, the advance; *at*, nature, or life; *ise*, so; and *win*, a substantive termination.

† The Rev. S. A. Worcester, Agent of the Boston Board of Missions. Vide "Church Missionary Intelligencer" for March 1853, p. 67.

\* On his visit to Cumberland, vide pp. 64—66.

“Again, *Sook-at-ise-win*, strength.—*Sook* is another formative syllable, signifying power. The other syllables are the same as in the preceding word, all but one ending in a consonant.

“Again, *Pahsk-ise-kun*, a gun.—*Pahsk*, a formative syllable, signifying to open, or burst; *ise*, so; *kun*, a substantive termination of instrumentive nouns.

“Here, again, words crowd upon the memory, the syllables of which, if written or pronounced according to the etymology of the words, end with a consonant, and not a vowel. Now, to write ‘*pim-at-ise-win*’ with the syllabic characters, we have to take, first, a part of ‘*pim*,’ and write *pe*; then the remainder of *pim* and part of *at*, and write *ma*; then the remainder of *at* and part of *ise*, and write *te*; then the remainder of *ise*, *se*; then part of the substantive termination *win*, and write *we*; and finish the word off with a sign for *n*. This word, written in the Roman characters according to the etymology of the word, and the syllabic characters, would stand thus—

Roman characters, Pim at ise win.

Syllabic characters, Pe ma te se we n.

“Now, to write with the syllabic characters the verb ‘*Meen-it-in-a-waw*,’ I give you, which word is made up in the following way, viz.—

Meen,	Give thou him.
Meen it,	He gives me.
Meen it in,	I give thee.
Meen it in a waw,	I give you.

This word would be written with the syllabic characters in the following way—first, part of the imperative *meen*, and write *me*; then the remainder of the imperative and part of the affix *it*, and write *ne*; then the remainder of the affix *it* and part of the affix *in*, and write *te*; now the remainder of the affix *in* and part of the affix *awaw*, and write *na*; then another part of the *awaw*, and write *wa*; and finish off the word with a sign for the letter *w*. I will now write these two words in the Roman and syllabic characters—

Roman characters, Meen it in a waw.

Syllabic characters, Me ne te na wa w.

“That my division of the word into syllables is the correct one is evident, because each syllable or affix added to the verb or root alters its meaning, and at each stage the word is complete in itself. As, *meen*, give thou him; then add the affix *it*, and we obtain, as the result, *meenit*, he gives me; then add another affix *in*, and we have *meenitin*, I give thee; and, lastly, add the affix *awaw*, and we have

the complete word, *meenitawaw*, I give you: but this word also requires the personal pronoun before it, *ke*, for *keyak*; when the word would stand, *ke meenitawaw*, I give you. This word at each stage in the syllabic syllables has no meaning; but with the Roman characters I am able to show each affix clearly and distinctly, and the word has a complete meaning with each change.

ROMAN CHARACTERS.	SYLLABIC CHARACTERS.
Meen,	Me.*
Meen it,	Me ne.*
Meen it in,	Me ne te.*
Meen it in a waw,	Me ne te na wa w.

“I think I need not add any more examples to show that the Cree language is principally made up of shut syllables, ending with a consonant, of which both myself and Mrs. Hunter, as well as Mr. Budd and Peter Erasmus, feel fully persuaded. If so, it can only be very imperfectly and obscurely written with the syllabic characters. No doubt the words will be suggested by them to the mind of an Indian, and he will understand their meaning; but I fear no European who confines himself to these characters will see clearly the etymology of the words, together with the affixes and prefixes, formative syllables, &c.

“I would therefore earnestly press upon my brethren the importance of writing out, for their own use and the rising generation, their translations in the Roman characters—writing them out carefully in these characters first, and then turning them into the syllabic characters for the use of the old people and those not likely to learn to read with the English characters.

“I have dwelt rather long upon this subject; but its importance must be my apology. I have thought long and anxiously upon the matter, and am very desirous to give my people the word of God in a written form. The delay which has taken place in the printing of my translations has prevented me from doing so; yet that delay has not been without its advantages. It has enabled me to put my translations in a more perfect form than I could have done some years ago, and it has also given me an opportunity for studying more closely the comparative merits of the Roman and syllabic characters: and I feel more than ever thankful that I directed my principal attention to the former.”

\* “At each of these three stages no meaning is conveyed.”







*NORTH VIEW OF PESLAWUR.—Vide p. 87.*

## THE PUNJAB.

THE Punjab is the north-west frontier province of India. Its importance can scarcely be overrated. It has hitherto been the high road by which hordes of semi-barbarous nations have advanced to the conquest of the rich Gangetic plains. It needs to be changed into a barrier by which the tide of invasion, should such arise, may be arrested and thrown back. Most desirable is it that it should become a loyal province, attached to British rule, and identified with British interests. Suitable means need to be energetically prosecuted for the attainment of this object. The hearts of the population must be won, and that only can be done by the continued action of a beneficent rule. A wise and paternal government, corrective of abuses, carefully fostering the true elements of national prosperity, removing patiently, yet with unflinching determination, the lawlessness and crimes which had grown strong in lengthened impunity—this the Punjab requires, and this, we rejoice to say, it has at the present moment. The administration of that important province, since its annexation to the British crown, has been characterised by a largeness of view, a truthfulness of object, and an unwearied diligence in the prosecution of detail, which are deserving of the highest commendation. They who have been entrusted with its government have seen what it might become. They have resolved that no effort for its amelioration shall be wanting on their part, and they are acting in consistency with this high resolve. They have extended at their feet the Punjab, with its five rivers, and its doabs lying between these several streams, not unlike the human hand with the fingers extended and slightly parted from each other, capable of being so raised as to become a right hand of British power; and they have addressed themselves, with an energy worthy of imitation, to its improvement.

It may not be uninteresting to present a review of the administrative reforms accomplished in the Punjab, which we have abbreviated from an able and valuable article on this subject, entitled "The Administration of the Punjab," in the *Calcutta Review*, September 1853, and which our readers will find well deserving of their perusal.

First may be mentioned the suppression of those violent crimes which were rife throughout the Punjab. Dacoity, or gang robbery, which had long flourished there as on a congenial soil, and had greatly increased after the disbanding of the Sikh army, by decisive action on the part of the authorities is now almost

unknown. The Thuggee of the Punjab was first discovered, and then extirpated. "Dead bodies found in old wells, by the dense jungle, by the lone footpath, in places remote from intercourse, supervision, or control," first excited suspicion; and the blood-stained traces being followed up, revealed the awful fact that the Thug had for years been carrying on his trade in these regions. "Compared with his expert brethren of Hindustan . . . the Thug of the Punjab was a mere inexperienced bungler." "He used the handkerchief in a clumsy fashion, and, with the aid of an accomplice, who tripped up the traveller or seized him from behind, managed to deprive his unsuspecting victim of life. Often he had to use the sword, and the remains of the murdered man were found mangled or hacked to pieces." "No less than 552 men have been arrested: of these, 328 have been executed, or otherwise disposed of; some are awaiting further inquiry; some have turned Company's evidence; others have been released unconditionally, or under surveillance; and the gangs have been completely broken up."

There is another crime widely spread throughout the heathen world, and in no portion of it more deeply rooted than in the Punjab—that of infanticide. Amongst the Rajputs of the north-west provinces it has proved difficult to eradicate. They have been accustomed to murder their infant daughters, not because they were unwilling to bestow them in marriage, but to escape the expenses connected with their betrothment. But amongst the Bedees, or priestly class amongst the Sikhs, who are the descendants of Nanuk, it has been perpetrated because their indomitable pride made them unwilling to contract any such alliances. A decisive step has been taken, however, towards the removal of this plague spot. A public expression of its inhumanity, and a pledge to labour for its extinction, have been elicited from the natives themselves. The following extract from a letter of the Rev. T. H. Fitzpatrick, dated Amritsar, November 1, 1853, will embody the information we have received on this important subject—

"We have had a very great meeting here for the last three days, convened by the government, for the adoption of measures to suppress the murder of female infants. It was presided over by Mr. Montgomery, supported by Mr. Edmonstone, the financial commissioner, Mr. M'Leod, and another commissioner. All the Rajahs and Sardars

within the chief commissioner's jurisdiction, and the principal Bedees—lineal descendants of Babu Nanuk—Rajputs, and Khuttris, assembled by request of government. The number of Rajahs was, I think, twelve or fourteen; of Sardars privileged to sit on chairs, 200; and of influential persons of lower rank, probably 3000—some say 6000. It was the largest darbar ever seen in this country. The determination of the government to suppress this horrible crime was announced on the first day of meeting, and the support of all persons was solicited to aid them in doing so; and it was proposed, as a means, that all should concur in reducing very considerably marriage expenses, it being clear that their excessive amount, involving very generally all classes in deep embarrassment, was one of the inducements to the crime. The second and concluding darbar assembled yesterday, and all signed resolutions, declaring—

“1st. The practice of infanticide opposed to the laws of God and humanity, and pledging all to oppose it to the utmost, even to the putting out of caste any person known to be guilty of it.

“2d. Reducing marriage expenses very considerably; in fact, to a scale within the means of every class.

“3d. Declaring all fakirs, &c., who crowd on those occasions, and demand alms, public offenders, to be handed over to the civil authorities.

“The effect of this meeting will be, I believe, most blessed. Not only will human life be spared, but the social condition of all classes will be improved. Brahminism has got another blow by it, and the priests, &c., will soon feel it in their pockets; and our government, going on in a course of administration tending to great moral results, will gradually incline its servants more and more to the exercise of their influence for good in other ways also, and the people to regard us, not with terror only, but with becoming respect.

“Mr. Clark and I were invited by Mr. Montgomery and Mr. M'Leod to be present, and, at a private meeting of government servants, every due effort was made to give us a position in the estimation of all present, that, as we go about through the country, we may the better obtain all needful information, &c., from the several deputy commissioners. It was before them we advocated, on Sunday, the claims of the Kangra Mission; and the deputy commissioner of that place, being present, gave no less than 25*l.*, and afterwards expressed his gratification that Mr. Merk was going there.

“We hear that good hope is entertained of

the rajah of — becoming a Christian. He is the most important person amongst the natives in this province, and was chief amongst them yesterday. He has a great regard for the Rev. Gholah Nath,\* and has frequent interviews with him. He is a very intelligent young man, and evidently inclined to the English and our religion. He told me he had read our Christian Scriptures; and Mr. M'Leod told me he refused, a few days since, to worship the idol at Jawala Mukhi, or give money to the Brahmins.”

The measures adopted for the preservation of internal peace and tranquillity throughout the province may be next briefly stated. An administrative body, in every respect competent to the work it has to do, has been organized in its various gradations; from the board of administration, constituted of three members, which is supreme, descending, through commissioners, deputy commissioners, assistants, extra-assistants, down to the tahsildar, or native collector. Auxiliary to this, police-stations, 228 in number, have been distributed over the face of the country, in connexion with which is to be found a body of regular police, to the amount of 6900 men: this is exclusive of the Punjab police battalions, and the city and village watchmen. The important work of promoting peace and good order throughout the land has been materially assisted by disarming an excitable population, too long accustomed to lawless deeds and the indulgence of vindictive feelings, 120,000 arms of all sorts having been delivered up on proclamation.

In addition to this, the wild tribes across the Indus have been taught to respect the British frontier, and to abandon the raids which they had carried on for centuries. With a force of 11,228 men, a difficult frontier has been guarded, 500 miles long, inhabited by a semi-barbarous population, and menaced by numerous tribes of hostile mountaineers.

Measures have also been adopted to give industrial and commercial development to the Punjab, by eliciting its natural resources, and providing outlets for the sale of surplus produce, whether manufacturing or agricultural.

Preventive lines, to secure the payment of excise duties, have been abolished. Three of these were found in existence by the Board; “the first, a line on the west of the Indus, which taxed the merchandize of Central Asia; the second, a line running at the foot of the Himalayas, which taxed the trade of Kashmir; the third, a line running along the Beas,

\* A convert of the American Missionaries at Louisiana.

which taxed the produce passing from the north-west provinces to the Punjab, or that passing between one British province and another." On the 1st of January 1850 all these were swept away, and "the whole trade of the Punjab, the trade of Central Asia, the trade of capitalists in our older provinces, was then left to flow, free and unshackled, in every direction." Still further to facilitate intercourse, a great military road from Lahore to Peshawur has been undertaken and partially carried out, besides "minor roads for commercial or general purposes, connecting large stations with each other." The line of road from Lahore to Peshawur is 275 miles in extent, and is rapidly progressing. Of road operations in the Punjab, the following is a summary—"1349 miles of road have been constructed; 858 are under construction; 2487 have been traced; and 5272 miles have been surveyed."

For the development of the productive energies of the province, canal irrigation is being extended. The old cuts and water-courses, which had been formed under previous governments, are being cleared, and the Bari Doab canal, running through the very centre of that Doab, its main channel being 247 miles in length, and to which we referred in a previous article,\* is in process of formation. The productiveness of the Punjab territory is altogether dependent on the means of irrigation afforded to it, so much so, that land is valued, not so much by the number of acres as by the number of wells. The strip of country at the base of the hills, from fifty to eighty miles in breadth, where mountain showers and mountain rivulets abound, is rich, cultivated, and populous. So, likewise, the great rivers, in their downward course, diffuse fruitfulness and plenty, and on either bank is spread forth a considerable strip of cultivation, with villages peopled by a sturdy, industrious, and skilful peasantry, and lands which yield two waving harvests. But the centre of the Doabs is barren, and the traveller, as he crosses them from one river to another, finds thorn and tamarisk taking the place of sugarcane and wheat. The opening of magnificent canals, like that of the Bari Doab, will change these unproductive wastes into fertile grain-producing tracts of inestimable value, and "the desert shall rejoice and blossom." Beautiful type of the higher department of labour allotted to us as a Missionary Society, to open channels by which the waters of life may gush forth! May the same ability, honesty of purpose, untiring zeal, real philan-

thropy, and deliberate foresight, which have been exhibited by the young engineer officers, Crofton and Dyas, in the fulfilment of their duty, be the characteristics of the Missionaries who may be sent forth to labour for the spiritual cultivation of the Punjab!

Other interesting points might be mentioned, did our space admit. We have, on this branch of our subject, only to add, that, notwithstanding the large amount of extraordinary disbursements, there was, on the two years 1849—1851, an aggregate surplus of revenue amounting to no less than 116 lakhs of rupees;† and it is considered no unreasonable expectation, that when the year 1868 shall arrive, "the Punjab Proper will be paying into the general treasury an annual surplus of half a million sterling."

Thus "the Punjab is a field in which every administrative measure, carefully devised and patiently tested, has been set in operation; where crude haste and culpable delay have equally been shunned; where all the experience of past errors, and all the rich inheritance left by successful administrators, have either deterred from *this* danger, or guided to *that* end; where severity has been combined with kindness, strict justice with occasional leanings to privilege, energy with forethought, firmness with tact. The members of the board, and the commissioners of divisions, have set the example of unsparing devotion of health and time, of long and laborious inquiry into subjects of almost appalling magnitude, of the freest personal intercourse with natives of all ranks and classes, of bustling activity of body, that has commenced at sunrise and has terminated with night. This example has been nobly followed by the subordinate officers of all ranks and departments."

Efforts have been put forth, which, in the short space of four years and a half, have substituted "order for anarchy, obedience for irregular impulse, gardens for jungles, plenty for barrenness, peace for war."

Interesting and admirable all this, indeed! Here there is a large-hearted, unselfish policy, and its result a rich reward. Of governments and administrations it is true, that "with what measure ye mete, it shall be measured to you again." The stern rule of despotism, which dooms races to ignorance and serfdom, in order to perpetuate its own monopoly of power, must eventually be crushed beneath a tremendous reaction. On the other hand, the government which recognises, in the improvement of those who are subject to it, its true object and duty, will find itself sustained, not by harsh enactments and a

\* "Church Missionary Intelligencer" for November 1852, pp. 243, 244.

† 1,160,000l.

police *espionage*, and abject fear, but by loyal hearts and willing hands. We are persuaded that, by a continued application of the means already employed, the Punjab will be transformed into a richly productive and fertile land; that with the increased security for life and property, and the development of industrial pursuits, its population is capable of being indefinitely increased; and the Punjab be thus rendered a strong frontier province of our Indian empire, and its barrier against invasion from the north-west.

We must add—provided that full scope be afforded for the introduction of one grand and commanding element of improvement, without which all else that may be done must fall short of the end proposed. The gospel of Christ is the true regenerator of nations. The foundations of society are to be found in the character of individuals. It is only as the principles, on which individual character is framed, are rectified, and the standard of conduct raised throughout a people, that there can be true, permanent improvement; and this is beyond the reach of human laws, and civil and political arrangements, however wisely framed and admirably administered.

As well might it be thought sufficient to excavate canals, if no ample resources were provided from whence they might be replenished with the fertilizing waters. Human laws, in order to be really effective, ought to be the conduits through which the transmission of a superior influence might be facilitated. Gospel truths are the renewing waters which heal wherever they flow, and give life to every thing they touch. It is only as they are spread abroad like rivers of waters that the spiritual sterility of human nature can be removed, and the wilderness and solitary place be glad.

The gospel of Christ can alone effectively deal with the springs of action which are hidden within the heart, and, in the improvement of individual character, provide for the true amelioration of a people. Unless the substratum of society be acted upon by this penetrative influence, administrative reforms can only affect its surface. They may avail to repress the outbreaking of the more tangible crimes, but the uncorrected viciousness of human nature, impatient of restraint, and refusing to be shut up within the heart, will work out by some other channel. "Violent outrages against life and property will decrease; the trader from Central Asia, the sepoy returning to Oude, the native official on leave, may all pass along the loneliest highway, without the slightest apprehension. The rich merchant at Amritsar may

feel certain that his warehouse will not be invaded at dead of night, or after sunset, by men with drawn swords and flaring torches: a general sense of quiet and security may reign in the walled city, at the shady well, and by the boundary, which is no longer the scene of repeated affrays. But petty offences, small thefts, assaults, false charges, and even perjury and forgery, will certainly increase. Instead of living by rapine, or complicating some old and unintelligible village feud by more deeds of blood, the cultivator will betake himself to litigation; and able men have already begun to foresee, that, even in the Punjab, to give false evidence or to fabricate documents may become a profitable trade, or a point of honour."

No doubt such must be the case: the criminal principle will retain its vitality, and, putting off the old form of open lawlessness, in which, like a beast of prey, it had prowled abroad, assume one apparently less repulsive and anti-social, and more fitted to elude the vigilant superintendence of the new *régime*, until gospel influence comes in to aid the corrective action of the laws. It is in this the English character is so remarkable—its recognition of law; and this it owes to that principle of subordination infused into the national mind by the influence of pure Christianity—"Honour all men. Love the brotherhood. Fear God. Honour the king."

We do not mean that Christianity is to be introduced by legislation, and a nation, under pains and penalties, be forced to change its profession of faith, while its convictions remain unchanged. No course of proceeding can be imagined more directly at variance with the spirit of the religion of Christ. But we say, that when men, by profession Christians, are called upon to rule the destinies and administer the affairs of a heathen nation, they will, if they be faithful Christians and wise rulers, afford every facility for the free and spontaneous action of the gospel: so far as they are concerned, they will endeavour that the truth be not obstructed in its approaches to the conscience, and that men be afforded the opportunity, if they will, to hear and embrace it. Missionaries will have their countenance, and aid in various ways will be indirectly afforded them, so long as they act in the spirit and temper of the gospel. Men in authority who so act, by a happy fidelity render homage to diverse responsibilities: they respond to the mind and purpose of Him who "hath made of one blood all nations of men for to dwell on all the face of the earth," and who "now commandeth all men everywhere to repent;"

and they best consult the interests, as well of the earthly monarch whose representatives they are, as of the people who have been entrusted to their care. It is this that, above all things, we admire in the government of the Punjab, that men of the highest administrative ability have not been ashamed to recognise the gospel as a social element of surpassing excellence, and alone effective of godliness which is "profitable unto all things, having promise of the life that now is, and of that which is to come."

And in this way shall the Punjab most surely become a permanent and valuable annexation to the British crown. This constitutes the strongest bond between nations, when one has been the happy instrument of communicating to another the inestimable boon of a living Christianity. Commercial interests, amidst the fiery action of human passions, are as flaxen cords. Colonial offshoots have often become alienated from the mother country, and have waged with her a deadly warfare. But there is another bond by which nations may be united, one which, in its incipient formation, is as the slender threads of a spider's web—so feeble and spiritless are Missionary efforts, in the world's estimation, at their first commencement; but which, when grown into a work of completed evangelization, will be found a bond of great tenacity and enduring power. England is now a centre of Christian light and truth. Missionary efforts are being put forth in different directions, and are laying hold on diverse lands. The time may come, some eventful crisis in her history, when the nations to whom she has transmitted the light of the gospel may prove her best friends, and rally round her when all else have forsaken her. The time will come, we doubt not, when, if we be faithful and persevering, Africa, India, New Zealand, will render back to us a rich return for all that has ever been expended in leading them forth from the gloomy cavern of heathenism to the light of spiritual day. Would that a far larger portion of our national resources were redeemed from the waste of a mere secular expenditure, to be laid out in an investment so productive of good to others, and certain, some way or another, to re-act in beneficial influence on ourselves!

But our readers will be desirous of information as to the actual progress and prospects of the work in the Punjab; and we have to apologize if, by these remarks, we have detained them unreasonably from that which is far more interesting. And, first of all, let us

advert to the suitability of Amritsar as a centre of operations, and the largeness of the opportunity which presents itself in the adjacent districts. On these points the Missionaries thus express themselves, in their report for the year ending April 1853—

"We have the pleasure of submitting in this letter, by way of report, several important facts, from our own observation and the letters of others, which impressively urge upon us the duty of appealing for a far more extended effort, on the part of the Parent Committee, for the evangelization of the Punjab, than that which has been attempted. We are prepared to affirm that the whole of this province is effectually opened for the ministry of the gospel; that the encouragements to avail ourselves of so large an opportunity are unusually great; and that these are offered to the Church Missionary Society more directly, in preference to any other existing institution having the same end in view.

"In respect to Amritsar, as distinguished from all other places, we would repeat all we said of it in our first report, and add to this, that the conviction of its paramount importance becomes deeper and deeper as our knowledge of it and others increases. Not only is it superior in the number of its resident population, but in the fluctuating accessions of visitors from other places. It is as great religiously as it is commercially; and this, too, in regard not only of the Sikh system, but also that of the Mahomedan and the Hindu. It may be generally inferred, that, in the presence of one great and important sect, two distinct, and in a great measure antagonistic sects, more influential in number, will seek to maintain and extend their greatness; and we may rest assured that any effects the gospel will make upon one will not be unfelt by the others, and that whatever affects them in this metropolis will be felt without in other parts of the country.

"Our hearers generally consist of residents and of strangers. Many from other places—as at Benares—hear what we teach, and take away with them portions of the word of God and useful tracts. Upon the occasion of melas, the opportunity thus afforded is exceedingly great. Upon one occasion of the kind, about a fortnight since, the streets were as crowded as any part of London, even in the places of any grand procession. We cannot say how many came to the city on those days, but should not wonder if there were thus collected together from 200,000 to 300,000 people.

"We have also visited a few of the neighbouring villages. Their number, within ten miles, is not less than 300, but probably many

more ; and some of them contain a population of 4000 or 5000 and upwards, but the majority much less. How thankful ought we to be, then, that we are to have the co-operation of another Missionary in this most glorious labour ! We trust we may be all spared to work together, if the Lord will, for years to come, in this rich harvest field, and that then occasion will justify our applying for a yet further increase of our numbers."

Before we extend our view beyond the immediate vicinity of Amritsar, we pause to consider how far our labourers have been blessed in their work, and what amount of actual conversion has been yielded to them. There is, in this respect, a great diversity in Missionary fields. In some, germination is rapid ; in others, greatly retarded. The contrast between the two extremes—between such Missions as the Yoruba on the one hand, the Ceylon and Western India on the other—is remarkable. There is, in this respect, a sovereignty in the distribution of the blessing, which reminds us of our dependence, that "neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase." If similar efforts were to be productive of uniform results, we should be tempted to view them as we do physical phenomena, in which, by the action of fixed and determinate laws, certain means produce certain effects : as, for instance, we have the distinct phases of growth, maturity, decay, and repose, under the distinct influences of spring, summer, autumn, and winter. But in this spiritual work the effective influence is free and unembarrassed in its action, and results are produced, not according to human expectancy or calculation, but "according to the purpose of Him who worketh all things after the counsel of His own will." He sometimes blesses most abundantly where it was least expected, and withholds it where we had anticipated it would fall most richly. He sometimes works powerfully by a feeble instrumentality, while that which is considered a strong and effective one is comparatively set aside. We are not, therefore, to be careless of the means, or indifferent as to the instrumentality employed : we should select the best we can, and be as diligent in their use as if every thing depended on our doing so ; and yet remember, amidst all, that "except the Lord build the house, their labour is but lost that build it."

Our Mission in the Punjab is of very recent date, not further back than 1851 ; yet its general results are thus favourably stated by the Rev. G. G. Cuthbert, who visited Amritsar in December last—

"The Amritsar Mission is in every way cheering. The spirit of the Missionaries is so admirable, the Christian friendliness and liberality of the English residents are so remarkable, and the place itself is so important and so suitable as a Mission field, that one cannot but thank God for having directed our way to it, as well as for having already given encouragement to His servants, by permitting them to admit several converts into the Christian fold, so that there is now a flock there of about thirty individuals. The brethren have, on the whole, been favoured with very good health, and have made very creditable progress with the native languages."

Of some of these converts an account has been given in a previous paper.\* The senior catechist David grows in the estimation of our Missionaries, and the favourable opinion which, from the first, they were led to entertain of him, becomes more and more confirmed. There is another individual, Jonathan, at present under instruction, whose history, although closely connected with that of David, presents to it a singular contrast. "He is a Sikh, about forty years of age. He first led David to the Rev. W. H. Perkins, of Cawnpur, David being then a fakir. They were instructed together, and these friends were baptized together some eight years ago. Since then, Jonathan left the Mission, and has gone about the country preaching the attributes of God, but saying nothing about Christ, on the plea that the people would not hear it. However, it seems they would not hear him either, for they took one of his disciples at Ferozepur, a few years ago, and killed him. David, on a recent visit to that place, found Jonathan, and persuaded him to come to Amritsar, and every thing is being done by David and others to restore him." From such aberrations David has been mercifully preserved, and our prayer for him is, that he may be kept humble and lowly at the foot of the cross, the only safe place for a poor sinner. So may the hopes of our Missionaries be realized, that he may become our first ordained Sikh. It is true, he is ignorant of Latin or Greek, but "he has a very good acquaintance with the Bible, and much skill and power in teaching it ; of much weight of character, exercising a high moral influence upon his fellow-Christians ; of unwearied labour, and devotedness, with an accurate knowledge of Hindi, Urdu, and Punjabi, and some acquaintance with Persian and Sanskrit." Correct views of episcopal duty would assuredly lead to the

\* "Church Missionary Intelligencer" for May 1853.



admission to full orders of such a convert, even although he be unacquainted with any of the original languages of the Scripture. To insist on such a qualification as a *sine qua non* would be very seriously to interfere with the growth of the infant churches, and embarrass us in seeking their consolidation and establishment.

But we introduce another of the Amritsar converts. The first mention of him occurs in the report already referred to.

"The vernacular school is under a most worthy Grunt'hi (a reader and teacher of the Grunt'h), who has long given us reason to hope better things respecting him. He is a man of natural simplicity and amiability, of honest, candid mind—for a native—and good abilities. He has been under our daily instruction in the word of God for twelve months, and we have observed with joy its growing influence upon his mind and character. His class is composed of Sikhs, to the number of eighteen, and they are all well informed in the books of Genesis and Exodus, the Four Gospels, and the Acts of the Apostles. The place selected for the meeting of this school is one of the 'bungas'—houses for Grunt'his—upon the sacred tank of the Sikhs."

His public profession of faith in Christ is stated in a letter from Mr. Clark of later date—October 3, 1853.

"I have again good news to tell you. Yesterday there was another baptism here, which has created no little stir, on account of the character and position of the person himself. He was a molwi, or Mahomedan teacher of the Korán, and the son of the late tutor of the King of Delhi. He knows his Korán off by heart, word for word, and that in the Arabic itself; but he has now learned a better religion by the teaching of the Holy Spirit of God. He came to us from Delhi, as the Persian master in our school, and has been employed as Mr. Fitzpatrick's munshi for a considerable time; and through his instrumentality, and constant study of the Bible, he has at last become a Christian, and was baptized by Mr. Fitzpatrick here yesterday in the city. His present name is Uziz Ullah, or 'Beloved of God.' The news spread like wildfire through the town: all the molwis or learned men came together, forty or fifty of them, to try to convince him of his error, but he silenced all their arguments at once, and left them without a word to answer. They then called him an apostate, and accursed, and his own father-in-law consigned him deliberately to hell. To-day some hundreds or more of them have been at him again, but they can

stand neither against his spirit nor his wisdom. He confutes them from their own holy books, and excites amazement amongst the heathen themselves by the clearness of his views, and speaks so that the most learned amongst them cannot lay hold of any thing he says. The people are all alarmed, and our schools are dwindled down to a miserable state, for the parents will not send their children: one of the best of them has left to-day, leaving even his scholarship. My munshi, who knows nothing of Christianity, was cut by his own friends, who would not even touch him, simply because he had any thing to do with those troublesome and mischievous Padres. They tell us to our face that we are the emissaries of Satan, come to trouble and deceive the people from the ways of truth and virtue. They say that all the Christians are bad, but we are the worst, and that we are ourselves walking in the road to hell, and try to lead the people there; and this they do with sincerity and great plainness of speech, and really mean what they say. . . .

"Uziz Ullah has had several controversies with all the *literati* of the place, but their object was defeated. They then sent over and brought two molwis, learned Mahomedans, from Lahore, and another from Batala, and there was to have been a grand public disputation. Mr. S—, however, on hearing of it, and considering that it was his duty to keep the peace, sent a native Sikh magistrate to this meeting to see how things were going on; and to prevent any disturbance, he also wrote a note to my munshi, in whose house the disputation was to take place, to tell him to take care that the quiet of the city was not disturbed in his house. This letter seems to have confounded them all." This man has been subjected subsequently to ill-treatment, having been set upon by some street beggars, on his return home at night, and severely beaten; but this, and other indignities to which he has been exposed, he is contented to bear patiently for his Lord's sake.

In a previous paper\* we stated the full conviction entertained by the Missionaries of the value and effectiveness of a native agency, and their anxiety that they might soon be helped by such co-operation. In the narratives of their excursions into the vast territory around, which will be found in the subsequent pages, it will be seen that an encouraging commencement has been made in this respect, and that already from

\* "Church Missionary Intelligencer," May 1853, p. 100, &c.

several of the converts important help is being received.

We now turn to those portions of the papers before us which have reference to the wider circle of usefulness which lies beyond Amritsar and its immediate vicinity.

“And now”—we quote from the report—“to extend our view upon the immense field which lies before us on all sides, let us state what we know of its preparedness for the labours of Christ’s faithful ministers. Within the limits of our boundary all is perfect peace, and no doubt need ever occur to any one of the security now given to life and property; but this is the lowest recommendation we can offer. We have both been out on tours, and we can therefore speak from our own knowledge, as well as from the information of others, of the absolute openness of all parts of the country to the messengers of the gospel. The report of the tour made by one of us to Ahmednuggur, Nurpur, and Kangra, and back by Hoshearpur, is already before you. Your other Missionary has, since then, made two marches in other directions.

The first was for a period of sixteen days, in a northerly direction, through Majheeta and Futtehgurh to Babu Nanuk ke Dehra on the Ravi, about thirty miles hence, and back through Ram Das, Rajah Sansi, and other places, to Amritsar. David, the senior catechist, and another, George, accompanied him. They preached, in twenty-eight towns or villages, to 2400 men, the representatives of about 34,000 people—probably many more—and distributed 496 books. The tour was replete with interest, not only as the first thus made, and because the truths of God’s own word had never before been spoken in any one of those places by a follower of the Saviour, but because of the willingness—in fact, the eagerness—of the people generally to hear and consider what was thus declared to them. It was a great privilege to our David to tell his countrymen the way to eternal life; and he seemed never weary, but always from day to day, both morning and evening, continued to expound and exhort, with a power of conviction and persuasion which appeared surprising, as much on account of its freshness and constant variety as its gentleness and love. You will readily imagine what a grand occasion this was in the history of our Mission, when you connect with these facts what you know of his previous history—his eight years of consistent piety at Cawnpur, and this most pleasing feature of all, that he is, as we believe, the first Sikh ever converted to the faith of Christ. He himself said, more than once, that he felt he could never be too grateful for

this privilege; and in respect of the encouragement granted, that he had never seen any thing like the crowds of listeners anywhere else but at melas, while the attention and general deportment of the people was vastly superior. The opportunity was taken of obtaining interviews with two of the Sikh sardars—one a general officer at Majheeta, and the other, Sham Sher Singh, the head of the Sindian family, one of the three most influential in the Punjab—and both occasions were truly gratifying, leading, as they did, to a tolerably full explanation of the way of salvation and the evidences of its power, so far as could be judged, in the case of one of their own people before them. We cannot go into details of places or other circumstances now, but simply mention that two of them, Ram Das, and Babu Nanuk ke Dehra, are of high estimation with the Sikhs—and otherwise large and influential towns, of probably 7000 or 8000 inhabitants each—the former as the place of the birth and burial of their fourth guru, after whom it is called, and the latter as the place of Nanuk’s monument, and his younger son’s also, and the favourite residence of about 1500 of his lineal descendants.

“The results of the tour are encouraging. We have now two inquirers (Sikhs), who have been, since then, for six or seven weeks under instruction. One of them was, until a few days since, the Grunt’hi of his village, about four or five miles hence. He has given up his office, with its emoluments—perhaps four or five rupees a month—and has come to live under the same roof with David. He is a man of forty years of age, of very clear judgment, and ready comprehension. The other is from another village equally distant, a Sikh also, and perhaps thirty years of age, but of slower perceptions. He, too, is under the same roof. Pray for them that they may become true believers. There is some hope that a third will come again, who was here a few days since: if he does, and the Lord be graciously pleased to convert him, his case will present features of peculiar interest.

“These are enough to show us what a hopeful field of labour we are placed in, and how very abundant our opportunities and encouragements. The population upon that line of march is so dense that we might travel day after day, visiting two or three villages upon each, and thus instruct upon an average some 200 or 300 persons; or a Missionary might take any one of the more important towns, and find himself in the centre of a population of 300,000 or 400,000—all accessible by easy marches.

"The second tour was from Lahore to Sealkot, seventy miles; thence to Wuzera-bad, twenty-eight miles; and from Sealkot to Amritsar by Nyna Kot and Batala, about ninety-five miles. This occupied nineteen days. Its general features were the same. David accompanied the Missionary. They preached as often as they could, sometimes three times a day, and oftener less. Whilst at Sealkot, and in a few places between it and Nyna Kot, David was necessarily alone, because of other engagements. The line of road is not so populous as that before described; but yet very much so. In two or three places visited one of the American Missionaries had preceded us; but with these exceptions it was again given to our Society to preach the gospel where Christ had not been so much as named. The number of places thus made even partially acquainted with the Saviour's name was 25; the number of books distributed, 409; and the number of hearers 2403, out of a population of 101,540.

"The other results of this tour to which we beg attention are, the satisfactory evidence which was afforded in several places of the good to be effected by such a mode of Missionary operation, and what has occurred at Sealkot itself. Of the former we need only mention, that in four places we met with many persons who showed us the books they had received from the Rev. J. H. Morrison, an American Missionary, or the catechists of the Society to which he belongs, and told us their contents with evident pleasure. When they heard of our object, they came in numbers to hear and receive books. From one village ten came to the tent, a mile from their homes, and took away the same number of books; and in another, about six miles from Sealkot, four most intelligent men—but two of them more particularly—walked half a mile with the Missionary, plying him with questions upon religion, and then returned to the catechist to hear more. They had all taken hold of one truth at least, that the Padre Sahibs and their books say that Jesus Christ, the Son of God, is the alone Saviour of them that believe.

"And now, to speak of Sealkot, one of the largest towns in the Punjab—perhaps the largest after Lahore and Amritsar—and containing between 40,000 and 50,000 inhabitants. Your Missionary was there, preaching for our Lahore Church Missionary Association in support of our own operations, as well as for the purpose of seeing the place, and learning what he could respecting it. He stayed five days there with the Rev. C. Sloggett, the chaplain, and had a good opportunity of en-

deavouring to promote the work entrusted to him. He and David preached in the city, and the hearers consisted, on one occasion, of 200 people, many of them most respectable natives, who had received some of the books a few days previously distributed by Mr. Morrison, from Lahore, and understood a little of what they contained. Their attention was undivided for an hour and a half. Many asked pointed questions, not of a captious nature; and others, in the end, earnestly entreated that a school might be established in their city, for they were all without knowledge, and without teachers to instruct them. This application was mentioned to the chaplain and deputy commissioner, and both most heartily entered into the consideration of it. The latter had long previously anticipated the possibility of a government or other school in the city, and accordingly reserved a central site for the purpose, whenever required. But the subject has, since then, taken a yet more encouraging aspect. Mr. Sloggett informs us, by letter of the 21st instant (April), of what has been done, saying—

"Shortly after you left, I sent a circular round the station for subscriptions to the Punjab Mission, mentioning, agreeably with your suggestion on this head in our conversation just before your departure, that, "with a view to the establishment of a school at our own city of Sealkot, I had already obtained your assurance that any money subscribed from this station, for the future, should be taken into account, and reimbursed by the Lahore Association whenever the school can be established." My appeal has produced more than 150 rupees a month, subscriptions being for one year, or for so long as the subscribers continue in the station. The deputy commissioner writes, "I shall be very glad to see a school started here, and I could get rooms in the Fort for any one who would come over. The plan would be, to start the school in a native house, and then, when we had funds, to build a house expressly for it. There would be no use, however, in attempting any thing unless we could get good superintendence, and a regular monthly income." With reference to his suggestion of rooms at the Fort, it was in consequence of a question of mine, in the event of the Society sending a Missionary. Dr. Clark sent me, the other day, a letter from Mr. Morrison, who speaks warmly of the great encouragement he met with at Sealkot, beyond all other places he has ever visited.'

"Having given our best consideration to the subject, we have replied that we will endeavour to establish the school, and visit the

city alternately for a month, three or four times a year. The only obstacles to our doing so, and they are great, are, the difficulty of finding teachers of any kind, and the inconvenience of leaving Amritsar and settling for a fixed time in one place, however large and important, while so much remains to be done here and at other places. We have, however, deemed the opening so plain, and the appeal so urgent, that, at the risk of being considered rather hasty in the course we have taken, we have so determined. The Society, however, is in no way involved. We trust the statement we submit will prove the importance of its immediate occupation by two resident Missionaries, and that our experience will confirm that which is now stated. In respect of population, Sealkot is, as we have already said, one of the places next in importance to Amritsar and Lahore. It is the chief town of a district of more than 300,000 people, chiefly Mahomedans and Hindus. The Sikhs are in the proportion of one in thirty of the whole district, but the Mahomedans are most numerous. In respect of situation, it is between twenty and thirty miles from Jamu, at the foot of the hills, where the maharaja Gholab Singh resides for some months in the year, and about three marches of ten or twelve miles from one of the entrances to Kashmir. It is probably one of the most healthy stations in the country, as may be inferred from the fact that the chaplain told us there had not been twelve funerals in six months—two of them the unhealthy season—out of a Christian community of 1000.

“Is this great opening to be entered by the Missionaries of our church while yet the European community wait in desire, and the native population entreat us to teach them? Surely our own brethren at home need only to be informed of such an opportunity for exertion for the accomplishment, so far, of that which they daily pray for. To whom may we appeal, if not to those who are in most respects ready, *i. e.* have had their University education, and some experience in the work of the ministry? We ask for their aid, not to the exclusion of others, but upon reasonable grounds of preference. We can say, from our knowledge of facts in our own case, that they will not suffer loss personally by resigning home curacies for the sake of preaching to the heathen. We are sure they will gain much in the teaching of divine grace, in real and lasting happiness: their parishes and their families will gain much likewise, and the Church be strengthened and encouraged by the example they will afford of simple, but right-judging obedience to the

commands of the Saviour, so impressively urged upon all, at this time more especially, by the remarkable workings of His providence in all parts of the heathen world.

“It is important that two at least should be located at Sealkot, not only for the support and comfort a Missionary may always derive from his colleague, but on account of the vast field of labour to be cultivated. In the immediate neighbourhood of Sealkot the villages are very numerous, and at a distance of twenty-eight or thirty miles are Wuzceerabad, Gujeran Wala, and Eminabad. The first has at least 15,000 inhabitants, the second yet more, we believe, and the last-named some 8000 or 10,000, whilst the borders of Kashmir will also invite them to many visits. We solicit the attention and support of the Committee in behalf of this most important station.

“Another place which we have both visited is Batala. It is distant from Amritsar only twenty-two miles, and contains 24,000 inhabitants. It is the chief town of a densely-populated district, which, within narrow limits, comprises no fewer than 370,386 people. We preached there, and obtained an attentive hearing. That Batala, or some other large town in that district, should be occupied, there can be no room for doubt. It has one great advantage in the number of its well-built and crowded towns, such as Kalminy, Nyna Kot, Ahmednuggur, Babu Nanuk ke Dehra, &c. It would be a station acting upon Amritsar, Kangra, Nurpur, and Sealkot, and receiving from all the influences of the several operations carried on in each. While we recommend the occupation of Sealkot and Kangra prior to any others, we are exceedingly desirous that the Batala district may be also selected. It has a great number of Sikhs in it, scattered about in all the villages; but collected together in Babu Nanuk ke Dehra and its neighbourhood are probably not fewer than 10,000 families claiming kindred to Nanuk. Their demoralized condition is in itself a strong claim upon our Christian compassion. It is well known to government, that, to the present day, their habit is to murder their female infants, lest they should live to be the wives of men of other sects; and perhaps it may be to avoid the expense attendant upon their marriage with any. In other respects they are an exceedingly interesting people. We found more of open-hearted frankness, manliness, and courtesy in them than in any others we have seen, and were struck with the large proportion, as it appeared, who were able to read their own Gurmucki.

"We long for the day when we may be permitted to welcome brethren for these open towns and villages. We may reasonably expect the same acting and re-acting influences of station upon station, which is not unfrequently observed at home of parish upon parish. Our application cannot be considered a very trivial one, or made in disregard of the crying wants of other parts, when it is observed, that as yet we have begged for only two Missionaries for each district of 300,000 or 400,000. We know the difficulties the Committee has to contend with in obtaining suitable and qualified men; we know the urgent need of other places; and therefore we moderate our demands accordingly.

"But our opening remarks may be sustained by further evidence. We have the gratifying intelligence from one of the corresponding members of the Lahore Church Missionary Association, the Rev. W. Shaw, chaplain of Rawul Pindi, of what seems like a spirit of inquiry at that station. In a letter dated March 30, 1853, Mr. Shaw says, 'I have the pleasure of informing you of a gratifying event, which occurred only two days ago, and which looks like an opening for the cause you must have at heart.' It seems that some fifty Hindus and Sikhs living in Rawul Pindi, having procured one of the Punjab tracts, published at Loodiana, at the Hurdwar fair, are impressed with the conviction that their old creed is false. In consequence of this the other Hindus have quarrelled with them, and wish to drive them out of the city as apostates. The two parties have even come to blows, and the party first referred to came to me on their way to the magistrates to complain of the ill-treatment they had received.'

"We have supplied Mr. Shaw with a number of books for these people in the Gurmucki and Hindi dialects, and he will endeavour to distribute them, and extend the good effects already produced. It may be, that, in the cold season, we may be privileged to go amongst them and declare the way of life. We are not able to speak of the population of that district, nor to enter into particulars respecting it; but we take advantage of the circumstance to suggest the importance of giving much consideration to the evidences afforded of preparedness on the part of this people to hear what we may preach; and of this point also, that there are, scattered up and down throughout the country, individuals, here and there, who are less settled than the masses in the acceptance of false systems, and are really desirous of knowing what is the true religion. We could name one or two villages

near Sealkot, and several in the Batala district, and a few nearer Amritsar, in which we think we have seen such individuals. From the villages near us some have already come for instruction. Were the Missionaries accessible to others, we believe the number of inquirers would be greatly multiplied. If Peshawur were occupied, Rawul Pindi might be frequently visited; or if the latter were first selected, then the former might come under its influence. The disturbed state of the frontier, the restless condition of the border, may perhaps appear an objection to its speedy selection; but there is to be considered, upon the other hand, its relation to districts and countries on the other side, and the preparation to be made in the study of a new language, and the providing books in it for ultimate use when the door is more effectually opened, as well as its bearing on places below. One of our excellent friends there frequently writes to us of its great importance. It might, however, be suggested as a suitable field for the exertions of the London Society for promoting Christianity amongst the Jews. The people there, or very many of them, claim to be of Jewish origin, and their features support their assertion. They go by the name of Beni Israel.

"To draw towards the conclusion, let us give an extract or two from letters addressed to us one of the commissioners of the Punjab. Under date of February 23, 1852, speaking of the Punjab, he writes, 'This is a great and glorious land, teeming with many-minded, energetic populations, accustomed more or less to balance the pretensions of opposite or diverging systems of religion, so called. And it seems to me that the finger of God Himself already points hither, as the locality which may yet become the pivot-point of the evangelization of Upper India, as in ages past it has been the arena of its political subjugation.' You are aware of this gentleman's intimate acquaintance with Bengal and Northern India. He was long resident at Benares and other places in the north-west provinces, and his testimony therefore, on such a point, must be deemed of much value.

"Again, in another letter, dated March 31, 1853, after describing his earnest desire and expectation that Kangra will be speedily occupied, he says, 'If the hand of the Lord has ever been distinctly shown in respect to any country on the face of the globe, I think this may be emphatically said of the Punjab; and as He appears to incline the people's hearts, more than has hitherto been the case with the people of Hindustan; to listen to and seek after the truth, we may

be allowed to hope and expect that a great work is not far distant.'

"And to give you the testimony of one more, from amongst the many of our beloved church who diligently strive to promote the extension of the Redeemer's kingdom in this land, let us take another extract from Mr. Sloggett's letter before referred to—'I confess to you I am disappointed that the Parent Society have not come forward in a more decided way in regard of the Punjab Mission, and openly announced that, looking at the opening which has, by God's blessing, been undoubtedly made for gospel teaching in this part of India, and at the encouragement afforded by the large support already given by the Christian friends of Missions to this in particular, they have determined, by God's help, to occupy the whole of the Punjab without delay, as soon as labourers can be found to offer themselves for the work. I believe that no such opening has ever before existed in India, and this among an intelligent, brave, active race, who may one day furnish the most zealous preachers of the gospel that this country has ever before supplied. For there is nothing half and half about these Sikhs: once convince their heart, and they would do or dare anything for the cause they love. . . . I repeat, it should be the glory of the Church Missionary Society to take up the whole of the Punjab in at least five or six main stations at once.'

"We have only to add, that what has been said of an open country and a prepared people, humanly speaking, applies, we believe, to the parts we have not seen as much as to those we have. If some six or seven well-selected stations be chosen, and the Missionaries generally be men who will not settle down all the year round in one place, but move about during the long cold season, the whole country may, in a few years, hear the message of God's love. The facilities for so doing are great. We may stay out in tents from October 20 to April 15—six months—and derive advantage to health by so doing. One of us was out this year until the 2d instant (April), the weather afterwards, and until the last few days, was better for the purpose than it had been on particular days before. There is no natural obstacle. Travelling is as simple, as cheap, as comfortable, as any can desire. Tours of five or six months would enable us to disseminate very extensively the seed of divine truth. But if our work grows upon us as it has hitherto done, we shall, if unsupported, be utterly inadequate to accomplish more than a small part of it. We are in the midst of opportunities, and need to have our

minds ever watchful of God's gracious leadings, that we may ourselves follow them, and endeavour to stir up the Christian church to a just impression of them. We said that this state of things is especially a call upon the Church Missionary Society, because it has already commenced the work. Funds have been supplied to it for the purpose: the Christian residents of the Punjab are not only churchmen, with few exceptions, but favourable particularly to this Society, and to it the appeals of all are directed. Such an opportunity may not last long. We trust, as Mr. Sloggett suggests, this may be to the honour of our Society, that it has been so blessed of God as to seek, in His name, to evangelize this one great and populous province."

We have nothing to add to these impressive appeals, except our earnest prayers that they may take effect upon the hearts of many; for the Society is willing, without delay, to send forth such well-qualified candidates for Missionary work as may present themselves. Although it is probable that our income for the financial year just approaching its termination will not at all exceed, if it reach, that of its predecessor, while our expenditure has very much exceeded that of last year, still we should not hesitate a moment in accepting and sending forth devoted men to the work, believing that the present aspect of the Punjab presents a most urgent and inviting opportunity, and that British Christians will not hold back from us any amount of pecuniary support which may be necessary to its due improvement. But we wait for the men. Where are they?

In the preceding extracts reference has been made to Peshawur. To this point we have been providentially and pointedly beckoned forward, an anonymous individual having offered 10,000 rupees towards the necessary expenses, provided the Church Missionary Society decided, before the termination of the existing month of March, to commence a Mission at Peshawur, and had its Missionaries in actual occupation before the end of the present year. We need scarcely say that the generous offer has been unhesitatingly accepted by the Society, and constitutes an additional ground of appeal for new Missionaries.

The province of Peshawur is a far-famed and beautiful valley, forming the extreme north-western corner of our Indian empire, encircled on three sides by the Khyber, Mohmund, Swat, and Khuttuk hills, and on the fourth side being open to the Indus. Its total area is 2400 square miles. It is watered by

the Cabul river and its tributaries, the chief of which are the Swat and Bura, and is intersected by the great road, by which invading hosts have pressed forward to the occupation of India.

The city of Peshawur stands in the heart of a triangular-shaped tract, of which the two sides are marked by the Cabul river and the Bura, and the base by the Khyber hills, the Khyber pass being about eighteen miles distant.\* The tract itself is the most highly-cultivated spot in the whole valley. "Such attention has been paid to agriculture and the amelioration of the soil, that no part of the Punjab country can equal the cultivated districts of Peshawur in beautiful scenery. The agreeable avenues and handsome houses extend not only over the suburbs, but also over the whole of the gardens which surround the city, and are adorned with the richest verdure, an adequate idea of the grandeur of which is not easily conveyed by words. It is certain that no city in the Punjab equals Peshawur in the richness of its soil. Grapes, figs, pomegranates, pears, apples, melons, oranges, peaches, &c., are produced here."†

On November the 2d, last year, Mr. Clark proceeded on an exploratory visit to Peshawur, accompanied by David the catechist, and several of the converts, proposing that, on their route, they should occupy themselves in sowing the seed of the everlasting gospel. They reached, first, Ram Tireth, nine miles from Amritsar, a place of rest for pilgrims, where great fairs are held twice a year. There, amidst their idols, they found a number of Hindu priests, full of subtleties, and too much occupied with the present to bestow a thought on the future. On entering Treloke, a village seven miles and a half further on, they heard the people whispering, "This is the first time a Sahib has ever been here." Seating themselves on a log of wood near one of the gates, they spoke to fifty of these poor people, sitting on the ground before them. Advancing from thence, they stopped at a village of about eighty houses, belonging to the Mahomedans. "On arriving at the mosque, we found a man saying his prayers, who entered into conversation with us, whilst the Mahomedan priest was sent for. On his arrival he explained his duties to be, to instruct the people in the Korán, which he said he could read, but allowed he did not

understand a word of what he read, it being Arabic. When asked what he did know, he repeated his creed—"There is no God but one God, and Mahomet is the prophet of God." The people gathered round, and we preached to all, and then went on. After crossing the Ravi, we came on to Miani, and at night had another congregation, but it was not a good one, the people being seemingly full of other pursuits.

"Nov. 6 : *Lord's-day*—We had two full services with the Christians, morning and night, and in the morning administered the sacrament; the first time, no doubt, that either services or the administration of the sacrament have been held at Miani. It is a pleasing thought to know, that, though at a distance from every church, we still can join all Christian congregations, and enjoy the privileges and ordinances of Christianity wherever we go. It is something like taking possession of a place to hold Christian services in it, and offer up prayers and receive the sacrament in it. If we could see things plainly, there would be an interest stamped on the very place itself, from the fact that the pure worship of God has once, at least, been celebrated there, and that prayers then offered up have been afterwards answered. David preached in the evening a very good sermon from 'Go ye into all the world, and preach the gospel,' &c. In the afternoon I went with Salaiman and Mati to preach in another village close at hand. We found it nearly deserted, and so came back to the serai, before which a number of people were collected. They brought me a bedstead to sit upon, and they all sat on the ground before it, and we preached the gospel to them, abstaining from all disputings, and even from all proofs, and merely giving plain simple statements and assertions, all bearing on the text chosen—John iii. 16. They listened respectfully, and generally with assent; and I think all were left with the impression that the gospel declared Jesus to be the Son of God and the Saviour of men. It was a great encouragement to me to hear one man among them say that he had heard the very same story before at Amritsar, and once or twice at Lahore; so that what takes place in the great cities soon finds its way into the villages.

"Nov. 8—Nangul. A pretty little village amongst trees. Three silk-merchants from the middle of Cabul were encamped near us, two of them going down to Caloutta. We gave them the books of Genesis and Exodus, and the gospels in Persian, to read on the way, and I wish they may do them some good. The third was going to Amritsar. Yesterday,

\* For our view of Peshawur (*vide* Frontispiece) we are indebted to the kindness of Dr. Baddeley. Through the mountains, behind the gateway in the centre, is the entrance to the Khyber Pass.

† Mohun Lal's "Travels in the Punjab," p. 43.

too, I met with a country merchant from Rawul Pindi, going to Amritsar. We preached to-day to a great number of people, but I do not think with any great effect. They listened, and understood, and assented, and some of them took books; but there were no signs of inquiry, nor any thing more apparent than respect for a Sahib; and I dare say they took me for an officer of government, and that one of its measures was to make Christians of them all.

"Nov. 9.—Eminabad. There are plenty of hearers here, it would seem. David went to preach in the morning, and distributed a good number of books. I went with them in the evening, and the crowd was far greater than any we have had yet: there must have been from 250 to 300 people. A good many questions were asked, and there was some rather noisy disputation at one time; but when we began to give away books the excitement was very great, and it was all we could do to prevent a general scramble: half a dozen hands seized the same book, and were nearly fighting for it; so that, after giving away eight or ten, I was glad to escape and leave the rest to Salaiman. A crowd then followed us to the tent, and all wanted books: there were so many, that Salaiman had to remind them it was not a fair. We were asked by two several parties to remain a little longer, and tell them more about Christ's religion, but our arrangements were made, and we could not. We are encamped here near the city, under an immense banian tree.

"Nov. 10.—Gujeran Wala. This, too, is rather an important and large city. We preached twice, and had very large congregations both times. The people flocked at once together, chiefly, no doubt, from curiosity; and although some would have it that their own religions were quite good enough for them, yet many heard and quietly listened, and a great many books were also distributed.

"Nov. 11.—Budowal. In the evening we went into the village, and the way was soon filled with hearers; some looking out of the houses, and some upon the houses; some sitting, and some standing upon the road; all, in the greatest expectation, and in the greatest silence, anxious to hear whatever was to be said: not a single objection was made. We only want preachers in this country, for all are ready to hear. To-morrow we enter Wuzerabad cantonments, and come again into the neighbourhood of Englishmen. I have not spoken an English word since I left Amritsar.

"Nov. 14.—Wuzerabad. To-day we have moved down to the city, and my tent is

pitched in the palace garden of Ranjit Singh. I am now sitting in the midst of a thunder-storm, and am very thankful that we have good shelter, and that the Christians and servants have a roof over head, being in an adjoining building instead of the open plain. The city is a large one, close to the river Chenab, which is very broad here, but not deep. The garden-walks are close to the back of one of the streams, though a smaller one. One of the streets in the city is one of the broadest I have seen in a native city, and, withal, clean and well paved. The palace is close at hand. I wish I could send you a picture of it: it is, or rather has been, very beautiful. In the city are many of the houses of their noblemen; but, alas for human glory! theirs is all passed, and their grand palace is now only used as a place for travellers among the Sahibs: it must have cost a great deal of money and time to build. In the afternoon we went into the city to preach. David spoke with great power, and the people flocked round in crowds. In the course of my walks afterwards we came to an old idol temple: a priest of Sita was standing before a great red image fastened in the wall, and was chanting before it, waving an oil lamp. I asked another priest, who was sitting by smoking his hukkah, what he was doing; and when I had got all the information I wanted, and had been allowed to go in and see the idols, I told them what the truth was about them. However, the first priest still continued his hymn in the most supplicating posture.

"Nov. 15.—Very large congregations, both morning and evening: very attentive, and hardly a word said. They scarcely knew what to think of it, no doubt, it being quite new to them. After we had finished, I invited to my tent a well-dressed man, who had been listening most attentively. He came an hour or so afterwards, and turned out to be one of what David calls a very small sect of Hindus, who worship one God and no idols. David says he has never seen more than one of their teachers: they confine their teaching to their own disciples. Their philosophy is, that there are 840,000 species of living things, including every thing, for every thing lives for ever: the air and dust live in a certain measure. One of their principal doctrines is, that they may never kill any living creature, and therefore they have a piece of cloth before their mouth lest they should suck them in with the air they breathe. They drink only water which some other person has boiled. When walking, they sweep the dust away before them, lest they should tread on any living thing. Gurus never eat



any thing nor drink any thing every third day, but hope, by fasting and abstaining from evil, and doing good works, to merit heaven, and to be absorbed and incorporated into the Deity: their hairs they pluck out one by one, for every hair plucked out adds a year of happiness in heaven. I think it may be well said of the evil spirits in this country that they are 'legion,' for they are indeed many.

"Nov. 16—In the morning the preaching was very good, and a great impression was seemingly made. A crowd of people followed us to the tent, where conversation was renewed for a considerable time, a young and very loquacious pundit talking away at a great rate. In the evening, too, David and Solomon spoke very well, so that the seed has been sown here, to bring forth much fruit.

"Nov. 17—Gujerat. We crossed over the Chenab river, which was intensely cold. We preached in the city, and are, I believe, the first persons who have ever there preached Christ. In front of us the country is now all quite new, for no Missionary, that I know of, has ever before crossed the Chenab to preach in the cities as we are doing, although some, like Dr. Wolff, have passed through on journeys to distant places. Mr. Morrison has been to Rawul Pindi, but not in tents. We had, as usual, a great crowd round us. The look one man, an old Mussulman, gave us, was peculiarly expressive—though he spoke not a word—composed of scorn, anger, distrust, and curiosity. Another man had a clever and ready answer to every thing. This is a large, important town: I rode out to see it. My informant told me, 'There were the English, and there the Sikhs: there is where the Sikhs fled.' 'And where did the white soldiers fly to?' I asked. He laughed, and said, 'They went onwards, Sir: they did not fly.' 'And which did you like best, the English or the Sikhs?' 'Oh,' he said, 'the Sikhs used to plunder us poor people shamefully, and they never paid us for what they took, which the English always did. We now can live in peace, and have justice done to us. Since the English came we have been happy.' The man evidently meant what he said. I felt glad, for the country's temporal as well as spiritual welfare, that it had ever been brought into the hands of the English.

"Nov. 20: *Lord's-day*—Khrin. I spent the Sunday at this little village of a few houses, nine miles from Gujerat. I had two full services with the Christians. I preached in the morning, and David in the evening, a very good sermon indeed, on the character of Asa—2 Chron. xiv. 11. In the afternoon we had service with two Europeans, one a corporal, and the other a deserter, prisoner in his charge.

"Nov. 23—The main object which I have in view in this journey is to see Peshawur, and to find out what are the openings there for a Mission, and of course this is a subject which greatly occupies my thoughts. To my mind it is most important that a Mission be established there. As far as I know at present it seems to be one of the main positions of the country, and the key to Affghanistan. Looking at its position, it is the extreme point to which Missionaries can go—the limit of our rule. It would be therefore a point of observation for Affghanistan, till the time comes when they will be able to advance into the country itself, and locate themselves where they will. This time, every one says, is not far distant: perhaps it may be in one year, or perhaps three or four, or even more, but we know that every country will and must be opened to the preaching of the gospel. We see that now is the time for China, Africa, Australia; and the time for Affghanistan and Persia will not be far behind. Christian Missionaries must therefore be ready to enter when the opportunity comes, and they can now learn the Pushtu language of Peshawur, and have an ample field for every effort there, and be also prepared to advance whenever the country is unlocked. The time is now come when we must not be contented with maintaining old positions: we must not remain on the defensive only, but we must advance and attack; nor will success be wanting. Every opportunity should now be seized; and of all opportunities in this country, Peshawur is at least one of the greatest. The character of the people is bold, warlike, brave, and independent. They are accustomed to take the lead in every thing, and have already conquered and governed India, where they were emperors. They are therefore fully fitted to diffuse Christianity, if ever any are led to receive it; nor will they shrink from their duty from the fear of man."

The following extracts are from letters written (Dec. 13) subsequently to Mr. Clark's arrival at Peshawur—

"The importance of this city, I believe, can hardly be overrated, and every one here, who turns his attention to the subject of Missions, agrees on this point. The city is large, containing about 60,000 inhabitants; but this I state merely as the opinion given me by several residents, and not as the result of any census. It is, next to Cabul, the most important city by far in Affghanistan, and I have heard some give it even the first place. It is visited constantly by numbers of Affghans, and, in fact, by people of all neighbouring nations, especially in the cold weather; and caravans and strangers are at this time daily arriving.

"The health of the station is said not to be good for two, or, some say, three months in the year, but at other times it is very healthy. In October and November both natives and Europeans are often attacked by a low fever. This is, however, prevalent all over the Punjab; and although this year there has been a great deal of fever here, yet I hear it stated, that generally, with due precautions, good health may be preserved. The inhabitants, both here and all through Afghanistan, and down the right bank of the Indus, speak the Pushtu language, and the higher classes speak also Persian. In Peshawur itself many speak Urdu. The military force in the station is now very large, and has been computed at 18,000. There are three European regiments, and a great many companies of European artillery. The feeling of the people at present is against us as Englishmen; for, like all other border tribes, they are accustomed to express their own opinions, and to maintain what they think to be their own rights by force, whenever they think they can do so with advantage. They are, however, gradually becoming accustomed to us; and the very large sums which daily come into their hands from so large a force being resident here, and from the great works that are going on, tend daily to remove their prejudices, and there is nothing to prevent prudent, able, and pious Missionaries from living here, and at once entering on their work."

Mr. Clark mentions several encouraging facts, illustrative of the devotedness and energy of British Christians at the station. They are of a private nature, and we abstain from publishing them. This, however, we will mention—Two gentlemen have undertaken the translation of the New Testament into Pushtu. They have been engaged in it some months, and have completed one gospel. They are doing it separately, and one is translating from the Greek. There is a Pushtu New Testament already extant, the work of the Serampur Baptist Missionaries, but it is very scarce, and principally valuable as a groundwork for an improved version. Another interesting fact is thus referred to—

"There is here already one agent prepared for this Mission. His name is Abdool Meshid, a Persian by birth, from Meshid. He came here from conscientious convictions that his own religion was false, and with the earnest desire to know what the religion of Christ was. He was here instructed by two gentlemen, and, living at the house of one of them, he made rapid progress in attaining the knowledge of spiritual things; is well reported of by all, and has a very good knowledge of

the Bible, which they say he used literally to devour, and even now he sits up half his nights to read it. He was baptized by the Rev. R. B. Maltby, the chaplain, some months ago. He will probably—at least I trust so—return with me to Amritsar, where he will have a year's training and instruction, so as to be fitted for a position of usefulness in this Mission as soon as the Missionaries arrive in the country. He is about twenty-three years old, of good family, and considerable attainments: he can read and speak fluently both Pushtu and Persian, and is full of zeal to tell his fellow-countrymen that message which he has found to be life to himself. At one time he could hardly be kept from going to preach in the city, though he could not do it, alone as he was, without some risk to himself. There is also another man here, an inquirer, a follower of Ali, a Persian merchant from Kirshan, apparently about thirty-five years old, who has learnt the way of truth from Abdool, to whom he has gone for some hours every day for three or four months. He knows only Persian and cannot well read even that, though his connexions are good, and he, too, seems to be of the better class of the people. I do not yet know much of him, but he came to me to-day and distinctly told me—Abdool interpreting from Persian into Urdu—that he had quite given up his own religion, and was determined to be a Christian."

Mr. Clark thus concludes this series of interesting notices, which, consisting of extracts from private letters, were never written for publication, but are not therefore unadapted for such a purpose; and which, full as they are of valuable information, will, we feel assured, be read with deep interest—

"As regards a Mission here, I think the guidings of the hand of God may be distinctly traced removing all obstacles, and interposing so many signs of His will that the gospel should here be now preached in these Trans-Indus countries. The time has come for the commencement of Missions in these countries; for there can be no doubt that the angel has gone forth to preach the everlasting gospel 'to every nation, and kindred, and tongue, and people.' It would seem, also, that we shall be permitted not only to sow, but reap; and that we may now begin to look for success hitherto unexampled in the history of Missions, and this independently of 'the witness' which the preached gospel must be to all nations before the end come. The two great requisites for Missionaries in this place, as it seems to me, should be discretion and boldness, apart from the ordinary qualifications indispensable in Missionaries. They should be animated with

Major —'s spirit, who said, only last night, 'The path of duty is plain: come what will, we will do it, and use our utmost efforts for the establishment of a Mission. The way of duty is the only way of safety. Should it possibly create some disturbance for a time, then it will be my duty, as a magistrate, to interfere, and give that protection which every European and every native may claim.' All here lay great stress on the Missionaries being prudent men, and yet men of decision. They would have to deal here with a set of men differing altogether from the people of India. They will never cringe to any one, but, as some one remarked the other day, 'When one comes across any of the men of these parts, and especially men of some particular tribes in the neighbourhood, he feels that he has almost met his equal.' There seems to be no slavish fear of the European, but men think for themselves, and assert their own independence to judge for themselves. The people are, many of them, of large and powerful frames, of great physical power, with masculine and expressive features. There is, as you are aware, a very striking resemblance to the Jewish features, and there seems to be here no doubt at all that they are the lost ten tribes. I hope to send to our Society some papers which will give the opinions of the people themselves on this subject, and which one or two friends, who know the country and the people well, have kindly offered to obtain for the purpose. In the mean time I can only say that I have talked on the subject with almost every European whom I have met, who knows the country, and the opinion seems almost universal. General —, who commanded here, and who has long been connected with Afghanistan, says, 'They bear it in their faces, and their customs declare it.' Colonel — thoroughly believes it. Dr. —, who has been travelling in the country, tracing and endeavouring to investigate the causes of a malignant fever which lately broke out, took some pains to collect information, and he believes there can be no doubt of it. The deputy commissioner, who, they say, knows more about the people here than any other European, is, I believe, writing a book to prove it, from sources which no other person has access to, and from old books found among the people themselves. If this be true, what an honour will it not be to those who are privileged to be the first to preach the gospel to them, who, as far as we can trace from prophecy, are to be restored to their own land, and to be ultimately converted! I know of no greater honour which any man could

aspire to than to be one of the instruments in God's hands to lead them to Christ. The very thought makes me almost long to be myself amongst the number, and to push forward at once 'into the regions beyond' all our present Missions, and here, in the midst of this people, to teach the gospel of Christ. However, I will not say any thing further about this, though I once did feel ambitious of the honour myself, and even thought of mentioning it; but we have no business to mark out paths for ourselves, and we must remain in the post of duty to which we have been appointed until we are sent elsewhere.

"Most heartily shall we welcome the Missionaries to Peshawur, as they pass through Amritsar on their way, and speed them on by our earnest prayers and wishes for an abundant success to be poured out on them in the most interesting and most important sphere of labour to which they are called. This Mission will be one, not of defence, but of attack—an outpost of Indian Missions carrying the gospel into the midst of a most hostile enemy, and bearing on Persia and Central Asia, which must, also, soon be unlocked. In the present time we must, I think, be no longer contented with small things, but expect great things; and indeed, whether we expect them or not, I am convinced that they are at hand, and that perhaps the most sanguine will find his expectations below the reality of that which they will shortly see."

The strong feeling of the residents, as to the immediate commencement of a Mission at Peshawur, may be estimated by one more fact, contained in the following extract from Mr. Cuthbert's letter of January 19—

"You will probably have heard of the most encouraging movement just made at Peshawur, in favour of the immediate commencement of Missionary labour at that place. A most enthusiastic public meeting was held there on December the 19th, presided over by Major Edwardes, so distinguished in the late Punjab war; when cordial resolutions were adopted, and a sum of about rs. 30,000, including the rs. 10,000 offered some time ago, was subscribed towards the object. An address or letter to the Parent Committee was adopted, and will be forwarded to you by our Committee at Calcutta. It will meet with due attention, I am sure, from you."

We commend our Missionaries and their work to the prayerful remembrance of all true Christians, and entreat them to unite with us in humble solicitations to Him who is 'the Lord of the harvest' to send forth the required labourers into this most interesting Mission field.

## THE NEPOWEWIN STATION.

## PRELIMINARY OBSERVATIONS.

THE journal of our native Missionary, the Rev. Henry Budd, from whence we extract largely, describes the commencement of the Nepowewin Station on the Kisiskahchewun river. In the difficulties of such an undertaking he was not without experience. Thirteen years before, he had gone forward from the Red River to clear a spot in the far-off wilderness, and commence, at Cumberland, the work of evangelization. With great interest the experiment was observed—the sending forth of a Christian Indian, without European aid, on such a work as this; and we have all vividly before our recollection the first visit of a European Missionary to this remote place, as it was then considered—twenty-six days' voyaging from the Red River—and the interest excited by his description of the infantile Mission, and of the results of Budd's labours amongst his countrymen. Cumberland was then the extreme point of Missionary effort in Rupert's Land. What that was fourteen years back, the Nepowewin is now. Cumberland, matured and consolidated, has become an important basis for new operations, and the Nepowewin is one of the most recent, as well as important, of those propaganda efforts which are being put forth in different directions. It is situated on the right bank of the Kisiskahchewun, going up the river, about fifteen days' voyage in a western direction from the parent station, Cumberland, and is near the borders of the Plains, where the Indians kill the buffalo by hundreds and by thousands. It is called the Nepowewin, or standing-place, from its elevated situation, "the Indians making it," says the Rev. J. Hunter, "a 'Standing place,' or 'Look out,' to watch the arrival of the Kisiskahchewun boats in their annual passage up and down the river. It is also called the, 'Nétahwekechekunis,' or 'Little Garden,' some potatoes having been planted, near the position Mr. Budd has taken up, by George Sutherland in former years. Near here is also another spot called the 'Páhoonahn,' or 'Waiting place,' having reference again to the arrival of the boats, the Indians waiting here to see them pass, and to obtain some supplies of tobacco, ammunition, &c. All these names are very appropriate as applied to the work in which we are engaged: here we have planted the standard of the cross, and hope that the gospel will find a resting and a standing place for ages to come; but we must be prepared to wait patiently for the descent of the early and latter rain, until at length the imperishable seed of the gospel

shall take root downwards and bear fruit upwards, like a well-watered garden of the Lord's own planting, making the wilderness to 'rejoice, and blossom as the rose.'"

Moreover, the same individual who cleared from wood a site for the first rude buildings at Cumberland, and fenced in the first field, has been privileged to commence the work at the Nepowewin. There, also, he has begun to testify of Christ, and, by the simple message of God's mercy in Christ to sinful men, to remove from the hearts of his countrymen that thick jungle of ignorance and superstition, in the gloom of which they have lived for generations. "Mr. Budd," writes our Missionary from Cumberland, "has had the privilege of preaching the gospel to large parties of Plain Indians: they have listened to the message very patiently and attentively, and a favourable impression has been made. A few are already candidates for baptism, and a small school has been commenced."

It is Mr. Budd's narrative of his proceedings at the Nepowewin which we now introduce. We think it will be read with interest; and that all those to whom the Missionary work is dear will perceive in it ample grounds of thankfulness to God for the zeal, the discretion, and the perseverance, which have been accorded to our native brother.

## JOURNAL OF THE REV. HENRY BUDD.

"Aug. 24, 1852—We started this afternoon for the Nepowewin, with a boat and supplies for the winter. The crew consisted of Indians from the Cumberland Station. I chose to go alone for the first winter, and leave my family to winter at this station. I do not know how I may be received by the Indians of Nepowewin. The last summer, when I went there only for a short visit, they received me very well, and appeared to pay some attention to my message; but going, as I am, to remain their minds may be changed, and may even oppose my living among them. I have been informed that one of the chiefs of the Nepowewin, named Mahnsuk, sent me down a message, saying that I had better not come up as I intended, for he would oppose my landing in any part of the Nepowewin.\* I had not seen Mahnsuk the last summer: he was not at the Nepowewin during my stay there, and his message only increased my desire to go and see him. May the Lord go forth with us, and may His blessing rest upon us, and upon our humble efforts! I feel my own nothingness and insufficiency for so great

\* "Church Missionary Intelligencer," February 1853, pp. 40, 41.

a work which lies before me. What a contrast between the instrument employed and the object in view! If the Indians of Nepowewin are to be evangelized, surely it must be all of God! To God, then, I desire to look for grace and for assistance; that God who prepares His work through ages, and accomplishes it by the weakest means and instruments when His time is come. To effect great events by the smallest means—such is the law of God, that the glory may be of God, and not of men. Such, and many more thoughts rushed into my bosom as the men were rowing up the stream. I confess I go to the Nepowewin with more trembling than when I first came to Cumberland.

"Aug. 28, 1852—We arrived at Cumberland House this forenoon. Mr. Bell had reached Cumberland some days back, with all the Cumberland brigade, so that there are plenty of people at the Fort, and some tents of Indians outside the Fort, who are all Christian Indians. We have a prospect of having a good congregation to-morrow.

"Aug. 29: *Lord's-day*—We held our morning service in Mr. Bell's large hall, where all the people of the Fort, all the Indians about the place, and the whole of our crew and all our people, made a good large congregation. I addressed them from the words of our blessed Saviour, Matt. xvi. 26. In the afternoon we had a full Indian service.

"Aug. 30—We made an early start this morning, leaving Cumberland House, and making towards the Kisiskahchewun. The river Kisiskahchewun is remarkably low and full of shoals: this will be, I fear, much against our getting on fast, and it will take us a long time to get up to the Nepowewin.

"Sept. 4—About noon this day we were cheered by the men crying out, 'Tents! tents!' They saw a canoe lying on the shore, and some smoke where the Indians were encamped. The men fired a gun, to see if the Indians on the opposite side would come down to the water's edge, in order to ascertain what Indians they were; but seeing no one come down but a few children, two of the men took our canoe and crossed the river to see who it was. It was a family of a Christian Indian from Christ Church, who had travelled so far up the river in search for moose-deer. The man was not at the tent, but his wife was, and the men invited her to come up after us when the husband came back, and spend the Sabbath with us to-morrow: she promised that she would do so. Very late in the evening they came up to us where we had encamped, and where we purpose to spend the Sabbath together, if God will.

"Sept. 5: *Lord's-day*—The men made a good shade with the boat covering and a few of the boat poles, where we had our morning and evening services very comfortably. We knelt down on the fine dry sands, and prayed to our Heavenly Father that He would bless us through the journey, and incline the minds of our poor brethren, to whom we are going, to receive the truths of His most holy word. After we had had the evening prayer, we committed ourselves to the care of our Heavenly Father for the night.

"Sept. 8—Early this morning we arrived at the desired spot, and reached the Fort Nepowewin, where Mr. Edward M'Gillivray is in charge. On our coming within view of the Fort we could see the tents and camps of Indians all round it. There was a bustle: we could see men, women, and children, running from their tents towards the river bank, in order to have a good view of our boat. On touching the shore some of the Indians came running down the bank, eager to see who it was: the rest were all standing on the bank, wrapped in their buffalo skins. Contrary to what I had expected, some of the young men among the Indians began to carry up our property with our men.

"After the usual salutations, going among them all, I inquired after Mahnsuk's tent, into which I immediately entered. I found the poor old man in great suffering: he was very sick, and lame in one of his feet. This is the first time that I had seen Mahnsuk: I had heard of his name a long time ago. He is the head of the Wood Indians, to distinguish them from the Plain Indians. I have now and then heard, while at Cumberland, that he was much opposed to Christianity. Mahnsuk, however, began to tell me some long stories, and not a word of his driving me away. He spoke very familiarly to me, and very kindly too. I expected, in every sentence he spoke, that he would mention the message that he had sent down to me, but he did not even hint at it in this interview. Asking him what Indians there were at the place just now, he said they were mostly his own people, the Plain Indians having gone away only yesterday, and his people being detained on account of his illness. Mr. M'Gillivray very kindly lent me two tents made of buffalo skins. We got the women to put up the tents for us, alongside of Mahnsuk and his people. Here we are to remain until we have decided where we are to make our houses for the winter. No sooner was my tent put up than the Indians began to flock in, asking me what I had brought, and if I had any medicine with me now.

They seem to look upon me more as a trader than a Christian teacher. I soon, however, made them understand that I did not come for trade, and that I had nothing to do with it, but my object was to teach them their duty to God and their neighbour.

"Sept. 9, 1852—Our boat and crew left us this morning. I stood on the beach, taking a farewell look at them starting, going back to their homes at Christ Church, Cumberland. Two men and myself are to try and pass the winter here among these Indians. While I was yet looking at our boat making round the point, one of the Indians came to me, and said, 'So your boat is off, and your men have left you standing here: why did you not go with them?' I said, 'I did not mean to go back with them now: I came to winter here among you.' Then he said, 'Ah! but you will repent of that, even before the winter is begun: stop till a large party of Plain Indians comes in, and they do what they please, and take every thing you have from you: you will repent then that you allowed your men to leave you.' I said, 'It may be so, but I have no choice now: I must stop, whether I will or no, and make the best of it I can. I hope the Plain Indians are not so bad as to take every thing I have without any provocation.' 'You will see that before long,' he said: 'you will not be able to keep any thing, neither horses, nor cattle; and when you sow any thing, they will reap the fruits of your labour, and leave you nothing.' 'That is certainly very hard,' I said, 'but there is no remedy: I am in for it now, and I am determined to try my chance.' He saw plainly this talk would not frighten me away, and he walked off. I went about the tents to see them all. Not many of those I had seen here last summer are to be seen here now. There are many strange faces. I find that they are more shy of me, and more shy of talking, than I found them to be the last summer. They see that I am come to stay, and perhaps some of them would wish it otherwise. They have, I understand, held several meetings among themselves since my short visit last summer, and the medicine-men and conjurers among them would always use their influence to prevent the rest from embracing Christianity. None are so bad as the Saulteaux who are amongst them.

"Sept. 10—The old man Mahnsuk is getting better, but is still very lame. I invited him and his brother, Wulluck, to my tent: they soon came in. I asked them where they thought it was best for us to begin and build our houses. They pointed out several places, but there was always something wanting of

those requisites which are necessary to be taken into consideration in choosing a site for a Mission station. I had a long conversation with the two brothers. Wulluck, or William, is a younger brother to Mahnsuk, or Maguis. He is, I fear, very much opposed: this one can tell by his manner and his talk. Wulluck said, 'I have no enmity to you or to your religion, but I do not think that I shall ever embrace it; because, if I did, I should have no chance of ever meeting with my relatives and friends who are gone before me to the other world:' a notion which many of them have, and which, I fear, it will take some time to root out of them. He said, moreover, 'God has made us different from the white people, and has given us our mode of worship. The white people have, no doubt, their religion from God, and the Indians have theirs from the same Being, and each one should keep the religion God has given him.' I endeavoured to persuade him that God did not make them different from the white people. He made only one man and one woman, and all the white people and all the Indians have their origin from them. And God did not give the Indians their religion and mode of worship: it is the invention of men—men who had lost the right way of worshipping God. But these modes of worship please not Him, and therefore He has given us His word to teach us the right way. He desires all men, whether white people or Indians, to worship Him in His own way. Wulluck made no reply, but went away soon.

"Sept. 11—I and Joseph Turner went over to the other side of the river, on a point opposite the Fort. It is now high time that we were doing something towards making our houses, and I was anxious to decide when that would be. We found the point suit our purpose well. The soil is excellent and extensive: firewood plentiful at the spot, pine wood for house building, &c., in plenty about two miles off. The whole site is nicely situated—a large level point, with large pieces of clear plain ground, and poplars here and there interspersed. On the back it is sheltered from the cold north by a high and sloping bank, the ground inclining towards the river facing the south. We pitched on a spot where we could get poplars at hand for our houses. Here we intend, if God will, to make our humble abodes against the coming winter. And indeed we have no means of moving to any other spot; but must remain here and see the Indians as they come in to the Fort. In the afternoon we got our tents across the river, with some of our things, to be ready for Monday morning.

"Sept. 12, 1852: *Lord's-day*—We held our morning prayer in my tent, and then I called in Turner's children to hear them their lessons. Two of them read the New Testament very well, and the other two in smaller books. We went over and held the morning service in Mr. M'Gillivray's. I went to the Indian tents, to see if any of them were coming to join us; but they allowed us to serve alone, while they were cumbered with making preparations to start off to the Plains. A party of Plain Indians arrived at the Fort in the evening. They were no sooner come than we could hear them from the opposite side: all were drunk.

"Sept. 13—We commenced this morning clearing a small spot of ground to build our houses on. We find it necessary to put up a small store in the first place, to secure our property from the Indians. I went over at noon to see the Indians who had arrived yesterday evening. I found them still so bad with spirituous liquor, although they had been drinking the whole of the last night, that I was glad to leave them. These are Saulteaux Indians, a wild and hardened set, even in a sober state, and, in a state of intoxication, dangerous. This is the first check that I have received from rum, but I fear it will not be the last. It is evident that the rum and us will not do together: we shall make little or nothing of the Indians while rum bars the gospel from them.

"Sept. 14—We are preparing our tools for building and cutting down wood for the store. Mahnsuk came over to see what we were doing. The old man was full of questions—a very friendly old man, a half-breed, the son of 'Twatt,' a carpenter who used to be at Cumberland formerly, who had an Indian woman for a wife, and they had these two boys, Mahnsuk and Wulluck.

"Sept. 15—Mahnsuk coming over again, I asked him to assist us, and make a net for us. He said that he never made a net in his life: if he could, he would have been glad to help us by making one. I offered to assist him, and show him the way to work a net. I was anxious to keep him about us, in order that he might have the opportunity oftener of hearing the gospel. Mahnsuk is very shy of the praying religion: he can sit and hear any worldly talk, but he has no ears to listen to any thing respecting his soul.

"Sept. 16—The old man came early this morning to work his net: he brought his old wife with him, and said that she would work another for us, for she knew how to make a net very well. I was glad of the offer. The old woman is less prejudiced towards the

gospel than the old man. The rest of the Indians are all going off, party after party, to their hunting grounds, and will only come in occasionally to the Fort during the winter. I am glad, however, to have old Mahnsuk about us, very likely the whole of the winter.

"Sept. 18—Mahnsuk and his old wife came over to finish the nets they are working. I had a long conversation with the old man this day. He showed a little patience to listen this time, but his wife listens with attention. In the afternoon the two men and myself went out to carry in our wood for the store, and begin laying the foundation.

"Sept. 19: *Lord's-day*—We went over to hold the morning service at the Fort. There are still some Indians about the place. I went, and invited them to come and join us in worshipping, particularly Mahnsuk; but he shook his head, signifying no. His wife, however, with some others, came in, and were very attentive the whole time during service. The women among the Indians are generally more docile than the men. After the service was over, I went to find out Mahnsuk in his tent. On asking him why he was so shy of the word of God, when God has been so merciful to them, sending them His word, by which alone they can know the right way to please God, he said, 'My friend, if you had made a large kettle of broth with your flour, all the Indians would be ready to come in when you want them; but as you merely speak to them about the praying religion they feel no inclination to go, without seeing something to go for.' I was glad that he mentioned this, as it gave me the opportunity of speaking on the subject of paying the Indians to listen to the word of life, when it is their duty to be grateful that we come to tell them such things without any cost to them. Before I left him I made him to understand me pretty well, and I don't think that he will mention the broth again.

"Sept. 20—One of the women came over with her grandchild, a fine stout boy, and said that she wanted the boy to work and get something for the winter, and she would help him herself. Glad to get anybody to help us, I soon found him work: at the same time I thought of teaching him to read.

"Sept. 26: *Lord's-day*—We went over to the Fort for the morning service; and, inviting the Indians to join us, one of the women in the tent said that they were afraid to go where we were praying, because, if they did, they would soon all die. What wonderful strange notions they have of the praying religion! Some of them, however, came in, and among them was Mahnsuk and his wife.

May the Lord be pleased to bless His own word to them, and open their minds that they may see the state they are in! Every Lord's-day I call the children into my tent, together with Antoine, and hear them their lessons.

"Sept. 27, 1852—Mahnsuk and his old wife spent the greater part of this day with us. The old man is getting quite familiar, and one can hold a long conversation with him now on religious subjects. His prejudice is gradually removing, and I trust that, ere long, he will openly profess the religion against which he manifested so much prejudice.

"Oct. 1—We are glad and thankful to have our things secure in our own store, as it will save us so much time and trouble, having our things at hand.

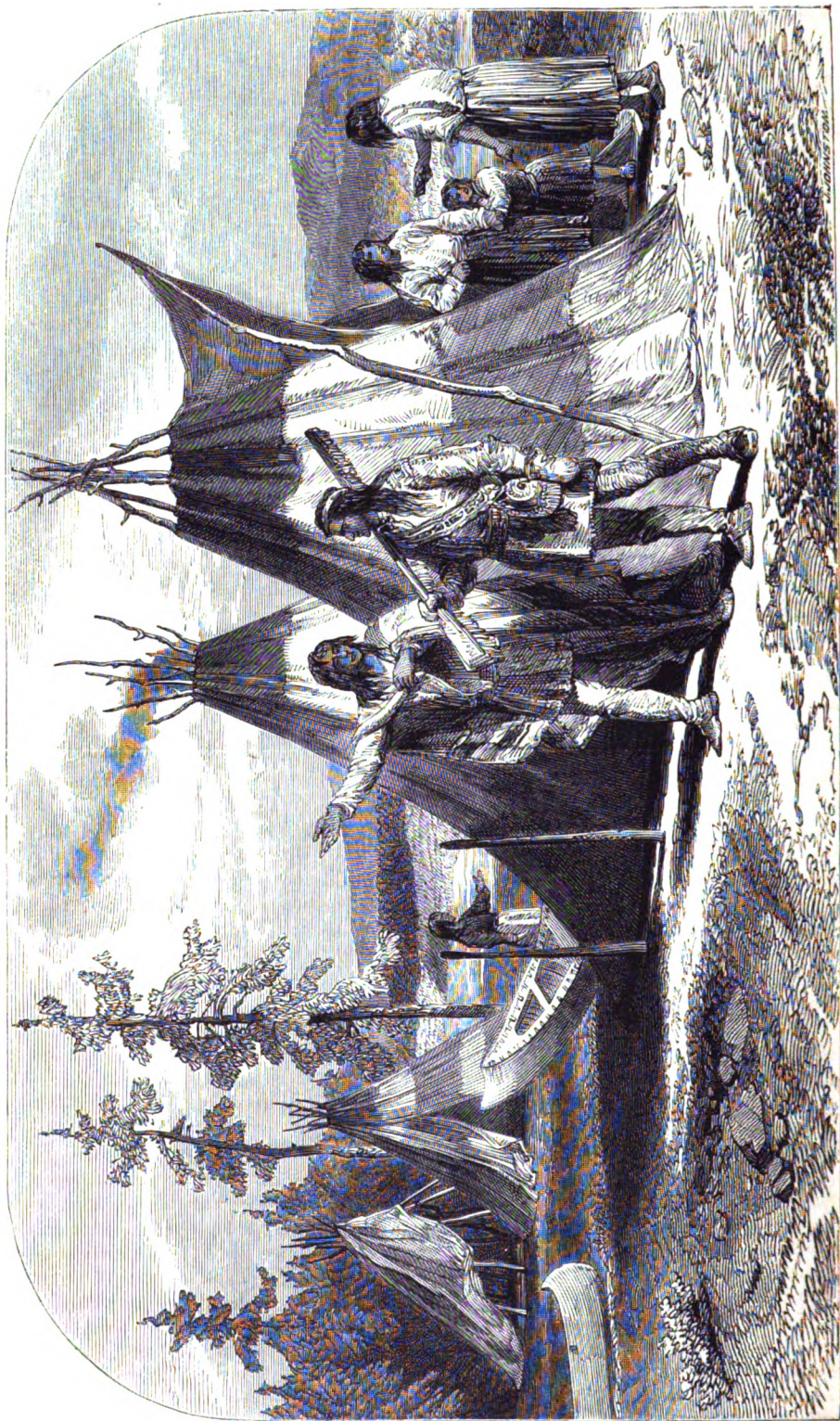
"Oct. 2—Joseph Turner and Benjamin have begun to lay the foundation of another house: it is intended for a workshop, and at the same time will lodge Turner and his family for the winter. An old man among the Indians, a medicine-man, came to see us. He is particularly prejudiced against religion, and so are all the medicine-men and conjurors likely to be. We can only tell such people very little, and very few portions of Scripture at a time, for fear they should get disgusted, and not come near us at all. For, however much we might tell them, it is only giving 'that which is holy unto the dogs, and casting our pearls before swine.' My object, therefore, with such men, is to endeavour to undermine their prejudice gradually, and by degrees to open their eyes, that they may see that we are not come to do them harm, but, on the contrary, to do all the good we can for them, and so to bring them round imperceptibly to see that there is no help for them but to turn to the Lord Jesus Christ, and embrace His holy gospel. If we never spoke to them about religion—about the Indians being such great sinners in the eyes of a holy God—we should be their best friends, according to their way of thinking. But when we at once oppose their drunkenness, their polygamy, their thievishness, and their conjurations, the interested men among them begin at once to say that we, being strangers, ought not to be allowed to propagate among them a new system of living, for that would change the customs they were brought up in, and their fathers died in. But these men, who bring no small gain to themselves by imposing

on the simplicity of the rest of the Indians, are alarmed, not only that their craft is exposed, and in danger to be set at nought, but also lest their great Diana should be despised, and the market for their medicine and conjuring be destroyed. On that account they will always be the last to yield; and if there arise any opposition, it will be from these men.

Oct. 3: *Lord's-day*—We held the morning service at the usual place. The small room was quite full: all the people of the Fort, and our own, formed a little band. A few of the women among the Indians were present. After the service was over, the old man Mahnsuk followed us to our tent. I took the opportunity of speaking to him about breaking the Sabbath: how God made the world in six days, and rested on the seventh day, and sanctified it for His own worship; how very wrong it must be to rob God of that one day in seven, when all we have comes from Him. On telling him how man first sinned against God, he interrupted me by saying, that during his lifetime he nearly did one sin—'I was persuaded by another man to consent to poison a woman with bad medicine; but when my mother knew what I intended to do, she made me leave it off, and I did not do it. Now,' said the old man, 'if I had hurt or poisoned the woman I should have done sin once in my whole life.' As much as to say, that since he did not hurt the woman he had not committed even one sin! Such is the state of the Indian! He is utterly blind as to his sinfulness; and, strange to say, the term sin, as we understand it, is not used by the heathen Indians; it is made use of by the Christian Indians only. Astonished at the reply of the old man, I asked him, 'What do you call sin? When an Indian murders another do you call that sin?' He said, 'Yes.' 'But when an Indian steals, and speaks bad words, is that not sin?' He said, 'No; we say of such a man, "nummah eyinnesee," "he is not wise," "but we do not call that sinning." When I told him that every thing that the Indian does which breaks the holy law of God, and hurts his neighbour in any wise, is sin, and that all mankind, as well as the Indian, have broken the law of God times without number, and committed more sins than the hair upon their heads, he did not reply, but looked quite astonished, wondering how he could be such a sinner.







A CREE SUMMER ENCAMPMENT.—*Vide p. 119.*

## THE GREAT NEED OF THE MISSIONARY CAUSE, AND ITS REMEDY.

At a recent meeting of the Church Missionary Committee it became necessary to assign certain Missionaries, who were ready to go out, to their respective fields of labour. The task was one of great difficulty, so few were they in number, not more than six, and so numerous and urgent were the entreaties for help from different regions. The South-India Mission greatly needs assistance, several of the labourers having been laid aside by sickness. In North India, some of the stations are in a weak condition. The Punjab requires to be strongly occupied. The Western-India Mission is in a languishing state, especially the Sinde department, with one unsupported labourer at Karachi. In Palestine, some interesting spots, such as Nablous, Salt, &c., where a spirit of inquiry has shown itself, and little groups of people have come forward desiring instruction, are unsupplied. On the West-African coast, for Peyton and Paley no successors have yet been found. In New Zealand, the Eastern district is in a very weakly state. Rupert's Land, expanding continually to meet the necessities of the suffering Indian race, still asks more; and on the Chinese coast a large body of Missionaries ought to be diligently occupied in the acquisition of the Mandarin language, so that, on the opening of the interior, they may be enabled to go forward. Recent communications from different fields of labour are urgent on this point—more labourers for the harvest work.

A Missionary in Tinnevely, under sad bereavement, and consequent necessity of returning to Europe, thus expresses himself—“It would have been some comfort to me to have left my post at a time when European agency in the province was more complete, and not, as at present, with our numbers so sadly diminished. Perhaps, however, in this God is only exercising His church here, and preparing them to act independently of foreign aid, that, when the time requiring it comes, they may not be taken altogether unawares and inexperienced.”

Archdeacon W. Williams, writing, from a bed of sickness, under date of October 25, 1853, reminds us how inadequate is the Missionary force in the eastern division of New Zealand. “In this district we are lamentably weak, and are likely to continue so. . . . Many of our plans, in different parts of this Mission, which we had vainly thought to be essential, and formed with

wisdom, have been brought to confusion by ‘Him who worketh after the counsel of His own will,’ who makes use of those instruments alone which are pleasing to Him, and who employs these also only for so long a time as is consistent with His purpose; but still He carries on His work, and will complete it to the end.”

The Bombay Corresponding Committee has put forth a special appeal on the subject.

“We, the undersigned members and supporters of the Bombay Auxiliary to the Church Missionary Society, solicit the serious attention of the Committee of that Society to the state and claims of Western India. In doing so, we plead on behalf of fifteen millions of the unevangelized natives of this land. For the wants of these fifteen millions the provision made by the Church Missionary Society amounts to six European and two native clergymen, assisted by ten native teachers and two European and East-Indian female teachers. Our minds are pressed by a sense of the utter inadequacy of such a Mission to the vastness of the field before it, as well as to our own obligations both towards God and man. Under this conviction we are seeking to ‘provoke one another’ to fresh exertion. May God raise up His power, and come among us!

“At the same time, we would make a special appeal to the Parent Committee of the Church Missionary Society. We pray them to give to Western India renewed and favourable consideration. They have lately sent us two very valuable labourers, but this reinforcement barely serves to keep existing plans in continued operation. What we desire is, in the first place, to render more efficient existing Missions—the province of Sinde has now but one solitary Missionary—and then to open new ground, to enter on new stations, and to do so with an effective body of Missionaries in each. For we are more and more persuaded, that it is by making each several Missionary post sufficiently strong to become the centre of a widely-radiating influence that the objects of the Society will be best attained. This is our design at Nasik. The same design we wish to carry out in other places; but without a large accession to our Missionary force it will be impossible.

“Meanwhile, we would add our firm belief that the condition of the native mind in Western India is increasingly susceptible of impression from the truth. We grant that con-

versions are yet few ; but the preparatory work is steadily advancing ; inquiry spreads ; ancient superstitions are waning ; Missionaries are welcomed. Every thing invites to new effort. The Lord is assuredly calling us to preach the gospel unto this people, and we venture, therefore, to add, in the language of urgent solicitation with the Society, 'Arise ; for this matter belongeth unto thee : we also will be with thee : be of good courage, and do it.'"

Other instances might be multiplied, but these will suffice. Under such circumstances, the Committee felt themselves in the position of the disciple, who, in the prospect of the assembled multitude to be fed, exclaimed, "There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ?" There was not one of the Missionary fields which constituted the claimants on this occasion on whose behalf cogent reasons might not be urged. Yet, of necessity, the majority of them must remain unsupplied, and which were to be selected for rejection ? Such is the position in which they are continually placed on whom devolves the apportionment of the limited supply of Missionaries. Assuredly the deficiency in this respect is the great want of the present moment. We do not mean to say that the supply of faithful men is numerically less than at previous periods, but that it has not increased in proportion to the exigencies of the Missionary work, and the remarkable opportunities for usefulness which present themselves. They are, indeed, unprecedented. Hindrances and obstructions have been marvellously removed. Nations, which some few years back appeared to be hopelessly closed against us, are now accessible ; and there are providences abroad which seem to intimate, and that at no distant period, a still more marvellous laying open of tribes and languages to the promulgation of gospel truth. Every thing appears to urge the vigorous prosecution of this important and blessed duty. The Saviour's mind has in no degree changed respecting it. His position is changed, but His mind is not changed. He is no longer a sufferer on earth. He has entered, not into "holy places made with hands . . . : but into heaven itself, now to appear in the presence of God for us." The government rests upon His shoulder, and He is a king and priest upon His throne. Yet He who once said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" and who, after He had been baptized with that baptism of blood, commanded that the deliverance wrought out for poor sinners should be uni-

versally proclaimed, retains that command unrepealed on the statute book of His kingdom. It has never been rendered obsolete by its fulfilment, for the extent to which it has been acted upon has been, in an extraordinary degree, incommensurate with the necessities of the world. It is now as urgent as when it was first enacted, and possesses all its original weight of obligation. There is a work to be done, and it is the time to do it. Thousands, millions, at home and abroad, are perishing for the lack of knowledge. The promise is, "Whosoever shall call upon the name of the Lord shall be saved ;" but, as the apostle justly argues, "How shall they call on Him in whom they have not believed ? and how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ?" And to whom shall the Lord look to undertake this work for Him ? Undoubtedly to those who know and possess His truth in its distinctiveness from error, and who, having felt their need of pardon and sanctification, have come to Christ, that this twofold work may be accomplished in them. To whom shall He look if not to His church ? by which we desire to understand, not any particular organized body, but "all them that love our Lord Jesus Christ in sincerity ;" the "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." To such He looks—to those who have had intercourse with Him, who have "tasted that the Lord is gracious," and have learned to appreciate His love. If *they* will not act for Him, who else can be expected or is qualified to do so ? He needs a spiritual agency for a spiritual work. But the spiritual agency is not forthcoming. Viewed in contrast with the love of Jesus, the freeness of its expenditure on our behalf, the weight of obligation under which He has placed us, the value of souls, and the largeness of the opportunity, the few who come forward are as nothing. In vain the claims of home are urged. The claims of home work and foreign work in nowise conflict with each other. The one is promotive of the other, nor can one be impoverished without the other proportionably suffering. But the truth is, the spiritual body is not prepared to yield the requisite supplies. It is as unequal now to the emergency of duty as it was found to be previously to the Pentecost.

Then, as now, all was in readiness. Previously, the ministerial labours of the Saviour and His disciples had been confined to the Jews. But the great atonement had been finished : the Saviour's work of mediation, so far as it was to be carried forward on earth,

was a completed work. The message of mercy was to go forth far and wide; the glad tidings of great joy to break forth from the narrow limits within which they had been restrained, and, dispersed abroad in fertilizing streams, to make glad the world, and bring great joy to all people. Agents were needed—human agents, for such it is the Lord's pleasure to employ. The sixth chapter of Isaiah brings this before us in a forcible manner. There we behold Jehovah in His glory. Around Him stand the seraphim. Each one had six wings—with such rapidity do they address themselves to the execution of whatever mission may be entrusted to them; yet with these they veiled themselves. The gifts for service become, in the estimation of these sinless servants of the Lord, the occasions of reverential thankfulness and adoration, and the glory connected with them is transferred from themselves to Him. Yet there is one high and honourable office in which they are not employed—to be the evangelists of that message of divine love, in which the character of God is more wondrously revealed than in the majestic spectacle which dazzled the prophet's eyes when he saw “the Lord sitting upon a throne, high and lifted up, and His train filled the temple.” To *men* graciously called and divinely fitted for this work is committed “the ministry of reconciliation;” and therefore, although surrounded by hosts of bright and glorious beings, the Lord is described as needing agents, as seeking agents. “Whom shall I send, and who will go for us?”

So it was previously to the Pentecost. Agents were needed—human agents—willing, disinterested, well-qualified agents. But they who had been long in training for such an office were yet incompetent, and the deficiencies under which they laboured are so patent, that it is needless to enumerate them. But the Pentecostal effusion was corrective of them all. He came, the promised Comforter, and all was changed. He came in plentitude, not only of gifts but graces, and then, mark the transformation! We scarcely recognise the men. They, who had timidly shrunk from the first approach of danger, speak boldly in the name of Jesus. When personal sufferings supervene, they rejoice in being “counted worthy to suffer shame for His name.” Instead of rivalries and disunions, “the multitude of them that believed were of one heart and of one soul.” Instead of self-seeking, there was a willing abnegation of self for the good of others. The secular spirit, the hope and prospect of an earthly kingdom in which they should be great, was at an end. They desired “a better country, that is, an heavenly.”

There was, on the part of the whole body, a testimony for Christ, and “the word of God grew and multiplied.”

The same grand corrective is needed now—a renewed Pentecostal effusion—nothing less will suffice—a renewed outpouring of the Spirit of God. On that memorable occasion Peter declared to the assembled Jews that the results which so surprised them were a fulfilment of Joel's prophecy, “It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh,” &c. That promise is still in process of accomplishment. It commenced to be fulfilled on the day of Pentecost: it has not yet terminated. He who is the subject-matter of that promise waits to visit the church with new refreshings. Only we must needs place ourselves in the position of the first disciples, who, waiting “for the promise of the Father,” “continued with one accord in prayer and supplication.” For “thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them.” This is now the urgent duty of all who are interested in the energetic prosecution of the great work of evangelization at home and abroad. It is not merely a prayer for Missionaries. It is of a far more comprehensive character. The want of Missionaries is no doubt the point of immediate pressure, but that can be met only by increased effectiveness on the part of the whole spiritual body, more singleness of dedication to the Lord's work, more holy energy, more true devotedness: and how shall these be except by a renewed effusion of that Spirit who is the mover and promotor to all godly action, and the dispenser of all needful gifts and graces?

The king's “favour is as a cloud of the latter rain!” How parched the lands become when the rain has been withheld in its season! All nature droops; the trees and shrubs languish; “the seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate;” and man, becoming more and more apprehensive of extreme dearth and suffering, watches with intense anxiety the aspect of the heavens. How welcome the first fleecy vapour that, borne on the wings of the wind, appears as the forerunner of a mighty host, which, moving onward in dense masses, soon occupies the heavens! “Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring

up together." Plenteous grace, grateful hearts to drink it in, and the happy results thereof, are here beautifully depicted; and such we shall be privileged to see, if only there be some to imitate Elijah, when he "went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees," and there wrestled in prayer until the tidings were brought him, "Behold, there ariseth a little cloud out of the sea, like a man's hand." A better rain shall come, and the Lord's favour, like the clouds charged with rich fertilizing influences, shall break in showers of blessing on an expectant church.

A approaching, as we are, the season of our anniversary meeting, such reminiscences are not ill-timed. Our great religious assemblages have their use, but they are then most useful when they help to bring the Lord's people to more earnest prayer. There lies the secret of our strength. Without this we are as Samson when his locks were shorn, and his strength went from him. It is in the exercise of this great gift—"the gift of the knees," as a heathen convert well described it—that effectiveness is granted to every agency and instrumentality that may be used for the supply of the Society's wants, and the prosecution of its labours. He does well who contributes freewill offerings to the Lord's work; who, in simplicity of purpose, pleads on its behalf from the platform or the pulpit: but he does most who puts forth the prayer of faith, for "the effectual fervent prayer of a righteous man availeth much." And the more comprehensive the prayer, the more largely it will result in blessing to that branch of labour with which we are more especially identified.

But while we pray for the outpouring of the Spirit, it may be well to remember the procedure which it may be His pleasure to adopt in order to lead us forth, individually and collectively, to greater devotedness of service. It is remarkable, the manner in which Isaiah was dealt with, in order that, when summoned to enter upon a special service, the answer on his part might be prompt and earnest. He was subjected to a preparatory ordeal and discipline, the effect of which was to deepen the workings of divine truth on his inmost soul, so that he might be enabled, from his own experience, to minister to others, and, as he had received mercy, so to faint not. Humbling views of self were presented to him. The majesty of Him who dwelleth in the light which no man can approach unto; the holiness of Him before whom the seraphim veil their faces; the posts of the doors moving at the voice of

Him that cried, while the house was filled with smoke; so wrought on the prophet's mind, that, under the strong conviction of his own nothingness and vileness, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." In the presence of Him who is "glorious in holiness, fearful in praises, doing wonders," the soul of the prophet was prostrated within him; distressing convictions of his own uncleanness agitated him; in the clearness of the light which came upon him, in the intense brightness of it, his sins stood out in fearful magnitude before him; until, like Job of old, he was ready to exclaim, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." But although cast down, it was not intended that he should remain there. A process of humiliation is necessary, yet of itself it does not suffice to bring the man into a fitness for service. While he is bowed beneath a load of guilt and sin, he is not in a condition to devote himself to the work of God. He is so troubled and distressed in spirit, that he has no heart to enter on that work. The throes of his own spiritual pangs absorb his thoughts. He has no liberty for service. He has no enlargement of heart to run the way of his Lord's commandments. He is narrowed and constricted by a distressing sense of guilt and sin.

And therefore to the prophet there was a revelation not only of the majesty but of the mercy of God. Scarcely had he, in the language of a broken spirit, uttered forth his confession, than there "flew one of the seraphims"—He "maketh His angels spirits, and His ministers a flame of fire," and these happy spirits delight to be employed in ministrations of mercy to man—"having a live coal in his hand, which he had taken with the tongs from off the altar"—a live coal, not allowed to become extinguished in the transit; a type of the message of reconciliation, which, glowing with the fire of love, is to be conveyed from heart to heart—and he laid it on the prophet's "mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

We are here reminded of that which alone can heal the broken spirit, and lift up such as are cast down—a coal taken from the altar of the great sacrifice for sin, a laying hold by faith on Him who suffered once for sin, "the just for the unjust," and an application of His sorrow to the sorrow of the soul. The faithful saying, and worthy to be received by all

men, this believed gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The live coal from the altar touches the lips, and our iniquity is taken away, and our sin purged.

Then came the prophet's freewill offering of himself to his Lord's service. The soothing influence of divine love had spoken peace to his distressed and troubled spirit. Freed from the encumbrances of guilt and fear, condescendingly reassured, endowed with that constraining love which prompts to grateful service, the prophet at once responds to the demand for willing labourers. The inquiry was of a general character—"Whom shall I send, and who will go for us?" The grateful sense of mercies received gave it a direction to himself. There was no delay, no conferring with flesh and blood: there was an unhesitating surrender and willing consecration of himself—"Here am I," a debtor to mercy, owing all to God, a monument of His love: "send me." My services are justly due to Him to whom I owe all. A sinner, saved by grace, I am the more fitted to tell others of the grace and love of Him, who, when I was in distress and danger, spake peace to my soul.

The urgent call of God's providence at the present day has been as yet but feebly responded to. Would it be so if the spiritual body were pervaded, as it ought to be, by a grateful sense of obligations conferred, of deliverance experienced, of hopes revived? Would it be so, if the Saviour were loved and valued as He ought to be? if there were more deadness to the world, more devotedness to Christ? Does not the work of grace need to be strengthened, its characters to be more deeply traced on the fleshly tables of our hearts, that they may be expressed more forcibly and appear more legibly in the lives of such as desire to be engaged on the Lord's side? Do we not need a richer, more animating experience of the love of Christ, even although mental trial and painful exercises be requisite as introductory thereto, that He may become more precious to His people, and that there may be on their part a greater readiness to count all things loss for the excellency of His knowledge, and a more resolved purpose to carry forward His work, at whatever cost? We need to know more of ourselves, more of the Saviour, more of our sins, more of His love in pardoning them. Without this we shall continue hesitating and fainthearted. The work of service to which we are called is confessedly great: the work of grace in our hearts needs to be proportionably strong. Like Stephen of old, the Lord's people, at the present crisis of the

world's history, need to be "full of faith and of the Holy Ghost." May that same God, who of old went before His people when the earth shook and the heavens dropped, who, descending on the day of Pentecost, called forth the New-Testament church to the work which was to be done, and by whom we are encouraged to expect a still more universal outpouring of His Spirit, refresh us now with showers of blessing, that, in the renewed energy and lively devotedness of the Church at home, He may prepare of His goodness for the poor, the millions far and wide who are perishing for the lack of knowledge!

These are the grand pre-requisites. In vain we look for Missionaries in sufficient numbers, except as the result of a more elevated tone in the universal body of God's people. The principle of healthful growth in a plant is of a pervading character, and affects every part. There is growth downwards, as well as a growth upwards; a deepening of the roots, as well as a lengthening of the branches. Indeed, that portion of it which we do see is caused by a variety of secret operations which do not come under the cognizance of our senses. So let there be a renewed fulfilment of the gracious promise, "I will be as the dew unto Israel," and there will be growth—a growth rich in its variety of result—"he shall grow as the lily, and cast forth his roots as Lebanon." There shall be a growth in principle and a growth in practice, a growth in nearness to Christ and closeness of union with Him, "rooted and built up in Him;" a development of "the beauty of holiness" before men, and of all that is lovely and attractive in the Christian character. There will be stability and firmness, yet blamelessness and harmlessness; a happy union of the strong and gentle elements, so tempered as to be preserved from harshness on the one hand, and weakness and indecision on the other. There will then be extension—"his branches shall spread;" and abundant fruitfulness—for "his beauty shall be as the olive tree;" and gracious acceptance of his services—for "his smell shall be as Lebanon," where the mountain streams and rivulets dispense fertility, and odoriferous plants and flowers scent the refreshing breezes with delicious fragrance.

Lord, cause this dew to descend upon us, that we may "revive as the corn, and grow as the vine." There is inexpressible beauty in this figure. "When the sun is below the horizon, and for a short period before his setting, bodies upon the surface of the earth, exposed to the aspect of a clear sky, cool by the radiation of the particles of heat absorbed, and at a more rapid rate than the atmosphere.

The air in immediate contact with these bodies, replete with humidity in the form of transparent aqueous vapour, is chilled by the cold embrace; and, owing to the increase of its density, it becomes incapable of holding in suspension the moisture with which it is charged in the same quantity as before. The surplus is therefore disengaged, and appears upon the surface of the refrigerating object in globules of dew.\* How imperceptible this element, until a certain crisis arrives, and then its refreshing influence is seen and felt. So with that Spirit whose gracious aid we need. He is very near to us. He has never withdrawn himself since the promise was fulfilled—"If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." There may have been a suspension of His influences; but even in times of greatest decay He is still near to revive and to refresh, and on thirsting and expectant souls His power never fails to be manifested.

But there is another point in connexion with this subject which deserves attention. "I am convinced more and more," writes a Missionary from Ceylon, "of the necessity of rolling one's burden upon the Lord who careth for us, and of the outpouring of His Spirit, both upon the instruments and the materials of our work; and secondly, of a hearty co-operation with the Spirit: and I think our operation ought to be both wide spread and concentrated." This needs to be remembered. "He prevents us, that we may have a good will, and works with us when we have that will." Divine grace is an active principle. It is not something which may remain torpid and inoperative within the soul. This is contrary to its nature—"the water that I shall give him shall be in him a well of waterspringing up into everlasting life." There is in true grace an energetic vitality, which puts the man on effort; and through such efforts grace expands and becomes increasingly manifested in the details of character. So it is with any collective body of the Lord's people; nay, with the aggregate of them throughout the world, over which the Holy Ghost, as Christ's vicegerent, presides, administering the affairs of the church, dispensing spiritual gifts, and calling forth, by mingled dispensations of providence and grace, different individuals to diverse branches of service—of all collectively, as well as of each individually, it is true, "the manifestation of the Spirit is given to every man to profit withal." In the exercise of the measure of grace bestowed on him, each believer is in a

position to subserve the best interests of his brethren as well as of himself. The contribution even of the feeblest member is necessary: "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." The withholding of any portion of this service of love must be to the injury of all; and as with the natural body so with the spiritual body, it is through this reciprocity of loving service that it grows: for from the Head, even Christ, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." It is according, therefore, to the mind of God, that each member of Christ's mystical body should be encouraged to the exercise and improvement of the measure of grace which has been bestowed on him: in doing so he will edify his fellow-members, and the service which he renders will react in much blessing on himself. Precisely in the same degree in which this unitedness of action exists—this mutual service and co-operation—the body will increase, and come forth more decidedly into the true position which it is designed to occupy as an instrument of blessing to the world. Like the energetic action of vitality in a healthful tree, which cannot be hindered from expressing itself in growth, grace thus exercised will manifest itself in the growth of Missionary operations, and the formation of new churches and congregations in foreign parts. The energetic home action of the church will elicit the suitable instrumentalities for the foreign service. The forgetfulness of the great fact, that all who are believers in Christ, whether clergy or laity, are "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," is productive of injurious consequences. The clergy are overpowered in the vain attempt to grasp an amount of labour which is beyond their strength; the Christian laity are kept in pupilage—they remain in the position of those to whom Paul said, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God"—the growth of the body is interfered with; and the fields of home labour and foreign labour suffer alike. On the contrary, as, under the superintendence of a wise minister, acting as the *ἐπισκοπος* of his congregation, suitable individuals are initiated into spiritual efforts, at first in the way of small beginnings, and gradually, as "by reason of use they have their senses exercised to dis-

\* Milner's "Gallery of Nature," p. 480.



cern both good and evil," on a more enlarged scale, the benefit conferred is in various ways important: the hands of the pastor are strengthened, the interests of his flock promoted, the elements of usefulness in the individuals so employed expand by being exercised, and a training-school is brought into operation of the most valuable character, which will not fail to yield a large amount of labourers for the exigencies of the Lord's work at home and abroad.

Happily for us, in our fields of foreign labour this mode of procedure has been forced on our Missionaries. The due supply of the wants of their increasing congregations has rendered it imperative with them to bring into use, as rapidly as practicable, the co-operation of the native Christians. Unable in himself to fill up the measure of his work, the Missionary finds himself similarly circumstanced with Moses, when he said, "I am not able to bear all this people alone, because it is too heavy for me;" and when Jethro gave him wise counsel—"Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: . . . provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." He has felt his need of help. He has been constrained to seek for it, to bring forward into active co-operation with himself the spiritually-minded portion of the people under his care, assigning them different positions according to the measure of their respective capabilities; using some as catechists, and employing them either in preaching to the heathen or in the care of village congregations; others as schoolmasters; and, even where no distinctive office is assigned, endeavouring to quicken each to the improvement of his talent and the faithful use of opportunities for good. In the records of the different churches we continually read of sick members visited by their brethren for the purpose of spiritual communion. They come to pray with such as are in affliction, and get good themselves in doing good to others: the apostolic injunction is thus complied with, "Wherefore comfort yourselves together, and edify one another, even as also ye do." There is among the native churches a growing interest in the conversion of their heathen countrymen, and efforts are being made accordingly. Thus, at the Cumberland Station, North-West America, the Christian Indians lose no opportunity of speaking "a word in season" to their heathen brethren, and endeavouring to win them within the sound of the

truth; and thus preparation is being made for a more extended dissemination of the gospel. "In my own district," writes the Rev. J. Hunter, the Missionary at Cumberland, "I hope I am raising up a native agency that will carry the gospel far and wide; and as they are acquainted with the habits and language of the Indians, and are accustomed to the privations and hardships incidental to the country, they are the best qualified to be employed as agents for the conversion of the Indians. . . . I hope to supply from this Mission five, if not more, native pastors for the work of the ministry." Similar movements might be indicated in other directions; and the Missionary pastor may thus be seen working through his congregation, and using the influence and instrumentality of his people to spread more widely the knowledge of the truth.

Perhaps in this respect the native churches are more advanced than we are; and, in exhibiting to us the advantage of such a mode of proceeding, may react upon us with beneficial influence. It is still a question whether the believing laity are sufficiently identified with the clergy in those spiritual labours by which a church should be distinguished. No doubt much has been done in this direction; but how much more is requisite, in order to bring the Lord's people into their true position as entrusted with talents to be used for Him, that, having a more lively sense of their obligation in this respect, they may be quickened to spontaneous action! The exercise of grace is the development of grace; and the minister who, with a due consideration of their respective positions, their gifts and capabilities, and the portion of time at their disposal, seeks to lead onward the faithful people of his congregation to such an exercise of grace, provides most effectually for their edification. To be in spirit and temper different from the world, and yet at the same time to continue in active communion with the world for its good, is that distinctive position which the church needs more fully to understand, and more decidedly to occupy. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." We cannot better conclude these few remarks, which we have ventured to obtrude on the consideration of our readers, than in the language of one of our ordination hymns—

Come, Holy Ghost, eternal God,  
Proceeding from above,  
Both from the Father and the Son,  
The God of peace and love;

P

Visit our minds, into our hearts  
 Thy heavenly grace inspire ;  
 That truth and godliness we may  
 Pursue with full desire.  
 Thou art the very Comforter  
 In grief and all distress ;  
 The heav'nly gift of God most high,  
 No tongue can it express ;  
 The fountain and the living spring  
 Of joy celestial ;  
 The fire so bright, the love so sweet,  
 The Unction spiritual.

Thou in Thy gifts art manifold,  
 By them Christ's church doth stand :  
 In faithful hearts Thou writ'st Thy law,  
 The finger of God's hand.  
 According to Thy promise, Lord,  
 Thou givest speech with grace ;  
 That through Thy help God's praises may  
 Resound in every place.  
 O Holy Ghost, into our minds  
 Send down Thy heav'nly light ;  
 Kindle our hearts with fervent zeal,  
 To serve God day and night .

## PEACE CONCLUDED BETWEEN DOSUMU AND KOSOKO.

It is with sincere pleasure that we are enabled to announce to our readers the conclusion of peace between Dosumu, chief of Lagos, son and successor of the late Akitoye, and his antagonist, Kosoko, and his party. Before the departure of Admiral Bruce from the African coast, he had the satisfaction of seeing the sanguinary collisions, of which Lagos had been the scene, brought to a happy termination, and a peace established which promises to be permanent. We trust that industrial energy and lawful trade, disentangled of the hindrances by which their development has been prevented, will now increase, and, in the growing tranquillity of the country, new facilities be afforded for the prosecution of Missionary effort. The particulars of the peace-making will be found in the following letter from Dr. Irving, dated Lagos, Jan. 30, 1864—

"In my letter addressed to Mr. Venn, which will arrive with this per 'Faith,' I said that I was about to proceed with the consul up the lagoon to the eastward of Lagos, where a meeting of Dosumu's and Kosoko's caboceers had been arranged to be held, at an island called Langbassa. On the morning of the 27th, at about one P.M., we left Lagos, and proceeded up the lagoon, after crossing the Cradoo or Ikorodu lake, a wide, extensive, but shallow sheet of water to the north-east of Lagos island, formed by the meeting of the mouths of the Ogun and the lagoon. I accompanied the consul in his boat: besides this, there were the two paddle-box boats—one with a brass gun, the other with a rocket tube—and the two gigs of the "Pluto," commanded by Lieut. Bedingfield and four officers of the ship under his command, and a private boat containing two merchants of the place, one of them agent for the mail-packets. There was but little wind on starting, but the tide was in our favour; and after tugging for about an hour to the eastward, the breeze freshening,

we were enabled to sail, and continued so for two hours, going about four or five knots, when we passed the small island of Korisusu, which is barely elevated above the level of the lagoon, bordered by long, coarse, reedy grass to the water's edge, and having in its centre a small clump of trees. It is the head of a long bank, partly dry, extending to the southern shore. The lagoon hitherto had presented a fine appearance, more like an arm of the sea—several (two to five) miles in breadth, but only a few feet in depth—than a river. At a little distance to the eastward of this island we anchored; and towards the evening the drums of the Lagos party of chiefs were heard, and their canoes, seven in number, were seen approaching, each with a white square flag, or white pennant, at the end of a stick fixed upright in the boat. These canoes came around the consul's boat, where we had laid the cloth for dinner, and each of the caboceers—white-caps and baloguns—had a glass of wine or spirits, and all seemed in good humour. A reconnoitering boat was now seen coming from the Epé direction, also with a white flag, containing two messengers from the enemy, who, after salutation and refreshments, departed to convey the news of our arrival, previously, however, asking in a low voice if the consul had any objection to their saluting the chiefs in the canoes alongside; which being granted, a series of prostrations and cracking of fingers was gone through to each white-cap in succession, who graciously smiled and extended his hand. As time for sleep arrived, the canoes withdrew, and formed a cluster at some little distance, and all was soon at rest.

"At daylight of the succeeding morning we were awoke by the tom-toms of our friends of Lagos, and, after a hurried toilet, prepared for the business of the day. The Epé messengers again arrived, and said that the canoes were round the point, indicating it with the finger, on the north bank, but that

they were afraid of so many war boats. Hearing this, we despatched the messenger, and I accompanied Lieut. Bedingfield in the gig to bring Kosoko's party in; and, after pulling for some distance, two or three canoes with white flags were descried approaching, which proved to be Tapa's party, who advanced with the minstrelsy of tom-toms, horns, &c. The chief, a corpulent, good-natured-expressed man, was arrayed gorgeously in the scarlet top-coat which had doubtless been intended at one time for the guard of one of Her Majesty's mails, but with the addition of sundry bits of lace, buttons, &c.: under this he had a green shooting coat, and next the skin a blue calico shirt. His nether man was enveloped in the voluminous folds of an English striped cloth, underneath which were short striped loose trousers. One attendant bore his sword, silver mounted, with a heavy silver hilt; another held a gay-coloured umbrella over his head. I was glad to find that my impression corresponded with what I had heard of Tapa, every one giving him a high character. His great fault, if fault it can be called—it is at least a generous one—being attachment to the fallen fortunes of his master. In order to hasten matters, we took Tapa into the gig, and, after a race with the canoes, deposited him in the consul's boat, where he breakfasted. Kosoko's fleet now hove in sight, to the number of between sixty and seventy large canoes, containing from thirty to forty men each; many with small iron guns in the bows, and all armed, each having the white flag and stick, and presenting a very gay and striking effect from their variously coloured dresses and showy umbrellas. These canoes anchored at some distance in form of a crescent, forming one compact curved line, without intervals between the boats. We now pulled in the gig towards the fleet, and approached Possu (Pellu),\* who seemed to act as commodore. Although I was impressed favourably with Tapa, I was not so with the present chief. Possu is tall and very stout, with large features, expressing sensuality, sullen moroseness, suspicion, and vindictiveness. His head is covered with short curled woolly hair—Tapa's is shaved, excepting three spots of the size of half-a-crown each, one on the crown of the head, and one on either side above and behind the ear, and each carefully plaited into a tail of some three inches long. His dress consisted of a sort of sleeveless body-coat, reach-

ing to the waist, of richly-flowered silk damask, through which the white sleeves of a long under garment or shirt appeared. On his wrists, as in Tapa's case, were heavy arm-lets of silver and iron; and in both cases silver and copper rings were worn on the thumbs. Numbers of gay umbrellas were seen on every side, and, with the music, &c., formed one of the finest scenes of the kind I had yet witnessed. The consul, who has lived so long in Africa, said, if I remember rightly, he had only once seen any thing in Africa more imposing.

“After shaking hands and interchanging compliments for politeness' sake, we inquired where the chiefs would like to hold their palaver—at Egedde, a town on the north bank, or at Langbassa, an island on the south side, or at the island of Orikaşie, in the centre. The latter was finally fixed upon; and for this we pulled, to select a spot for the interview. This seemed no easy task; but at last, by a free use of billhooks and knives, an approach was cleared through the long reedy grass, and a space made in front of the trunk of a tree, whose overhanging branches, encumbered with twining plants—*convolvuli*, &c.—formed a canopy to intercept the hot rays of the sun. Here, by means of boards supported on boxes, &c., a seat was made for the white men, and on the left hand the Lagos caboceers spread their mats, and seated themselves on the ground, Olumegbon, however, bringing a chair with him. The enemy's flotilla was now seen bearing down in compact order to the barbarous music already spoken of, responded to by the Lagos canoes; and, after approaching within a respectable distance, anchored in two lines, and the caboceers drew near, Pellu, with his suspicious and sullen look, leading the way; Tappa (Tapa) &c., and their numerous attendants, following. Now that we were seated, the whites in the centre, Kosoko's party, Possu (Pellu) Tapa, and one white-cap—Olisimo—with several other names unknown, on the right, Dosumu's caboceers, consisting of four white-caps or councillors, viz. Olumegbon, Ondanna, Eleetu, Olukoyi, and three captains, Bajulai, Saba, and Jassi, together with others of minor note, and Sagbua's captain, Ohoro, on the side of the Egbas, to the left, the groups of half-naked savages looking on, the gay and showy umbrellas held over the heads of the chiefs, the crowd of war canoes full of men, above which rose a little forest of sticks and white fluttering flags, all presented an exceedingly imposing appearance, and the spot cleared away seemed 'a marvellous fit and proper place for our rehearsal.'

\* “Mr. Gollmer desires me to say that the Possu of Lagos is not the Possu of Badagry—Possu being a title equivalent to field-marshal—our Possu's name being Pellu, and the one at Badagry being Idosu.”

“When all were seated, and eyeing each other askance—I need not say there had been an immensity of shaking of hands between ourselves and the chiefs on meeting—the consul, holding Dosumu’s and Kosoko’s gold-headed malacca canes—“sticks”—in his hand, opened proceedings by stating, that, as they had met together to talk over peace, they had better begin by shaking hands, which, after a little hesitation, Tapa and Possu did, by crossing over and doing homage to the Lagos white-caps. These white-caps are councillors, free-born men, aborigines, or at least long occupants of the soil, and serving successive kings; Tapa, Possu, Ajinia, and the others, are all slaves, however high they have raised themselves. It would be tedious to recount all that passed: there seemed an universal wish for peace. Several of the speakers on both sides gave their opinion that it was a pity to have the country divided, and trade stopped, because two kings’ sons chose to quarrel. It would be better for their ‘slaves’ to have nothing to do with it, but to let them fight it out between them. All, without exception, placed their interests entirely in the hands of the consul and the English; thanked him repeatedly, and with every appearance of fervour, for his exertions in bringing about peace; and said that they could not, but ‘Olorun olodumare’\* would, reward him. The Epé people expressed their strong wish ‘to come home’ and be at peace with their friends, and Tapa spoke of Kosoko’s coming with them to live as a private person; but the consul gave them distinctly to understand that Kosoko could never come back to Lagos; that two kings could not live in one town; that Lagos already had a king, Dosumu, whom they meant to keep; but that the first thing was to open the lagoon, the markets, punish kidnapping, Olumegbon proposing to bury any who did so on the spot where they were now standing. To this they readily assented, and it was agreed that canoes should come without interruption with palm-oil to Lagos, or from Lagos towards Epé. In fact, from the commencement to the end of the palaver there was the most perfect unanimity, as far as I could judge—prepared as I was for duplicity—on both sides, in the wish for peace. There was no recrimination, no bandying of hard words, but mutual expressions of a strong desire for peace. Sagbusa’s captain said the English and the Abbeokutans were one, and that whatever the English did, that the Abbeokutans agreed to. Tapa recapitulated the history of

events, and, alluding to the commencement of the proposal of peace, stated that the consul, when at Olumowawe, asked him whether he and his friends wanted fighting or peace. He answered, that they were all tired of fighting, and wanted peace. It was finally agreed that the markets should be open to both parties, and kidnapping put a stop to, till each had consulted with their respective heads, and given their final answer. Refreshments were now handed round, cigars lighted, and great delight and astonishment were evinced at witnessing the effects of an air-gun and Colt’s revolver. Two plates full of kola-nuts were presented by the Epé party to the Lagos caboceers by two attendants on their knees, who first of all ran their tongues over each nut as it lay in the plate, and then gave them to the white-cap, who took them out with his hand and gave them to the attendant behind him. The consul showed the example by eating part of one, which example, of course, we all followed, although the preliminary assurance against poison was rather a filthy operation. The enemy now took their leave of us, and of their Lagos opponents, and a scene of confusion and promiscuous hand-shaking followed. The Lagos canoes followed, and the tom-toms, horns, &c., were again placed in requisition. The man-of-war boats, which had been judiciously posted so as to act to the best advantage, if required, got their anchors up, and made sail for the town Eko, Onin, or Lagos. The palaver commenced about noon, and lasted nearly four hours; but the wind falling light, and a strong tide running, we did not reach the consul’s mud edifice till nearly nine P.M. Some of the boats had already arrived, others came afterwards, and I reached the Mission-house about an hour later, quite ready and willing for bed.

“I must now state my own impressions of the present aspect of affairs; but I must premise by saying that civil war has so long existed at Lagos, that the people do not exactly comprehend what peace means, and, in the struggle for mastery, are unwilling to sacrifice any thing to this end. And again, amongst the residents of this unhappy country there has been so long and such bitter quarrelling and animosities, that reconciliation seems hopeless, and not even desired; and the most conflicting statements, the most diametrically opposed opinions, are uttered with the utmost confidence by alternate parties. I have found it extremely difficult to arrive at the truth; and it is only by listening to a variety of people, and making every allowance for long-established prejudices and

\* The great God Almighty.

habits of feeling, that I can form a judgment, and that I beg to give with diffidence.

"I believe that the chiefs who have attached themselves to Kosoko are tired of what they must see is a hopeless war against the determination of England to protect Lagos. Trade is interrupted by a state of war, and the consequent insecurity of life, or liberty at least, and property. The people of Jebu have repeatedly sent to Kosoko to advise him to 'go to sleep,' or, in other words, to poison himself. The same advice has been given him by some of his own party; and at the consul's interview at Epé all the chiefs, with one exception—Possu (Pellu)—advised him to sign the paper the consul had, abjuring all future claim on Lagos. On the other hand, again, the King of Lagos, his caboceers, the Sierra-Leone people here, and a native party besides, want peace; but it is by exterminating their enemies that they hope to gain it. I must own I incline to peace. Fighting in the bush is at all times uncertain: whether another attempt might be more successful would depend on so many circumstances, that I much prefer a renewal of amicable relations, if only for a time. Kosoko will not be stronger; and I think, after tasting peace and trade for a time, war will be returned to with more reluctance. Nothing, however, absolutely definite has yet been done. King Dosumu and all his white-caps have just been here, and he has told me his whole history; and Mr. Gollmer and myself have endeavoured to cheer him up, by assuring him that the English are not going to desert him. He is afraid of being poisoned, as he says his father was by Ajinia, Pellu, and Tapa. He says they put poison in his father's way, and that he trod upon it, and his leg became swollen, &c.

"I regret that I am obliged to close so abruptly, as I hear the mail-bag is about to be made up."

In our Number for December of last year we published a narrative of a late affair at Lagos, which was drawn up from letters of the Rev. C. A. Gollmer, written under the hurry and excitement of passing events, and the apprehension of impending danger. The Secretary of the Society has just received a letter from Captain Alan H. Gardner, of H. M. sloop "Waterwitch," whose name is frequently mentioned in the narrative, and who was senior officer at the time of the transactions, from which we regret to find that we omitted many particulars in our narrative which are necessary to the proper understanding of the conduct of the commanding officer

on the station, who was acting under special instructions from the Admiral. Captain Gardner apprehends that the narrative may leave an impression that he looked rather to the personal safety of the Europeans and Missionaries, than to the great interests of the civilization of Africa.

We beg to express our sincere regret that our narrative should be liable to such a construction; as we are fully satisfied, from the documents furnished to us, that Captain Gardner exerted himself with the utmost zeal and self-devotion—which were specially manifested by his carrying his armed boats over the bar at Lagos in the night, at a moment's notice—to negotiate between the contending chiefs, with a view to prevent hostilities, and to promote, in his judgment, the best interests of the cause of civilization.

We venture to extract a sentence from Captain Gardner's letter to the Secretary of the Society.

"It would ill become me to claim any merit for these services, which have been as trying as thankless. But this I may venture to say, that no man could have had more at heart the great and good cause than myself. It is, therefore, with sorrow I find my name slightly mentioned in a publication which is likely to find its way to the hands of those I most love, honour, and respect.

"I have addressed a letter to my commander-in-chief, in which I have fully detailed every event that occurred during the time I was senior officer in the Bights in 1853."\*

We have also been furnished with a copy of Capt. Gardner's letter to Rear-Admiral Bruce, and his answer to it. The Admiral states—

"It may be matter of regret that the line of policy which it was our duty to pursue at Lagos did not entirely meet the views of all the conflicting interests at that place; but in all your proceedings you carried out fully my instructions, and, through me, those of the Government, and those proceedings were conducted by you with singular energy and good judgment.

"Upon every practicable opportunity, and on every demand that was made for your assistance and protection, you showed that you neither spared yourself nor the means at your disposal, but that the safety of your countrymen and the pacification of Lagos, during a very hazardous crisis, were your great and paramount objects."

\* The letter concludes in these terms—"With feelings of deep respect for the Society of which you are Secretary, I have the honour to subscribe myself your most obedient servant, and also a friend to Africa,  
ALAN H. GARDNER."

## THE NEPOWEWIN STATION.

WE continue the Rev. Henry Budd's journal of his residence at this new station from page 96 of our last Number.

"Oct. 5, 1852—Some Indians arrived to-day from the Plains. When I went over to see what Indians they were, I found that some of them were already far gone in liquor, so that it was impossible for me to say any thing to them.

"Oct. 6—The Indians who came yesterday came over to see what we were doing, and, being in a better state than they were yesterday, I resolved to say something to them this time; but oh, what ignorance we have to combat with! how difficult to make them understand any one thing with regard to spiritual truths! How true that 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned.'

"Oct. 7, 1852—Mahnsuk left this place to-day, having engaged to guide the Company's fishermen to the fishing lake. His wife, however, and the other old women, are still here.

"Oct. 8—We are all living in tents, and these not our own. There is not one stick cut down for my house yet, and the winter is setting in. The tent is cold and smoky: there is no doing any thing in it.

"Oct. 11—Very cold this morning, the ground having frozen hard last night. I went out to the woods, and began squaring the first beam for my house, in order to have some wood ready when the house that the two men are working at is finished. I do not expect to get into this house before the month of December, so that I must give the men all the assistance I possibly can in the buildings. In the evening the very welcome news of 'The fall boat! the fall boat!' sounded in my ears. I received a packet of letters from friends in England, which I read with the deepest interest, and with tears of gratitude. To think that so many kind friends should remember me in this lonely spot, and that they should all be willing to help me and assist my poor countrymen, overcame me altogether. I thought, what blessed fruits Christianity can produce! Here are gentlemen and ladies, whom I have never seen, and who know me only by name, and yet have thought of me as their friend and brother in the Lord Jesus Christ. I 'thanked God, and took courage.' Well may I bear the heat and burden of the day, and even the cold of my native soil, in the cause of Him who has done infinitely more for me, when I have the aid of the prayers and good wishes of so many kind

friends, as well as the support of their liberal contributions.

"Oct. 13—All hands went out to cut down the wood for my house. This house will do for me to live in, and serve for a meeting-house at the same time.

"Oct. 14—We all went out to carry the wood to the spot where our house is to be; but we soon found that the green poplars, cut off at twenty-four feet long and left whole, were too much for us to carry, as we were only three in number. We set to work and made a little carriage with two wheels, and harnessed seven dogs in it: by this means we were able to get the sticks brought to the place with some ease to ourselves.

"Oct. 17: *Lord's-day*—After we had had morning prayer in the tent, we all went over and assembled in the place 'where prayer is wont to be made.' There are no heathen Indians at all about the Fort now: they are all away to their wintering ground.

"Oct. 18—I started this morning with one of my men, Benjamin, in a canoe, to go and see the Forks. I was anxious to know whether there was a more eligible place for a Mission station than the point we are on; and the Forks being recommended by the Rev. R. Hunt, I was the more anxious to see it before we did much at our point.

"Oct. 19—The river being very shoal and full of rapids, we only reached the Forks this day at ten A.M. The place has indeed a beautiful appearance. I was quite captivated with it. Here the river Kisiskatchewun forks, the one branch forking to the south, and hence called 'the south branch,' and the other south-west, towards Fort Carlton. The point on the west side of the river, just at the Forks, is a nice level spot, and every way, as regards situation and soil, calculated to form a beautiful site for a Mission station. But there is no wood at all upon it, the whole point consisting of plain ground, quite bare of wood, with here and there a few small poplars scattered. The point which Mr. Hunt recommended is a very nice situation too, but there has been a fort upon it formerly, which has ruined the best of the wood, and a fire has consumed the rest, and left nothing but a few stumps standing. Having examined the place thoroughly, and gone up every hill which commanded a view up and down the river, we embarked in our canoe, and ran down to Fort Nepowewin in a few hours, the river being so full of rapids, and the current running so swiftly.

"Oct. 21, 1852 — The foundation of my house has been laid while I was off to the Forks, and the walls are going up slowly. In the evening we had the satisfaction of seeing two young men from the Cumberland Station come to give us some help, which we certainly needed very much. I received by them a bale of prints—cottons, handkerchiefs, shawls, &c.—which have been contributed to my station by the people of the Middle Church at Red River, and which will be a very substantial help.

"Oct. 23—Having four men working at the house, two of them building up the wall, and the other two getting the wood ready for them, we shall get on now.

"Oct. 24: *Lord's-day*—We form quite a little party now, crossing the river for the morning service. Everybody about the Fort attended: it is quite customary for the old women to attend. Old Mahnsuk is at the fishing lake, and there is no arrival of other Indians from any part. We expect, however, that soon we shall have a large party of Plain Indians.

"Oct. 28—Three Indians arrived from our side of the river. They belong to Mahnsuk's party: one of them is a son of the old man. They came into my tent the same evening they arrived. One of them, who is a great conjuror, and Mahnsuk's son-in-law, is, I think, much prejudiced against Christianity. He, however, did not say much while I talked to them of its truths.

"Oct. 30—The three Indians who came in on Thursday are gone to-day. I had several conversations with the conjuror during his stay, for he was often in my tent.

"Oct. 31: *Lord's-day*—With some difficulty we got over to the other side, and assembled in the room which we have occupied since our arrival here. The ice is driving down the river quite thick, and is an intimation that the river will soon take. In the afternoon the children came into my tent to say their lessons. We shall have more children from the Fort as soon as the river is convenient for them to cross.

"Nov. 4—We were startled in the evening by the report of several guns away up the road towards the Plains: soon after, we could see people coming down the hills and making towards the Fort. It was a party of Plain Indians bringing some provisions to us. The party belongs to an old man named George Sutherland, called by the Indians 'Ahkah-yabœü,' 'Englishman.' He is the head man or chief of this party. He is the son of a Mr. Sutherland, formerly a gentleman in the Hudson's-Bay Company's service. The

old man has only one hand, the other having been blown off by the bursting of a gun while hunting the moose deer. He has a large family of his own—eight sons and eight daughters, sixteen children, and all living. His children are all grown up, and have numerous families. He was formerly the inhabitant of this place, and on this same point had lived with his family in a little house, and had tried to cultivate the soil by growing some potatoes, which he said grew to a large size. Some traces of his garden, &c., are still to be found within a few yards of our house.

"He came to visit me on the evening of his arrival, and sat in my tent till late at night. I told him why I had come to live among them, to teach them the right way of serving God: I was not come for the purpose of trade, but to teach them Christianity. I spoke to him of man's fall, and the mercy of God in restoring him to His favour. He listened to all this with an air of surprise, and said, 'I never heard the like in all my life before;' and then he said, 'I wish to hear you preach and pray, because I never heard of these things before; but it is now so late, and the river is so bad to cross, that I am afraid to stop much longer.' I prevailed on him, however, to stay some time, until I had shown him a little more of the mercy of God in Christ reconciling the world unto Himself. I then got two of the young men to put him across the river, for these Plain Indians hardly know how to get into a canoe.

"Nov. 7: *Lord's-day*—The ice is driving down so thick that we could not venture to cross the river with our frail bark. We therefore held the services of this day in our tent, with our own people only.

"Nov. 11—We are getting on slowly with our house, and have now got it wall high, the beams all in, and ready for the roofing. The last night was exceedingly cold, and the river frozen over strong enough for any man to cross on foot.

"Nov. 14: *Lord's-day*—The river being strong enough to cross, we all went over to the other side for the morning service. Everybody that was about the place attended, but there are no Indians at all near the place. The three old women who have been at the Fort since the fall join us every Sunday, and I hope that old Mahnsuk will soon come home from fishing to join us also.

"Nov. 19—The old man Mahnsuk is come home this day from the fishing, along with the Company's people. We shall have at least one Indian now about the place.

"Nov. 20—Mahnsuk came over to see me

this day, and had many a long story to tell. He is still as friendly to me as ever, and with regard to Christianity I think he is less prejudiced, for he can now sit quietly and listen without betraying unbelief or prejudice, which he so evidently manifested by his answers and by his manner at my first conversations with him.

"Nov. 21, 1852: *Lord's-day*—I went to the Indian house before the morning service commenced at the Fort, to see the old man. I found him in bed: his foot had swollen greatly, so that he was quite unable to sit up, much less to walk about. He got cold in his foot coming home from the fishing, and walking so much made it worse. He told the women to go in with us and attend the morning service.

"Nov. 24—Mahnsuk, by means of a stick, was able to come across the river this day, by which means I have more opportunities of speaking with him on the subject of religion than I could otherwise have; and it is evident he must be less prejudiced when he can come so often here, where he must hear more or less of Christianity.

"Dec. 4—I was glad to exchange my tabernacle for the house this afternoon, I was so tired of the tent in which I have been glad to take shelter for a quarter of the year. I found myself quite comfortable to what I was in the tent, and hope to be able to do something soon towards translations, and teaching the children a little every day. The stock of provisions that we got from George Sutherland's party is getting small, and we have been so busy with our houses the whole time that we could not send to the fishing. The two young men who came to our assistance from Cumberland Station deserted us when we were most in need of them, and even after they had been engaged, and taken some goods for the fishing. No Indians coming in with provisions, and there being no likelihood that they will before spring, the only thing we can do now is to send the two men out to the Plains for some buffalo meat; and if that fails to supply us with enough, then we must take our nets, and all go to live at the fishing lake.

"Dec. 5: *Lord's-day*—Mahnsuk and the old women being present at the morning service with us, and all the Fort people, we nearly filled the little room where we are accustomed to hold our morning service every Sunday. In the afternoon the children came in for their lessons. We have an addition to our school—a boy from the Fort, who reads the New Testament very well, and repeats the Church Catechism. We have now three

children in the Testament class, and three more joining two letters together.

"Dec. 7—The weather is now very severe; our houses, having been plastered in cold weather, are extremely cold. Joseph Turner, being alone while Benjamin is gone to the Plains, has enough to do to keep the fires going. It is difficult to get any writing done while the ink is freezing in the pen.

"Dec. 9—We were out all day getting wood for sledges and snow-shoes: these things are indispensably necessary: without them we are not able to go anywhere. No Indians arriving, we have only Mahnsuk and a few old women, who have been compelled to stop because they were not able to go about with the rest the last winter. Thus they are obliged to stay, and by that means they are receiving instruction daily, which they would not get if they had gone off with the rest. Of these, thank God, I have some hopes. May God condescend to bless my poor labours here, in making these the first-fruits of the Nepowewin Mission, to the glory of His great name!

"Dec. 10—It has been extremely cold the whole of this day. The ice in my room is a good inch thick on the walls; the walls are quite white with the rime and frost. I long to see some Indians coming in; and if I had the means of travelling I would go and tent with them, in order to be able to impart some instruction to them.

"Dec. 18—I went over to the Fort, to visit Mahnsuk and the old women. They are always glad when we go into their house. The old man began to tell me some stories about old times, about his hunts, and how the Company treated him while he was able to do something for them. Poor man, he is old and greyheaded, and unable to go anywhere without his stick or crutches; and yet his mind is altogether absorbed in his hunting exploits. I endeavoured to lead his mind away from such vanities to something more profitable, and which more immediately concerns him now. 'Those times are past now, and never can come back,' I said: 'you ought to try and forget what is past, and which you cannot recall, and employ your mind in thinking of what is before you, and which you cannot avoid.' 'Yes,' he said; 'but I am not so old but I could do something yet: it is not age only, but it is this foot'—stretching out the sore foot—'it is this foot that is pulling me down more than any thing.' 'Yes,' I said, 'but that teaches us of the weakness and frailty of our bodies, and reminds us that not only the members, but the whole body, is sinking fast into the grave, and therefore we



ought to strive for that life beyond the grave which is more durable.' He did not reply again, but allowed me to go on, listening very attentively. The old women were all present, and seemed to pay some attention to our discourse.

"Dec. 19, 1852: *Lord's-day*—Mahnsuk and the old women were again present with us at the morning service. The word of God cannot fail of having its effect, and taking hold of their minds. They listen to the offer of mercy through faith in the Lord Jesus Christ, preached to them in their own tongue. After the morning service is over, the old man generally follows me home, and gives me an opportunity of preaching the word to him 'in season, out of season.' I trust in the Lord that the word will, sooner or later, take a firm hold of his mind.

"Dec. 20—Three young men arrived in the evening, wishing to see their trader, but he has not yet come home, nor is our Benjamin home since the 4th of this month. I hope they have not met with any bad accident among the Indians. It is nothing thought of among the Plain Indians, especially among the Stone Indians, when they happen to meet with a few men unarmed, to strip them of whatever they have, and think they are favouring them to send them away with barely their lives.

"Dec. 21—The young men who arrived yesterday have been to see me to-day. They are not Plain Indians; they are what we call Thick-wood Indians. They do not in the least manifest any prejudice towards the gospel. None of the young people, I find, are opposed to the doctrines of the gospel; and if the old people would leave them to their own way, I am of opinion that they would be brought in much sooner than the old; but, alas! what influence these old conjurors and medicine-men have over the simple-minded young people! It is astonishing what absurdities they can make them believe.

"Dec. 22—Two Saulteaux Indians arrived here from Fort Pelly, bringing some letters for Mr. McGillivray. They came to my house immediately on their arrival, and spent the whole of the evening there. The Saulteaux are very sly and cunning men: they will say that they believe every thing that Christianity teaches—'It is all true, it is all true,' they say—but they no sooner turn their backs than they immediately change their confession, and use every means to hinder the spread of the gospel among the less prejudiced Crees.

"I could not but feel deeply humbled, when I called to mind that this day makes two years

since I have taken upon me the vows of ordination to the ministry of our Lord. When I considered how little I have done, comparatively speaking, for the innumerable mercies I have received from the hand of my good God, I could not feel easy until I had prostrated myself at the footstool of His mercy, and there humbly craved forgiveness at His hand for my past failings and unprofitableness in His service, and likewise begged His grace to enable me to be faithful and diligent in future.

"Dec. 23—In the evening we were much relieved from anxiety of mind by the return of our man Benjamin at last. He gave me an account of George Sutherland's favourable disposition towards us and the Mission. He has been remarkably kind to Benjamin, and fed him gratuitously while at his tent. He also sent some provisions to me by him, as a present, and promised to furnish me with all the provisions we shall want for the place during the winter. This is the same old man from whom alone we got a supply of provisions in the beginning of last month, and who desired to hear the word of God.

"Dec. 24—A large band of the Thick-wood Indians arrived in the Fort in the evening. They are come in starving: they cannot kill the moose-deer. The party belong to Wulluck Twatt, Mahnsuk's brother, who manifested such an aversion to Christianity when I first arrived here, and, at my first interview with him, told me plainly that he thought he would never embrace Christianity, because he should have no chance of seeing his friends who have died before him.

"Dec. 25: *Christmas-day*—The band of Indians who came in yesterday are now at the Fort: some of them came over to our house this morning. They certainly look to be starving. One of them asked me if one of our boys could go with him to the woods, to help him to get some wood for snow-shoes. I told him, 'No, I cannot allow any of our people to do any thing of the kind this day: we are preparing to cross the river to hold divine service at the Fort, and if you would come with us, rather than go to the woods, you would hear something that you never heard of in your life.' Curious to know what that could be, he promised to come. 'I will not go to the wood to-day,' he said: 'I will go with you, and hear you asking for life. Among the many things the Indians pretend to do, and with all their rites and ceremonies, their long speeches and what not, I never hear them asking for life in the manner that you do, nor yet asking life for anybody else but themselves alone. I think it is only

in your religion that the praying-people ask for life, not for themselves only, but for every body else, even for strangers.'

"This man was present at our morning prayer, and seemed then to pay great attention to what was said; and it must have been then that he was struck with the manner in which the praying-people pray. All the Indians came in, and were present at the service this morning: the little room could not hold them all. I was surprised to see old Wulluck among those who came in. I addressed them from Luke ii. 10, 11.

"Dec. 26, 1852: *Lord's-day*—We went over to the Fort at the usual time, in hopes that we would have as good a congregation as we had yesterday, but I found but few that were in a fit state for the worship of God. The greater part of them had been drinking the whole of last night, and of course were unfit this morning for the service of God. They have lost a sermon this day on account of the rum, and who can say whether they will have the opportunity of hearing another? There were, however, some of them who attended, and were present at the morning service.

"Dec. 27—Wulluck, with several others, came over to my house, begging for something to eat. Old Wulluck is altered very much: he is not the same man at all. He has exchanged the independent and haughty air which he manifested last fall, for a dependent and submissive disposition. I was informed that when Wulluck left this place in the fall, he had cautioned his brother Mahnsuk to beware and never come near the praying-people, meaning us, or have any thing to do with them, nor ever think about Christianity. But Mahnsuk did not value the caution, and soon forgot it; and in return he had sent and desired some of the Indians going to his brother's tent to tell him this message—'Tell my brother Wulluck that I cannot keep from going to the praying-people's place: I am there almost every day. I attend their services and worship every Sunday. I find nothing bad there.' This is Mahnsuk's message to his brother Wulluck, and I think that Wulluck must have heard it.

"Dec. 28—The Indians who came in a few days ago are gone off to-day to the Plains to try the buffalo. They were always in my house for the time they stayed. Wulluck Twatt did not go with them: he is obliged to stay until he gets somewhat stronger. In this way Providence seems to place within reach of the offer of mercy those who are the least disposed even to give a hearing to the doctrines of the gospel. We have both Mahnsuk and his brother Wulluck now within reach:

the one is laid up with a sore foot, and the other by starvation.

"Dec. 30—Wulluck Twatt comes to my house almost every day, but, alas! it is not that he should be fed with the bread which cometh down from heaven, but with the bread which perisheth. Another party of Indians arrived in the evening.

"Dec. 31—I can do little more than sit with the Indians who come into my house every hour of the day. I do not find that this party is much opposed to the gospel.

"The last day of the year: what a solemn thought! The old year ready to vanish away, never more to be seen for ever; and the new to succeed, with, perhaps, fresh sins and temptations. May God give me grace to wait with all humility and patience for the outpouring of His Holy Spirit upon these dry bones, that they may live 'when the times of refreshing shall come from the presence of the Lord!'

"Jan. 1, 1853—In the morning I called into my house all the men of the Fort, and our own men, to bid them a happy new-year's morning. All the Indians that were about the place came in, Mahnsuk and Wulluck with them. We treated the Indians with a dish of tea and a few cakes, and the Fort people with a little wine and some cakes. In the afternoon we all went over to the Fort, and dined with Mr. and Mrs. M'Gillivray.

"Jan. 5—The Indians who came in a little before new-year's day are gone off to-day towards the Plains to live on the buffalo: only Mahnsuk and the same old women are left. One of the Indians going off—Mahnsuk's step-son—said to his mother, Mahnsuk's wife, 'Mother, you have frequented the praying-people's house for the one half of this winter, and you have attended their services regularly, as one of themselves: do not let us hinder you and my father to do as you like. If you like to join them you can do what you please: I will not love you the less for that. It is evident,' he went on to say, 'that the religion which they teach will prevail.' If such is the real state of their minds, is it not strange that they do not embrace Christianity at once? I can account for it only in one way—that they are kept back by the Saulteaux Indians, who pretend to so much magic, and such great power in their medicine. These men will, by a word only, put a whole camp of the Crees in awe.

"Jan. 11—Joseph Turner came home to-day from a trip to the Plains. He has brought home provisions for the use of the Mission, and a good account still of George Sutherland, who brought him into his tent, and assisted him to get the provisions from

his sons, after he had supplied him with what he had of his own. He was also inquiring about Christianity, asking Turner a few questions about it.

"*Jan. 13, 1853*—Joseph Turner started again this morning, for his second trip to the Plains for provisions. He will have to pass the next Sunday in George Sutherland's tent. I gave him a paper to read to the old man while there with him. The old man had asked Turner, at the first trip, if it was likely that I would be going to their camp, and give them a visit during the winter, expressing a wish that I would do so. The letter contained a few useful hints, which I thought they would understand best, and by which they would all know why I had come to live among them, besides giving them a little insight of their lost and ruined state by nature, as well as of the mercy of God in Christ, in offering them pardon in case they repent and turn to the Lord; and exhorting them to embrace the gospel of our blessed Lord, and believe in His name, while as yet He waiteth to be gracious, before He shut up His loving kindness in displeasure, and swear in His wrath that they shall not enter into His rest.

"*Jan. 24*—I commenced this morning a day-school with the children, which I intend, God willing, to continue all the rest of the winter and all the spring. I have only five children to begin with.

"*Jan. 25*—I took a walk over to the other side, to see how our old friend Mahsuk is getting on. The old man and the old women live together in the Indian house. They are always glad to see me in there. But oh, how ignorant they still are of the things of God! What labour to make them understand one single doctrine in the word of God—to make them feel that they are condemned sinners, liable to the just displeasure of Almighty God! How unconscious they appear to be, though standing at the brink of endless eternity! May that Spirit, who first called the light out of darkness, condescend to exert His almighty power in calling to life these dead! Vain is the weak effort of man without His enlivening influence.

"*Jan. 26*—We are busy preparing our sledges, &c., for our trip to Fort Carlton, which we hope to make after the return of the express. May the presence of God go forth with us, and His Spirit guide us, and make our way prosperous, and incline the minds of the people and the Indians of Carlton to receive 'the truth as it is in Jesus!'

"*Feb. 2*—A party of Indians arrived at the Fort in the afternoon. A few minutes after, we got intimation that they were Stone Indians, and that it would be advisable to

take in every thing that we had lying about, and put it under lock and key, lest we should lose it. The Stone Indians are the worst Indians that come to the Fort Nepowewin: they are hardly admitted within the gates, even for trade. They are notorious for stealing; and I believe that the boldest horse-stealers among them make the greatest chiefs.

"*Feb. 3*—The express arrived this morning, on its way downwards from Carlton. The Stone Indians who came yesterday gave me a visit to-day. They are the first that I have ever seen of the Stone Indians. They understand but very few words in Cree, and therefore all our conversation with them was by signs of the hands. I do not think, however, that their language is very difficult: it is, at least, not difficult in pronunciation. They invited me to go back with them to their camp, where there are nearly 100 tents of them. But judging that they thought that I was merely a trader, and was come here for no other purpose than to trade with the Indians, and that they wanted me to go back with them to trade what they had, of course I would not consent to go with them.

"*Feb. 4*—The Stone Indians went away early this morning. We have nearly got ready for our visit to Carlton: we hope to start next Monday.

"*Feb. 7*—We started early this morning for Carlton. As no Indians about the place could be got to guide us there, I was forced to take the only two men I have, Joseph Turner being well acquainted with the road. We had nice travelling on the river, and got up above the Forks the same evening, where we encamped. A remarkably cold night—a sign that we shall not get much sleep.

"*Feb. 10*—We arrived at Carlton at noon, and found all the people well. No Indians about the Fort: only two tents are to be seen outside the gates. Some of the men are away in two directions for buffalo meat. I was struck to see so many people and children about the Fort. When the evening came we assembled the people together to hold our evening prayers in my lodgings. Most of them came in, and listened with much attention while I endeavoured to explain a portion of God's word to them. Some Indian women were standing at the door with their children.

"*Feb. 11*—I went into all the houses this morning, to see what children there were at the Fort, and to distribute among them a few little books that I had brought for them. I had also brought some Bibles and Testaments for the people, and these I wished to give them. I find there are no less than twenty-five children at the place, belonging to the Fort. Besides this number, there are other

children belonging to the hunters, who are heathen Indians. All these children are growing up in ignorance, no one to teach them even to read a little. I do not find that there are any of them that can read at all, much less have they any knowledge of even the rudiments of Christianity. Here, then, is a spot which calls for the sympathy of all Christians, and which should excite feelings of compassion towards these children growing up in ignorance, differing little from the children of the savage.

"If there was a school established in the Fort, as Mr. Spencer said, these children would make a goodly number to start with, and in a short time the school might be even increased. I find there are only two children to be baptized. All the rest have been baptized by a Roman-Catholic priest, who passed here on his way to Red River last spring. If the priest had not passed here before me I should have had thirteen children to baptize now. We had still more people at the evening prayer than we had the last evening.

"Feb. 12, 1853—I went out to the two tents that were outside the gates, where a very old man lives. I went into both the tents: the one belongs to the old man, and the other to the family of one of the hunters. Some little children were to be seen playing about the tent doors. Nothing but ignorance is to be witnessed all over. In the evening we assembled the people again in my lodgings for the evening prayer. The Indian women are crowding about the door, and the room is already full. The people are very anxious to hear the word of God. We have still more this evening than we had the two preceding evenings. One of the men, who was a Roman Catholic, said to me in the evening, 'I was glad when you came, because I thought it was our bishop from Isle-à-la-Crosse. We have much need that some one, either priests or ministers, give us visits to instruct us, for we are very ignorant and wild.' Now, what must be the state of the people with regard to religion, when this is the confession of one who evidently knows very little of Christianity?

"Feb. 13: *Lord's-day*—We assembled in the big hall for the morning service. I think that almost all the Protestants came in, and some of the Roman Catholics. The Indian women are still crowding the door. In the evening service, after the second lesson, I baptized the two children.

"Feb. 14—I remained still at the Fort this day; but we were getting ready to start to-morrow.

"Feb. 15—We took our leave of the people of Carlton, and started on our way home, in-

tending to try and get to the Nepowewin by the end of the week.

"Feb. 18—We arrived at our house at noon, and were thankful to find every body well, both in our own establishment and also at the Fort.

"March 6: *Lord's-day*—The Company's men being all home, and our own people together, made up a full congregation this day at the morning service. Mahnsuk came over to the evening service, and when that was over I had a long conversation with him on baptism. He was intimating that he would soon try to go away now, and endeavour to pay at least some of his debt to the Company. He was able to walk about now a little, and the spring coming on rapidly. I was anxious to know the state of his mind touching baptism, and whether it was likely that he would be baptized before I left the Nepowewin for Cumberland. 'I have thought of baptism before you mentioned it,' he said, 'and have come to this conclusion—that the next fall, if I live to that time, will be soon enough for me to take the vows of baptism, when, perhaps, there will be some of my children to be baptized with myself.' I would not insist upon his being baptized at once, as he had made up his mind to wait till the fall. I encouraged him to that determination, and in the mean time to endeavour to know more and more of the praying religion, and of the nature and design of the ordinance of baptism. I also cautioned him to beware of the other Indians, lest they draw away his mind from the thoughts of religion. He seemed to be firmly determined to stand to his resolutions. The old women, who have regularly attended the means of grace for the whole winter, I thought to have baptized with Mahnsuk; but the old man deferring his baptism to a later period has changed my plans with regard to the rest.

"March 20: *Lord's-day*—We have at length had a band of Indians come in, some of George Sutherland's sons. They have come to the Fort for the purpose of trade. The old man, I hear, is very well.

"March 25: *Good-Friday*—At the usual hour we all went over to the Fort. All the people of the Fort, and our own, made up the small congregation to commemorate the sufferings and death of our blessed Lord. In the evening some Indians arrived, and intimated that there was a large band of Plain Indians coming to-morrow morning.

"March 26—The band of Plain Indians, of whose coming we were told yesterday, arrived this morning. We could hear several shots of guns some time before we could see them: this was intended to give the trader an alarm of their near approach, that

they might be in readiness to receive them. Soon after the shots, we could see them coming down the hills, a great number of horses laden, and dogs hauling with poles in the shape of an angle: a large wooden hoop rests on these two poles, and a sort of network within the hoop to keep up the load. The chief man of them came foremost, with eight or ten men by his side, the rest of the men following behind, and the women and children last of all. Most of the men had on buffalo robes, very white: some had their robes red, and others striped. They are all Crees and Stone Indians together. I have not seen such a large band come here before. We are obliged to lock up every thing in the store, for fear we should lose it; and, besides, we must watch our houses, our store, and every thing, in case they should come and plunder us; though, with all our watching, they can take away any thing they like if they are so disposed, for we are quite at their mercy. The Company have a wall all round their houses, with strong gates, bars, locks, &c., to keep them out if they get troublesome; and, even with all that, they have to watch the Fort the whole of every night while such a large band of Plain Indians are about the place. Some of them came over to our house nearly as soon as they arrived, but most of them were of the Stone Indians. Each of them carries some means of defence, and they never let that go out of their hand: when they come into a house they have their weapons in their hands all the time. They are kept in such a continual state of alarm by the other tribes, that their weapons must be always ready. They put them under their pillows when they go to bed.

"*March 27, 1853: Easter-day*—Every place is full of Indians this morning. The Fort is swarming with them, both outside and inside the gates: our houses are all full with them. I sent over to ask if the morning service could be held in the Fort as usual, but I soon got word that it was impossible. We immediately commenced to hold the morning service in our own house, but it was with difficulty that we got through it. The house was crowded with the Stone Indians: they came in bands to my house to trade provisions the whole of the day, and it was with much difficulty that I could prevail with them to take it all away. The chief of the band came over to my house in the evening. He is a Cree Indian, and seems to be an intelligent man. I might have had a good conversation with him, but he was so drunk that I could not enter on any thing serious or important. They keep filling our house the whole of the evening, so that we have not leisure even to

read a little. Thus have we spent this most solemn day. How very differently our Christian friends must have spent it! I could have wished that these Indians had not been here to-day, and we had been allowed, this day in particular, to worship in our usual place.

"*March 28*—We still have all the Indians about us the most part of this day. Our houses are all crowded with them, and we can do nothing else but watch them. In the evening, however, this band went away, and only some of the Thick-wood Crees remain about the Fort. I went over to see them starting; but the river is already difficult to walk on, and in a few days we shall not be able to cross at all until the ice breaks up, and the river is clear.

"*March 29*—In the evening two or three young men came on horseback to the Fort, to inform us that there is another band of Plain Indians just at hand. It is the custom of these Plain Indians to send some young men on to the Fort when they come near, and halt for some time when they have got within a mile of the Fort, until the young men have brought them some tobacco, ammunition, &c. When they have smoked a good pipeful, and the chief has given them a long speech, respecting how they are to act and how to behave, then they hoist their flag and leave that spot. They come to the Fort gate with their flag flying, carried by one of the young men, who walks immediately behind the chief. Then the Company's flag is hoisted as an acknowledgment of respect to the chief, some powder is given out to the men, and all are supplied with a gun in their hand to fire some salutes to the chief, which he is ready to return by the young men at his side. The chief comes on walking foremost at a very slow pace, all the rest behind coming at the same step, walking three and four abreast. Behind the chief there was a numerous train of horses laden, and dogs also, with some light riders among them. The chief halted when he came within a few hundred yards from the front gates, until most of the men had come up to him: then one of the young men appointed by the chief raised a song of peace, in which all the rest immediately joined. The sound of so many strong voices made the very woods to echo in the calm of the evening. When they had sung three songs, the chief moved forward, all the rest following, till he came within a few yards of the gate, where they halted again and sang two songs: then he went at a quicker step through the gates, which had been opened for him. So soon as the flag had touched the gates it was struck immediately. O that they knew how to sing the songs of Zion! how would they hang their

harps upon the willows, and disdain to sing such barbarous notes! Would to God that they had a hope of hereafter joining in the song of the redeemed in glory! Late in the evening some of them came over to our house, but they were all Stone Indians. They came into the house just as they had arrived, their faces all painted red, yellow, and even the hair on their head not exempted. All carried some means of defence: some had guns in their hand, others had a quiver of arrows slung at their back, and a bow in their hand, and others with spears, daggers, knives, &c. They looked more like people coming to give battle than people coming for a visit. All our conversation with them was by signs. I longed to tell them something of a Saviour's love, something of their state by nature, &c.

"*March 30, 1858*—More arrivals of Indians, both Crees and Saulteaux. The Stone Indians who had come yesterday are coming to our house the whole of this day. It is impossible for us to do any thing. The Crees and Saulteaux, who came this day, came in the evening to see us. These we can always speak to; but the Stone Indian is a barbarian to us, and we are barbarians to him.

"*March 31*—The Thick-wood Crees—so named to distinguish them from the Plain Crees—having formed a considerable party, are preparing to commence their spring feasts, &c.: they have brought some of the best of their last winter's hunt for the purpose. They will be feasting and dancing for several days and nights together.

"*April 1*—The Indians are busy this morning putting up a large tent, where they intend to keep their feast and dance. The first feast to be kept up is in honour to the god Pahkuk, for having preserved, as they believe, the Indians the whole of last winter, and given them plenty of animals of all kinds to live upon. I hear there is to be no Mit-tawin kept up here this spring, for what reason I have not yet learnt. Whether it is because we are here, I do not know, but it is the first spring for a long time that that ceremony is not to be kept here. Old Mahnuk has arrived to-day from his spring hunt: he has been away nearly one month; but the river is so dangerous to cross now that we shall not be able to go and see him. The drum is going the whole of the evening, in preparation for to-morrow.

"*April 2*—The feast has commenced betimes this morning, and the drum has had no rest the whole of last night. The dance does not commence until there have been some long speeches put forth, and the feast over.

"*April 3: Lord's-day*—The Indians have been dancing and drumming the whole of

yesterday and last night, and this very likely will continue for some time yet. The river is in such a condition that we are not able to go to the Fort this morning, but must hold the services of this day in our own house. The Indians are all encamped on the side of the Fort, and, on account of the river being dangerous to walk on, they do not molest us this day as they did last Sunday.

"*April 4*—We commenced to-day to work at the frame of our house, which we just managed to get to the spot when the thaw commenced. We are anxious to get it put up in frame before starting for Cumberland. The Indians are still carrying on their dance, and feasting: they are preparing some more places for dancing in. Their great dance, the goose dance, is not yet commenced. This dance is repeated every spring and fall, in honour to the gods for preserving the Indians.

"*April 6*—The weather has been so hot this day that it has melted much of the ice in the river, so that it cannot stand long now. The Indians are now at the height of the goose dance: that over, there will be several ceremonies of less importance to be performed, before the Indians are considered to be in a proper state for enjoying their summer.

"*April 9*—To our great satisfaction we saw the ice starting and breaking up, and likely to be going all the night.

"*April 10: Lord's-day*—The ice has been moving the whole of last night, but it is not yet so cleared as to admit of our going over to the Fort for the morning service as usual. When the school was over we met together in our own house, and held the services of this day ourselves alone. We hope that by the next Sunday we shall be able to cross the river with safety.

"*April 12*—We could see some of the Indian tents stript of their covering, nothing but the bare poles standing, which intimates that those are going away. The river is clearing away fast.

"*April 14*—The Indians are quiet, and some few tents of them are preparing to be off this morning. The river is so cleared now that we could get across well enough by means of a canoe, were it not for the large pile of ice on the shore on both sides of the river, which prevents our getting out on the water. The two men will soon have the frame of the house ready for putting up.

"*April 18*—Some of the Indians are going away this morning: they managed to get over to our house before they went off. We have put up the frame of our new house this afternoon, with the help of four men from the Fort. The house is 40 feet long by 24 wide.

"*April 24: Lord's-day*—After our school

was over we all went to the Fort, and were glad to join together once more in the worship of God. The Company's people, and our own, filled the room to overflowing.

"April 25, 1853—We commenced this morning to do something towards getting some ground ready for a small garden, where we intend to sow some garden seeds. We have to fence in the piece of ground, and hoe it up, before we can get any seed in. We had some arrival of Indians in the evening: they are all Saulteaux Indians, come to the Fort for trade.

"April 26—We are still busy at our garden. The Indians who came in last evening came over to our house to-day, asking me questions how and what I paid when purchasing some provisions from the Indians, or any thing else that I took from them. I told them that trading did not concern me at all, for that was not my business: if they were inquiring after religion, and the welfare of their souls, I should be most happy to give them all the information necessary. They said that their object was to find out who paid most for provisions, &c., and to take all they had to him; but I told them that I had a very different object in view for them, and that was to teach them that the care of their souls is the one thing needful. 'Ah,' said one of them, 'we are not thinking about that yet: I don't think that any of the Saulteaux are thinking about that yet.' Such is the state of all the Saulteaux that I have met with in this quarter. They are the most hardened of all the Indians which we find, go where we will.

"April 30—We commenced another piece of ground for our potatoes and barley; but, having no means of ploughing, we have to chop up the ground with the hoe. The Indians began, at the first commencement, to chop up the ground to help us; but they soon got tired: before the middle of the day was come some of them had to give it up, saying, 'It is very hard.' Some Saulteaux Indians arrived in the afternoon. In the evening it began to snow as thick as ever it did at any part of the winter.

"May 1: *Lord's-day*—It is still snowing very thick this morning, and has been snowing the whole of last night. We all went over to the Fort at the usual time, and held the morning service there with all the people of the Fort. The Indians who came in last evening attended the morning service with us. When the service was over I sat with them for an hour more, speaking of the things I had been preaching on, but apparently to no purpose. They think that their medicines will be of no avail to them if they embrace Christianity.

"May 5—A band of Indians came in this

morning from our side of the river: they belong to Mahnsuk's party. His son, son-in-law, and his step-son, are with the party. Asking them how Mahnsuk was getting on, they informed me that they left him ill.

"May 6—The Indians who came in yesterday cannot get supplied until Mr. M'Gillivray's boat comes up from Cumberland, when they expect to get what they want. The weather is quite changed: it has become quite warm, and the snow is melting away fast.\*

"May 7—The Indians are coming and going the whole of this day into my house, so that I am not able to do any thing in the way of writing. They, however, give me an opportunity of making known to them the Saviour's love, their own condition by nature, and the means of attaining the favour and mercy of God, to which they listen very attentively. Missahkakesik, the son-in-law of Mahnsuk, is a great conjuror: he pretends to have so much power, that he can, by conjuration, make any person, who is even almost dead, to be well immediately. In the evening I sowed a few beds of garden seeds.

"May 8: *Lord's-day*—The Sunday-school being over, we went over to the Fort for the morning service. The Company's people, with the heathen Indians, quite filled the room.

"May 10—Some more Indians arrived this afternoon, so that there will now be still more to wait for the return of the Nepowewin boat with some articles to supply them. No arrival, however, of the boat. The Indians still frequently come into my house; but oh, what ignorance they do display, and how true that 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned!' In the afternoon a young man arrived from old Mahnsuk's tent, to inform of Mahnsuk's continued illness. The old man wanted his son and son-in-law to go to him as fast as they could. He wanted to see them, for he was in a very low state, and expected that he was dying. The old man's son, his step-son, and son-in-law, rode off the same evening, though it was getting late, and though they did not expect to reach the old man before midnight.

"May 12—The long-expected boat arrived in the afternoon, on its return from Cumberland, and brought me letters from Red River, Cumberland, and Christ Church, and some potatoes and barley for our seed. The Indians are glad that the boat has come, and that they will now get their supplies.

\* Our Frontispiece represents a Cree encampment during the summer season. It pleasingly contrasts with the Kutchin winter encampment given in our Number for October 1852.

"*May 18, 1853*—As the Indians have been almost all supplied, they are gradually going away, one after another. Mukkes, or the Fox, came to my house this morning, previous to his departure for the woods. I took an opportunity of speaking to him on the subject of religion, because I expected that the truths of the gospel had taken some hold on his mind. He listened very attentively to what I was saying, and said—'I have not the slightest prejudice to the religion you teach: on the contrary, I believe every word that you tell me.' 'Well, then,' I said, 'if you are persuaded that it is truth that we teach you, and if you have not the slightest prejudice to our religion, I am much surprised that you do not come forward and embrace it.' 'Well,' he replied, 'I will tell you, since you drive me to the point. If I was not afraid that I should offend the rest of the Indians, I would have embraced your religion some time ago. There are some of the old men among us who do all they can to frighten us from embracing Christianity, and say all sorts of things to prejudice our minds against the religion.' I said all I could to persuade him to take no notice of them. 'The old men,' I said, 'tell you these things for their interest, and for your destruction. They know very well that if the Indians embrace Christianity they will have no market for their medicines and conjurations, therefore they would prevent you from embracing it. But do you according to the conviction of your own mind: follow that, and do not be guided by them.' He made no reply, but appeared to be impressed by what he had heard. I have had some conversations with Mukkes, or the Fox, before now; but I think he has never left me with more conviction than he has done this time. Thank God, I have some hope for Mukkes! There are several Mukkeses among these Indians. I find that they are on the eve of becoming Christians: they only want some one to lead the way, as it were, and they are ready to follow. It is rather a bold step for them, to confess openly, before hundreds of heathen, that they renounce heathenism and embrace Christianity, when persecution is most likely to be the consequence of such a daring step. Thus some of them, on account of the obstacles in the way, are hindered from doing that which they feel persuaded it is right to do.

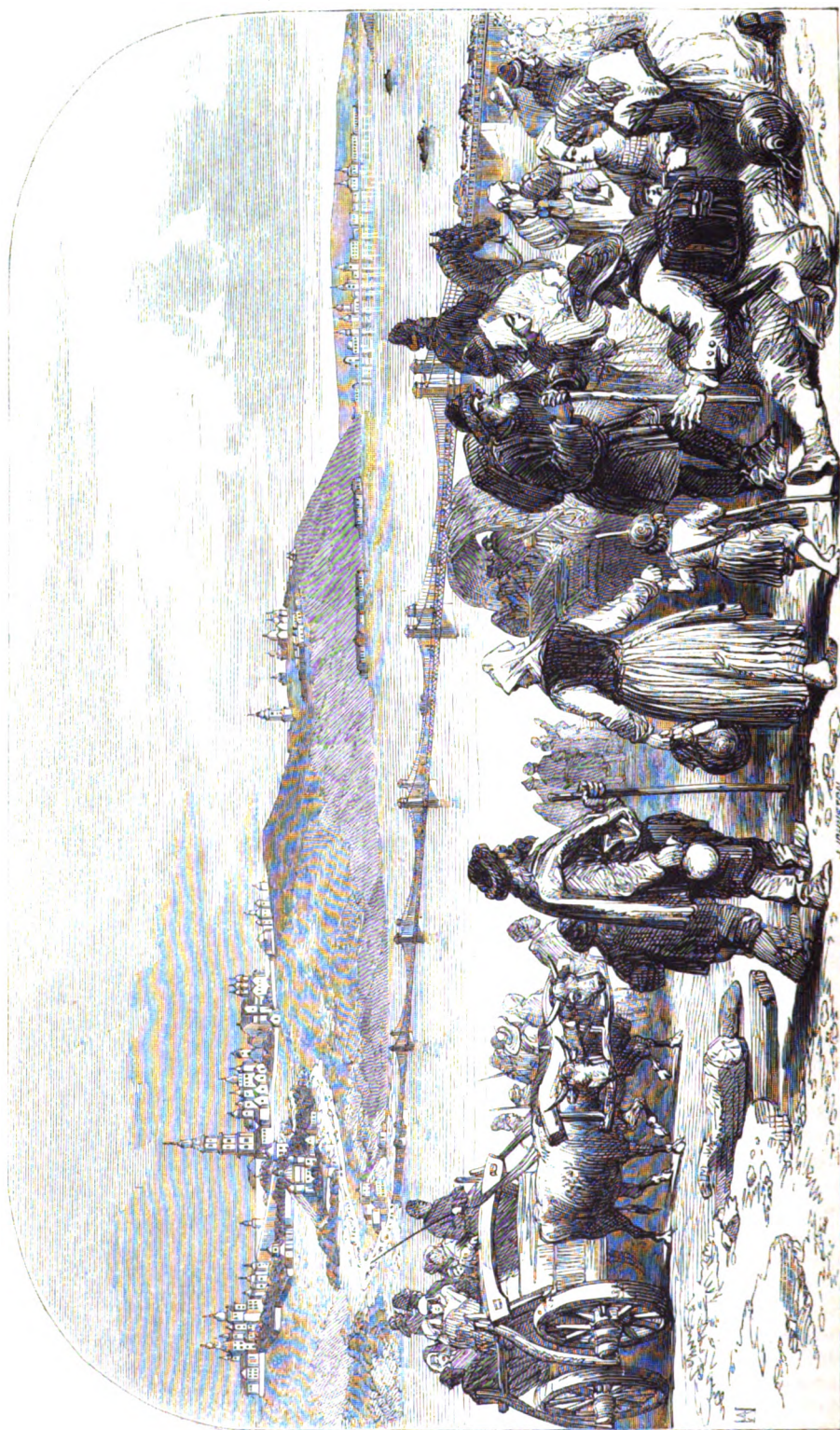
"*May 16: Lord's-day*—When the hour came, we all went over to the Fort for the morning service. Some of the Indians are still at the Fort, and were present at the morning service. After the service was

ended, I had a long conversation with those who had been present. They asked me several odd questions; and among the things which they wanted to know, was, why sin was allowed to be in the world. 'How is it,' said one of them, 'that God, being so kind and merciful to man, and having all supreme power, should allow so much sin in the world? Surely the evil spirit had more power than the good Spirit, when the evil one prevailed in spreading sin all over the world. What a pity that the good Spirit had not strangled it in its first birth: if He had done so we would all have one mind, and would be following one religion.' Such is the way they argue. They do not understand how God can allow or permit sin to enter the world, though He does not will sin; and instead of asking why God permitted sin, their inquiry should be, what they as sinners must do to escape from its consequences. Among other things he likewise said, 'I have been informed some time ago, before I saw you, that wherever any of the Missionaries have established a Mission among the Indians, they have always given the Indians of that place some presents for the spot of ground which they occupied; and not only for the land, but for every stick which they cut down for their use.' I soon saw the drift of all this interested speech—that it meant no more than this, that I had come here and taken possession of their soil, used up their wood for building my houses, and did not pay them any thing for it. I told him that he was misinformed on the subject. 'Missionaries,' I said, 'going out to heathen lands, for the express purpose of doing good to the heathen, have no need to pay, nor yet have the Indians any right to expect any thing of the kind from them. And whatever the Indians may expect of a foreigner to pay for the ground belonging to the Indians, it would not be easy to get me to pay for the spot I occupy here; because I am myself a native of the soil, and claim my right and privilege to establish myself in any part of North America, without paying the natives for the soil.' I asked him what the Company had paid them for the ground they occupy. 'Nothing,' was the reply. 'Well,' I said, 'if they have been allowed to make what buildings they liked, and occupy what ground they pleased, without pay, you must never expect us to pay you.' I think that they understand the subject a little better than they did, and it will, I think, be some time before they will mention any thing of the kind again.

(To be continued.)







**RUSSIAN PILGRIMS AT KIEV.**—*Vide pp. 168, 180.*

## PAST LABOURS AND FUTURE PROSPECTS.

In June 1815, a protracted and sanguinary war—during the progress of which this country, isolated from the rest of Europe, and left to sustain alone the strain and pressure of the storm, experienced in a remarkable manner the protection of God—was terminated on the field of Waterloo. The political elements, exhausted with the effort, sank to rest, and a peace was inaugurated, which this country has been privileged to enjoy for the unexampled period of nearly forty years. This peaceful era has not been an inactive one. The mental energies of man have been unceasingly in action; the arts of peace have been developed; geographical discovery, with unwearied diligence, has sought out distant lands, traced out shore and river, and reduced within comparatively narrow limits the *terra incognita* of our world; science, eliciting new powers, and, in the providence of God, rendering them subservient to the use of man, has economized the expenditure of time and labour, diminishing a distance of days to one of hours, and enabling to an amount of active effort and productive power, which half a century ago would have been considered superhuman. Plumed with wings, commercial enterprise has gone forth on its distant and rapid flight, to visit the remotest lands, and bring in the varied productions of the New World, of Africa, and the East, to augment the treasures of European luxury and civilization.

But there is another element, which, not less valuable, has not less wondrously expanded; which, at the commencement of the period to which we have referred, was as a seed about to be planted, but has now grown into a great tree, so that many of the nations repose under its shadow; or as a tiny rill, fresh and sparkling in its infant energy, as it struggled forth from its rocky source, but which is now a broad stream, making glad the moral deserts of our earth; an element which the world unutterably despised as feeble and of no value, but the peculiar energy of which it is now constrained to recognise—one, moreover, in the advancement of which, man, if he were wise to discriminate, would rejoice, because his true amelioration is essentially involved in it. Without its guiding and directive influence, his very prosperity becomes injurious, and his abuse of blessings leads to their suspension. True civilization follows where it precedes, and droops and disappears in lands from whence this precious influence has been unhappily withdrawn. We speak of Christianity—"the knowledge of the glory of God in the face of Jesus Christ"—in

that evangelizing power with which it went forth, at its first announcement, to the overthrow of Satan's kingdom, and the subjugation of the nations to their lawful king; and which, during the last century, has afforded such accumulative proofs that it has lost nothing of that pristine energy. False religions burst forth with all the fervour of a new fanaticism. Like a mighty flood, they for a season overbear every hindrance; but their course is not to fertilize, but to waste and desolate, and when they have exhausted themselves they become effete. But the source of the gospel is from above. "The waters of Shiloah go softly," and they cease not. Pure Christianity is the same it ever was, rich in blessing, energetic to ameliorate. "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness," is still "the power of God, and the wisdom of God." Practically, the world thought that the gospel was no longer what it once was; that it was no longer capable of accomplishing the same triumphs by which its early progress had been graced; that it might, indeed, retain its hold on countries already nominally Christian; but that the evangelizing of the heathen was a hopeless undertaking, and the ebullition of a wild enthusiasm. Therefore, when, liberated from the prison house, where, through the ignorance and craft of a corrupt church and priesthood, it had been long detained an unwilling captive, and cleansed as to its plumage from the defilements by which its beauty had been impaired and its strength enfeebled, it prepared itself for a new flight, to make glad distant nations with its message of love, some, while they wished well to the new Missionary effort, doubted and feared for its success, and others openly opposed it, denouncing it a dangerous innovation, prejudicial to home interests, and certain to prove abroad an utter failure.

But our appeal lies to facts. We have to urge, not what is conjectural, not what is probable, but what has actually been accomplished. We are in a position to compare Missionary effort as it was at the commencement of the late peace, with that degree of progress which it has now attained; and thus convince the world that it has been blessed beyond our most sanguine expectations.

Our first reference shall be to our own Society, taking the report for the year ending April 30, 1816, as the point in our past history to which we shall look back. Missionary operations were then in an infantile state indeed. The home machinery had been

organized, and the first great difficulty of obtaining any Missionaries whatever had been overcome; but the foreign effort was yet in the bud. It had commenced on the West-African coast, where six ordained Missionaries had been located—two within the limits of the Sierra-Leone colony, and four amongst the contiguous tribes—besides five European schoolmasters. At Madras, two Missionaries had entered upon their labours; and one was on his way from Ceylon to Travancore, to assist in Major Munro's plans for the improvement of the Syrian churches. Two Missionaries were supposed to have reached Calcutta at the period in question, besides the Society's two catechists, Bowley at Chunar, and Abdool Messeeh at Agra. The region of the Mediterranean, now the object of so much anxious interest, in this early selection of fields of labour was not overlooked by the Society. Its importance was then strongly felt, and is forcibly expressed in the instructions delivered to the Rev. W. Jowett, on his departure for Malta, August 14, 1815—“The shores of the Mediterranean have been the theatre of the most interesting events in the history of man: but, now for ages, these shores have been enveloped in the mists of ignorance and superstition, and their inhabitants weighed down by the heavy hand of fanaticism and barbarity. A death-like stillness shocks the Christian ear. But this cannot remain. We know that true religion must regain its dominion. More wonderful scenes than history has yet depicted may possibly await this centre and navel of the moral world, before Christianity acquires that empire to which it is destined. But we send you forth as a Christian traveller, to inquire into the best means of extending its peaceful and beneficent sway.” To these four scenes of future effort, one more remains to be added—New Zealand, where, at the Bay of Islands, one schoolmaster and two settlers had been located.

The summary is a brief one: five fields of labour, and twelve Missionaries who had actually left the shores of England, though all had not reached their destination. China was not thought of by our Society, although Morrison and Milne had been for some years on the coast. Ceylon was contemplated, but as yet remained unoccupied. Western India lay without our limited circle. East Africa was an unknown coast. The interesting Yoruba country was merged in the universal darkness of the West-African shore. The dreary wilds of Rupert's Land were as yet unvisited by a Protestant Missionary. It was “the day of small things;” it was as the early dawn, full of hope and expectation: and now,

at the end of nearly forty years, the sun has risen so far above the horizon, that many places, then wrapped in midnight darkness, have been awakened, and gladdened by “the day-spring from on high.” We now find that our ordained natives alone are half as many again as the entire number of our Missionaries at the early period to which we have referred. There were then only twelve ordained Missionaries: now there are eighteen ordained natives. We have now more ordained Missionaries in connexion with the Society than there were at that time converts; the total number of clergymen at the present time, English, foreign, native, and East-Indian, amounting to 176. The native and country-born catechists and teachers of all classes number at least 1675, and our communicants present a grand total of 17,136. If the Christian brethren who met Paul some fifty miles from Rome, when he was approaching that city as a prisoner, so cheered him, that “he thanked God, and took courage,” shall not this array of goodly results encourage, at the present crisis, the hearts of Missionary friends?

And yet this is only a meagre view, a mere statistical outline; whereas the work which has been carried on is one rich in spiritual results, rich in the conversion of sinners, and the transfer of redeemed souls to heaven. The work of individual conversion is the great work of the Society, and it is one in which, throughout the whole series of its labours, it has been eminently blessed. Year after year a precious harvest has been gathered in. It is true, we can present no statistical account. We cannot enumerate how many poor wanderers, during the progress of the last year, have been brought within the fold of the good Shepherd. We cannot state how many happy souls, sprinkled and perfumed with the blood of Jesus, have been transferred from the garden plots, where they have been cherished and cared for below, to the heavenly paradise, there to bloom unchangeably. These results in their aggregate are known only to the Lord. He permits us to become partially acquainted with them for our encouragement. But they are His, not ours. We are as the miner who digs out the precious ore: it is lifted on high into the realms of light, and, disinterred from the pit in which it had been buried, reflects the bright sunshine, which, as it falls upon it, reveals its preciousness; but we remain below. It is ours still to labour on, to be useful in our day and generation. We are as the sower who casts the seed, or as the harvest-man who gathers in the produce it has yielded; but no sooner is his hand filled with the ripe grain than it is as quickly emptied. He retains not what

he gathers; he is reaping for another, not for himself: and so we toil for the Lord of the spiritual harvest, into whose garner all shall be gathered, until He shall have accomplished the number of His elect; and then the Missionary and the convert, and the friend who laboured in the home organization, shall meet in the presence of their God, "that both he that soweth and he that reapeth may rejoice together." Who that reads the records of the work, and the continually-recurring instances of sinners brought to Christ, can for an instant hesitate to believe that this Society has been an honoured instrument, with many other kindred agencies and institutions, in adding, from the east and west, the north and south, to that great multitude which shall yet in triumphant completeness stand before the throne of God.

There is much in this efficacious working of the gospel, and its power of adaptation to every circumstance in which man is found, that is well fitted to excite our admiration. It has been brought to bear upon human nature under various modifications, on tribes and nations very dissimilar in religion, character, and habits—the Chinese, crowded in densely-congregated masses, and, by minute contrivances and persevering diligence in their craft, eking out a scanty subsistence; the American Indians, without a settled home, scattered in groups over an immense wilderness which they disdain to till, and dependent on the precarious supplies which the fishery or hunting-ground may yield them; the once war-loving Maori and the timid Singhalese; the atheistical Buddhist and the pantheistical Hindu; and, wherever believed, it has produced the same results, the same troubling of the hitherto insensible conscience, the same deep sense of spiritual need, the same earnest cry, "What shall I do?" the same thankful apprehension of Jesus as a Saviour, the same "joy and peace in believing," the same newness of character and conduct. Interesting it would be to select specimens from the various Mission fields, and group them together as a subject-matter for admiring thankfulness; but this we must leave our readers to do for themselves. In the pages of the "Church Missionary Record" they have these minute details presented to them, and there they may examine and compare.

But in another aspect we may trace the expansion of the work. Congregations and churches have been raised up, where, forty years ago, all was midnight darkness. These encouraging results of Protestant Missions are sprinkled over the dark superficies of heathendom, like the stars on the deep blue of the firmament—in some directions,

sparse and thinly scattered; in others, constellated in clusters. India's robe of widowhood is beginning to be relieved by these gems of light, in anticipation of the coming time when she shall "put on her beautiful garments," and take her place among the companion virgins in the bridal train. Among the secluded hill districts of Birmah the rising churches of the Karens lift up the voice of prayer and praise. The African of Sierra Leone, in his liberation from the fetters of the slave-trade, beholds the type of the better freedom which the gospel has extended to him, and longs to proclaim to the land of his nativity, and his former friends, that liberty wherewith Christ makes His people free. Already in heathen Yoruba a church has been gathered, and a testimony for God raised up in the midst of the land, to which the national attention is being more and more directed. The cold regions of the north are illuminated by the light of truth, and Christ is to the converted Eskimos and Greenlanders a Sun which never sets. Among the wintry snows of Rupert's Land warm hearts are to be found, and Christian Indians assemble at various points, Sunday after Sunday, "with one mind and one mouth to glorify God, even the Father of our Lord Jesus Christ;" while, further south, kindred tribes, rescued from the extinction which seemed to be inevitable, are being per-manized as trophies of the gospel. The vast Pacific is studded with these new formations. They resemble not the volcanic, but the coral isles of that great ocean. They have been upraised, not by violent convulsions, but by the peaceful labours of a minute agency, one as numerically weak as the lithophytes are multitudinous, and more inadequate to the accomplishment of spiritual phenomena such as we are now considering, than the insects to the formation of submarine reefs and islands, many miles in compass, and immovable amidst the tempestuous surgings of the ocean. Yet there, in those regions, native churches have been raised from the vast profound of heathenism, and the Sandwich Islanders and the Maories of New Zealand appear wondrously elevated above the ignorance and savage barbarism in which they had once been sunk: and may we not say, in the language of the poet, with a slight transposition of his words, of those who have been the agents in this work—

"Each wrought alone, yet all together wrought,  
Unworthy, not unconscious,\* instruments,  
By which a hand invisible was rearing  
A new creation in the secret deep.

\* The original line is—"Unconscious, not unworthy, instruments."

Omnipotence wrought in them, with them,  
by them ;  
Hence what Omnipotence alone could do  
Worms did."

Proof is not wanting that the work is of God. These native churches are solid and enduring formations. They have been tried and tested. The strain and the pressure have been put on them. The hurricane of human passion has burst upon them, and the heavy wave of persecution has dashed itself upon them in angry impetuosity. But they have not given way. There has not been one of them which has not been subjected to trials of so severe character, that had they not been the work of God they must have come to nought, like the temporary islands raised by volcanic agency, which excite the wonder of the passing ship, but in a few months commence to disappear, until not a trace of them is visible above the waters. Gladly would "the god of this world" have marked the ruin of these new phenomena, and energetically has he laboured to accomplish it; but still they remain, and present increasing evidences of growing consolidation and stability. They are realities, on a small scale indeed compared with the world's destitution, yet of immeasurable importance when we remember the stupendous difficulties out of which they have arisen. They are so many important positions wrested from the enemy, where we have been enabled to entrench ourselves, and from whence, as from so many salient points, we may advance to new conquests in the unoccupied territory beyond.

Surely in this retrospect there is great encouragement. Who has witnessed the break of day in a mountainous region? The valleys and stalwart bases of the mountains are veiled in the shadows of the night, which gather densely round them. Yet the day is at hand; for above there is a glow, and the slender peaks and towering summits, catching the sun's earliest rays as he rises to awake a slumbering world, are burnished as with gold. He is there, although not yet visible. Those jealous hills interpose to hide him; but soon his broad disc shall be seen above them, and a glittering flood of light be poured on mountain and on plain. These native churches and evangelized nations are the more prominent points of interest, on which the rays of the Sun of Righteousness have earliest fallen. They are the earnest of the hour when the vast portions of the earth, on which the darkness of heathenism is now brooding, shall be glad in the sunshine of the Lord.

And now our long peace has terminated. "I saw," says the apocalyptic writer, "four angels standing on the four corners of the earth, holding the four winds of the earth,

that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." There was a work to be done. It was to be a sealed work, done effectively, so as to have its security ensured. Until then, the elements of confusion were to be restrained. Now, the winds are breaking forth, and there may supervene a stormy season; yet for these Missionary results "will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." When they were in feebleness and weakness there was a calm, and that pause amidst the fierce conflicts of the nations was wondrously prolonged, until they had acquired strength. Now, there may be the storm's rush, and the thunder peal, and the deadly quivering of the forked lightning, like a glittering sword suddenly unsheathed; but as to the work of evangelization accomplished among the heathen we need not be apprehensive. The war now opening may be accompanied by vast convulsions; the vibrations of it may be felt in remote parts of the earth; our distant Mission stations may not be unaffected by it; but the season of trial has not come until they have been endued with strength to bear it. Even if our communications with them should be interrupted, and we should be no longer able to remit the supplies of men and means with which they have been sustained in infancy, do we fear for the work, lest it should fail? Is our aid so essential to its continuance? Could not that Almighty Saviour, who condescended to use our instrumentality to begin this work, carry it forward without our further co-operation, and, enduing the native elements with an enlarged measure of His grace, render them effective for His own purposes? We do not apprehend that such will be the case; but even if such a crisis should arrive, we have the fullest confidence that our Protestant work of true evangelization would not be found like the Popish Missions, which, when deprived of their European supplies, so drooped, that the revival of the Jesuits became indispensable in order to preserve them from extinction.

We cannot be surprised if war has been permitted to break out. Wars are the tempests and earthquakes of the political world, and are often, like them, employed for the

removal of obstructions. The straits of Dover are supposed to have been once occupied by an isthmus, which, burst open in the first instance by some violent irruption of the ocean, was subsequently scooped out by the gradual action of the waters, so as to form the existing channel. There are slight tremors of the earth which do not derange the surface, but the real earthquakes, the *terremotos* of the South-American Creoles, when they come with their horizontal oscillations or perpendicular upliftings of tremendous power, effect astonishing changes: rocks are split, streams receive a new direction, and considerable regions are elevated or depressed.

There is one declaration made by Christ Himself which shall have its accomplishment—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." In order to this, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain," that all flesh may see the glory of the Lord. Man, under various influences assuming a position of antagonism, endeavours to obstruct the progress of the truth. He would assign limits beyond which it shall not pass. Political hindrances are raised. The delegated authority which the kings and princes of the earth should use for Christ is used against Him. Nations are "straitly shut up" against the truth, as Jericho was against the Israelites; and millions within, excluded from that blessed opportunity which God designs should circulate as freely as the air of heaven, that all who will may breathe and live, are consigned to hopeless ignorance. It is then are felt the vibratory strokes of the approaching earthquake. Political convulsions overthrow dynasties, disturb existing arrangements, and break down obstructions and barriers which man had perfected with great cost, perseverance, and ingenuity, until he deemed them to be insuperable.

In our opening article for January of the present year we requested attention to the wondrous operation of God's providence throughout the world in this respect; how, amidst political convulsions and revolutions, the conflicts of nations and the dismemberment of mighty kingdoms, obstructions to the progress of the gospel had been marvellously removed, and the great evil and scourge of war, in the admirable exercise of divine power, had been overruled to a further development of His purposes of grace and love towards the unhappy children of men. This sublime fact appears conspicuously in the supreme administration of our

world, that He who rules, pursues unalterably His course, out of evil educing good—good in its magnitude and value augmenting in proportion to the magnitude of the evil which has been forced to aid in its production. Has not the entrance of evil into the world been overruled of God for the most astonishing manifestation of the divine character which has ever gladdened the perception of His intelligent creation; and sin been suffered for a season, that it might be known in all its enormity and sinfulness, and its temporary reign of horror terminate in its being, with its author, shut up, deprived of its contagious influence, and rendered incapable of again obscuring the excellence and beauty of the creation of God? The history of this world is pervaded by a wondrous contrast—the evil of sin and the excellence of Jehovah, His love, wisdom, truth, holiness, and almighty power, displayed in marvellous combination. How gloriously has He not vindicated Himself from the aspersion cast upon Him by the arch-calumniator, "Ye shall not surely die: for God doth know that in the day ye eat thereof . . . ye shall be as gods, knowing good and evil!" That insinuation was impregnated with the most deadly poison. It was precisely such a mortal venom as might be supposed would have distilled from the fang of the old serpent. It affected injuriously the character of God, and, wherever it obtained credence, introduced alienation and estrangement. But the glorious facts of the gospel are God's vindication of Himself. These the angelic hosts have perused, and continue to do so with unwearied ardour; for these things "the angels desire to look into," and, as they meditate, they marvel—marvel at the horrors of sin, its blighting influence, its tremendous consequences, the sorrows it entails, the pit which it has dug; they marvel at the love of God in the gift of His eternal Son; they wonder that He, who of the Father is ordained in all things to have the pre-eminence, should, by a voluntary abasement, submit Himself to such a depth of humiliation and suffering. And who can doubt, that in the perusal of such glorious records, written not merely in words, but in imperishable facts, and raised on high in the very heart and centre of the intelligent creation, that all may know and be impressed,\* the

\* "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain . . . And . . . the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song,

angels have become elect angels; that the eternal Spirit has wrought so powerfully on them, through the intervention of these facts, as to fix them in unchangeable abhorrence of what is evil, and unswerving loyalty to their God? Who can doubt that the great moral evolved here has a bearing and influence far beyond this one world and this one race? Intelligent beings like angels and men cannot be kept by compulsion from sinning. Shut a man up in a close dungeon, and although he can no longer express his vice in living intercourse with his fellow men, yet, if such be his disposition, he will enact it in his thoughts. The will is the helm by which the being must be guided and piloted, and the medium through which he must be ruled. "Thy people shall be willing in the day of Thy power." And beings constituted as angels and men are, can be preserved from sin only by being fixed in an unalterable unwillingness to the commission of it. That influence the facts of the gospel are capable of exercising co-extensively with the utmost limits of the intelligent creation, that thus "unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

It is not surprising, then, if we find the same economic principle pervading the administration of this lower world, and interwoven like a golden thread with every variety of dispensation towards man. The author of evil originates evil, and suggests it to the human minds which are under his influence. Through their agency his schemes are enacted. The allwise Ruler of the universe sees, and suffers, because it is essential to the overthrow of evil that it should be allowed to develop itself in its real character and ten-

saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

dencies; but in His infinite wisdom He makes the subtle machination, or the undisguised hostility, work out purposes far other than were intended. He wrests his own weapons from the enemy, and makes them re-act with overwhelming force upon himself. That which was designed to obstruct is overruled to further, that which was intended to retard is made to facilitate, the action of the gospel. This is one of the rebukes of Satan—that what he designs for evil works for good; that what he constructs against the Lord is made to subserve His purposes; that plans deeply laid, and with unwearied diligence cherished onward to their maturity, only develop themselves to his disappointment. He watches with anxiety the crisis of some favourite scheme, by which he hopes to crown himself with victory: it bursts as an implement of destruction on himself, and overwhelms him with horror and confusion. Patiently, unweariedly, victoriously, God meets him at every point. The purposes of the Most High, slowly, yet surely, are advancing from every quarter, and reducing him within a progressively contracting circle, from whence he has no escape; and, as his doom approaches, he burns with a wrath the more furious, because he feels it to be impotent.

That this war is a device of the great enemy we doubt not. He has kindled it. He has not lacked materials. Inflammable elements have been found abundantly in the hearts of men—pride, ambition, &c.—and a spark has been sufficient to ignite them. The direction of the movement, which has disturbed the peace of Europe, indicates its object. There has been a work of reformation going forward throughout the Turkish empire, of which the prince of darkness, who carefully watches every aggression on his kingdom, could not be ignorant. Over those regions his dominion seemed firmly established. The professing Christians of those lands had accepted his corruptions of the gospel, and, misrepresenting it in principle and practice, rendered it an abomination to the Moslem. Each repelled the other: the one tyrannized; the other crouched, and hated in proportion as he feared: the one revenged himself by force; the other by fraud. A new era has commenced: there is tolerance with the Turks, there is inquiry and reformation among the Christians. The same healthful progress is going on among the Oriental Christians, of which Western Europe was the arena in the sixteenth century. It originated in the same way—the circulation of the Holy Scriptures in the vernacular language of the people. The Armenians, in particular, accepted and



read them, and, in the perusal of them, acquired a power of discrimination. In the dim twilight which had hitherto prevailed, all objects connected with religion had worn the same vague, undefined aspect, and had been equally and credulously received. Now, truth and error became distinguishable; and, as their convictions increased, they cast off the corruptions of their church, without renouncing the church itself, from which they had no wish to separate, provided they were permitted to go forward in their search after truth, and to care for the salvation of their souls. It was a question for a time whether the Armenian church itself might not accept this reformation movement. The American Missionary, "King, on leaving Syria in 1825, addressed a letter to the Roman Catholics, stating the reasons why he could not be a Catholic. This letter was translated into the Armenian language by Bishop Dionysius, and a copy in manuscript was sent to some Armenians of distinction in Constantinople. An extraordinary effect was produced on the minds of all who read it, and soon a meeting was called in the Armenian patriarchal church, at which, it is said, the letter was read and the references to Scripture examined, and, as if by common consent, it was agreed that the church needs reform."\* All, however, that resulted from this movement was the establishment of the school of Peshtimaljian, a man whose religious instruction of his pupils was such, that many of them outstripped their master, and openly embraced that truth which he taught, but never had courage to profess. The ecclesiastical body vacillated for a time, until at length it fell back into the position of decided antagonism to the movement, and persecution commenced. But here we have one of those unexpected events, which, exceeding in its importance for good our most sanguine expectations, fills the mind with wonder—the Mahomedan government, which at first lent its aid to persecution, has interposed between the intolerant action of a bigoted system, and those who were suffering for conscience' sake. It cast a shield over the defenceless, and bade the one cease from troubling, and the other cease to fear. Unkindly dealt with by their church, to which they would gladly have imparted blessings precious to themselves above gold, their entreaties met by anathemas, and their love by rancour, the reformed have availed themselves of the privileges conceded by the tolerant action of the Turkish government, and have enrolled themselves as members of a separate Protestant community; and in the

last two annual reports of the American Board of Missions, the names of upwards of one hundred important towns and villages within the limits of the Turkish empire are mentioned, in which the reformation has gained an entrance. Among them may be enumerated, in European Turkey, Adrianople, Gallipoli, Philippopolis, Rodosto, on the northern shore of the sea of Marmora, sixty miles from Constantinople. Passing into Asiatic Turkey, we find Nicomedia, Brusa, Nice, and its surrounding villages, Trebizond, Tokat, where the earthly remains of Henry Martyn rest, Sivas, Geghi, south-west of Erzerum, Kharput, Arabkir; and in the Aintab district, Marash, Adana, Antioch, Oorfa, &c. We do not mean to state that this movement is now exempted from all persecution, and that the principle of toleration, fully recognised by the government, is equally and satisfactorily responded to throughout the Turkish empire; this, as yet, would be too much to expect.

"In most parts of the interior, a longer or shorter experience of severe persecution precedes the practical enforcement of the principle of religious freedom by the local authorities. And where legal protection of civil rights is accorded, the combination against the few who become known as adherents to 'the new way,' the unscrupulous use of all the arts which power and fraud can resort to for oppression, and the modes of transacting business in the country, are such in their effects as to make the profession of Protestantism and honesty in business to be, in general, at the cost of poverty and suffering. At Erzerum, Trebizond, Marsovan, and other places in the interior, and even in Constantinople, the year under review has been one of great trial in this respect. Still, the outward position of the Protestants has latterly improved, and it is believed that ere long their superior integrity, industry, intelligence, and enterprise, will raise them to a superiority in temporal prosperity."†

Thus the spirit of persecution is mitigated. It is no longer crushing, overpowering. It no longer prevents inquiry, but it still acts as a test: it suffices to deter the insincere, but not the man with an awakened conscience.

Moreover, the government turns not aside from the course on which it has so unexpectedly entered; and a new firmán, given as an answer to the demands of Russia for another object, guarantees to the Protestants the rights already granted.

"This differs from the one given to the

† Forty-fourth Annual Report (1853) of the American Board of Commissioners for Foreign Missions, p. 71.

\* "Christianity revived in the East," p. 12.

Protestants in 1850,\* in the following particulars—1. This is addressed directly to the civil agent of the Protestants; the other was delivered to a Turkish pasha, to whom the superintendence of the Protestants was entrusted. 2. This has the Sultan's autograph, which is attached only to instruments of the highest force and of unchanging perpetuity, and which the other had not. 3. This has been promulgated by the government officially throughout the country; the other never had this promulgation. 4. The former firmán, in terms, placed the Protestants on an equality with other Christian bodies; in this, the Protestants and other Christians are really, according to the letter, *put on the same level before the law with the Mahomedan subjects of the Porte.*†

In an address presented to the British ambassador, Lord Stratford de Redcliffe, the American Missionaries clearly and succinctly state the ameliorating influence of these governmental measures—

“And here your Lordship will allow us also very briefly to allude to the civil and social changes that have taken place in Turkey, during the same period of time. Though it must be confessed that the provisions of the imperial charter, called the ‘*Tanzimati hâiriyyeh*,’ have not been consistently carried out in all cases, yet we feel perfectly sure of the fact, that the condition of the Christian and Jewish subjects of the Porte has been vastly ameliorated. The external changes that have taken place in the mode of dress and style of building among the Rayahs, and in their general deportment, are sufficiently indicative of deeper and more important changes that have been going on in the policy of the government towards them. The officers of government, both in the capital and throughout the provinces, are under a degree of restraint in the treatment of their subjects, which formerly seemed not to be felt; and it is but reasonable to expect that the advantage already secured will gradually attain to a much nearer approach to perfection. The poorer classes are now protected against the rich and the great in their own respective communities. Unjust monopolies are abolished. The oppressive power of crafts and corporations is limited and regulated. To state but one instance, we would refer to the labouring class of the Jews in Smyrna, for whose rights, over against their rich oppressors, your Lordship made frequent, though at that time apparently unavailing efforts; yet now they

have substantially attained to their just position in the Jewish community there, and are a comparatively free, happy, and industrious class of society. Many other illustrations of your Lordship's success might be specified, did time permit. Occasional retrograde steps and discouraging delays have been characteristic of radical reform in all ages of the world. A comparison of the actual state of things, at the extremes of a sufficiently long period of time, is the only sure criterion of real progress; and such a comparison of the beginning and the end of the last twenty years is satisfactory evidence to our minds that important changes for the better have taken place in the civil and social condition of the Rayahs of Turkey; and your Lordship will permit us to add, that it is chiefly to you, under God, that these oppressed and down-trodden communities owe their present peace and comfort.”‡

Nor is this movement confined to the Armenians. It has commenced within the limits of the Greek church, both amongst the Greek-speaking and Arabic-speaking sections—the former in connection with the American Missionaries, and the latter, in Palestine, with our own. There, little groups of inquirers, starved by their own priests, and beaten and persecuted if they complained, have availed themselves of their political privilege to occupy a separate *status*, and have gathered round our Missionaries for instruction, at Jerusalem, Jaffa, Nazareth, and Nablous.

This movement in the Turkish empire is one of great importance. It is important in a twofold aspect, as regards the Christian, and the Mahomedan population. He must be a strangely-inconsistent member of the reformed Church of England, who would refuse to others a liberty which he enjoys himself. Delightful it is to all who appreciate the blessedness of direct application to the enthroned Saviour, and of boldness to enter into the holiest by His blood, instead of being exiled to an immeasurable distance by the interposition of human inventions, to mark the purifying process that is going forward among the oriental Christians; and to behold many of them rising up as witnesses for God, to enable the Turk to distinguish between truth and error, as they have been enabled to distinguish themselves. Hitherto he has had no opportunity. He has seen nothing save misrepresentations of Christianity, which have excited his prejudices, and decided him to despise and loathe it as an idolatrous system. Whatever he may be in

\* “Church Missionary Intelligencer” for Sept. 1851, p. 216.

† Forty-fourth Annual Report, &c., pp. 71, 72.

‡ Forty-third Annual Report, &c., pp. 75, 76.

other respects, he has found himself, in honesty and fair dealing, superior to the Christian population; and this has confirmed him in the belief of his religious superiority. But now he begins to perceive that a man may be a Christian and not an idolater. He sees that the reformed do not worship pictures. There is a simplicity in their forms, and a consistency in their conduct, which attracts his attention; and his prejudices diminish, and he is willing in some instances to hear, perhaps to read and think.

It would be too much to expect that a work of such a character would be permitted to progress without interruption. Moreover, it was not difficult to forecast the quarter from whence the driving storm was most likely to come. Russia has long had her designs on Constantinople, the Dardanelles, and the fair provinces south of the Balkan. They are the Naboth's vineyard which she covets. She has observed the decaying condition of the Turkish rule, and watched the coming of the critical moment, when she might, by a sudden pressure, expedite the dissolution of the sick man, and secure the reversion of his domain to herself. The present movement is no sudden impulse, but the matured result of an astute policy, long protracted, but unweariedly pursued. Russia dreams of universal dominion. This is the mission to which she conceives herself destined. Her course, has been a gradual annexation of surrounding territories. The conquest of Siberia took place in 1573. Little Russia was added in 1644. Livonia, Esthonia, Ingria, Carelia, Viborg, and several islands in the Gulf of Finland, were ceded by Sweden in 1721. In 1772, White Russia was annexed. Taurida, or the Crimea, was grasped under Catherine II., after the treaty of Kainardji, in 1774. In 1793, Lithuania and Courland augmented her spoils. The partition of Poland followed, in 1795. In 1801, Georgia was annexed. In 1809, Finland was ceded by the Swedes. In 1811, Bessarabia and Moldavia, eastward of the Pruth, were relinquished to Russia by the Porte.

But the most glittering prize lies beyond. If circumstances permitted, Russia would yet have refrained to strike, and have preferred to await some more opportune moment. But there was that abroad which rendered instantaneous action requisite. Western influence was at work. The circulation of the Scriptures, the freedom of action permitted to Protestant Missionaries amongst the Christian subjects of the Porte, the progress of inquiry, the formation of separate congregations under the sanction of Turkish law, all contrasting so strongly with the exclusive policy of Russia in matters ecclesiastical, were in her

estimation symptoms of the most alarming character. In fact, a new and energetic principle of renovation had been infused into the decaying mass, which, if suffered to advance, would seriously endanger, if not totally prevent, the realization of the golden dream of Turkey's annexation, which has been hereditary with the Russian Czars. The plea of sympathy with her co-religionists is nothing new in Russian policy. Her ambitious projects have ever been thus gilded, and if none else have been deceived, at least the misguided peasantry of that empire have been deluded, and their fanaticism aroused, until an unjust and unprovoked aggression has been regarded by them as a righteous and holy cause. It is not that the Sultan has not done enough: it is, that he has gone too far for the purpose of Russia: that is the real vexation. The ecclesiastics of the Greek church, and her Armenian sister, have no doubt been deprived of some of their privileges. They have had the power to persecute taken from them. They can no longer treat a refusal to comply with the idolatrous requisitions of their respective churches as a heinous crime, to be punished by exile, imprisonment, or death. Eight years ago this power did exist. "On Sunday, January 25th, 1846, after the usual morning services in the patriarchal church [at Constantinople] were finished, the house was darkened by extinguishing the candles, the great veil was drawn in front of the main altar, and a bull of excision and anathema was solemnly read against Priest Vertanes,\* including all the followers of the modern sectaries."† It was on the bitter persecution which followed that denunciation, when the reformed, driven from their houses and shops, their families and friends, were left without a certain dwelling-place, and many of them reduced to penury, that these bigoted ecclesiastics received the first serious check to this abuse of power. On their presenting the names of thirteen leading men among the Protestants for banishment, the Porte refused, as contradictory to the pledge given three years previously, and now openly acknowledged by them, at the instance of Lord Stratford de Redcliffe, that there should be no more persecution for religious opinion in Turkey.

The liberty thus conceded to the individual conscience can be viewed by the Russian emperor in no other light than that of extreme disapprobation and displeasure, inasmuch as it is precisely the reverse of the system which prevails within his dominions.

\* This man had twice been banished for religion, yet persevered in his efforts to spread abroad the knowledge of the pure gospel.

† "Christianity revived in the East," p. 187.

To separate from the national church of Russia would be a crime to be visited with ruin, degradation, and Siberian exile. Members of any religious persuasion, Jews excepted, may worship publicly; and, whether they be Lutheran, Romanist, or Mahommedan, are eligible to the highest offices of the state; but none who belong to the national church may leave her communion, and there is one only change of religious profession permitted: it must be to the national church, or not at all. The orthodox oriental church, as it is designated, is a mighty instrument of state policy, pervading the land in every direction, and, like the nerves of the human frame, affecting the Muscovite population wherever it is to be found; while the concentration of these numberless influences reposes in the hands of the emperor, who, by his pressure, can cause the whole to vibrate. The patriarchate was abolished by Peter the Great in 1700, and the civil and ecclesiastical supremacy were united in his own person. Professedly, the church is governed by a holy legislative synod; but the members are nominated by the emperor, whose representative, a layman, is always present, with power to resist, if occasion call for its exercise, all resolutions of the synod, until they have been placed before the emperor for his decision. The synod possesses no independent action: it is simply a ministerial bureau governed by its own proper functionary, the *procureur* of the Czar.

Thus controlled and directed, the church is the autocrat's creature and slave. We introduce the phraseology of an oath taken in the reign of Catherine by a priest at the time of his consecration, copied from a book entitled "Abridged Catechism." "I . . . swear before Almighty God . . . to be as I ought in all things, obedient and submissive, to serve loyally and faithfully to the last drop of my blood, and without regard of my life . . . . To give, not only timely notice as soon as informed of any thing likely to be prejudicial to her interests, or to menace the integrity of the country, but also to employ every means to anticipate and prevent them; to keep the secrets confided to me; to fulfil the functions of my charge determined by this public oath, and by another separate one; to fulfil conscientiously and fitly all the rules, instructions, and ordinances which may be successively given by my superiors in the name of her Imperial Majesty; to allow nothing whatever to turn me from my duties and my oath, either private interest, the ties of blood, of hatred or of friendship; but on the contrary act in all things as a good and faithful subject of Her Majesty. And thus may God bless my soul and body according

as I shall answer for my actions before His terrible judgment-seat."\* A bishop's oath is similar.

By the ecclesiastics of the national church every thing is done to extend and maintain amongst its members the despotic influence of the autocrat. He is presented to them as an object of religious veneration, to whom they owe unlimited obedience. The following extracts from the official Catechism expound the duties of the orthodox to their sovereign—

"*Question.* According to religion, what do the subjects owe to the Autocrat of all the Russias? — *Answer.* Adoration, submission, obedience, fidelity, the paying of taxes, service; love, boundless thanksgivings and prayers to God; in short, all that may be summed up in these two words, adoration and fidelity.

"*Question.* How is the Autocrat to be worshipped? — *Answer.* By all the means that man possesses; by words, signs, actions, and proceedings; in short, by the inmost acts of the heart.

"*Question.* How are we to prove our love? — *Answer.* By helping, according to our ability, in the boundless success of our Autocrat, of his empire, which is our country, and of all his family.

"*Question.* What are the supernatural motives? — *Answer.* First, the Autocrat is an emanation from God; he is His vicegerent and minister; disobedience to his authority is direct disobedience to the divine will, from which all power emanates."—*Leouzon le Duc*, p. 96. †

"The emperors seek to invest themselves with this sacred character, in the eyes of the vulgar, by every imaginable means. The peasant and the soldier are taught always to associate the name of God and of the emperor; and the soldier, in the regulation prayers, is made to call the emperor, 'our God upon earth.'"

To a despotic ruler, who desires that there should be no will in his vast dominions besides his own, and that all should move in abject subserviency to that one will, as the waves of the ocean are impelled by the action of the wind, such an engine of power as this national church is invaluable. It is therefore guarded with jealous circumspection: no interference with its members is permitted. Compulsion has been used on more than one occasion to increase its numbers, ‡ but none may leave it

\* Russian "Secret and inedited Documents," &c., pp. 136, 137.—Bogue.

† *Ibid.*, note to p. 37.

‡ On the re-establishment of his authority in Poland, after the insurrection of 1830 had been

with impunity. Hence the policy of Nicholas, from the commencement of his reign, has been antagonistic to those influences which, in Turkey, are successfully promoting the process of religious amelioration.

crushed, the present Czar resolved on the incorporation of the united Greeks with the national church of Russia.

The united Greeks were a fusion of Greeks and Romanists in the frontier provinces of Poland, who, gradually assimilating, had amalgamated, and placed themselves, on certain conditions, under the jurisdiction of Rome, the marriage of their priesthood being permitted by that see, as well as other of the ritual and usages of the Russian church. They numbered 3,000,000 of people.

Documents are not wanted to expose the system which was pursued. The nobility of the government of Witepsk, "terrified by the means used to propagate the national religion," presented a petition to his majesty, in which they detail the compulsion which was exercised.

"For some time, but particularly in the present year, 1834, no stone is left unturned to lead over the united Greeks to the established religion. These doings would make no impression upon the minds of men in this province, if they were permitted to act in this union according to the voice of conscience and from a strong conviction. But the means employed fill the mind with terror. In many places a small number of parishioners are called together, unknown to the others, and obliged, not by free choice, but by violence against which they are unable to struggle, to embrace the established religion; and although this pretended adhesion to it is the act of the few, it is announced to all the other inhabitants of the village or parish who have remained in their houses, that they ought to profess the established religion. Sometimes, notwithstanding their protestations against it in the public assemblies, the whole of the parishioners were placed amongst the number of those who profess the dominant religion. In every case their own minister was driven away, and the church used for the Greek service, contrary to all prescribed rules in this matter. The union being thus established by violence and in spite of the inhabitants, if these resorted to ecclesiastical or civil authority, protesting their wish to keep inviolate the religion of their ancestors, and endeavoured to defend their cause in a legal manner, this proceeding would be held in the light of an act of desertion from the established religion, voluntarily received by them, and they are punished accordingly in various ways. In some parishes, in which a part of the people remained faithful to the religion of their ancestors, the parish church was, notwithstanding, devoted to the Greek services; the smaller churches even were closed and their doors sealed up. It is thus that some, without previous warning, and by the mere order of the magistrates, were forced into the established church; others, from fear of atrocious persecutions, of which they saw many examples; others,

The Bible Society may freely circulate the Scriptures amongst the many-tongued population of the Mahomedan empire. In Alexander's reign it had equal freedom in Russia, and the Russian Bible Society, in its energetic action, was full of promise to the land. But one of the first acts of Nicholas, on ascending the throne, was, by an imperial ukase, to suspend its operations so far as the orthodox were concerned; and since then its beneficial influence has been confined to the Protestants of the empire.

Again, Protestant Missionaries are to be found in almost every part of the Turkish dominions, pursuing their labours, without molestation amongst the Rayahs, conversing with the Moslems, and distributing books as opportunity presents itself; but none now remain within the vast territories of Russia, except the Moravian Missionaries amongst the German colonists at Sarepta, to whom their labours are confined. If they attempted to enlarge the circle of usefulness, and cause the light of the gospel to shine on the Calmuck and Nogay Tartars who pursue around their restless life, they would soon find themselves obstructed by the united action of the government and the Greek priests. "Let the Moravian Missionary but extend his efforts to those territories which own the spiritual jurisdiction of the Dalai Lama, and seek to convert

again, entered it in the hope to obtain some particular favour, or to be delivered from some public charge, or from slavery."\*

In 1835, the inhabitants of the parish of Uszacz presented a similar petition, in which they recount the treatment to which they had been subjected. Having been summoned before a commission in December of that year, they were invited to embrace the Greek religion. "We all exclaimed with one voice, 'We will die in our faith, and that we never did and never shall desire any other religion.' The commission, leaving words for actions, tore out our hair, struck our teeth until we bled, and beat us on the head, put some in prison, and sent others to the town of Lepel. Then the commission, since this did not succeed, prohibited all the united Greek clergy from confessing us, and from administering any spiritual aid or comfort."†

The recusant pastors were punished by imprisonment, the platt, or Siberia. The platt is a sort of knout. It has a little horny tongue of boiled leather fastened on a brass or iron ring at the extremity of a heavy thong, and just so much softened, by being dipped in milk, that after bruising the flesh it tears it away by the power of suction.

\* "Secret and inedited Documents," &c., pp. 148, 149.

† Ibid, p. 152.

the Calmucks there: he would certainly find more toleration in the head-quarters of Buddhism than he has met with hitherto among the followers of the Greek patriarch.\*

All other Protestant Missionaries have been expelled. In 1835, the German Missionary Society had stations at Karass, Madschar, Astrachan, Shusha. The Missionaries were employed, some in translations and the instruction of youth, others travelling about from the mouths of the Wolga, along the shores of the Caspian Sea, and near the borders of Persia, among different Tartar tribes in those regions, preaching to them salvation by Christ. Convictions of the excellency of Christianity were working secretly, more and more, among the people; when, lo! on the 5th of July 1835, a ukase of the supreme government, completely unexpected, and in the highest degree unforeseen, was made known to the Missionaries, according to which, all Missionaries, dissenting from the Greek church, were prohibited from exercising their calling in Russia. The grounds of the ukase, the more unexpected as the Missionaries had always received the most friendly protection in their labours by the government, are thus enumerated in the report of the German Missionary Society for the year 1835—

“1. Because the German Missionaries have made so few conversions among the Mahomedans; while, on the contrary, the Greek priests, during the same time, have baptized no less than 70,000 Ossetines.—2. Because the Missionaries have received into their schools Armenian youth, and thereby have given occasion to the Armenian clergy (who have neglected, and till now have entirely set their face against, the instruction of youth) to complain against them.—3. Because the synod of the Russian-Greek church has formed the resolution to send Missionaries to the Caucasus and to different parts of the empire, in order to convert the inhabitants to the Greek church.”

These promising Missions were accordingly broken up, and the Missionaries transferred, some to the Church Missionary Society, and others to new stations in heathen lands.

But another Protestant Mission yet remained, that in cold Siberia, in connexion with the London Missionary Society.

“Siberia, that inhospitable and cold country, vast as is its extent in every direction, supports scarcely a million and a half of human beings. But these consist of the greatest variety of races and tribes, and they have among them distortions of all the Asiatic religions. Shamanism, however, which is a

kind of gloomy sorcery, originates with themselves. The Mission was set up among those of them who are called Buriats. These, amounting to about 100,000 souls, have their abode near the Baikal Lake. They are an offshoot of the great Mongolian nation, whose language they also speak, and lead, like them, chiefly a wandering life, dwelling in tents, of which there are seldom more than four or five together. Yet among them there are also agriculturists, who have Siberian block-houses. Their religion originates from Tibet, for they worship the Dalai Llama, whom they regard as a celestial, if not also as a divine being. But they worship also innumerable other objects. They have no bloody sacrifices, but ceremonies which are as burdensome as they are insipid. Some of them also profess Shamanism, from which the llamas, or priests, are very active to convert them. They have, indeed, a strange manner of praying. They write their prescribed form of words upon a large piece of paper, and hang it up in a place where it is put in motion by the wind; or they roll it on the cylinder of a small windmill, which is continually in motion. These prayer-mills are very numerous. Of course, they are also very convenient, as in this way there is no need to pray with the mouth, and yet prayer is going on without intermission, so long as the wind blows. The Selinginsk-Buriats, in the government of Irkutsk, dwell on the east side of the sea of Baikal, and are estimated at 15,000. They have ten temples, and not less than 2000 llamas. The Chorinsk-Buriats are distinguished by their good condition, and dwell up the country along the banks of the Ouda, under a prince of their own. They are divided into eleven tribes, and number 30,000 in all, but have only four temples, and scarcely 200 llamas.

“With a view to the Mongolians in general, as also to China, the London Missionary Society undertook a mission to the Buriats, on the Baikal Lake, in the year 1818. They found an active Missionary for the purpose. This was Mr. Stallybrass, who, with his wife and a Swedish clergyman of the name of Rahmn—who, however, soon returned to Sarepta, and thence home—arrived, in 1819, at Petersburg, where he received considerable attentions and encouragements from the Emperor Alexander. From Petersburg he came to Irkutsk. While here he fixed upon the town of Selinginsk for the place of his Missionary labours. This town was once a very considerable one, but is now almost sunk to nothing, though it still contains 3000 inhabitants. The Chinese commerce passes through this place to Kyaechta.

\* Oliphant's "Shores of the Black Sea," p. 122.

In the same year there arrived after him the Missionaries Swan and Yuille; and the emperor, by a special ukase, granted the Mission a considerable piece of land. They began to seek out the Buriats in their hordes, followed them in their wandering tracks, and endeavoured to work upon them by word and writings. They purchased, in 1825, some houses on the banks of the Ona, in a healthy and pleasant spot, which they continued to make use of as their auxiliary station, especially with a view to the Chorinsk-Buriats, who, having got tired of Shamanism, had been seduced to the Dalai Lama. The Missionaries established a second auxiliary station, in 1828, on the banks of the river Khodon. They applied themselves especially to the Mongolian language, in which they composed and circulated a variety of tracts; and, by the year 1832, the whole of the Scriptures were translated by them into that language, for the printing of which version, at Selinginsk, they had special permission from the Emperor Nicholas. They, moreover, commenced, in 1825, a Missionary seminary, in which there were always about fifteen pupils; and they set on foot schools for children, and even girls'-schools. With all this, they travelled about within the circuit of a thousand miles in length, and two hundred and fifty in breadth. The people's total want of mental cultivation, their roaming life, their deep-rooted superstition, and the influence of their priests, prevented the Missionaries, for a long time, from discovering any decided fruit of their labours. But, by degrees, many appeared to grow ashamed of their idolatry; and at length, after sixteen years, a new life began to stir among them. From the year 1835, very gratifying awakenings took place, which increased every year. After this, two native assistants, Shagdur and Teshie, helped the Missionaries with great zeal. Those who became awakened were remarkable for the deep feelings of their own sinfulness, and fervently laid hold on the grace presented and offered them in Christ Jesus. They also contributed most liberally to the support of the Mission. Then all at once there fell upon the Mission the same kind of blow as had broken up, in the year 1835, the other Missions in the Russian empire. By an imperial ukase of the 29th of September 1840, all privileges were, in like manner, withdrawn from the Siberian Mission, and it was declared as abolished: hence the approved and much-tried labourers were obliged to quit the field just when it was gradually becoming white to the harvest." \*

The cause assigned for this intolerant proceeding was the same as in the previous case, that the Mission, in its relation to that form of Christianity already established in the empire, did not coincide with the views of the church and government. "It is painful," wrote the Missionaries to the directors, "to bid adieu to the scenes where we have spent so many years, and to the people, of whom, we trust, the first-fruits have been gathered unto Christ—to leave in the wilderness those who have turned from their idols to serve the living God. They are living evidences that we have not laboured in vain, and earnest of the abundant harvest to be expected when the word of God shall have free course and be glorified in this land. But, alas! they are now to be left as sheep without a shepherd; as orphans without a guardian; our spiritual children, but partially instructed in many things, exposed to the malice of enemies, the arts of the deceitful, the derision of heathen neighbours, and, it may be, to still more grievous sufferings. May God our Saviour be with them, and deliver them 'from every evil work!'"

Such then is the position of the great Russian empire: so far as its orthodox population, and the dependent tribes of heathen and Mahomedans are concerned, it is closed against all gospel light coming from without. Is the national church, as a candlestick within, holding up that light for the illumination of the people? \*

The Holy Scriptures, and the seven first general councils, are acknowledged as the rule of faith; but the interpretation of the declarations of the one, and the decisions of the other, rests with the patriarchs, who are represented by the holy synod.

Platon, formerly metropolitan of Moscow, published, in 1765, a summary of Christian divinity, in which he pronounces the Greek church orthodox, to the exclusion of all others, distinguishing it from the Romanists on the one hand, and Protestants on the other. "The church," he says, "has been and will be always one and the same. Hence it cuts off all those who do not receive the word of God, or mix their own improper notions with it: therefore the society of such a people is not a church, but an assembly holding heterodox opinions, which is governed by the spirit of division, and not by the Spirit of God. Even at the present time we behold three chief sects, or parties, in Christianity—Papists, Lutherans, and Calvinists." He then proceeds to enumerate what constituted, in his estimation, the leading errors of Popery—the belief of the procession of the Holy Ghost from the Son as from the Father; the taking away of the

\* Blumhardt's "Christian Missions," pp. 166—169.

cup in the communion; the withholding of the Holy Scriptures from the people; the invention of a sort of purgatory fire, and the conversion of gainsayers by fire and sword. In the condemnation of some of these practices it will be seen, as we proceed, that the Greco-Russian church condemns itself. He then objects to the Lutherans and Calvinists, that "in avoiding Popish superstitions and superfluities," they "threw away, together with them, the holy apostolical traditions of the first churches; and they agree with the Romanists in their view of the procession of the Holy Ghost." To the Lutherans particularly he objects their attaching omnipresence to the body of Christ, which is an attribute peculiar to God alone; and to the Calvinists, that they drew "upon men's actions an inevitable kind of predestination." He then proceeds to elevate his own system—that Greece, having been converted by St. Paul, had preserved "the truth she had received from him inviolate through all the succeeding ages;" that "with this faith, thus preserved in all its purity, it pleased God at last to enlighten Russia;" that "as in Greece, so in Russia, there never has taken place any change in the faith." And hence he concludes that "our orthodox church is not only the true church, but that it is one and the same from the very foundation of the world . . . because it agrees with the Greek church, and the Greek church never departed from the primitive apostolical church."\*

Thus we have two systems, each claiming to be the one true church—the Roman and the Greek; the one infallible, the other orthodox, and each repudiating the other. There are *quasi* Protestants who sympathize with either system, desiring reunion with Rome and fraternity with the oriental churches; but how shall they reconcile them, or how adjudicate between them? And yet there ought not to be between them such violent antipathy and dissension, for their essential principle is the same, namely, "teaching for doctrines the commandments of men," and making "void the commandments of God by their traditions." Such is the effect produced. Truths nominally retained are neutralized by the errors incorporated with them: under the pretence of extreme reverence, the Scriptures and their wholesome realities are removed from the eyes of the people, and concealed behind a screen of imposing superstitions, on which the popular attention is concentrated. It is easy to draw up a plausible and moderate document like Platon's exposition of the Nicene creed, the symbol of faith

with the Greco-Russian church; but such is an evasion of the real facts of the case, and presents any thing but a correct view of the practical working of the system. Where he does touch upon the errors and practices, which will not bear the test of Scripture, he labours painfully and vainly to preserve some shadow of consistency. When he attempts to show, for instance, that the invocation of saints is not contrary to the first commandment, and the reverencing of pictures—the form of idolatry into which the Greek church and its offshoot the Russian have plunged, and in which they are completely immersed—not a violation of the second commandment, the arguments he uses are identical with those of the Romanist.

But let us look at the orthodox church in its popular aspect, as it meets the people.

A Russian church is decked out with all the gorgeoussness of semi-barbaric magnificence. Painting, gilding, rich stuffs, gold, silver, jewellery, are profusely expended in its decoration. It is divided into three compartments—the sanctuary, into which females are not permitted to enter, the nave or body of the church, and the trapeza, which is the west end. The nave, or second division, is that in which the congregation ordinarily assemble, although on holidays the trapeza is also filled. The congregation stand, there being no seats, and make no use of books. The service is the reverse of portable. It burthens upwards of twenty volumes folio, in the Slavonian language: twelve of them contain the services for the festivals of the saints, which are more numerous in the Greek church than the days of the year; two more are called the octoechos, containing, in eight voices or tones, the hymns for the days of one week; the Psalter and the Hours; the Book of Psalms; the Book of Prayers, containing the ordinary daily prayers; two volumes of Fast Triads; the Four Gospels, a portion of which is read at every service; the book of the offices of baptism, &c.; and lastly, which must be very needful, a book of regulations as to the use of all the rest. But while the services are so voluminous, it is remarkable that "the Russians make no use of a complete copy of the Bible in their churches: they have only extracts from the Old Testament and Epistles," interspersed throughout the services, and "even many of the clergy in the country do not possess an entire copy of the Scriptures."†

The congregation are separated from the sanctuary by a screen called the ikonostas. On this screen are painted pictures of the Saviour,

\* Pinkerton's "Greek Church," pp. 161—164.

† Pinkerton, p. 26.



the virgin, and saints, the body and garments being one raised sheet of gold and silver, often studded with precious stones, from which the face, hands, and feet, protrude. In the centre of the screen are the royal doors, which are occasionally thrown open in order to afford the worshippers a glimpse into the sanctuary, in the middle of which the altar stands, whereon a massive cross of gold or silver, and a copy of the gospels, richly bound, and closed with gold or silver clasps, are always laid.

The service is very long, consisting, besides the mass, of psalms and hymns, sometimes chanted, more frequently read, for brevity's sake, and that with unintelligible rapidity. The singing is without instrumental accompaniment, and the voices, in the selection and cultivation of which great care is taken, blend in rich and imposing melody. But whatever there is for the ear, there is nothing for the heart, the service being performed in the old Slavonic, which is as unintelligible to the modern Muscovite as the English tongue of the reign of the first Henry would be to us.\* But here may be seen the idolatry of pictures: some are prostrating themselves, with various ceremonies, before the painting of the favourite saint. Others are bringing wax-lights which they have purchased to do honour to their particular choice. The difficulty must be in the selection, for walls, ceilings, and every part of the building, are covered with pictures of saints and martyrs. There are not only various objects on which idolatry may exhaust itself, but diverse pictures of the same idolatrous object. There is the virgin of Vladimir, the virgin with the bleeding cheek, and the virgin with three hands. Occasionally, also, those pictures which have most followers have each their own peculiar shrine, where they may be honoured with more especial reverence. Alas! where is the sound of the gospel amidst all this? Its blessed truths, full of healing and unction to the soul, and sweeter than the most melodious recitations, lie as in the silence of the grave.

But to trace out still further the idolatry of Russia. It is not merely in the cathedrals and churches that pictures are worshipped; but in every house, under the piazzas, in every shop, they are to be found. Every room has its allotted corner, where is set up a picture, large or small, called the bogh, or god. Before it is suspended a little lamp, which on Sundays and holidays is always burning. The cottage of the poorest peasant is not without one of these tutelary deities. To the bogh the peasant or merchant, on entering, immediately turns, and crosses himself

before it ere he addresses himself to the living personages present. They are to the Russians as the penates of the Romans, or as the ancestral tablets of the Chinese. Itinerant dealers supply the peasantry with these essential requisites of Greco-Russian Christianity. Not that sacred pictures are ever bought or sold—such would be considered profane and impious. The transaction is in the way of barter; the old ones exchanged for new; or, if too old, they are placed on a board, and committed to some neighbouring stream, which bears them away.

If from religious worship we pass on to morals, the aspect of things does not become more encouraging. What, indeed, could be expected? The clergy are described as venerable in appearance—in conduct, too frequently, far otherwise. The people are under no improving influences, either civil or religious. The observations of the Marquis de Custine are on this subject very pointed. "There is one mystery which I more especially regret my inability to penetrate: I allude to the little influence of religion. Notwithstanding the political servitude of the Greek church, might it not at least preserve some moral authority over the people? It does not possess any. What is the cause of the nothingness of a church whose labours every thing seems to favour? This is the problem. Is it the property of the Greek religion to remain thus stationary, contenting itself with external marks of respect? . . . . I have seen in Russia a Christian church, which no one attacks, which every one, in appearance at least, respects—a church which every thing favours in the exercise of its moral authority—and yet this church has no influence over the heart: it makes no other than hypocritical or superstitious votaries."† Alas! the Greek church is not peculiar in this lifelessness. It is common to all corrupt systems in which the vitality of truth has died out, smothered beneath the human inventions which have been heaped upon it. It might as reasonably be expected that a dead body would impart heat, as dead churches exercise a wholesome influence. They do not impart warmth to man: they cannot imbibe it from him. The quickening energy must come from above; but, as with the human body, we apprehend there must be a dissolution of these dead churches before they will be raised to life. The salt has lost its savour, and how can it diffuse that which it has not? But we go further than the author we have cited. They do exercise an influence—a debasing and demoralizing one. Let the excesses of

\* "Revelations of Russia," vol. i. p. 332.

† "The Empire of the Czar," vol. iii. pp. 347, 348.

Easter, so far as the Greek church is concerned, bear testimony on this subject. "Venice, in the midst of her carnival, never rivalled in debauchery and superstition, in licentiousness and parade, what passes during this season at Moscow."\*

The fasts of the Russian church are long and severe, especially the one preceding Easter, which lasts seven weeks. The reaction is proportionate. No sooner, amidst the gorgeous service of the cathedral, have the words been uttered, "Christ is risen!" and Easter been proclaimed, than human passions break forth from the restraint to which they had been subjected. Everywhere, and from every lip, the words are heard, "Christ is risen!" "He is risen indeed!" but how fearful the dishonour which is heaped upon that glorious fact! Dissipation among the higher ranks, debauchery among the lower, are the order of the day. "All business is laid aside; the upper ranks are engaged in visiting, balls, dinners, suppers, masquerades; while boors fill the air with their songs, or roll intoxicated about the streets."†

The pilgrimages of corrupt Christian churches are another grievous source of demoralization. In this, as in many other points, heathenism and corrupt Christianity are identical in practice. A sacred picture, or precious relic, invests some place with peculiar sanctity, and pilgrims come from all quarters to worship there. Instances of this superstitious resort to holy shrines are not wanting in the Greco-Russian church. Platon, in his treatise, would cleanse her, if it were possible, from this stain. In his observations on idolatry he complains of those "who attach an unknown sanctity to particular places, believing that God will hear prayers sooner in one place than in another."‡ Yet Troitza, fifty miles from Moscow, and Kiev, are renowned places of pilgrimage in Russia, to which, year by year, great numbers of people go from every part of the empire.

"Kiev, Kiov, or Kiow, is a considerable town, the capital of the province or government of Kiev, situate on a rising ground on the right bank of the Dnieper, in N. lat. 50° 27', E. long. 30° 27', nearly 270 miles N. by W. of Kherson. It is picturesquely situated, and covers a great extent of space, with numerous public buildings crowning the heights of the undulating ground on which the city is built. The general aspect of the city is striking, and the impression on a traveller from the western parts of Europe is that which

he would expect to receive on first viewing some Asiatic capital. It consists properly of three towns, viz. the old town, the Podol or lower town, and the fortress of Petscherski. These three parts are connected by intrincements, but the last alone is regularly defended. It takes its name from a monastery founded here in the 11th century; and contains barracks for the garrison, magazines, officers' houses, several churches, a government house, and beautiful public gardens. Below the monastery are a series of vaults, divided into apartments and chapels, in which are kept a number of coffins, which are supposed to contain the relics of saints and martyrs. These catacombs form a labyrinth, mined in the solid rock, consisting of walks, chambers, branches, &c., ascending and descending for the distance of several hundred yards. The passage is about 6 ft. wide, and covered at the top; its sides neatly plastered, and stained with black wash. The flooring is laid with iron plates. The remains of 73 saints or primitive Christians of Russia are here deposited in semicircular niches at intervals in the passage. The bodies are wrapped round and bandaged with swathings of silk, after the fashion of mummies: no part, not even the face, is left visible. The coffins are of an oblong square figure, decreasing in breadth from the head downwards, and adorned in the interior with flowers of gold painted on a red ground. 'On our return to the realms of day,' says Mr. James, after describing a visit to these catacombs, 'we heard the chant of mass sounding from the church of the monastery, and thither we instantly repaired. The people whom we found assembled completely filled every part of the urea. It was a herd of pilgrims, habited in all the various costumes of the southern provinces of the empire, some of them being said to have made a journey on foot of 1500 versts, in order to discharge their vows at Kiev; and indeed their lank worn looks, and tattered garments, seemed in many instances to bespeak the toilsomeness of their undertaking. While their devotions detain them here, they are for the most part obliged to lie out at night, being destitute of money to pay for lodging; and by day, only once, perhaps, receive refreshment, at a gratuitous repast which is provided, at the cost of the emperor, in the refectory of the monastery.§ But the

§ Our Frontispiece gives a view of Kiev (often spelt Kieff) and the gathering of pilgrims here referred to. The suspension bridge is of very recent erection. The river is here about 800 yards wide, and the bridge contains about 3300 tons of iron. It was made in England.

\* Clarke's Travels, vol. i. p. 65.

† Ibid., vol. i. p. 76.

‡ Pinkerton's "Greek Church."

enthusiasm, devotion, and superstition of a Russian are easily able to surmount all these difficulties; and there is scarcely a person in the south, either of those who have sins to expiate, or of those whose quiet and holy life requires some notable act to grace its monotonous career, but imposes on himself, at one time or other, the task of performing this burdensome act of over-zealous piety.\*

Into the character of the Russian people we desire not to enter. It is the unhappy position in which they are placed with reference to religious opportunities, so different from our own, to which we desire to direct attention. The Greco-Russian church, essentially the same with the church of Rome, in some of the details of error assumes peculiar and distinctive features. It refuses to recognise the supremacy of the Pope, yet it bows in abject submission to the supremacy of the emperor. Like the church of Rome, its rule of faith is of a mixed character, partly the holy Scriptures and partly the decisions of men; but it limits the latter element to the first seven general councils. It pretends not to infallibility, yet it vests in the holy synod the power of interpretation, and the decrees of the synod are as compulsory on the conscience of its followers as the bulls and decisions of the Papal see. It has equal credulity to admit the transubstantiation of the bread and wine into the body and blood of Christ, and unites in the disparagement cast by the sacrifice of the mass on the one true sacrifice; but it believes the change to be accomplished, not by the words of the priest, but by the descent of the Holy Ghost upon the elements, and insists on the use of leavened instead of unleavened bread, contending for this distinction as earnestly as though it were a vital article of faith. It denies the existence of purgatory, yet prays for the souls of the dead. It is iconoclastic and abhors images, and yet is extravagant in its superstitious use of pictures. It enforces the marriage of its secular or white clergy, who officiate in the cities and villages, yet prohibits a second marriage, and gives the precedence to the black clergy, or monastic portion, from which the archbishops, or superior authorities of the church, are chosen. It has, like the kindred system, seven sacraments; and yet, even here, has its peculiarity, for confirmation, or chrism, is imposed immediately after baptism. As to any thing like Missionary effort it is a dead church, and is contented that the Mahomedan and heathen sections of the population should pursue their own way

\* Fullarton's "Gazetteer of the World," art. Kiev.

without any effort for their conversion; yet it strictly guards all who belong to its communion, and holds, as with a grasp of iron, those who would wander from its fold. Against dissentients from the national system persecution has often raged cruelly, and yet they do exist, and under monstrous aspects. The Raskolniki, an austere sect, who claim to be the original church, have outlived many persecutions. One of these men, aroused by the cruelties to which his fellow-enthusiasts were subjected during the present reign, "sought out the metropolitan of St. Petersburg, and, calling him antichrist, spat in his face, and struck him on the cheek."† In despite of the intercessions of the prelate, he died under the knout. The church books and ceremonies, according to their allegations, have been, in many places, changed, and heretical opinions and practices introduced. Alas! the discussion is only as to whether old pictures or new should be used, or the more ancient or corrected copies of the twenty folio volumes of the Slavonian services. Of other dissentients a description is given in a work published by Baron Von Harthausen, and printed in Hanover, 1847, in which he makes mention of the Morelschiki, divided into self-immolators and self-tormentors, besides various other classes of ascetic devotees.

The poor serf of Russia, is he not to be pitied and prayed for? He has neither personal nor spiritual freedom. He is a serf indeed, in every way oppressed. He is saleable with the land. His food is on the lowest scale, rye-bread, fermented cabbage, and a little rank, black, hemp-seed oil. Traversing the provinces south of Moscow, the land is as the garden of Eden—a fine soil, covered with corn, and apparently smiling in plenty; or there may be extensive pastures, covered with cattle; but the Russian peasant is poor and oppressed in the midst of all. Or yet, although a slave he may be rich. He may be in the exercise of a lucrative trade as a merchant, paying for the privilege a yearly tax to his proprietor, which is raised in proportion to his means; but his most prosperous moments are burthened with the reflection that he and his wealth are in the power of another, whose property he is. The slave may indeed become a free man by entering the ranks of the army. So soon as he has engaged in the service of the emperor he is free; but what a freedom! He dreads it: his loghouse and serfdom state are far preferable. "The recruit takes leave of his family as if he were quitting them for ever, and departs amidst mutual lamentations." If he survive the calamitous details

† "Revelations of Russia," vol. i. p. 337.

of Russian wars, he has awaiting him a service of fifteen years' duration before he can be released from the military yoke; and probably, even then, is only dismissed if found unfit for further service. What a blessing it would be if the present war, instead of availing to obstruct, should be overruled to further the progress of the gospel; if, instead of narrowing, it were to enlarge the area of Missionary effort; if the policy which has excluded the Protestant evangelist from Russia were to be reversed, and the exclusiveness of China and the exclusiveness of Russia were to give way together! "Is there any thing too hard for the Lord?"

The importance of fervent and united prayer at the present crisis of eastern affairs is evident. We are bound to feel the deepest interest in all that concerns the advancement of our Redeemer's kingdom; and as dangers threaten, and the skies become overcast, our supplications should increase in fervency. It is a time to be "instant in prayer"—to engage in united prayer. The Lord's people at Constantinople have felt this. The year now *in transitu*, before the termination of which events may have occurred of unparalleled importance, affecting unfavourably or otherwise the cause of Missions, was observed, in its first commencement, by two prayer-meetings in that city of a remarkable character. They were held, on the first Monday of the year, in the chapel of the American Missionaries at Pera—the first at ten o'clock in the morning, the second at half-past twelve o'clock—and were attended by the native and English-speaking Protestant congregations, with their ministers. The day was unpropitious. A January gale had deluged the streets with rain and snow. The distances were great. Some had to come from

Samatia, at least six miles off; yet the chapel was crowded to overflowing. Prayers were offered, and addresses delivered, in Armenian and Turkish, and hymns sung in Greek, Turkish, and Armenian, at the same time, and to the same tune. Clergymen of the Church of England, American Missionaries, and of the Free Church of Scotland, took part in these united services. The Rev. H. O. Dwight observes—

"The most striking characteristic of this meeting was the oneness of faith and desire that pervaded all the prayers and all the addresses. Denominational distinctions were entirely lost sight of; and as believers and ministers of one and the same gospel, having a firm hold of the same everlasting promises, all seemed to come as one man, and throw themselves upon God, looking earnestly for the descent of the Holy Spirit. The present circumstances of this country added new interest to the occasion; and it had operated as a strong additional motive for the united observance of the day. I can now, less than ever, believe that God is about to leave His people and His cause in this land to be overrun by the destroyer. Surely He would not excite such desires in the hearts of His servants to unite in solemn and fervent prayer for the coming of His kingdom here, if He were going to permit the enemy to come in like a flood and prevail!"\*

We have exceeded our limits, and yet much remains to be said with respect to the vast portions of the Asiatic continent which lie northward of India and Birmah, more particularly China, and our hopes and prospects respecting them.

\* Boston "Missionary Herald," April 1854, p. 108.

## THE NEPOWEWIN STATION.

WE conclude the Rev. Henry Budd's journal from p. 120 of our last Number.

"May 16, 1853—At length I prevailed on two Indians to hoe up some ground this day for the potatoes and barley. They wrought very well indeed. This is the first little help we have got from the Indians in the shape of labour. They are in general so independent, that they care little about goods when they are clothed with the skin of the buffalo.

"May 17—We have three working to-day at the potato field, and are getting on very well. We hope soon to get the ground ready for the seed. The school is still kept the whole of every forenoon, and the children continue to attend very regularly. The men who were working came to me, and said that they were tired, and were not able to work any more. We, however, got in all the seed

potatos, and only the barley now remains to put in the ground.

"May 22: *Lord's-day*—We have no Indians about the place now: they are all gone to their summer quarters. The people of the Fort, and our own, made up the small congregation who have attended the service this morning. The people of the Fort are very regular in their attendance on the means of grace, although the most of them are Roman Catholics. In the evening we held the evening service in my house.

"May 23—We have all the seed in the ground now that we can put down for this time. The ground looks beautiful when it is wrought a little, and promises to bring forth well.

"*May 24, 1858*—The river, which has been rising for some days back, and which had got to a considerable height, is now at a stand. Late in the evening, Mukkes, or the Fox, came into my house, and remained a long time. I had a long conversation again with him on religious subjects. He is always admiring religion, and promising to be a Christian some day. He is only waiting for some of the leading men to come forward and openly profess Christianity, and he is ready to follow.

"*May 27*—We had a fine shower of rain the whole of last night, and continuing to fall this morning. The ground has much need of it, for this is the first rain we have had since the spring.

"*May 29: Lord's-day*—After the morning service was over, the children came in at the usual time. Three of them read the New Testament very well, repeat the collect for the day, and say the Church Catechism; and the other four are now joining five and six letters together. No Indians have arrived the last week, and we are left to serve alone.

"*May 31*—The Kisiskahchewun brigade passed this place in the afternoon, with twenty-six boats, all heavily laden with dried provisions, furs, leather, &c. The Columbia express boat passed in company with the brigade. I was glad to receive some letters from my father-in-law, and from my friends at Columbia, and to learn that they were all very well.

"*June 1*—The two men have gone up the river to get some wood for a small boat, which we intend making, to go down in to Cumberland Station, should there be any Indians here to go with us, the 20th of this month. Some arrival of Indians in the afternoon.

"*June 2*—One of the Indians, who arrived yesterday, came over to my house, and promised to come over to-morrow with his wife and family, to work, and assist us. If these Indians would only learn to work more, they would not only get some assistance for themselves and families, but it would also make them familiar with us, as well as put them in the way of attending prayers, &c., daily.

"*June 3*—The Indian who promised to come over this morning to work has come, and begun, with his wife and daughter, to cut the trees, willows, &c., from the place. The Indian's name is Muskekewinin, or Medicine-man. He belongs to Wulluck Twatt's party, is a very nice Indian, and not the least prejudiced against Christianity. We shall have him attending prayers every evening until we start for Cumberland Station.

"*June 4*—The Indian and his wife continue clearing away the wood from the place, and he attends the prayers in the evening. Our

two men brought home the boards for the little boat. The Indians are coming in constantly, and Mukkes with them.

"*June 5: Lord's-day*—The Indians, with all their families, came in to the morning service: the room could not hold half of them: they were crowding about the door. In the evening we held the evening service in our house, where some of the Indians were present again. The Indian having put up his tent alongside of our house, he is always at hand to come in to the service.

"*June 6*—The two men are now beginning with the little boat, and Muskekewinin and his wife are busy with their work also. Mukkes and Muskekewinin are in my house almost every evening. By this means they have an opportunity of hearing of Christianity, and attending our prayers.

"*June 9*—The school is going on as usual, and the children making some improvement. The Indian is a steady worker, and so is his wife. Mukkes went off to-day to hunt some moose-deer, and the first he kills he cuts up and brings it on the horses' backs.

"*June 12: Lord's-day*—Muskekewinin being still with us, with all his family, we form a little band crossing the river for the morning service, where we find all the Fort people ready to join us. In the afternoon, after we had come to our own side, I asked Muskekewinin for one of his children to teach. He consented to let me have one when I came from Cumberland.

"*June 14*—Mukkes, or the Fox, sent in two horses laden with moose meat: the half of the meat was to be for us, and the other half for the Fort. We have got our little boat nearly finished. The Indian is still sticking to his work.

"*June 15*—I have finished the translation of the Psalms this day. The whole of the 150 Psalms are now translated into the Cree. I dismissed the school-children, and supplied them with what books I had. I start on Monday next for Cumberland: the Indian will continue tenting at our place till I get up again. Joseph Turner remains in charge of the Mission, and has to speak to the Indians a little on religious subjects while I am away, and keep daily prayers with them and his family. Only Benjamin and myself go down to Cumberland Station. Muskekewinin came to me, and said, 'We will think very long after you are gone away. If you were going in your little boat I would go with you.' But having no pitch to finish the boat, I was forced to take our small canoe, and we had no room for the Indian.

"*June 17*—We were preparing for an early start on Monday morning. The whole of the

seed which we have put down, both in the field and in the garden, is coming on well. The barley and potatoes look remarkably well.

"June 19, 1853: *Lord's-day*—After the usual services had been held, both at the Fort and in our own house, I went into the Indian's tent, and had another good talk with him. Both himself and his wife seem to take interest, and listen very attentively. They are daily getting familiar, and the more I know of them the more I think of them.

"June 20—I started this morning for Cumberland, with one of my men, in a small canoe. Having a swift current with us, we soon got down to the Lower Nepowewin; and, paddling down the stream the whole of the day, we reached, late in the evening, three camps of Indians on the banks of the Kisiskahchewun. They are Indians from the Nepowewin above: they have been down to the Cumberland Fort with their spring hunt, and are now on their way to the Nepowewin. They brought down to our canoe some dried meat and some fresh beaver, and invited us to camp alongside of them, saying that we could get as much fresh meat as we liked to-morrow, if we would only wait till they went for it in the morning. They had killed two large moose a few hours before we reached them. However, we had no room in our little canoe for any thing: therefore I could only thank them for their offer, and proceeded on my way.

"June 24—We arrived in the evening at Christ Church, Cumberland. I was truly thankful to find that God had brought me back again to this spot in peace, in life, and in health; and to find that all my family had shared with me in the loving-kindness of the Lord filled me with gratitude to that God 'who giveth us richly all things to enjoy.' I could not but notice the improvement the Indians had made during the last ten months that I have been away. The new houses that have been put up and finished; the houses that are now building, with their farms adjoining, which look much larger and much better; with the regular attendance on the means of grace, both on the Lord's-days as well as on the week-day evening lectures; bear testimony that they have improved much in their outward circumstances, and are 'growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

June 25—Nearly the whole of the Indians belonging to this Station are here, and therefore the schoolroom was full to overflowing at the evening prayers. Peter Erasmus addressed the people on the subject of confirmation: I was surprised to hear him, and to know how much he had improved.

"June 26: *Lord's-day*—The bell rung for

the morning prayers, and immediately the river was almost covered with canoes, from one side to the other. The schoolroom was quite full. The attendance, also, in the Sunday-school was at the highest. The children have evidently made much progress during the past year. I read the prayers this morning, and Mr. Hunter preached. In the evening I preached to a congregation as full as in the morning. The whole of the Indians belonging to this station, with those from Cumberland Fort, are here now, waiting for the arrival of the Bishop of Rupert's Land, whom we expected to have joined us to-day.

"July 6—We were cheered by the Indians calling out from the opposite side that they saw a large canoe coming, which undoubtedly must be the bishop's. In a few minutes there was a number of people to be seen on the edge of the bank: every face looked so cheerful, that it was not difficult to guess what was within. We were all made happy to see our beloved bishop, the Rev. Robert M'Donald, and my son Henry, all come ashore in very good health and spirits. My heart was ready to say, 'Bless the Lord, O my soul: and all that is within me, bless His holy name.' The schoolroom, as might be expected, was filled to overflowing at the evening lecture. It was my turn to officiate this evening; and as it was to be a sacrament-day the next Sunday, I addressed the people from Luke xxii. 19, 20. I spoke on the institution of the Lord's supper, and on the preparation necessary for the receiving of it worthily.

"July 7—The bishop examined the school, and was much pleased with the progress the children had made in their learning. To most of the school-children he very kindly gave something. I received several questions this day to answer, in preparation for priests' orders. The schoolroom being too crowded, the lecture for this evening was held in the church, when Mr. Hunter officiated, and addressed the people in Cree.

"July 8—The bishop went across the river, and visited all the houses of the Christian Indians on that side. He could not but notice the growing improvement the Indians have made since he was here three years ago. At the evening prayers a great number of the Indians and people attended, so that we had to open the church again. It was Peter Erasmus's turn to address the people, which he did from the words of St. Paul, Acts xvii. 30.

"July 10: *Lord's-day*—Such a large attendance at morning prayer, that it was necessary to hold the same in the church. The school commenced at the usual time, upwards of ninety in number. At eleven o'clock the morning service commenced. Brother Hun-

ter read the prayers, and the bishop preached the ordination sermon from Acts ii. 11. I felt deeply humbled when about to take upon me the still greater responsibility in the ministry. The most solemn vows that man can make to God on earth are now upon me: still greater expectations are raised with regard to my usefulness in this land. The Society in England will expect more from me, the eyes of all the clergy in this country will be upon me, and the eyes of my countrymen are daily upon me. If I do not act worthily, not only of the Christian name, but of that of a minister of the gospel of Christ, shall I not greatly disappoint the expectation of all my brethren in the ministry, and wound the feelings of all my Christian friends and countrymen? These thoughts, and a thousand more, occupied my mind when about to take the vows of God upon me. And oh! 'who is sufficient for these things?' Were it not for that promise of our blessed Saviour, 'Lo, I am with you alway, even unto the end of the world,' I should have sunk under the weight. I most earnestly beg an interest in the prayers of our beloved Society and Committee in England, of all my dear brethren in this country, and of all my Christian friends and countrymen, that I may be 'faithful unto death,' and at last receive the 'crown of life.' After the ordination, the communion service commenced, when we enjoyed the privilege of partaking of the Lord's supper with much comfort to our own souls. In the evening I preached from 1 Thess. v. 25—'Brethren, pray for us.' I felt so much that I needed the prayers of the whole congregation, that I chose this text, and took the opportunity of entreating them to pray for all men, to pray for their bishop, and for all their ministers, and especially to pray for me, as being the most needy.

"July 11, 1853—The bishop held the confirmation this morning: there were about fifty persons confirmed. When the confirmation service was over, the visitation was held. Mr. Hunter preached an English sermon very suitable for the occasion, and the bishop delivered his charge. This day has been good for my soul: it has been to me a 'time of refreshing from the presence of the Lord.' I felt that I could endure greater trials and face greater difficulties for the cause of Christ. In short, the whole of the bishop's visit has much revived our spirits, strengthened our hands, animated our zeal, and encouraged us much in the work of the Lord.

"July 17: *Lord's-day*—The number attending both in the school this morning, and also at the morning service, is still at the highest. I preached this morning: the church was nearly crowded. In the evening I read the prayers,

and Peter Erasmus addressed the people.

"After the evening service was over I was called to go and see little Mary Bell, who was sick, and evidently dying. The poor thing, however, was quite calm and collected. Soon after I had been seated she waved her hand, desired that some one would come near, and then said, 'Now you can be praying: pray now, for I like to hear you.' She lay quite still all the time we were singing a hymn and praying.

"July 18— I was still preparing the hymns, the Belief, the Lord's Prayer, the Ten Commandments, and several verses out of the Scriptures. I was writing these in the syllabic characters, to get it printed for the old people among the Indians. Little Mary is suffering much, but very patiently. Her father has gone down to Norway House in the Mission boat. When he was about starting, taking his leave, she told him that he would not find her living; she would be gone before he came back. 'You will not find me in this world: I shall be in eternity.' So conscious was little Mary of her approaching end.

"July 19—The little girl still keeps very weak: she is evidently sinking fast into the grave. She is aware that ere long she must quit 'this tabernacle.' She has read of God's mercy, and of Christ's willingness 'to save them to the uttermost that come unto God by Him,' and has, I trust, sought refuge in that Saviour, and has obtained pardon through that mercy which enables her to suffer so patiently and calmly, though evidently she must be near her end.

"July 22—Little Mary exchanged, this morning, her earthly tabernacle for that 'building of God, an house not made with hands, eternal in the heavens.' She died, scarcely conscious of any pain—just slept away. Several of the people were there present, and her mother said, 'I have always been backward to give up my poor girl; always wished to gratify my own desire rather than to bend to the will of God; but this morning I thought all of a sudden that I could not be doing right, so I have lost all my own will now, and my will is ready to say, "'Lord, Thy will be done.'"

"July 23—The remains of Mary Bell were this day committed 'to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life.'

"July 31: *Lord's-day*—As I am in a few days to quit this place for the Nepowewin, I would beg, just before I close, an interest in the prayers of all my brethren and Christians in England, of the Committee at large, and of all Christians connected with the Missionary work.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 21ST OF APRIL AND THE 20TH OF MAY.

**MEDITERRANEAN MISSION**—The journal for 1853 of the Rev. F. A. Hildner, our Missionary at *Syra*, has been received. He states—"Book distribution can be pursued at present with all possible liberty; yea, the Holy Scriptures are about to be introduced anew into all the schools of Greece, for the present director of the elementary schools in Greece is much in favour of it, and a very zealous man." At the request of Dr. Barth, of Calw, Mr. Hildner had undertaken the translation of Dr. Barth's "Scriptural History" into Greek, Dr. Barth promising to aid in the printing and publication. Mr. Hildner had been united by the Ministry of Instruction in a commission with two Greek gentlemen of *Syra*, for the purpose of revising a manual on infant schools for the kingdom of Greece, and affording additional advice and information respecting infant education. Mr. Hildner mentions having received from the Rev. I. Lowndes copies of the Greek Scriptures in a revised translation, bound up in one volume. This he hails as a precious present to the Greeks.

**CALCUTTA AND NORTH-INDIA MISSION**—The annual report for 1853 of the Rev. C. H. Blumhardt, our Missionary at *Krishnagurh*, has been received. "The attendance on the means of grace," he says, "has been on the whole satisfactory; nay, sometimes the church has been full of attentive worshippers, and the order and regularity with which they behave equals that of most congregations at home. To see a church in this dark and heathen land filled with apparently all devout worshippers, uniting in prayer and praise to Him who has redeemed them, and to hear them, young and old, in their mother-tongue, responding to the prayers of our liturgy, and observe them listening to the gospel preached to them, is a sight which calls forth feelings of gratitude and thankfulness to the Lord. . . . This has been a year of peculiar trial, both to Europeans and natives. Thousands of natives were carried into eternity during the months of March, April, and May, by that fearful scourge, the cholera. Here, in the town of *Krishnagurh*, the average number of those who died of cholera was forty a day, and in the smaller villages eight or ten a day. It was an awful and solemn occasion, and whenever I went into the native town or bazaar I found the people listen quietly to the words of solemnity I brought to them. . . ."

In preaching to the heathen, Mr. Blumhardt has had much encouragement. "I do

not say too much, when I state that I often rivet the attention of the assemblage to a great extent. Bazaars in India are always very noisy places; but there is generally such a silence among the people who listen to the word of truth, that I can not only uninterruptedly go on in my preaching, but I feel there is a kind of solemnity in the faces of nearly all who listen. What would our friends at home give if they could be present on such an occasion? I am sure they would double and treble their contributions, and be convinced that 'the day of small things' is not to be despised, for God has greater things in store for us."

**MADRAS AND SOUTH-INDIA MISSION**—An interesting joint journal from Messrs. Ragland, Fenn, and Meadows, of their journey from Madras to Salem, has been received. It is full of encouragement as to the openness of the natives to instruction. As we shall probably introduce considerable extracts from it into an early number of the "Intelligencer," we shall confine ourselves to the notice of one fact, of a very touching character. On one occasion, taking a wrong road, they found themselves, at the end of their journey, fourteen miles removed from the point to which their servants and bandies had been directed. "Our native brother," write the Missionaries, "returning from bathing in the river, about an hour after we arrived, fell in with a poor widow, of about fifty years of age, a heathen and a pariah. 'Was it true,' she asked him, 'that we had missed our way and were without provisions, without servants?' 'Yes,' he said. 'Well, then,' she replied, 'take these two doeties'—together a halfpenny: 'they will do to buy you milk and aoul'—bruised rice. 'Spend half in each.' It was in vain our friend told her that we were by no means so far reduced; that we should, no doubt, get on quite well enough: she would take no denial, but, leaving the money in his hand, went away. We had had plenty of milk from the sepoy, so we spent it all in beaten rice, which really was a great refreshment to us during the two or three hours we were kept waiting for our curry. The Lord bless her!" The application of this touching incident is obvious. In this gift of the poor heathen widow, what a powerful appeal is made to the consciences of British Christians for the speedy distribution of the bread of life amongst the millions of the Hindus who have indeed lost their way, and are suffering under a famine of God's word!







A. GIBSON SCULPT.

AFGHANIANS — *Vide* p. 150, &c.

## PESHAWUR.

In our Number for April we reviewed the interesting aspect of the Punjab as a field of Missionary labour, and more specially the encouraging circumstances which have recommended Peshawur to the Society as a new and important Station. As addenda to that article, we now publish several valuable documents confirmatory of the statements already made, and largely contributive to our stock of information. The first is a letter from our Missionary at Amritsar, the Rev. R. Clark, comprehensive of much valuable intelligence collected by him during his recent visit\* to Peshawur. The two remaining documents have already appeared in the Calcutta "Christian Intelligencer" for February last. They consist of the opening address of Major Herbert B. Edwardes, Commissioner of Peshawur, at a public meeting held in that city on December the 10th of last year, on the establishment of a Mission there, to be denominated a Mission to the Afghans; and of an appeal from the residents to the Committee of the Church Missionary Society on that important subject. It will be seen how full is the conviction which, from the leadings of Divine Providence, our friends there have been led to entertain, that the time has come for the preaching of the gospel to the countries beyond the Indus. They are prepared to co-operate in such an effort; and as a proof of their willingness they have already realized very considerable contributions. Thus providentially summoned to this work, and encouraged by the frank expression of opinion upon the part of individuals in whose wisdom and experience they have every confidence, it would be unfaithfulness on the part of the Committee if they were to hesitate as to the propriety of a prompt and energetic compliance with such wishes. Once before, English influence crossed the Afghan frontier, in the form of a military aggression, with little to justify it, and, so far as we have been able to trace, unaccompanied by any desire, save on the part perhaps of some few individuals, for the spiritual improvement of the natives: nay, we believe that all such considerations were carefully excluded, as calculated to exercise a prejudicial influence on the object of the expedition. How utterly it was a failure remains recorded on the page of history. Let us trust that the lesson then inculcated may never be forgotten, namely, that to sacrifice the truth of God, and the highest interests of our fellow-

men, to our own shortsighted views of what may be expedient for our political interests, is, for this Protestant nation, a ruinous, a suicidal policy. England's mission is a philanthropic one. In her possession of the pure gospel, and the means at her disposal for its kindly communication to destitute tribes and nations, she has the opportunity of doing good on a scale of unprecedented usefulness. In the fulfilment of this her high mission, by wise, discreet, and yet resolute and decided action on the part of her sons and daughters, she will best promote her own interests and secure her own stability. We now introduce Mr. Clark's letter.

"Peshawur, Dec. 23, 1853.

"I have seen, a few days ago, in the Calcutta 'Christian Intelligencer,' that our Parent Committee has resolved to commence a Mission at Peshawur; and I therefore write at once from the spot to send you all the information which I have been able to obtain. I arrived here on Dec. the 9th, and since that time, as also before it, I have endeavoured to find out every thing which it may be important for your Committee to know. I will therefore commence at once to speak,

"I. *About the country itself.*

"If we look at its position, we observe that Peshawur is at present the extremity to which we can go, the limits of our Christian country's rule. If we look at the languages spoken in it—the Pushtu and the Persian—we must notice that they are not those of the inhabitants of the country behind us, but those of new countries beyond, where Missions have hitherto, of necessity, been unattempted. The Pushtu is spoken by all the lower classes, and also, together with Persian, by the higher classes, all through Afghanistan, and down the right bank of the Indus as far as Bunnu. It seems to be allied with neither the Persian nor the Urdu; but whether its roots are at all similar to those of the Hebrew language, or not, seems still an open question.\* However, both the languages and the country, and also the people, as we shall afterwards see, are quite distinct from all which prevails in India. A Mission, therefore, established here, would be for the benefit, not of India, nor of the Punjab, but of Afghanistan: it would be beyond all Indian Missions, to act on the countries in advance, being fixed at the furthest point from India, and the nearest point to other

\* See Thornton's "Gazetteer of the countries adjacent to India," &c., vol. i., p. 33, &c.

\* "Ch. Miss. Intell." for April last, pp. 86—91.

countries to which Missionaries can at present go.

“The immediate and present efforts of Missionaries, however, who may be located here at the present time, would not be spent in vain. In the Peshawur valley, which is of surprising fertility, surrounded on all sides by hills of a horse-shoe form, there is a large number of inhabitants. In the city itself there are 60,000, most of them Mussulmans. There is therefore a great field at once opened here before the Missionaries. The inhabitants are generally poor; but Peshawur is itself a city of the very greatest importance.

“Independently of this, however, the intercourse with the countries beyond is very great. Large numbers of natives are constantly coming from them to Peshawur: from Peshawur large numbers of natives go to them. Missionaries are indeed as yet excluded, but not so their influence; and there is every reason to suppose that Christian books, in the language of the country, would find ready access, and probably free circulation, amongst the people.

“The present history of the world, I would notice, is an important one, and unprecedented events are almost daily occurring; and one of the chief characteristics of the present day is the opening out to civilization and to Christianity of large and important countries, from which every thing European and Christian has as yet been studiously excluded. In China, Turkey, Australia, and Africa, as well as in other parts, we see that even now all obstructions to the preaching of the gospel are being removed. The gospel *must* ‘be preached in all the world for a witness unto all nations.’ It becomes, therefore, no longer a matter of mere expectation, but one of certainty, that the countries beyond Peshawur must also, in some manner or other, be so opened, that the word of God may fully and freely, without let or hindrance, be made known to them. The present purposes of God, too, respecting other countries, would lead to the conclusion, that at any rate there is the probability that the time when this will take place is not far distant. It may be done in a manner contrary to our expectation, yet I cannot but believe that in a very few years, in some manner or other, Christian Missionaries will themselves be permitted to traverse these countries too, wherever they will, and, without fear or danger, declare to all they meet that Christ, the Son of God, is the Saviour of sinners.

“The importance of Peshawur, therefore, it seems to me, can hardly be overrated. Before us we see Cabul, Persia, and the vast

elevated plains of Central Asia. *The gospel must be there preached.* How this will be accomplished we cannot tell. A movement may arise amongst the people themselves, as is the case in China. The gospel may penetrate through Turkey, or Asia Minor, or through some of the western countries, although they are in a state of heathenism or Mahomedanism, with but few spots of even a corrupt Christianity amongst them. We can look upon nothing now as impossible; but, humanly speaking, as far as human probability can reach—and we are commanded to discern the signs of the times—it would seem as if, to some countries at least, if not to many, it must advance through India, which has been given to a Christian nation, and therefore through Peshawur.

“The fact of Peshawur being at a distance from other Missions at present established does not seem to me to be any reason why it should not be occupied. We are not to wait till the people of whole districts are converted, but to sow the seed, and then leave it, in the ground of men’s hearts, to itself, or rather to the grace of God, to germinate and bring forth fruit under the care of those who are called to water that which has been sown by others. There were many countries between Achaia and Rome, and again between Rome and Spain, yet the great Apostle did not wish to delay in the intervening spaces, but to advance at once to the largest and most important countries and cities, where the influence of Christianity would be the most felt, and from which it would the most certainly spread. The watchword of the apostle was, therefore, ‘Onwards:’ he longed to build not on another man’s foundation, but to preach where Christ was never before named. ‘Having hope,’ he said, ‘to preach the gospel in the regions beyond you.’ ‘I must also see Rome.’ ‘I will pass by you into Spain.’

“There would be something cheering and inspiring imparted to other Missions in India, and to the friends of Missions at home, were the Missionaries from your Society to push forward as far as they can, no longer fearing an attack, or contented with defending positions already taken up, but enlarging their cords, and strengthening their stakes, and erecting outposts, not of defence, but of attack, at the furthest extremity to which they can go; and then waiting, in active and direct employment of all within reach, in preparatory labours for future and more extensive work, and with longing glances on the regions beyond. The position, therefore, of Peshawur—the key, we may call it, to other countries—seems to call for very vigorous

efforts, made in faith and carried on with prayer, in order that a strong Mission may be at once established here, to preach the gospel of Christ both here, and also, as far as may be, in the countries beyond.

"The accounts I have heard of the climate here vary very much. One thinks that it is good, except during the last three months of the year. Another says it is an admirable one for some constitutions, but other persons cannot stand it. A third has always enjoyed most excellent health; and some others find it to agree with them better than, perhaps, any other part of India. The natural position of the valley, confined by the surrounding hills, is thought by some to make it unhealthy, and to cause a malaria to rise from it during some parts of the year; and I have heard some persons say that they did not think it a very good climate for children. There are, however, numbers of Europeans, of every rank and age, who are quite content to bear it.

"There is here, as you will be aware, a very large force, including two whole regiments of European infantry, and a large number of European artillery. There is to be also a third European regiment at Nourhera, half-way between here and Attock. It is a deep disgrace to our country and to our religion to say so, but still it is a fact, acknowledged by all, that the presence of European troops is, generally speaking, still one of the greatest impediments to Christian Missions.

"But I will turn,

"II. *To the character of the people.*

"It is very generally supposed by those on the spot, who, from their knowledge of the country, and of the people, and of their languages, are the best qualified to give an opinion, that the Afghans are the descendants of the ten lost tribes of Israel. This opinion has been maintained also by others, who, without a personal knowledge of the country, have arrived at the same conclusion from the study of prophecy, and from the facts maintained in both sacred and profane history. It is also independently believed and assented to by the people themselves. I hope to be able to send in a few days some papers on this subject, which some of the residents here have very kindly promised to draw up for your use. Of these I would particularly commend to your careful perusal that of Captain James,\* Deputy Commissioner of Peshawur, as being one which is the result of many and deep investigations on the subject, and which may be therefore perfectly relied on. Captain James is the very

best authority on this subject here, and therefore, very probably, in the world. His official position gives him an acquaintance with the natives, and access to sources of information, which others do not possess; whilst his talents and research give a very high value indeed to his statements, and also to his conclusions drawn from the facts recorded. The position, too, of Dr. Farquhar, in travelling through the Yousufzie district to endeavour to discover the causes of the epidemic which lately prevailed there, gave him the very best opportunities of seeing the customs of the people, and investigating the subject in question, in which he also is most deeply interested. Many of the residents of Peshawur, too, have also expressed to you their united opinion on the subject, in their address to your Committee at the public meeting held here on the 19th instant. You are no doubt also acquainted with Sir George Rose's pamphlet on the subject, which is perfectly independent of the statements now expressed at this station, as they are of it. It will be, therefore, unnecessary for me to state more on this subject, except that I have made inquiries respecting it from all from whom I could obtain information; and that the opinion in favour of their identity with the descendants of Israel seems to be general amongst all who are acquainted with this people, and who have thought seriously about it. I can myself bear testimony to the very striking and Jewish expression of their features. The impression left on my own mind is, that there is the very highest probability that they are as it has been so often stated.

"God grant that our church may be called to the high privilege of being the first to make known the gospel to these people! How beautiful upon *these mountains* will their feet be that bring good tidings, and publish peace to them, that bring tidings of good, that publish salvation!

"But as regards the character of the people in other respects. They are represented as being numerous, and as being bold, manly, and independent; a hardy race of men, fitted by natural qualities, not only to make exertions themselves, but also to exercise influence over others. These qualities have already enabled them in ages past to conquer and to govern the vast empire of India, which is now confided to Christian rule. They would, therefore, no doubt, were the unfavourable points in their character removed by conversion to the faith of Christ—a result which can only be fully secured by that means—be, humanly speaking, eminently useful in extending that faith, both in their own and in other

\* Captain James' paper, read at the Peshawur Meeting, we hope may appear in a future Number.

lands; an ample compensation, and a full return, indeed, for any greater difficulties which may be perhaps met with in the first attempts to declare that gospel to them. The undertaking is one which will call for judgment, prudence, and courage. The gospel must be preached, and the gospel, when faithfully declared, will meet with opposition. This must be sustained with courage and patient endurance; and prudence must restrain from unnecessary provocation, and from following misguided, though well-intentioned, impulses of zeal. This people have never cringed to flattery, nor are they accustomed to bow to another's will: their character, therefore, calls for discretion in those to whom that office is entrusted. But this, their independent character, instead of discouraging us from the attempt, would seem rather to be one of the great reasons why the undertaking should be commenced. When once convinced, no timidity will make them shrink from confessing before all their heartfelt knowledge of the truth, nor will any dread of man restrain them from employing their every talent in making it known to others.

"These border tribes have always been impatient of control. There is also a great deal of fanaticism mixed up with their religion, and which it is supposed is fed, secretly if not openly, by the teaching of the mullahs. There are even some zealots, as we have seen in some sad instances which have lately occurred, who imagine that murder is a passport to Paradise, and who will even rise from their prayers to assist at an assassination. It might therefore appear to some that the time was not come for the establishment of a Mission, because there would be some danger to the individuals engaged in it. I have made especial inquiries on this subject, and the opinion of the best authorities is, that if the Missionaries are prudent men, and commence their labours with opening schools, and with firmness and kindness gradually feel their way, they will be able, should nothing unexpected in the mean time occur, to preach in the bazaars without danger, long before they are able to acquire such a knowledge of the language as will enable them to do it with any advantage to the object which they have in view. This opinion, I should state, seems to be the general one here amongst all real friends to Missions. They will meet with opposition, indeed, and perhaps more than has been met with in any Mission in India, for, as the address of the residents mentions, this is one of the very strongholds of Mahommedanism; but still, the united opinion of the residents, in the same address,

affirms also that the time has come for the preaching of the gospel in the Trans-Indus countries. These testimonies, which come from the best sources, are very valuable. There may be, for a time, some show of animosity towards the Missionaries, on their venturing to oppose the prejudices of men unaccustomed to contradiction in what they hold to be divine truth; but a Divine Providence has here, as also in India, thrown the ægis of a Christian country's rule before the path of the messengers of peace, in order that, without injury or harm, they may pursue their work of peace in proclaiming the goodwill and love of God in sending His Son from heaven to die for the whole race of fallen man.

"The people are generally represented as being ignorant: the mullahs, on the contrary, are said to be possessed of considerable learning, derived from the old Arabian writers. The schools of Peshawur were at one time very celebrated, and some of the doctors are said to be still well versed in subtle systems of philosophy, and in the mathematics of the eastern countries. Numbers of students still come from the neighbouring parts of the country to be educated at Peshawur, and sit at the feet of the teachers of the different classes. Were the Missionaries, therefore, to combine high talents and attainments together with the other qualifications essential to all in that high office, they would, I believe, acquire very great influence amongst this people.

"The inhabitants of the city and valley are not wealthy, and the houses of the city are not large, and are generally built of mud—as also all the houses in cantonments are—and strengthened with a framework of wood within the walls, to enable them to resist the repeated shocks of earthquakes, which are here numerous, and occasionally severe. There is one very fine and broad street in the city, and also numerous squares and open spaces, different from what I have seen in other cities, and which have a very striking appearance. The costumes of the people are different from those worn in India, and the large turban and coats of skins are peculiarly suited to the tall, powerful frames of the men, and the marked and Jewish expression of their handsome and manly features.\*

"There is in existence a Pushtu New Testament, though I have not seen it. It is, I hear, rather a free translation, executed, many years ago, under the superintendance of the Serampur Missionaries. It would doubtless be very useful as a groundwork for future translations, though the report is that it is not a good translation itself. Two officers

\* The general appearance of the Afghans is shown in our Frontispiece.

here are both translating the Gospels. There are not many books, I believe, in the Pushtu language, but some of the old poems and songs are said to be very beautiful.

“But I should wish to turn,

“III. To the *indications of Providence* with respect to this country, which seem to me to be very remarkable. Whenever God wills the accomplishment of any purpose, He also prepares the way and makes ready the means, and this He does chiefly through the instrumentality of man; and whenever, in a remarkable manner, He so opens the way by removing obstacles and difficulties, we may believe that it is done designedly. When His time is come, He then stirs up the spirits of His chosen servants to perform His purpose, as He did that of Cyrus, king of Persia, instigating him to rebuild the temple at Jerusalem. But when it is not His will, then preventing obstacles are placed in the way, as when St. Paul ‘assayed to go into Bithynia, but the Spirit suffered him not;’ and these obstructions and difficulties are sufficient indications of the path of duty to be pursued.

“As regards Peshawur, we cannot but notice the manner in which it has come into the possession of the English. It is not many years ago that it belonged to that people who are supposed to have a place amongst the descendants of the family of Jacob. It was taken from them, and given to the Sikhs. They were, in their turn, brought down from their kingly throne by Him who ‘ruleth in the kingdom of men, and giveth it to whomsoever He will;’ and thus, together with the Punjab, the city and district of Peshawur—which naturally belongs to Afghanistan, and till lately, in reality, had done so—has been placed beneath the rule of England. It is thus, therefore, that, in a remarkable manner, a Christian people are brought, not merely to the borders and the neighbourhood of the Afghans, but into their very midst; to a country where their language is spoken, and in which they themselves live: as if it were for this reason, that the gospel might be there preached, and take root in the country itself, in order that it may spread out from thence, and be ultimately made known in every part. The peculiarity of the case is this, that we were obliged, in a manner, even contrary to our wishes, to occupy Peshawur. The natural boundary of India is the Indus, and there is a wish, which I have heard expressed by many, to retire, even now, behind that boundary. There were political reasons which obliged us to advance: there are now, it would seem, other political reasons which oblige us to remain, which there is no doubt we shall do. A door is thus

opened in this country, where before, and till very lately, it was closed. In other parts it is still closed, but here it is signally thrown open; and if we look at the singular train of circumstances by which it has been accomplished, and also at the numberless ways by which it might have been hindered, being brought about, as it has been, almost against the will of man, we cannot but allow that it has been done in a remarkable manner, and certainly not without a particular end in view.

“Again, the heart of man is in the hands of the Lord. He turneth it, as He does the rivers of water, whithersoever He will; and whenever He disposes the hearts of His servants to interest themselves warmly in any purpose of mercy, and to give largely of their substance, and to unite together to give expression to their feelings, and thus to use the means for carrying that object into effect to which they attach a great importance, we may believe that this, too, is done designedly, and that, where other circumstances do not prevent, this is an indication that God’s blessing rests on the proposed undertaking. As regards a Mission at Peshawur, the sum of 10,000 rs. has already been anonymously offered to your Society, on condition that a Mission be at once here commenced. The information has just arrived here that your Committee has accepted it; and since then there have been two sermons preached in this Station, by the Rev. R. B. Maltby and myself, on behalf of ‘the Mission to the Afghans,’ and a public meeting has been held, at which Major Herbert Edwardes, C.B., Commissioner of Peshawur, took the chair, and at which many of the influential residents of the station were present, although the day was, from unforeseen circumstances, peculiarly unfavourable for the meeting. The speech which Major Edwardes made on the occasion was one indeed worthy of his high position, showing that India was given to England for higher purposes than either to civilize it or to enrich herself: he there stated, too, that he did not anticipate any danger, either to Missionaries in the prudent discharge of their duties, or to the government under whose protection they were, as much as any other persons, either European or native: but even were there a degree of danger, the way of duty is still the way of safety. It was on this occasion that Captain James read the paper respecting the ten tribes—a copy of which he will kindly give me to send to you—which he had prepared for the purpose. The other speakers were those who proposed and seconded the accompanying Resolutions; and Mr. Maltby, the chaplain, read the address to your So-

ciety, which had been carefully considered beforehand at a smaller private meeting, and which was then adopted by this public meeting, and signed. It was remarked, by several persons present, that it was one of the most delightful meetings which they had ever attended, either in England or India. The collections at the two sermons, together with that at the meeting, were 10,269 rs. 4 annas, or 1026*l.* 18*s.* 6*d.*, one anonymous donation at the meeting being 5000 rs., and three others of 1000 rs. each. The interest, therefore, which is felt at the station itself, serves not only to show the very great importance which the residents attach to this Mission, but may also be considered as a manifestation of the will of God, who has raised this interest in them, and made them willing to consecrate thus liberally of their wealth for His service. The address to your Committee will, I am sure, be read with great interest, as being the expression of the feelings of the residents on the spot, and will receive its due consideration.

“It seems to me that there is still a further indication in the degree of preparation which is even now apparent in the minds of some of the natives themselves. I have myself here met with three earnest inquirers, who have been instructed under the eye of pious Christians, who are well reported of by them, and who seemed all to be under strong convictions, and on the very point of becoming Christians themselves. Two of them have gone to Kobat, the third remains here. All of them were seriously recommended to accompany me to Amritsar, but could not bring themselves to make the final decision. From what I have seen and heard of them, I cannot but feel great interest in them, and still hope that they may eventually be brought within the fold of Christ. There is, however, another most interesting case, of which I would wish to make special mention. About a year, or a little more, ago, there was living in the city of Meshid, in Persia, a young man about twenty-two years old, the son of a jeweller of good circumstances. His talents were good, his manners frank and open, and his appearance pleasing. He followed his father's profession, and had a good knowledge of Pushtu and Persian, both of which he can read and write fluently. An Armenian of that city one day placed in his hands a copy of Mr. Pfander's work, the ‘Mizan-ul-Huqq.’ He read it, at first, with curiosity, afterwards with deep interest, and went to the Armenian to ask for several explanations of the passages which he could not understand. The replies of the latter did not satisfy him, and he determined

to come to India for the express purpose of making inquiries about the Christian religion. In company with a friend, he set out to Candahar, *vid* Herat, with the ostensible purpose of selling jewels on his father's account. When this object was accomplished, he remitted the money to his father, and then proposed to his friend to accompany him to Cabul and to Peshawur, to learn more about Christianity. His friend refused to go with him, and he therefore came alone to Peshawur, in company with a caravan. On his arrival, he met with an Armenian of the name of Daniel, who took him forthwith to the house of Dr. Kemp, his present protector, with whom he has been living ever since. A Persian Bible was obtained from Major Martin, and he sat for hours and days literally devouring its contents, seldom retiring to rest till more than half the night was passed; and through the instrumentality of Dr. Kemp and of Major Martin, who have been his constant instructors, his mind was opened, by the Spirit's teaching, to receive ‘the truth as it is in Jesus.’ His earnest desire was to be baptized, and he came several times to Mr. Maltby for further instruction. It was evident to all that he was a true believer; and on the 19th of June last he was baptized publicly before the whole congregation at this station, by Mr. Maltby, with the name of Abdul Messih, or, ‘the servant of Christ.’ His conduct since has been in every respect perfectly consistent, and it is hoped that he will become a useful agent in the Mission about to be established at Peshawur. He will accompany me to Amritsar, with the view of preparing himself, under Mr. Fitzpatrick and myself, for that especial work; and as his talents are good, and his piety unquestionable, he may, and we trust he will, become, with God's blessing, a useful instrument in preaching the gospel in his native language to his fellow-countrymen. The sum of 300 rs. has been given by the residents here to defray his expenses to and at Amritsar, and it is proposed that he should join the Missionaries of the Mission to the Afghans at Amritsar on their way up the country to Peshawur, and return with them to Peshawur.

“It would therefore seem as if the Spirit of God, which moves to and fro throughout the whole earth, is already resting on this spot, and has already commenced His work of imparting light, and instruction, and life, in this country. The steps of one young man have already been guided to this place, where, without the agency of Missions, he has heard and received the truth, and has been baptized in the faith of Christ. May God



grant that this may prove to be but the first-fruits of many others to follow in his steps, and that, when this Mission is established, the Spirit already poured out may not be given in measure! All seems to call upon Christians to seize the opportunity before it is gone or taken from us, and to stamp some lasting impression on the present flying moment, by employing the means by which, in the best manner possible, we may 'teach all nations.'

"In the review of the circumstances above mentioned, I cannot but believe that there is now an opening for the establishment of a Mission at Peshawur of the most important character, and that it is very desirable that Missionaries should be sent to occupy it at once.

"The Missionaries who may come here should be, of all others, men of faith and men of prayer, for they will meet with many difficulties. There will be opposition from the Mahomedans from without, and there will be also opposition from the bad example and the indifference of many nominal Christians within. If three devoted, prudent, and able Missionaries were sent, they could find abundant scope for their every exertion, and exercise for every talent they possessed. There is a great opening for schools here, and they, together with the part, or perhaps the whole, of the general superintendence of the Mission, would occupy the whole of one person's time. Direct preaching in the bazaars, together with the instruction of catechumens and Christians, might be carried on by a second. I do not think that the generality of persons can engage in both schools and direct preaching, with any great degree of effectiveness. A third would then be more at liberty to travel about and superintend or conduct translations, while all could have their eye on 'the regions beyond.' These would be, however, subjects for future consideration: my present object is merely to convey information, and also my own impressions and feelings which the importance of Peshawur has brought before my mind. Our country and our church will surely make every effort to take advantage of this great opportunity.

"Not many years ago, Afghanistan was the grave of many of our fellow-countrymen. The brave and the noble-hearted soldier, the relation and the friend, beloved by every endearing tie, have fallen there, and perished by an early and an untimely death. But we are a Christian nation, and, as such, we endeavour to act up to those high principles we profess, having learned to obey the command of our Lord and Saviour, to love our enemies. The time has come when England

may now show them that return which Christians alone can make, and give to them the means of obtaining eternal life, in recompense for the mournful death of her brave and much-loved sons. 'I say unto you,' the Christian's Saviour said, 'love your enemies, do good to them that hate you, that ye may be the children of your Father which is in heaven.'

"I will not attempt in this letter to speak of our own Punjab Mission, or of any other subject but the one in question. We hope to send, for the use of your Committee, an account of the great openings in the Punjab, as soon as the requisite information can be obtained by Mr. Fitzpatrick and myself. Seal-kote, Wuzirabad, Batala, Kangra, Multan, Jhelum, and Rawul Pindí, have all been visited by the one or the other of us, and we have seen with our own eyes the opportunities placed before us. Branch Missions, in connection with the Amritsar one, ought certainly to be established at several of these very important places, and for six months in the year some Missionaries should itinerate through all the villages and smaller towns. Amritsar itself will always be the most important station, both on account of the importance of the city itself and of its very populous neighbourhood. But the whole land is before you. You have only to enter in, it would seem, that you may possess it. I am quite convinced, that if our brethren who have lately commenced their ministry, and the undergraduates and graduates of our Universities, did but know the reality and the extent of the openings in this country, and the vast amount of influence for good which, as Missionaries, they would here be able to exercise, they would be induced, and even constrained, to come in very much greater numbers than has ever yet been thought of. There would be a kind of emulation, even amongst the rich and the highly-talented, to press forward in this great work. From Cape Comorin to Peshawur the whole country is already opened out for the preaching of the gospel, and Missionaries may go where they will to proclaim it. From Peshawur we trace the defiles of the Khyber Pass, seemingly close to us, in reality about twelve miles off, with the little fort of Jumrud guarding its entrance. There lies the way to Cabul, and Persia, and Central Asia, whenever a way shall be prepared for the gospel to be preached where it has not yet been heard. But future events are in the hands of God: yet present opportunities and present duties are ours. There is now, and has been for some time past, the constant prayer offered up by several faithful servants of God at this station, that the Mis-

sionaries who may be selected for Peshawur may be in every respect fitted for their great undertaking, and that an especial blessing may rest upon them, and upon all their present and future labours."

Mr. Clark's letter appropriately ushers in the speech of Major Edwardes, and the address of the residents at Peshawur to the Committee of the Church Missionary Society.

*"Opening Address of Major H. B. Edwardes.*

"Ladies and Gentlemen—It is my duty to state briefly the object of this meeting; but happily it is not necessary to enlarge much, either on that, or on the general duty of assisting Missions. A full sense of both brings us all here to-day. A few practical resolutions will be proposed for your adoption or correction; and I will not occupy time by travelling over the same ground as the speakers who will move and second them.

"But, as commissioner of this frontier, it is natural, that, of all in this room, I should be the one to view the question in its public light, and wish to state what I understand to be the mutual relations of the Christian Government and Christian Missions of this country—our duties as public and private men in religious matters.

"That man must have a very narrow mind who thinks that this immense India has been given to our little England for no other purpose than for our aggrandisement—for the sake of remitting money to our homes, and providing writerships and cadetships for our poor relations.

"Such might be the case if God did not guide the world's affairs; for England, like any other land, if left to its own selfishness and its own strength, would seize all it could.

"But the conquests and wars of the world all happen as the world's Creator wills them; and empires come into existence for purposes of His, however blindly intent we may be upon our own.

"And what may we suppose His purposes to be? Are they 'of the earth, earthy?' Have they no higher object than the spread of vernacular education, the reduction of taxes, the erection of bridges, the digging of canals, the increase of commerce, the introduction of electric telegraphs, and the laying down of grand lines of railroad? Do they look no further than these temporal triumphs of civilization, and see nothing better in the distance than the physical improvement of a decaying world? We cannot think so meanly of Him with whom 'one day is as a thousand years, and a thousand years as one day.' All

His plans and purposes must look through time into eternity; and we may rest assured that the east has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men.

"And can we doubt what that mission is? Why should England be selected for this charge from the other countries of Europe? The Portuguese preceded us, and the French followed us here. The Pope of Rome gave India to the one, and the god of war was invoked to give it to the other. Yet our Protestant power triumphed over both; and it is a remarkable historical coincidence, that the East-India Company was founded just two years after the great Reformation of the English Church.

"I believe, therefore, firmly, and I trust not uncharitably, that the reason why India has been given to England, is because England has made the greatest efforts to preserve the Christian religion in its purest apostolical form, has most stoutly protested as a nation against idolatry in any shape, and sought no other Mediator than the one revealed in the Bible.

"Our mission, then, in India, is to do for other nations what we have done for our own. To the Hindus we have to preach one God, and to the Mahomedans to preach one Mediator.

"And how is this to be done? By state armies and state persecutions? By demolishing Hindu temples, as Mahmud of Ghuzni did? or by defiling mosques with Mahomedan blood, as Runjit Singh did?

"It is obvious that we could not, if we would, follow such barbarous examples. The 30,000 Englishmen in India would never have been seen ruling over 20,000,000 of Hindus and Mahomedans, if they had tried to force Christianity upon them with the sword.

"The British government has wisely maintained a strict neutrality in religious matters, and Hindus and Mahomedans, secure of our impartiality, have filled our armies and built up our empire.

"It is not the duty of the government, as a government, to proselytize India. Let us rejoice that it is not: let us rejoice that pure and impure motives, religious zeal and worldly ambition, are not so lamentably mixed up!

"The duty of evangelizing India lies at the door of private Christians: the appeal is to private consciences, private effort, private zeal, and private example. Every Englishman and Englishwoman in India—every one now in this room—is answerable to do what he can towards fulfilling it.

"This day we are met to do so; to provide

the best means we can for spreading the gospel to the countries around us. They happen to be Mahommedan countries of peculiar bigotry. Sad instances of fanaticism have occurred under our eyes; and it might be feared, perhaps, in human judgment, that greater opposition would meet us here than elsewhere. But I do not anticipate it. The gospel of peace will bear its own fruit, and justify its name. Experience, too, teaches us not to fear. The great city of Benares was a far more bigoted capital of Hinduism than Peshawur is of Mahommedanism, yet it is now filled with our schools, and colleges, and Missions, and its pundits are sitting at the feet of our professors, earnestly and peaceably, though doubtless sadly, searching after truth.

"There is a circumstance in the movement now going on at Benares, which is well worth our notice here. It had been the usual practice of European teachers to ignore all Hindu philosophy, to tell the natives that they had no science of their own, and then to invite them to begin from the beginning in European methods.

"There was something very unconciliatory, almost insulting, in thus treating a people who knew how to calculate the stars in ages when our own ancestors were painting themselves blue, and worshipping the oak and the mistletoe in the forest with the most barbarous and inhuman rites.

"Dr. Ballantyne has, I am told, pursued a very different process. He first went to school to the pundits, and then asked the pundits to come to school to him. He learnt all their science, and sounded all their philosophy, and then, taking them up at the point where they could go 'no further, he opened to them regions beyond, and led them forward to the light of truth.

"If this could be done with the polytheists of Benares, what may we not hope to do with the Afghans? They have much more in common with us—a one and a living God; Mosaical traditions; nay, a belief in Christ.

"The grounds for supposing that the Afghans are the descendants of Israel will be set before us all to-day by one who has studied the question under the most favourable circumstances. And if that supposition be true, what a world of common sympathy and common hopes does it open out between us! How strikingly applicable will then be the passage, 'For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree.' Romans xi. 24.

"For these reasons, I say plainly that I have no fear that the establishment of a Christian Mission at Peshawur will tend to disturb the peace.

"It is, of course, incumbent upon us to be prudent; to lay stress upon the selection of discreet men for Missionaries; to begin quietly with schools, and wait the proper time for preaching. But having done that, I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his 'shunkh' and gong, the muezzin on his lofty minaret fill the air with the 'azân,' and the civil government, which protects them both, will take upon itself the duty of protecting the Christian Missionary, who goes forth to preach the gospel. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will."

*"To the Committee of the Church Missionary Society, London.*

"Sirs—The information has been lately received at this station, that your Society is desirous of establishing a Mission at Peshawur. As residents at that station, and deeply sensible of the duty incumbent on us, in common with other Christians, to endeavour to promote the spread of the gospel in heathen lands, we venture to express our feelings on that most important subject.

"As far as we can see from all the circumstances before us, we believe, that there are few places of greater consequence in a Missionary point of view, if we look at it in all its details. In the first place, it is very generally supposed by those who are residing on the spot, and in the midst of the people themselves, that the Afghans are the descendants of the ten lost tribes of Israel. This conclusion is drawn from the assertions of the learned among themselves; from the genealogies of their tribes; from the traditions current amongst them; from the great similarity of many of their customs and names to those of the Jews; from the expression of their features; and, lastly, from the geographical position, east of Media and the Euphrates. Should this opinion be correct, as it appears to us to be, a peculiar interest is at once attached to the people of this country, as being of the lost sheep of the house of Israel, and from the knowledge that they are to be restored to their own land, and, when converted to the faith of Christ, to be highly exalted.

"In other respects, the character of the

people is bold and independent; and were the unfavourable points in their character removed by the changing influences of Christianity, there is no doubt that, humanly speaking, they would be very able instruments, well fitted by natural qualifications, to spread abroad to others the knowledge of the truth.

"The geographical position of Peshawur, again, entitles it to be considered, in a Missionary point of view, the key of other countries. It is constantly visited by large numbers of natives from all parts, who come here for the transaction of business, and, after remaining a greater or a less time, either proceed onwards from this place, or else return to their homes. There would be, therefore, great opportunities afforded here for the dissemination of books and religious knowledge far and wide. The languages spoken here are those of the countries beyond India; and there is, therefore, the opportunity here, which does not exist in other parts of our possessions, of acquiring those languages, and, by means of translations and direct teaching, influencing the people of the countries where only those languages are spoken.

"Under these circumstances, which we see placed before our eyes, and continually brought before our notice, we cannot but rejoice to hear that the attention of Christians at home is turned towards these parts. We believe that the time has now arrived for the preaching of the gospel of Christ in these Trans-Indus countries, to which we have been brought by the providence of God in a very remarkable manner. The people are bigoted, and even fanatical: they must therefore be approached with much prudence and discretion by those who may be sent to win them over to the faith of Christ, and all unnecessary provocation must be carefully avoided.

"They are bold and independent, and must therefore be met also with courage. Their teachers are often men of learning, well read in the philosophy and science, as well as the religion, of the Arabians; and the teachers of a new religion should be therefore also well qualified to unravel their subtleties, and lay open before them the reasons of their wrong conclusions. The people place great value in European medical aid, as was proved by experience fourteen years ago in the midst of Afghanistan; and it is therefore thought de-

sirable by some that the Missionaries should possess some degree of medical knowledge. The neighbourhood is one of the very strongholds of Mahomedanism, and results effected here must be felt through many countries. We would therefore venture to suggest that this Mission be made a strong one, and that a band of faithful Missionaries, devoted and also able, prudent and also bold, be at once sent to occupy this prominent and important position; that this Mission be one to the Afghans, distinct from all Indian Missions, and an outpost of observation on the regions beyond.

"In conclusion, we would desire to express to the Committee the great interest which we take in the proceedings of the Society, and the confidence which we feel in its principles and plans of operation. We believe it to be an honoured instrument in the hand of God for the spreading abroad the gospel of Christ in all lands, and we feel deeply thankful for the great results which have already attended its labours, in connexion with those of other Missionary Societies. The time has now arrived for much more extended efforts, and a much wider dissemination of Christianity, than at any previous period. The countries of the earth are opening for the preaching of the gospel; the call seems especially addressed to our church, and, in it, to its great Societies. As residents in a heathen land, with every error rampant around us, we would desire to encourage you to renewed exertions in your great and noble office. The way is plain—'Go forward'—and your work will prosper. Our prayer is, that our universities and seats of learning may be stirred up to the appreciation of the great openings on every side, and of their duty to engage personally in the work of evangelizing the nations; and also, that the rich may be made willing to give liberally of their wealth to maintain those who may be sent by them in heathen lands, that thus the knowledge of salvation through Christ may be proclaimed to all, to the praise and the glory of God.

"We are, Sirs,

"Your most obedient servants, &c.

"(Signed by MAJOR HERBERT EDWARDES, C.B.,

"And a number of other residents and friends at Peshawur.")

## THE CHINESE REVOLUTION.

We are informed that the doabs of the Punjab are distinguished by this peculiarity, that their respective borders along the course of the great rivers are richly fertile, but the central parts are sterile and unproductive. It is not difficult to account for this: where irrigation reaches, there is fertility, and no further. The great continents of our world, in a moral point of view, are similarly circumstanced. In their maritime parts, where the waters of life have had opportunity of access, may be found occasionally traces of spiritual renovation; but their vast centres are uncultivated wildernesses, where multitudinous races live and die without opportunity of instruction in the way that leads to life. A glance at the map of the world will suffice to verify this observation. South America, Africa, and Asia, in their central regions, present to us immense tracts where the feet of an evangelist have never penetrated. Of the three divisions we have mentioned, the position of the first is the most discouraging, for we can see no light gathering on its borders, whose rays, as they increase, may penetrate the dark interior. A corrupt Christianity occupies its shores, and within lies the untouched heathenism of the independent Indians. Africa is otherwise circumstanced, and presents a hopeful aspect. Light has been kindled westward and southward, nor is the east forgotten. Wondrous provision has been made for the wide extension of the gospel throughout that continent. Representatives from many of its mingled nations have been brought to hear, and have been influenced to appreciate, the gospel tidings, and are now fitted to go forth as messengers of good things, publishing peace, and saying to the tribes of Africa, "Behold your God!" The Lord mercifully hasten the time when the feet of such evangelists shall be beautiful on its interior mountains!

But it is of Asia we propose to speak in this paper. We have its map spread before us, and the mind ranges over its vast extent from east to west, and from north to south. It is not all darkness. On its shores there are illuminated spots where gospel truth has gained a footing. Westward, in Palestine, Asiatic Turkey, and, in connexion with Missionary labours going forward amongst the Nestorians, on the borders of Turkey and Persia, there is encouragement; a "day of small things" as yet, an infantile work struggling into existence amidst difficulties and hindrances, but through the weakness of which, He who rules the affairs of men, and who

often uses for His purposes feeble agencies, may be pleased to work out great results. In our own India, where "the god of this world" had most strongly entrenched himself, pre-occupying the native mind with an idolatry of the most elaborate and formidable character, a mighty change is going forward, an astonishing revolution in the views and feelings of the Hindus. Men, under a variety of influences, are unlearning the superstitions of their forefathers: some avowedly despise and repudiate them, many more do so in secret; there is a strong current of conviction setting in, which must prevail, at no distant period, to the overthrow of the Brahminical system, with all its priestcraft and abominations. Meanwhile, Christianity is not unknown or unrepresented in the land. There are congregations and churches dispersed abroad in the north and south, where its presence is felt and recognised, and from these its earlier acquisitions it will, we doubt not, advance, in due time, to more extensive conquests.

In the kindred peninsula of India beyond the Ganges there are also hopeful symptoms. The Karen Mission—the history of which it is our intention to resume so soon as space can be found amidst the pressure of recent intelligence—is one of great interest. There is a light playing upon the mountains and wooded hills of Birmah, the harbinger of an approaching day when the shrines of Gaudama shall be overthrown, and the nations now sitting in darkness shall be visited with "the day-spring from on high."

But from the frontiers of British India, where the lofty ranges of the Himalaya bear upwards on their shoulders the elevated regions of central Asia, let us look northward, and lo! a wondrous and solemn spectacle is presented to us. There are regions in our world on which no rains descend. In the other hemisphere they cover portions of California and Guatemala, the Mexican tableland, and the coast line of Peru, but they are of greatest magnitude in the old world. An hydrographic map will exhibit them extending, with scarcely an intermission, from Morocco across the great Sahara, through portions of Egypt, Arabia, and Persia, into Beluchistan; while another great tract, north of the Hindu-Kush and the Himalayas, occupies the table-land of Thibet, the desert of Gobi, and a section of Mongolia. They are a type of those vast moral deserts of our world, on which descend no spiritual influences, no dews from heaven to make "the outgoings of the morning and evening

to rejoice," no welcome rain of divine grace "dropping fatness upon the pastures of the wilderness;" and such, with the exceptions already referred to, and the infantile Missionary work on the shores of China, is the great Asiatic continent. It lies, throughout its amplitude, in ignorance of God, and unacquainted with His gospel. From the south-west point of Arabia to the shores of Behring's Straits a line may be continued 8000 miles, and never touch a single point of Christian light and truth. Various exclusive systems overshadow it with their wings, and ominously brood over it. In one direction may be seen the Mahomedanism of Persia, retaining as it does more of the ancient intolerance by which that false religion was distinguished than in the adjoining empire of Turkey. Throughout the vast northern section Russia extends its despotism, in its influence on the human mind resembling the stern winter which, arresting the active energies of nature, reduces all to one lifeless monotony. It is, moreover, an encroaching power, year by year advancing its frontier line over the steppes of independent Tartary, and reducing the wild tribes of the interior to its yoke.

The Chinese empire—unequal in extent to that of Russia, yet greatly surpassing it in population—occupies the rest of Asia, including great part of the eastern and nearly all the central regions. Besides the eighteen provinces of China proper, the smallest of them larger than England, Mandshuria, Mongolia, and Thibet, are included within its limits. Stretching from the Eastern Ocean to the frontiers of independent Tartary, and from the confines of Siberia to those of Northern Hindostan, it extends 4700 miles from east to west, and more than 2000 miles in its greatest breadth from north to south; and yet, with the exception of the five free ports, and the districts connected with them, which are mere specks when contrasted with the magnitude of China, no spot has been conceded, within these spacious boundaries, to the Christian Missionary, where, freed from the necessity of disingenuous proceedings, he may frankly labour for the conversion of sinners to Christ. From the valley of the Sutlej, and across the formidable passes of the Himalaya barrier, our Missionaries have more than once sought entrance at the Thibetan frontier, but have found themselves invariably repulsed. There may be seen the temples of the llamas, filled with images and mystic objects, where the chief llamas, wrapped in the long and ample toga of dark-red wool, their rosaries suspended from the girdle, and a book under

the arm, with their attendant priests chant, in alternately rising and falling cadences, the praises of their gods; but the true God receives no honour.

When shall these moral barriers—more difficult to be surmounted than the rugged glens and snow-covered ridges of the Himalaya—be removed, and a way be opened for the progress of the gospel? The promise has been made, Thou shalt have "the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." How long, then, shall it be ere a way is opened for the free, unfettered preaching of the gospel, and its message of mercy be proclaimed in the multitudinous languages of the great Chinese empire? It is our encouragement to know, that what is impossible with man is possible with God. To Him we look, as the prophet did of old. "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence." The time shall come when it shall be said, "He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting." China shall yet open throughout its vast extent. There shall be "a way in the wilderness, and rivers in the desert." Samarkand, Bokhara, Ladak, shall be penetrated by the feet of the messengers of the King of kings, bringing glad tidings: the gospel standard shall yet be planted amongst the llamaseries of Thibet, and the nomadic Horpa and Sokfa races which rove over the tracts intervening between the Kuenleu chain and the Nyenchen-Shangla range of mountains shall hear and obey.

Majestic displays of almighty power often precede the dispensations of His mercy. The great and strong wind rends the mountains and breaks in pieces the rocks before the Lord; the earthquake completes what the hurricane commenced; and the fire consumes what remains to be removed out of the way, before the still small voice of mercy is heard and welcomed, and men, humbled and conscious of their need, prepare themselves to receive with meekness that engrafted word which is able to save the soul. Some such changes seem to be at hand. The storm-clouds have risen, the reverberation of the thunderbolt has been heard, and the pale lightning streams forth in sheets of fire. Already, along the frontiers of Turkey, the war of nations has commenced. That empire, unjustly assailed by her colossal neighbour, has called in to her aid the powers of Western Europe; and whatever be the cha-

acter of this war—whether it be brief or protracted—a movement has commenced which cannot now be stayed. The waters of the great river Euphrates are being dried up. Under the pressure of necessity the intolerant fanaticism of the Moslem is giving way; and Russia, in her love of conquest, and zeal for her orthodox superstitions, is facilitating, without intending so to do, the advance of Christian truth. May the stormy season, now impending over these regions like the tempests which usher in the monsoon, prove to be the precursor of copious rains, which the parched and thirsty lands shall joyfully drink in, until, refreshed and renovated, they arise and clothe themselves in new and beautiful garments.

Nor is it only westward, but eastward, the stagnation of Asia is disturbed. In the very heart of China a stupendous revolution is in progress, and the exclusive jealousy by which her intercourse with other nations has been distinguished is on the eve of utter disruption. That policy has been to China herself of the most injurious character. It has admitted the contagious influence of what is evil, while it has kept at a distance the remedial influence of what is good. The opium vice has penetrated deeply, while the Christian Missionary and the gospel message, which, like Aaron's censer, interposed between the living and the dead, might have stayed the plague, have been refused admission. That empire has long presented to the contemplation of thoughtful Christians many and strange peculiarities. There, generations of men have lived in utter alienation from the true God, so much so, that His very existence has been ignored, and His name transferred to an idol; yet these masses have held together in a systematic social arrangement, miserably defective indeed, when examined in detail, yet superior to all other modifications of modern heathenism. Amongst these people we have practical atheism, and yet multiplied idolatry. The human mind has withdrawn itself from all acknowledgment of that great truth which God has written with the finger of light on the page of His creation—"for the invisible things of Him . . . are clearly seen, being understood by the things that are made, even His eternal power and Godhead"—and yet bows in abject submission to superstitious usages the most false and frivolous. There is a state ritual, of which the emperor is the *Pontifex maximus*. Robes of azure blue decorate his person as he sacrifices to the material heavens, yellow vestments as he worships the earth, red as he venerates the sun, and white as he does homage to the moon. Idolatrous influences, recommended by the ex-

ample of supreme authority, have penetrated the masses of the population, and interwoven themselves with all the details of Chinese life, individual and social. And yet it is not the less true, that in all this multiform idolatry there is no religion, no reference to a state of existence beyond death; and that all this diversified service to idols of every strange device is the fantastical expression of the intense earthly-mindedness of the Chinese, who hope thus to propitiate demons and presiding spirits of various kinds to exercise favourable influences on their temporal concerns. There is a state ritual, and there is also a state morality, yet unconnected by any thing like doctrinal teaching. "The state religion of the Chinese," observes Dr. Morrison, "does not consist of doctrines which are to be taught, learned, and believed, but of rites and ceremonies: it is entirely a bodily service, and its ritual is contained in the statistics and code of the empire." Again, the moral teaching of Confucius is based on no religious principle, has no reference to unseen things, and never attempts to strengthen itself by the hopes and fears connected with a future state of existence. "He never taught the duty of man to any higher power than the head of the state or family," and dismissed, on the plea of ignorance, all properly religious subjects from his consideration. Thus the state ritual is the expression of no faith, and the state morality is grounded on no principle save that of present expediency. The one has nothing to do with the understanding or the heart, and the other is powerless to influence the conduct.

Nor in secular matters is there less of paradox. Often conquered, they have yet prevailed over their conquerors, and subdued them to their own peculiar customs and manners. To parents they are reverential, and, in the worship of the ancestral tablet, the most prevailing of all forms of Chinese idolatry, perpetuate that reverence after death; but to children they are cruel, and practice infanticide without compunction. Stereotyped in the measure of civilization to which they have attained, they have for centuries made no progress, but have suffered the European nations, once sunk below them in utter barbarism, to rise above them to a high superiority. The education systematized by their government, and the conferring of graduated honours on approved candidates, instead of expanding the national mind has cramped it, and repressed its growth within the narrow limits of the ancient model, and literary distinctions have been as the ornamented shoe on the repressed and crippled foot of the Chinese lady.

“On the whole, the Chinese present a singular mixture: if there is something to commend, there is something to blame; if they have some glaring vices, they have more virtues than most pagan nations: ostentatious kindness and inbred suspicion, ceremonious civility and real rudeness, partial invention and servile imitation, industry and waste, sycophancy and self-dependence, are, with other dark and bright qualities, strangely blended. In trying to remedy the faults of their character by the restraints of law and the diffusion of education, they have no doubt hit upon the right mode, and their shortcomings show how ineffectual both must be until the gospel comes to the aid of ruler and subject, in elevating the moral sense of the whole nation. This has now commenced, and every day adds fresh proof of the necessity of Missionary labours among this remarkable people. Facts of daily occurrence brought to the knowledge of Missionaries reveal the prevalence of the most fearful immoralities, and furnish a melancholy insight into the desolating horrors of paganism. Female infanticide, in some parts openly confessed, and divested of all disgrace and penalties everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium (furnished, too, by British and American merchants) destroying the productions and natural resources of the people; the universal practice of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty towards prisoners by officers, and tyranny over slaves by masters; all forming a full and unchecked torrent of human depravity, and proving the existence of a kind and degree of moral degradation, of which an excessive statement can scarcely be made, or an adequate conception hardly be formed.”

Such is China as it has been. But China has now entered on a new phase of its history. The stagnation of spiritual death which has so long prevailed there is being stirred to its very depths, and a movement is going forward, affecting that empire, both as regards its religious and political aspect, which, charged as it is with momentous issues, cannot be viewed without the deepest interest. It has now been several years in progress, and, on the accession of the present emperor, was reported of as a rebellion in the province of Kwang-se. It was then regarded by Europeans as a political outbreak, aiming at the subversion of the Tartar dynasty, and the inauguration of a new régime; but time has

served to show that it is of a far more complex character, and, if successful, must completely alter the entire organization of China, as well religious and social, as political.

We shall first refer to the singular individual with whom this movement has originated. Hung-sew-tsuen is said from an early age to have given himself to literary pursuits, and, when fifteen or sixteen years old, commenced to attend the examinations. At one of these in the city of Canton he met an extraordinary-looking man, with large sleeves and long beard, who gave him a book entitled *Kuen she leang yen*, “Good words exhorting the age.” This was Leang-afa, the first Chinese convert, baptized by Dr. Milne at Malacca in 1816, and still living to labour in the gospel. He had written, for the use of his countrymen, the book in question, consisting of a compilation of tracts or short sermons, on passages of Scripture, and the general principles of religion, in four pretty large Chinese volumes, published so as that they might be given separately. These Leang-afa had been in the habit of distributing, at the triennial examinations held at Canton, amongst the students from the various towns and villages in the interior. It is not known whether Hung-sew-tsuen received the whole or only a portion of this work, but certain truths presented in its pages laid powerful hold on his mind—“that men ought truly to believe in God, on Jesus, obey the ten commandments, and not worship devils.” This would appear to have taken place somewhat about the year 1834. In the year 1837 he suffered from severe sickness, amidst the hallucinations attendant upon which he imagined that in spirit he was taken up to heaven, where the affairs of heaven were clearly pointed out to him, and the great God instructed him in the true doctrine. So speaks the Trimetrical Classic—

“The great God displays  
 Liberality deep as the sea;  
 But the devil has injured man  
 In a most outrageous manner.  
 God is therefore displeased,  
 And has sent His son,\*  
 With orders to come down into the world,  
 Having first studied the classics.  
 In the Ting-yew year (1837)  
 He was received up into heaven,  
 Where the affairs of heaven  
 Were clearly pointed out to him.  
 The great God  
 Personally instructed him,  
 Gave him odes and documents,  
 And communicated to him the true doctrine.”

\* Hung-sew-tsuen, the leader of the insurrection.



Arising from sickness with truths and visions strangely mingled in his mind, he travelled, under the conviction that he was specially commissioned so to do, through the Kwang-se province, teaching the new doctrines, and distributing books written by him on the great subjects with which his mind was intensely occupied. Many joined themselves to him, and, uniting their efforts with his, laboured to persuade their relatives and friends to put away their idols and worship the true God. They prospered most in Kwang-se province, and were not without success in that of Canton. About the year 1846 or 1847 the Chinese reformer visited Canton, remaining two months with the American Missionary, the Rev. I. J. Roberts, who thus speaks of this important period in his history—

“Some time in 1846, or the year following, two Chinese gentlemen came to my house in Canton, professing a desire to be taught the Christian religion. One of them soon returned home, but the other continued with us two months or more, during which time he studied the Scriptures and received instruction, whilst he maintained a blameless deportment. This one seems to have been Hung-sew-tsuen, the chief of the insurrection. . . . When the chief—as we suppose him to have been—first came to us, he presented a paper written by himself, giving a minute account of having received the book, “Good words exhorting the age” . . . of his having been taken sick, during which he imagined that he saw a vision, the details of which he gave, and which he said confirmed him in the belief of what he read in the book. In giving the account of his vision, he related some things which I confess I was at a loss, and still am, to know where he got them, without a more extensive knowledge of the Scriptures. He requested to be baptized, but he left for Kwang-se before we were fully satisfied of his fitness.”\*

Having returned to Kwang-se, he recommenced his work of teaching, until interfered with by the Chinese authorities, two of his adherents being persecuted to death. He and his followers now combined for self-defence, and the work of military organization and teaching went forward simultaneously; until, gathering strength, this politico-religious movement, like a river from a subterranean channel, burst forth with overwhelming impetuosity, and, advancing from one victory to another, has placed the old régime on the very brink of utter ruin.

It is with the religious aspect of this move-

ment that we are most concerned, and we cannot hesitate to pronounce it one of the most marvellous protests against a prescriptive system of national idolatry, and its attendant vices, that has ever been raised up amidst the confusions and changes of the world.

In the first place, in contrast with the atheism of China, it is unequivocally monotheistic. The testimony borne to one only living and true God is most lucid and powerful, expressed with all the freshness and energy of men thoroughly awakened from the profound insensibility to this great truth in which the Chinese for generations have been lying. It is a new thing in China to find a large body of the native population, not from fear or interest, but from the force of honest conviction, making public profession before their countrymen of doctrines such as these—

“The great God

Made heaven and earth.

• • • • •

Throughout the whole world

There is only one God (Shang-te).”

We quote from one of the pamphlets published by the insurgents, entitled the “Tri-metrical Classic,” in which, after a brief sketch of the creation, and the history of the Israelites, the writer states, that in former ages the Chinese “honoured God,” and were regarded by Him; but that for the last two thousand years they had been deluded by the devil. First, their rulers became infatuated with genii; then the institutions of Buddha were welcomed, and temples and monasteries set up, to the great injury of the country, until Hwuy, of the Sung dynasty—A.D. 1107—completed the apostasy of the nation.

“For he changed the name of Shang-te (God) Into that of Yuh-hwang (the pearly emperor).

But the great God

Is the supreme Lord

Over all the world—

The great Father in heaven.

His name is most honourable,

To be handed down through distant ages.”

The same attestation to the existence and unity of God pervades other of their publications. Thus, in “The Book of Celestial Decrees,” &c., we find the following passage—“Our heavenly Father, the great God and supreme Lord, is one true Spirit (God): besides our heavenly Father, the great God and supreme Lord, there is no Spirit (God). The great God, our heavenly Father and supreme Lord, is omniscient, omnipotent, and omnipresent; the Supreme over all. There is not an individual who is not produced and

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\* Medhurst's “Connexion between Foreign Missionaries and the Kwang-se insurrection,” p. 3.

nourished by Him. He is *Shang*, Supreme. He is the *Te*, Ruler. Besides the great God, our heavenly Father and supreme Lord, there is no one who can be called *Shang*, and no one who can be called *Te*."

It is needful that we should bring distinctly before our minds the monotonous insensibility to God in which China has been so long plunged, in order to estimate aright the singularity and greatness of such testimony. To Him do they declare that worship is to be rendered—on Him alone dependence is to be placed.

"It is your duty every morning to adore, and every evening to worship Him :

Reason demands that you should praise Him for His goodness, and sing of His doings.

\* \* \* \* \*

He created the elements of nature and all material things.

No other spiritual being interferes with His arrangements.

Let us then depend on God alone for assistance, And never ascribe to idols the honour of creation. If any should say that creation depends on idols, We would just inquire how things went on before they were set up.

He warms us by His sun ; He moistens us by His rain ;

He moves the thunderbolt ; He scatters the wind :

All these are the wondrous operations of God alone.

Those who acknowledge heaven's favour will obtain a glorious reward." \*

The second remarkable feature in the system is, their repudiation of all false objects of worship, as well demons as idols, in opposition to the hitherto universal demonolatry and idol-worship of the Chinese. The imperial declarations of the T'hae-ping-wang are explicit on this head—"With respect to the wooden, stone, clay, and paper images, which the men of this world set up, we beg to inquire whether the great God ever declared His will to have these set up? Certainly not. These all belong to the class of monstrosities, which men, whose minds have been deluded by the devil, have, according to their own stupid views, manufactured by their own hands . . . . But some of you say, 'Oh, my idol is efficacious!' Now it is very clear that all your blessings come from the grace and favour of the great God, while you erroneously suppose that they come from the favour of some corrupt devil. It is scarcely necessary to observe, that when such corrupt devils dare to claim for themselves the merit

\* "The Imperial Declaration of T'hae-ping." This purports to be from the pen of Hung-sew-tsen himself.

due to Heaven's favour, they ought to be eradicated and exterminated; but when you men thus deaden your natural conscience, outrage Heaven's exalted goodness, and, associating with corrupt devils, involve yourselves in the guilt of rebelling against the Most High, how stupidly do you behave! How pitiable is your case! It is very evident that there exists a true Spirit, who is most honourable and exalted, the universal Father of all men throughout the world, who ought to be worshipped and served every morning and evening. Him you do not worship, but, on the contrary, worship the foul fiend who deceives and entangles the souls of men! How stupid is this!" † It is well known, that so zealous are they in the belief of these truths, and so utterly do they repudiate idolatry, that they are most determined iconoclasts. "The waters of the Yang-tsze-keang have floated upon their bosom the scattered and drifted wrecks of thousands of broken idols. The temples have been demolished, the emblems of superstition have been expelled, and, in cases of resistance, the priests have been put to the sword." ‡ The imperial almanac, over the arrangement and compilation of which the Jesuit Missionaries at Peking were so long contented to preside, and which was in fact a state calendar, by a reference to which idolatrous rites and ceremonies might be duly sustained throughout the empire, according to a prescribed order, has been denounced and cast aside, and another published, in which, omitting the distinction of days into lucky and unlucky, they have noted each seventh day as the Christian Sabbath.

The third remarkable feature to which we would refer, is their recognition of the ten commandments as the rule of moral duty, thus placing themselves in direct opposition to all the leading vices of their countrymen.

As in the compilation of their almanac, so in the retention of the fourth commandment, they acknowledge the duty of keeping holy a seventh day. Nothing like a seventh day of rest, or religious respect to such an interval of time, is known amongst the pagan Chinese. They have numerous festive seasons connected with their idolatry. The ushering in of the new year is especially a joyous period, and every one appears clothed in new garments—such as cannot afford to purchase them, hiring them for the occasion. Accounts are settled, debts paid, arrears of sacrifices to their gods brought up, visits and gifts interchanged, and the universal salutation reciprocated—*Kungh!* *kungh!* "I respectfully wish you joy!" and

† Ibid.

‡ Bishop of Victoria's Charge, Oct. 1853, p. 13.

during the three days of this festival shops are shut and business suspended. But of the setting apart a seventh day, with special reference to the necessities of man as an immortal being, who has another sphere of existence to deal with beyond the brief one which in this world is presented to him, the pagan Chinese know nothing. In the full recognition which the reformers render to this duty, they introduce a new principle to the attention of their countrymen, and offer a just rebuke to many amongst ourselves in this Christian country, who, in proposing to inaugurate it as a day of pastime and recreation, would nullify its religious character.

Again, among the pagan Chinese, congregational worship, or the union of many individuals in prayer and praise, is unknown. Crowds may be collected in the temples, but each worships by himself. Amidst the din of an idle and noisy multitude, the devotee beats his drum and strikes his bell to arouse the attention of his god, and then burns his papers and knocks his head upon the ground. But the reforming Chinese claim for the true God united worship.

“ Let God be worshipped :  
In this let us all unite,  
Whether west or north  
Whether south or east.”

Dr. Taylor, on his visit to Chin-keang-foo, was present at their worship, which consisted of chanting hymns and doxologies in a very solemn manner, whilst those engaged in it remained seated. One of their number then uttered an audible prayer, all kneeling with much reverence, and closing their eyes.

Under the head of the sixth commandment the universal brotherhood of man is insisted upon.

“ The whole world is one family, and all men are brethren.

How can they be permitted to kill and destroy one another ?”

“ The national exclusiveness and pride of China has hitherto debarred her from inter-communication with foreign countries. On this point, again, we may perceive the inculcation of sentiments, which, if prevailing generally among this people, would speedily throw down the barriers which have so long isolated them from Christendom, and bring them into the great brotherhood of Christian nations. Instead of terming foreigners ‘ barbarians,’ the pretender to the Imperial throne enjoins his followers to recognise them as ‘ brethren,’ under the protection of the same true God—

“ The great God is the universal Father of all men throughout the world. China, which

is near to us, is governed and regulated by the same God: foreign nations, which are far away, are under the same rule.’ Again, ‘ Foreign nations, though far removed, are protected and cared for by the one great God; and China, which is so near, is under the same gracious care. There are many men in the world, but they are all our brethren. There are many women in the world, but they are all our sisters.’ ”\*

In their paraphrase of the seventh commandment they speak strongly against the peculiar class of vices which it condemns, and distinctly point out that improper looks and imaginations, and the smoking of foreign tobacco (opium), must be considered as breaches of this precept.

“ Lust and lewdness constitute the chief transgression :

Those who practise it become outcasts, and are the objects of pity.

If you wish to enjoy the substantial happiness of heaven,

It is necessary to deny yourself, and earnestly cultivate virtue.”

The following verses appear to be a paraphrase on Matt. vi. 22, 23—

“ The various corruptions first delude the eye ; -  
But if the eye be correct, all evil will be avoided.  
Let the pupil of the eye be sternly fixed,  
And the light of the body will shine up to heaven.”

Throughout their writings, contentedness with a man’s station is commended, and robbery and violence condemned. Witchcraft and sorcery, incantations to procure luck, vows to fiends and services to devils, fastings and processions, are pronounced of no avail. Gambling, one of the most popular vices of the Chinese, with which all classes and ages are infected, is sternly reprovèd.

“ The sixth kind of wrong is gambling.

The vicious gamester conceals the dagger with which he stabs his victim.

Beware ! beware ! beware !

The practice is opposed to reason.

\* \* \* \* \*

The getting of unrighteous gain is like quenching one’s thirst with poison.

\* \* \* \* \*

The more you gamble, the poorer you become.”

All the various moral duties are enforced by considerations having reference to man’s responsibility to God, and a future state of rewards and punishments.

Viewing, then, this movement in contrast with the pre-existing state of China, we have no hesitation in pronouncing it to be one of the most wonderful which has ever occurred

\* Bishop of Victoria’s Charge, pp. 11,

in the history of man. Sincerity of purpose is unequivocally stamped upon it. Upon no other principle is it possible to account for the fact, that men embarking in a great political struggle, in which they must either succeed or forfeit every thing most prized by them, should thus openly avow principles so directly at variance with the national habits, and necessarily distasteful to the great body of their countrymen.

But the system is of a mingled character. It has its errors as well as its truths, and these, too, by no means trifling or unimportant. The brief sketch already given of Hung-sew-tsuen's history will have prepared the reader for this. He has unhappily been led to regard himself as favoured of God with special visions and revelations, while the signal success which has attended his efforts has confirmed him in this impression. In the "Trimetrical Classic," as we have already seen, he speaks of himself as the Son, sent down into the world for the purpose of studying Chinese history. Having accomplished this, he imagines himself in the year 1837 to have been taken up into heaven, where the affairs of the celestial world were clearly pointed out to him. A seal and a sword were then conferred upon him; and, charged with authority and majesty irresistible, he was commissioned, "together with the elder brother, namely, Jesus," to conquer and subdue the fiends. T'hae-ping-wang's publications are clear and explicit as to the meaning of the expression, "fiends." In the book of "Proclamations published by imperial appointment," the following expressions occur—"At the present time, this Manchow fiend, Héén-fung, belonging only to the Tartar hordes, is the perpetual enemy of our Chinese race. . . . Whoever can succeed in catching that Tartar dog Héén-fung, and will bring him before us, or whoever is able to cut off his head and present it to us; or whoever can seize or decapitate any one of the Manchows, shall be rewarded with high offices, on making which promise we will certainly not break our word. . . . If now you set about slaughtering these imps, in obedience to the command of Heaven, and, seizing the standard, be among the first to mount the battlements. . . . you shall in the present world be considered a peerless hero, and in heaven above obtain eternal glory." Not only is the leader of the movement spoken of as designated to this special work, but the Saviour Himself is irreverently described as personally engaged in it. "In the ninth month—October 1848—Jesus, the Saviour of the world, came down, manifesting to the world innumerable acts of power, and slaugh-

tering a great number of impish fiends, in several pitched battles: for how can impish fiends expect to resist the majesty of Heaven?" In their paraphrase of the sixth commandment it is expressly stated—

"To slay our fellow-men is a crime of the deepest dye.

All under heaven are our brethren.

The souls of us all come alike from heaven.

God looks upon all men as His children:

It is piteous, therefore, to behold men destroy-  
ing one another."\*

But from the merciful spirit of such precepts the Tartars are considered to be specially excluded, and the war waged against them has been one of extermination. It is not, indeed, surprising that the re-action against the Tartars should assume such a character; but we refer to it, not as a natural sequence of long-continued oppression, but as an embodied principle in a religious system that claims to be of God. Having obtained some victories, the T'hae-ping-wang then speaks of himself as returning to heaven—

"Where the great God

Gave him great authority.

The celestial mother was kind,

And exceedingly gracious,

Beautiful and noble in the extreme,

Far beyond all compare.

The celestial elder brother's wife

Was virtuous, and very considerate,

Constantly exhorting the elder brother

To do things deliberately."†

In these strange passages, Mr. Medhurst suggests the probability that the chief had mistaken figurative expressions of Scripture—such as the Saviour calling Himself the bridegroom, and the Church being called the bride—for positive existences. That he should have imagined himself to have actually seen such persons proves the intensity of rapture to which his mind has been subjected. Being again commissioned to come down into the world, he describes himself, in the year 1848, as being troubled and distressed,

"When the great God

Appeared on his behalf.

Bringing Jesus with Him,

They both came down into the world."‡

This intervention is again referred to in the book of proclamations. "The great God and supreme Lord, our heavenly Father, taking compassion on those who have been miserably deluded by the devil, did in the Ting-yew year (1837) send down his angel, to convey our celestial king up into heaven, where

\* "The Imperial Declaration," &c.

† Trimetrical Classic.

‡ Ibid.

God especially commissioned him to slaughter the fiends; after which he sent the celestial king down into the world again, to become our lord, and save us. In the Mow-shin year (1848), in the third month (April), God Himself came down to take the superintendence of affairs; and in the ninth month (October) our celestial elder brother Jesus came down into the world to save and deliver. It is now five years since these things happened; and if we were not really and truly to tell you, you would remain ignorant of these things, and go on disobeying Heaven, and resisting Heaven, until you went down into hell, and suffered misery for thousands and myriads of years." The Book of Celestial Decrees contains frequent reference to such interventions on the part of the Father and the Son. In April 1851, the Saviour, Jesus, is introduced as thus addressing the multitude—"Oh, my younger brethren! you must keep the celestial commands, and obey the orders that are given you, and be at peace among yourselves . . . You ought to cultivate what is good, and purify your conduct; you should not go into the villages to seize people's goods. When you go into the ranks to fight, you must not retreat. When you have money, you must make it public, and not consider it as belonging to one or another. You must, with united heart and strength, together conquer the hills and rivers. You should find out the way to heaven, and walk in it: although at present the work be toilsome and distressing, yet by-and-bye you will be promoted to high offices. If, after having been instructed, any of you should still break Heaven's commands, and slight the orders given you, or disobey your officers, or retreat when you are led into battle, do not be surprised if I, your exalted elder brother, issue orders to have you put to death." So again, under date of August 1851, the great God is introduced as saying—"I, your heavenly Father, have personally come down into the world, to lead on you, my little ones . . . When you are sent to kill the imps (your enemies) why are you not more united, why do you not exert your strength, and press forward together in battle? I, your heavenly Father, tell you plainly, from this time forth, that in killing the imps (your enemies), if any one of you in the least degree refuse to go forth, or in the least degree [refuse to] venture into battle, you may be sure that Heaven knows it, for you yourselves know all about it. Consider well that I, your heavenly Father, am mighty, and require all you little ones to obey orders. If you again disobey, do not be surprised (if I punish you). Every one of you must be true-hearted and

courageous in doing the work of heaven." In his proclamations on military details, the leader enforces his commands by a reference to the authority of the Father and Son, under which he unceasingly presents himself as acting. "In every thing our heavenly Father takes the superintendence, and our celestial elder Brother sustains us." Heaven is the reward of valour; hell the punishment of cowardice. "We, on this occasion, most sincerely impress upon you this assurance, that those who at the present time do not covet life or fear death, will afterwards ascend to heaven, where they will enjoy eternal life and immortality; but those of you who covet life will not get life, and those of you who dread death will meet with death."

"High Heaven has commissioned you to kill the impish fiends.

Our heavenly Father and celestial elder Brother have their eyes upon you.

Let the male and female officers all grasp the sword.

As for your apparel, one change will be sufficient. Unitedly rouse your courage together, and slay the fiends.

Let gold and silver, with bag and baggage, be disregarded.

Divest yourselves of worldly motives, and look to heaven,

Where there are golden tiles and golden houses, all glorious to behold.

In heaven above you may enjoy happiness and dignity in the extreme.

The very meanest and smallest will be clothed in silks and satins.

The males will be adorned with dragon-embroidered robes, and the females with flowers.

Let each one, therefore, be faithful, and exert their utmost energies."

We have here, then, a military organization, the leader divinely appointed, invested with supreme authority by the special acts of the Father and Son, while every effort is made to bring the whole body under the sway of a powerful fanaticism. The convictions of the chief are sedulously infused into the minds of his followers, and, thus marvellously consolidated, they are being hurled, as a ponderous engine of destruction, on the doomed Tartar race. On them it descends like the mighty avalanche as it breaks and crashes from its hold above, while the earth groans and trembles beneath the stroke.

But there is a third element in the system, which we have not yet noticed. It exists in a very crude and imperfectly-developed state. It ought to be in the ascendancy: its position is the reverse of this. Had the mind of the leader been as clearly enlightened in the knowledge of this element as he has been

with respect to the unity of God, the sinfulness of idolatry, and the standard of moral duty, the errors to which we have directed attention would have been shut out. The element we speak of is the gospel element. It is in the system, as it appears to us, a mere germ, a naked seed; and its truths, instead of pervading the whole, are merely admitted in the shape of incidental and isolated statements, and are thus divested of their legitimate and heavenly influences. On the subjects of the unity of God, and of his own special mission, Hung-sew-tsuen's writings are as the gushings forth of a full heart, the outpourings of strong convictions; but the gospel statements, so far as they exist, appear rather as something borrowed from without, with which his own mind was but imperfectly conversant and little identified, and they are rather patched upon the system than interwoven with its warp and woof. We are not singular in this view. Experienced individuals on the Chinese coast, whose opportunities of information are superior to our own, have formed a like opinion. "The divinity and atonement of Christ are sometimes alluded to throughout their writings," remarks the Bishop of Victoria; but he adds, "obscurely and inadequately." Dr. Legge, also, in his statement on the Chinese rebellion, speaks of the "comparatively little mention which they make of Christian truths."\* The Rev. W. H. Medhurst has published translations of eleven books, issued by the T'hae-ping-wang dynasty. On carefully looking over them, there appear to be only three passages having reference to the work of redemption by Christ. The first occurs in "The book of religious precepts," and runs as follows—

"Our heavenly Father, of His great mercy and unbounded goodness,  
Spared not His first-born Son, but sent Him down into the world  
To give His life for the redemption of all our transgressions;  
The knowledge of which, coupled with repentance, saves the souls of men."

On this passage Mr. Medhurst, in his "Critical Review of the Books of the Insurgents," remarks—"The above lines constitute the redeeming feature of the whole book: they deserve to be written in letters of gold; and we could desire nothing better for the Chinese than that they were engraven on every heart. From the above hymn a poor sinner may discover the way of salvation; and this doctrine, followed steadily out, will undoubtedly

lead the inquiring mind in the right road to heaven. This one hymn is worth the four books and the five classics of the Chinese all put together."

The second occurs in the Trimetrical Classic—

"But the great God,  
Out of pity to mankind,  
Sent His first-born Son  
To come down into the world.  
His name is Jesus,  
The Lord and Saviour of men,  
Who redeems them from sin  
By the endurance of extreme misery.  
Upon the cross  
They nailed His body,  
Where He shed His precious blood  
To save all mankind.  
Three days after His death  
He rose from the dead,  
And, during forty days,  
He discoursed on heavenly things.  
When He was about to ascend  
He commanded His disciples  
To communicate His gospel,  
And proclaim His revealed will.  
Those who believe will be saved,  
And ascend up to heaven;  
But those who do not believe  
Will be the first to be condemned."

The last occurs in the Ode for Youth—

"Jesus, His first-born Son,  
Was, in former times, sent by God.  
He willingly gave His life to redeem us from sin.  
Of a truth His merits are pre-eminent.  
His cross was hard to bear.  
The sorrowing clouds obscured the sun.  
The adorable Son, the honoured of heaven,  
Died for you, the children of men.  
After His resurrection He ascended to heaven.  
Resplendent in glory, He wields authority supreme.  
In Him we know that we may trust  
To secure salvation and ascend to heaven."

To these must be added the expressions of Christian truth embodied in forms of devotion prescribed for the use of the insurgents. The penitent sinner is taught to pray for the pardon of all his former sins, and for grace to repent and lead a new life. The prayer then proceeds thus—"I also earnestly pray thee, the great God, our heavenly Father, constantly to bestow on me Thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but, perpetually regarding me with favour, for ever deliver me from the evil one; and, every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven: through the merits of our Saviour and heavenly bro-

\* Calcutta "Christian Observer," Dec. 1853, p. 561.

ther, the Lord Jesus, who redeemed us from sin." Each prescribed prayer concludes after the like manner, in the name of Jesus.

We conclude this series of quotations by the following doxology, to be used on the Sabbath day—

"We praise God, our holy and heavenly Father.

We praise Jesus, the holy Lord and Saviour of the world.

We praise the Holy Spirit, the Sacred Intelligence.

We praise the three persons, who united constitute one true Spirit (God)."

Mr. Medhurst states his opinion that this doxology is of Christian origin, and refers to a doxology almost identical with this, except in the change of the word used for God, to be found in a tract published by the American Baptist Missionaries in 1848. Still, having adopted it, and embodied it in their formularies, it claims to be considered as an expression of the insurgents' principles.

This is the Christian element. So far as it goes it is distinct and clear, but it lies within a small compass. It is not a diffused element. The system is not penetrated with it. If it were, what room would there have been for the errors which occupy a far larger portion of these writings? Is it not evident that the gospel has not been regarded as the perfecting of all preliminary dispensations, so as to leave no room for any addenda of visions or revelations, but that, as the procedure of revelation was carried beyond the Old Testament into the New, so the chief has misconceived that it might, in the same way, be carried beyond the New Testament into something ulterior, of which, so far at least as China is concerned, he regards himself as the chosen instrument and medium of communication? Various expressions occur, which show that, notwithstanding the clearness of statement in the passages above referred to, the ideas entertained of Christ as to His Godhead and work of atonement are faulty and indistinct. In claiming for the Most High the exclusive appellation of God (*Te*) the writer uses the following words—"The great God, He is God (*Te*). The monarchs of this world may be called kings, and that is all; but they cannot be permitted to assume a single atom beyond this. Even the Saviour Jesus, the first-born Son of God, is only called our Lord. In heaven above and earth beneath, as well as among men, none can be considered greater than Jesus; and yet Jesus was not called God (*Te*). Who then is he that dares to assume the designation of God (*Te*)? We should soon see him, for his blasphemous assumptions, bringing down upon himself the

eternal punishment of hell." So, likewise, the presentations of animals, wine, tea, and rice, to be offered up with prayer to God, on occasions of thanksgiving, indicate indistinctness of view as to the all-sufficiency of the sacrifice of Christ. "If the institutor of these ceremonies," remarks Mr. Medhurst, "had read his New Testament more attentively, and had discovered that Jesus Christ had, by one offering, perfected for ever them that are sanctified, we cannot help thinking that he would have seen the impropriety of continuing such offerings, especially since the apostles and elders have written and concluded that the gentiles which believe should observe no such thing." Similar ignorance is betrayed in the prayer to be used on funeral occasions: no Buddhistic ceremonies are indeed to be employed, but presentations of animals, &c., are to be offered to the great God, while the worshipper is to say, "I earnestly beseech Thee of Thy favour to admit the soul of Thine unworthy servant (such a one) up into heaven, to enjoy abundant happiness with Thee."

It may appear strange to remark, that, in the analysis of this very remarkable movement, and the system of belief connected with it, so incongruous, and, in many respects, extravagant, yet comprehensive of so much that we cannot but admire and approve, the point of greatest encouragement is the imperfect development of the gospel element. It is there as an admitted principle, but evidently as one imperfectly understood. It is, as yet, an embryo formation. This at once indicates the cause of existing error, and also the remedial process that, with every prospect of success, remains to be adopted. The gospel statements are precisely that feature of the system to which the mind of the earnest Missionary will prayerfully direct itself; and to the unfolding of these, as opportunity is presented, he will undelayingly apply himself. In other respects the groundwork is done. He has no need to discourse on the unity of God, or to dissuade from idolatry: he will have to deal with minds already awakened on these points. But gospel knowledge is germinal; and yet he will have this advantage, that, in substance, they have already conceded all that he would advance, and that the passages to which we have already referred will present to him so many suitable texts, in the explanation of which he may lead this people on to "a more perfect knowledge of that way."

We cannot but consider the opinion expressed by the Bishop of Victoria well founded, namely, that their "knowledge of Christianity is derived more from the Old Testament than

the New," and that their "views of religious zeal and political propagandism appear to be drawn rather from the warlike example of Joshua at the head of the armies of Israel than from the writings and sufferings of Paul, the apostle of Jesus Christ." Dr. Legge is of the same opinion—"The smallness of the Christian element in their books is probably more the misfortune of the rebels than their fault. Their visitors received from them, in addition to the small original works just referred to, a very beautiful reprint of the first twenty-seven chapters of Genesis, according to the version of the late Dr. Gutzlaff. It is not unlikely that these chapters constitute all of our Scriptures which they possess. The utmost portion which the perusal of their books would lead me to assign to them is the Pentateuch. The probability is that they have not the New Testament among them."

It now appears that they have at least portions of the New Testament, although it remains doubtful whether they possess it in its integrity. But, however this may be, our path is plain. The New-Testament element, both written and spoken, is what they need. Already they are helping themselves in this respect, for the Gospel according to St. Matthew has been published by them, to be followed, we trust, by other portions of the New Testament. The T'hae-ping-wang, with his wonted energy of character, is urging on the printing of the sacred Scriptures, four hundred men being employed by him on this important work. It is true that doubts are entertained, not only as to their possessing the Scriptures in their integrity, but as to the correctness of the versions which they use; and it is therefore with great thankfulness and satisfaction we remember the munificent donation of one million Chinese New Testaments from the resources of the British and Foreign Bible Society, the gift of the Christians of England to these singular reformers.

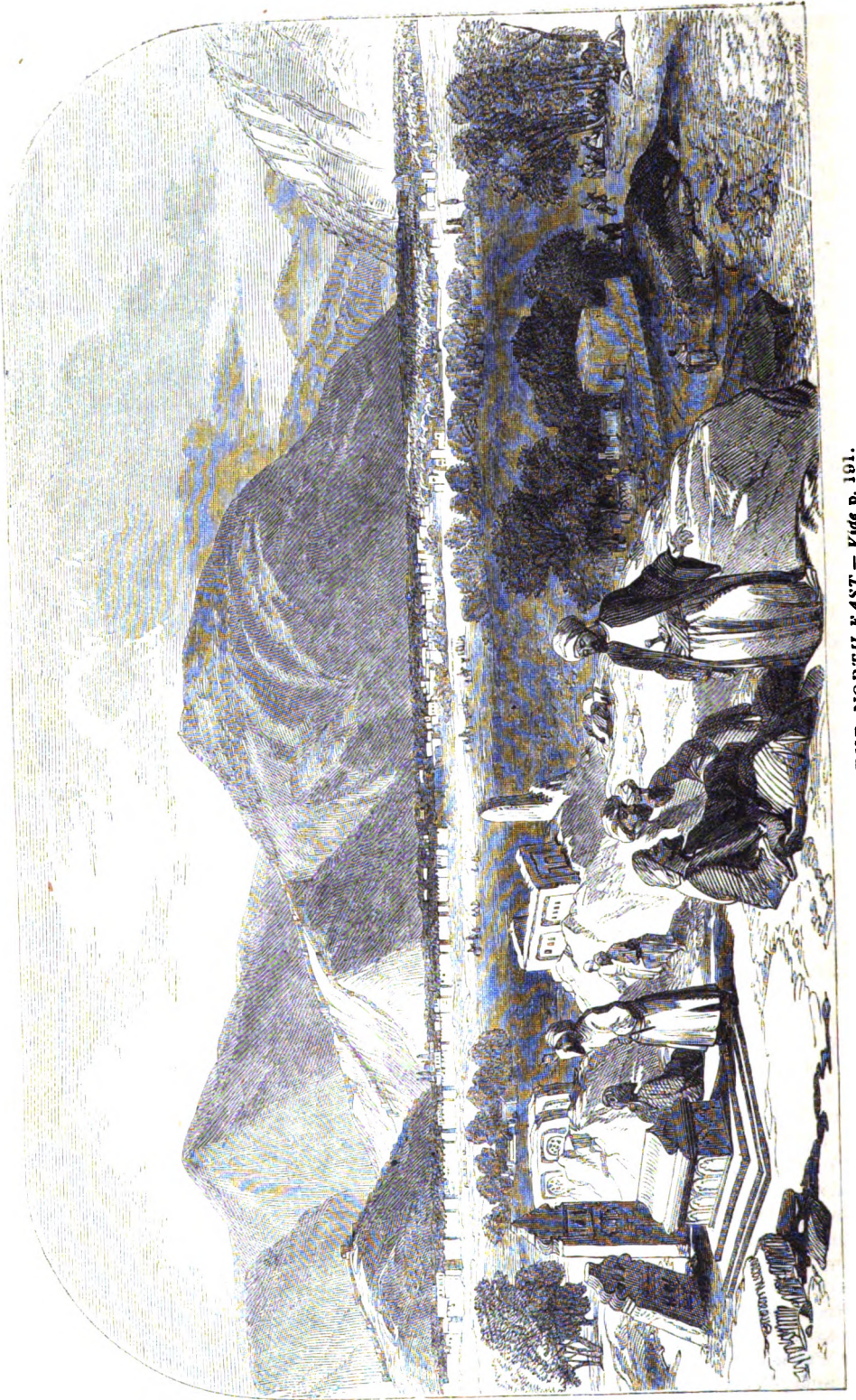
But more than this is called for. The gospel element is what they need; and in order to their being put in full possession of it, they require not only a plentiful distribution amongst them of the whole Bible, but the energetic action of the living Missionary. To recognise the system in its present state as identical with Protestant Christianity, is impossible. We dare not do so. The gospel of Christ has nothing to do with special revelations, revolutionary movements, the use of carnal weapons, and the extermination of religious or political antagonists. It is true, it has accomplished great changes in the world, and will accomplish others

more stupendous. But it is by a different process that it does so—by its gentle action on the heart, by inclining the wills of men to better things: it first improves individuals, and, through their increasing influence, ameliorates society. But although we cannot identify ourselves with their principles and practice as they are at present, yet do we most truly sympathize with them, and desire, as quickly as it may be practicable, to come to their aid, and help them to a more accurate discrimination between truth and error. Possessed of a little light, they faithfully testify to the truths they have attained before their countrymen; and on the national mind at large a great effect must be produced—a growing conviction of the absurdity of idols, a groping of men towards the light; and thus, beyond the limits of the patriot camp, a work of preparedness for Missionary effort is probably going forward on an extended scale. But these perturbators of Chinese apathy and superstition are themselves beset with error, and we cannot but express our strong conviction that the old dragon, who has so long lorded it over China, is now busily engaged in the effort to turn this movement to his own account, and pervert it to purposes hostile to the progress of the gospel.

Never was there a time for more quick and resolute action. Never had any country a stronger claim upon us than China at this crisis of her history. It is true that access into the interior is not yet practicable. Some extracts from a journal which the Bishop of Victoria has kindly forwarded to us, and which we purpose shortly to publish, will make this plain to our readers. But at any moment the political crisis now pendent in China might be so decided as to throw open the whole empire to Europeans. For such an event we need to be prepared. We need to have Missionaries in such numbers on the coast, and so furnished with a knowledge of the Chinese, that they may be ready with efficiency to go forward, so soon as the old barrier of exclusiveness, which has so long shut us out, has fallen to the ground. We ask, therefore, for men. We ask for them in sufficient numbers—men of God, who will go forth with a full purpose, by the grace of God, of spending, and being spent, in the Saviour's cause and work. Apathy at such a time would involve us in the heaviest guilt; and we might well fear, lest on our heads the denunciation of former ages might revert—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."







**KABUL, FROM THE NORTH-EAST.—Vide p. 191.**

## NARRATIVE OF EVENTS AT SHANGHAE AND ITS VICINITY DURING THE LATTER HALF OF 1853.

BY GEORGE SMITH, D.D., BISHOP OF VICTORIA.

IN our last Number we reviewed the principles of the Chinese insurgents, endeavouring with an impartial pen to delineate as well the hopeful as the unfavourable features of their system. The errors which prevail amongst them arise from their defective acquaintance with Christian truth; nor can we feel otherwise than anxiously desirous that they may very soon be brought to the more perfect knowledge of Him, who "came not to destroy men's lives, but to save them." We do not think the system as it exists at present can become permanized. Its principles are too incongruous and conflicting. It must change for the better or the worse; and become a rigid fanaticism, ruling by punitive enactments, and insuring submission, not by persuasion, but the sword; or, casting off the earthly elements with which it has been hitherto encumbered, soften down into identity with the gospel. How much depends on the issue! How pregnant with good or evil to China! What need of prayer, of undelaying effort, on our part! What need of a powerful infusion of pure Christianity into the veins of this new system, to the confirming of what is healthful, and the removal of all that is the reverse! How needful that we should be sensible of the urgency of the present crisis, and that we should be in readiness for action! As yet there is no access into the interior. This will plainly appear from the following narrative of events in Shanghae and its vicinity, as they came under the observation of the Bishop of Victoria during the latter half of the year 1853. They have been thrown by him into the form of a journal, and we have extracted as largely from it as our limits will permit us. Our readers will thus be helped to an accurate conception of the confusion which at present prevails throughout that empire, and the impossibility of obtaining access to the insurgent camp. But a great preparatory work may be carried on. The general mass of the Chinese population are more open to instruction than at any previous period. The prescriptive idolatry to which they have been so long enslaved has received a crushing blow. Whatever be the issue of the present political struggle, idolatry has been cast down from the high place which it had so long occupied in the national estimation, nor do we think its replacement possible. It were as hopeless a task as the reconstruction of the idols out of the *débris* to

which they have been reduced by the iconoclastic zeal of the insurgents. On the coast much may be done. At Fuh-chau, Ningpo, and Shanghae, new Missionaries may acquire versatility in the Mandarin and other dialects, and, in daily intercourse with the people, become acquainted with the national character and habits, and expert in gaining attention, and influencing them for good. They will then be in readiness to move forward whenever the interior opens. When that crisis comes, and the barriers which have so long precluded freedom of access to the Chinese population generally have been cast down, we shall want men ready for immediate action, otherwise there may ensue disastrous consequences, and an unimproved opportunity may increase, to an incalculable extent, the difficulties of China's evangelization.

"On May the 26th, 1853, H. M. steamer 'Hermes' returned to Hong Kong from Shanghae, to which latter place she had only recently returned from a visit to Nanking with His Excellency Sir George Bonham, for the purpose of obtaining authentic information respecting the Chinese rebels. In that trip most important information was obtained respecting the movement and its leaders; and not the least interesting circumstance was the discovery of a large number of Protestant Christians, exercising a powerful influence upon their professions and operations. It being deemed desirable that the 'Hermes' should return to Shanghae, to be near the scene of these important operations in the interior, and as I deemed it of great consequence to our Mission that I should be myself in close vicinity to a movement likely to issue in one of the most remarkable revolutions of modern times, I thankfully availed myself of Captain Fishbourne's kind offer of a passage, and on the following Monday, May 30th, embarked for Shanghae, with the prospect of touching at Amoy.

"*Wednesday, June 1*—We entered the harbour of Amoy at four P.M., and soon after I landed, and found a hospitable reception from the Rev. John Stronach, of the London Missionary Society. I attended, late in the evening, a prayer-meeting, held at the house of a neighbouring American Missionary.

"*Thursday, June 2*—I accompanied Mr. Stronach on a walk into the city. My two native catechists, Chun and Lo, also went

with us. Entering the gate of the citadel, we pursued our way to the palace of the *te-tuk*, or Chinese admiral, now in possession of Chinese insurgents.

"Fifteen days previously, Amoy had been captured by rebels, who, as far as could be ascertained, belonged to various secret societies, and were not connected with the Nanking army of rebels, but merely took advantage of the Nanking affair to rise in Amoy. This is the probable history of all the local risings, the malcontents taking advantage of the mandarins being occupied elsewhere, and these local insurrections being subsequently incorporated with the central rebellion, with its more systematic course of movements.

"In our present ramble there were evidences of a general panic; few respectable persons being met with, most of the better class of shops being shut, and all business being at an end, except such as was needful for daily provision of food to the population. We found the city gate occupied by a picquet, and the court-yard of the *te-tuk's* palace filled with a rabble, some of whom bore little red flags, and all had arms. Some had matchlocks, others swords, and others spears. Some were sleeping on benches, others smoking, and others were cleaning rice or preparing a meal; and not a few were undergoing the process of having their heads shaved. We could not help reflecting upon the altered scene, when, in the same locality, seven years ago, the five chief mandarins of Amoy gave a public entertainment to six other Missionaries besides myself.

"We were introduced through a narrow entrance, guarded by a man with a drawn sword, into an interior room, where the acting rebel-chief, in mock dignity, was sitting on an elevated seat, with his head men on either side. Some seats were vacated for us on the left side, next but one to the chief. I was simply introduced as a friend of Mr. Stronach's. They were very communicative as to their plans and principles, and employed very boastful language respecting the certain triumph of their cause. Although our Amoy informants stated that they were a branch of the Nanking insurgents, it was evident that there was no similarity. Here at Amoy, in reply to our questions, they said that they worshipped images, and proceeded to defend idolatry, especially stating that *Kwan-te*—the martial god—was efficacious. When informed of the Nanking rebels being worshippers of the one true God, and having renounced idolatry, they made some absurd remarks about its being the same religion, and the unimportant nature of image-worship; giving

utterance to the usual atheistic sentiment, 'Heaven is destiny (*le*) and destiny is heaven.' They stated, on our noticing a record of merit on the table, that there was no difference among them; all were meritorious; there were no superiors or inferiors; all were brethren. When asked how they would be able to carry on matters without officers and rulers, they stated that they waited till they had obtained empire, and would afterwards elect persons to fill the different offices.

"One of the teachers who accompanied us, and who had taken a prominent part at Shanghai in translating the whole of the Old and New Testaments, spoke to us afterwards in terms of decided contempt of the Amoy rebels and their professions. Though himself wishing for the downfall of the Manchow Tartars, he said he would have nothing to do with such a rabble as the Amoy insurgents, and had resisted every inducement to join them. One of his assigned reasons was characteristic—there was not a single literary person among them. The man who talked most at the meeting was a mere street story-teller, and a strolling expounder of novels. The chief himself is said to be addicted to the excessive use of opium, and to be a miserable specimen of humanity. The rebels appeared to be in good order among themselves, being principally members of the 'Triad,' the 'Small Knife,' and the 'Heaven and Earth' Societies.

"It appears that many of the rebels come to the various Mission chapels at Amoy; and Chun informed me that some of them affected the language of the Nanking rebels, saying that they followed the will of heaven, &c.

"Last Sunday the mandarins from the mainland made an attempt to recapture Amoy, but sustained a miserable discomfiture; and in connexion therewith an interesting occurrence took place this evening. A petty military officer named *Tantae*, baptized by the Rev. A. Stronach five years ago, fled for safety, after throwing away coat, boots, and mandarin's cap, to the house of his old pastor. He was secreted for a few days in Mr. A. Stronach's bedroom, and as there was a hundred dollars reward on the head of a man of his rank, he thankfully accepted my offer to deport him as my servant *pro tempore* to Shanghai. His old pastor took him on board the 'Hermes' at night; and in the midnight hour, and again before dawn of day, there were few more joyous hearts than *Tantae*, whose voice was then heard in prayer and singing hymns, as he knelt on the quarter-deck of a British man-of-war—never more honoured or sanctified

than in the thanksgivings to God of those to whom she has become a place of refuge.

"We embarked and weighed anchor on Friday, June the 3d; and on our way to Shanghai Tantai was a very willing but very useless servant. When he came into my cabin, while I was labouring from temporary illness, and found that I declined his well-intended services, he generally whispered into my ear almost the only sentence of his dialect which I could comprehend: 'I will pray to God (Shang-te) to preserve you.'

"We arrived at Shanghai on Tuesday afternoon, June the 7th, and Tantai soon after was received into the family of the Rev. Dr. Medhurst, to whom he was committed by his old pastor at Amoy.

"Considerable excitement prevailed at Shanghai at the period of our arrival. The rebels and imperialists in the neighbourhood of Nanking appeared to be in *statu quo*, but the *taoutae*—the chief Chinese authority of this district—in his zeal for the emperor, had not only purchased a large flotilla of lorchas, and various square-rigged European vessels, with stores and ammunition, but had also spent large sums in bribing British and American seamen to desert, so that there were some ships with their cargoes all ready for leaving port, but detained by loss of seamen. Public dissatisfaction had reached the highest pitch against the *taoutae*, when two or three sailors from H. M. steamer the 'Salamanca' were allured by high pay, and were now supposed to be at Chin-keang-foo, on board the flotilla. One of them was a marine artilleryman; and it is plain that, whichever party ultimately triumph, the day has arrived when conscious necessity has vanquished national pride, and the engineers and artisans of the West will be welcome auxiliaries to the *de facto* rulers of China.

"The naval commander seriously debated whether he should seize a vessel of the *taoutae*'s flotilla, then about to leave the harbour for Nanking, and detain her until the restitution of his men.

"Saturday, June 11—I spent some time with the Rev. Dr. Taylor, an American Missionary, just returned from Chin-keang-foo, where he had most important communications with the rebels for a day and a half. He brought back from his perilous trip interesting accounts of the order which prevailed, the universal observance of religious services in the various guard-houses, and the chanting of the doxology, and kneeling posture in prayer, which he witnessed in one special service which he attended.

"I proposed to him that he, myself, and

my two catechists, Chun and Lo, should this same evening bet out for Chin-keang, and renew the effort, which the absence of a native-Christian assistant, speaking the same dialect as the leaders, had prevented Dr. Taylor from adequately improving. An engagement, which he in vain tried to defer, in connexion with the United-States' Commissioner, prevented this part of our plan from being at present realized, and we had to depend on Chun and Lo for this mission. The various arrangements had been made for their passage to Silver Island in a boat likely to escape the notice of the imperialist blockading flotilla, and the route by a secluded path of two miles thence along the bank of the river, pursued by Dr. Taylor, had been duly explained, even to the waving of the handkerchief to the sentries upon the city ramparts, when unexpected difficulties presented themselves. First, the boatmen at Shanghai were all deterred by fear of pirates, and no inducements of high pay could remove their alarm. Next, as we were about to go down to the river-side to try our last persuasions, Chun and Lo, who had a little time before ardently desired this mission, and the opportunity of instructing the rebel chiefs more perfectly in the way of Christian truth, expressed to me their sense of the imminent danger which they incurred of losing their heads. It appeared that the *taoutae* had his spies on any Chinese, and especially Cantonese men, leaving Shanghai in the direction of Chin-keang and Nanking, and had ordered a strict watch upon every boat which passed the blockading flotilla near Chin-keang. The catechists stated the certainty of their apprehension, and the probability of their instant decapitation on the discovery that they were from Canton province, and unable to give satisfactory statements as to their objects and destination. We were reluctantly compelled to desist from our plan, and regarded these obstacles as providential intimations that it was our present duty to sit still, and wait for the pillar of cloud and pillar of fire.

"Dr. Taylor mentioned that the insurgents kept Saturday as the Christian Sabbath by accidental mistake in their calendar. He also brought down a letter addressed generally to foreigners, whom they styled their 'foreign brethren.'

"Tuesday, June 14—A Chinese teacher brought me the intelligence, that late last evening Messrs. Muirhead and Wylie, of the London Missionary Society, who had been on an excursion to some of the cities between Shanghai and Nanking, had suddenly returned from Soochow, within which city they had

been maltreated by a mob. They were attired in native dress, and it appears that the people there asserted they were rebels, and were for instant measures of capital punishment. It appeared to be the result of a covetous design, on the part of some of the rabble, to extort money from them, and no severe injuries were received.

"During the rest of the week we were occupied in various plans for obtaining communication with the insurgent leaders. But all seemed to be frustrated by two Englishmen, who set out for Chin-keang-foo on the speculation of selling muskets, swords, and ammunition, and on whose heads the Chinese taoutae quickly proclaimed a reward of 5000 dollars. The English vessels, too, all came down from Chin-keang-foo, from the imperialist flotilla, and piracy was very prevalent. We still wait for the cloud and pillar of fire.

"*Tuesday, June 21*—Our measures and preparations being finally matured, the Rev. John Hobson and myself joined in commending our two Chinese brethren to the divine care, in their perilous but important mission to Nanking. They set off in a boat, in the evening, for Soochow, whence they are to make their way to Nanking or Chin-keang-foo. They committed to memory all my instructions, lest any letter found on them should involve them in trouble; and, after passing the imperialist lines, and reaching Nanking, if successful, they are to commit their instructions to writing, and address them as a letter from me to Tae-ping-wang, abstaining from all political matters, and merely volunteering my presence and help as a religious teacher and counsellor. They take with them a solitary New Testament and Liturgy in Chinese.

"*Thursday, June 23*—A party of sailors and marines, with two officers, were despatched to-day from H.M.S. 'Hermes,' lying off the city, on an expedition to Chin-keang-foo, to look after the English deserters, and take them by force from the imperialist flotilla. They proceeded in common Chinese river-boats, and were accompanied by Mr. Meadows, the consular interpreter. The consul had also invited Dr. Medhurst to accompany them; but two or three English merchants, who formed a Committee of Public Safety, remonstrated with the consul; and the Missionary, who, from thirty-six years' study of the Chinese language, was best qualified to hold intercourse with the rebel leaders respecting Christian doctrines, was thus unable to avail himself of the opportunity.

"*Monday, July 4*—After thirteen days' absence, Chun and Lo returned from their

trip into the interior. They visited Soochow, and, after various risks, proceeded to the town of Woosih, about half way to Nanking. But the threatening proclamations of the government against extra-provincial men, their own inability to speak the local dialect, the certainty of their apprehension and punishment, and the unwillingness of the boatmen to convey them any further, compelled them to return without accomplishing their object for the present. In every place the false edicts of the mandarins, and their severity against suspected persons, together with the rumoured successes of the insurgents to the north of the Yang-tze-keang, all showed the formidable progress of the rebellion, or, as it may now be termed, revolution.

"*Tuesday, July 5*—To-day there was a riot at the *che-heen's* (the mayor's) offices in the city, caused by the forcible capture, on the preceding evening, of four refractory villagers outside the west gate, who, through a depreciation in the value of their staple product, cotton, and the uncertainty, also, of political matters, had delayed the payment of the land-tax. The riotous villagers broke into the che-heen's office and residence, demolished all the woodwork and furniture, and forced the official to make a hasty and clandestine retreat. The houses of some petty constables also, in the suburb, were gutted, and the wooden materials were collected in a heap, and then set on fire. The four men were released, and turbulence for the time triumphed over tyranny.

"*Wednesday, July 6*—Mr. Meadows, the consular interpreter, returned, with the sailors and marines from the 'Hermes,' from Chin-keang, without being able to apprehend the deserters. They had an interview with Lo ta-jin, the rebel commandant, during which Mr. Meadows availed himself of the opportunity of explaining various recent occurrences to the advantage of British residents at Shanghai, and disabused the minds of the insurgents of any idea of British collusion with the imperialists. They brought, for the inspection of Mr. Meadows, the Christian books recently left with them by Dr. Taylor, and seemed much pleased with their contents, although they made exception to the title-page bearing the date of the year of 'Heen-Fung,' saying that they themselves were now the real imperialists of the Tae-ping-wang dynasty, and that Heen-Fung and the Manchows were the real rebels. The fortifications and ramparts seemed to be impregnable, being interspersed with pitfalls and snares, which render a night attack impossible. The utmost self-confidence seemed to prevail, and it appeared that a portion of

the Nanking rebel army had advanced northwards on some place near the Yellow River.

"*Thursday, July 7*—The last two or three days the sailors from the Shantung junks in the river have come to my lodging, with most persevering importunity, for books, especially for works on geography, which they were commissioned to take back to literary students in their own northern province. They take back a large selection of tracts, as well as copies of the New Testament in Chinese. They sometimes waylaid me for hours.

"*Sunday, July 10*—I was present at the baptism, by Mr. M'Clatchie, in his church in the city, of a poor blind man, who had been four years under instruction. I gave a short address afterwards to the congregation—about forty people. We afterwards adjourned into the vestry, and formed, for an hour, an interesting little assembly, Chun and Lo addressing them with great feeling. The two latter afterwards accompanied Mr. M'Clatchie to the new preaching-room near the Ching-hwang meau, where Lo gave an address. In the evening I crossed the Soochow creek, and went to the American Episcopal Mission-service in the house of the Rev. R. Nelson—Bishop Boone being absent in the United States—where I preached at his request, taking as my text 1 Corinthians iii. 10–15. The service was altogether in English, and the congregation consisted of about thirty persons, connected with the Mission, and sailors stationed near. For three previous days the thermometer was at 94°.

"*Monday, July 11*—I walked with Mr. Hobson, accompanied by Chun and Lo, into the city, and in one of the large courts of the Ching-hwang meau sat for some time in a tea-tavern, where several people were talking in groups at the various tables, sipping tea and smoking tobacco. Lo talked with some of them in the mandarin dialect, and gave away a few tracts. Both he and Chun appear rather timid, lest any great activity and prominence on their part, in distributing Christian books, should involve them in trouble, and cause the taoutae to intimidate and prosecute them as Canton men connected with the Christian movement at Nanking in the insurgent army.

"The news have been various and conflicting the last few days. It is certain, however, that the insurgents continue in great strength at Nanking and Chin-keang; that the imperialist troops were severely repulsed in an attack on the former place, and two of the mandarins captured and put to death; that the insurgents continue to make a profession of Christianity a *sine quâ non* in re-

ceiving adherents; that, through this obstacle, one leader from the south, with 2000 troops, has joined the imperialists off Nanking, rather than profess himself a Christian; that security and confidence prevail among the rebels, while a drained exchequer and want of heart are hastening the downfall of the Manchows; and that a considerable body of the rebels have advanced upon some important cities on the route to Peking. Rumours of Russian intervention, and the march of troops overland from Siberia, to help the Manchows, were among the occurrences of this week which supplied materials of discussion to foreigners, as well as the more intelligent and well-informed Chinese. The imperial edicts in the Peking gazette abound, as usual, with lies, which seem the universal fashion from the emperor downwards, and exhibit this people as a nation of liars, without hope of improvement till the present system of despotism and corruption is overturned.

"*Saturday, July 23*—Rumours were rife of the capture of Peking, either by a local mob or by an advanced body of the Nanking Christian insurgents. The Peking gazettes of late abound with penitential confessions of the emperor to heaven respecting his sins and shortcomings in administering the empire, and in plain terms acknowledges the extremity of the present perilous circumstances, calling upon the people for contributions of money to the imperial exchequer, and adverting to the growing successes of the insurgents. At present there is a probability that matters will ere long be decided, and the future destinies of this empire be regulated, by the superintending hand of God, through the instrumentality of the Chinese themselves, and without the intervention of foreign powers. We still wait for the issue of events, assured that God is building up His own church in China, and that all the rubbish of error and enthusiasm shall be cleared away, and a glorious foundation be laid in the pure gold of scriptural truth.

"*Monday, July 25*—The last day or two there has been a strong gale of wind, causing the spring-tide to overflow and fill the dykes with the muddy water of the Yang-tze-keang. Rain also has descended in partial showers, which are hailed with joy by the farming people. During the last few days the drought had been so severely felt, that the Chinese magistrates ordered, by proclamations on the city walls, a public fast, so far as relates to abstinence from swine's flesh, which animal is protected from slaughter by the knife of butchers for the present. Crowds of idle people were perambulating

the district with immense representations of dragons, a hundred feet in length, to appease the Lung-wang or Dragon-prince of the eastern sea, and obtain from him a descent of rain. A specimen of the superiority to vulgar prejudice and superstition prevalent among the insurgents may be seen in the following extracts from one of the books brought by the 'Hermes' from Nanking, and said to be the composition of the rebel-chief himself.

"Speaking of the rise of idolatry, and the spread of the superstitions of Budh and Taou in China, he states—'Moreover, in later ages, we have had unprincipled men falsely declaring that the dragon of the eastern sea can produce rain; whereas this dragon of the eastern sea is nothing more than a transformation of the king of Hades, while rain comes down from heaven, as everybody can see.'

"And again—'This king of Hades is none other than the old serpent, the devil, who transforms himself in a variety of ways, to deceive and entrap the souls of men.'

"If Tae-ping-wang gain the imperial throne—and the probabilities are greatly in favour of such a consummation—the reign of superstition and idolatry will be brief in a country where the people implicitly obey the directions of their rulers as the will of heaven.

"*Friday, August 5*—Remarkable statements are brought to Shanghae of the collusion of the imperialist generals off Nanking and Chin-keang, at one time deceiving the emperor by false reports of splendid victories, and receiving in return new honours and additional peacocks' feathers, and at another time secretly entering into convivial meetings with the insurgent chiefs on neutral ground. The tactics and general movements of the rebels appear to be under the guidance of a leading mind, who has directed their organization with singular wisdom. Having seized Nanking, the old capital, and Chin-keang, the key of the grand canal at its junction with the Yang-tze-keang, they proceeded to strengthen the fortifications, so as to be able to leave a small garrison, and have, at the best season of the year, advanced towards the northern capital, Peking. Important cities have fallen on the route: and if Heen Fung and his Manchow adherents evacuate Peking, and Tae-ping-wang once enter into the imperial palace of the northern capital, a new dynasty will actually have commenced, and the diplomatic representatives of western nations will be in a position to enter into treaty with the *de facto* emperor of China.

"This week the Rev. J. J. Roberts arrived

from Canton, under whose roof the rebel chief, in the end of 1846 or the beginning of 1847, was for two months an inmate, as an inquirer after Christianity, although he subsequently left before he was deemed sufficiently advanced to receive baptism.

"The following remark occurs in page 60 of my published volume on China, respecting this simple-minded Missionary, whose example of devotion and singleness of aim may be an encouragement to the possessors of one talent to spend that one talent diligently and faithfully for the Lord.

"In relating a Missionary excursion in the environs of Canton with him, in October 1844, I thus notice his labours—'My friend has evinced no inconsiderable degree of faith and courage in being the first Missionary to penetrate the dense masses of the suburb-population, and to live amongst them as a friend and a brother. He has not had the advantage of a liberal education, and his peculiar plans have separated him from the Missionary Society with which he was originally connected. He remains, however, supported principally by local pecuniary help; and, in the future results of his Missionary labours, it will perhaps be found that God often "chooses the weak things of the world to confound the things that are mighty."'

"In reading our morning chapter in the Chinese New Testament with my two catechists and a Chinese teacher, we were all thrown into some astonishment at finding that, by a strange coincidence, in the translation of Hebrews vii. 2, 'King of Salem, which is King of peace,' the last term is literally rendered by 'Tae-ping-wang,' the three characters assumed by the insurgent chief Hung sew-tseuen, as the head of the new dynasty. It alternately perplexed and amused the Chinese on discovering the identical title, which doubtless has been accidental.

"*Thursday, August 11*—Mr. Roberts and Dr. Taylor having in vain tried to reach the insurgent camp, and being threatened with being fired upon, turned back from near Chin-keang. A-gong and A-sow, two London Missionary Society's catechists, after making all their arrangements for setting off, were forced at last to relinquish the plan, through the fears of the boatman. This evening Chun and Lo made another attempt to reach Chin-keang by canal, *via* Kwän-san, Chang-yuh, to Keang-ying, a city on the banks of the Yang-tze keang, to which place Mr. Hobson's school-teacher was to accompany them. Thence they were to proceed up the river thirty or forty miles to Chin-keang, timing the period of their arrival so as to



pass the imperial flotilla before dawn. We commended them to the divine protection in Mr. Hobson's study before their departure.

"The Rev. Mr. Martin, an American Missionary from Ningpo, attempted to reach the insurgents, but when within fifteen miles of Chin-keang his boat was searched, and he was forced to turn back. He heard firing of large guns near the city, as of an actual engagement between the opposite forces.

"*Sunday, August 14* — A number of men from the Shantung junks brought a written petition for books to take back to their northern province. Among the foreigners' Chinese servants there is just now an unusual desire to obtain Christian books; and the insurgent Christian movement seems to have given a remarkable impulse to native inquiry into the doctrines of Christianity. Our Chinese teachers partake of the general feeling, and state that they only wait for the success of the rebels, and the accession of Tae-ping-wang to the imperial throne, ere they boldly profess their convictions of the truth of the Christian religion, and seek baptism. The union of the advantages possessed by East-Indian Missions with those enjoyed in the China Mission would, in either country, probably operate to produce a general conversion of the educated gentry to a profession of Christianity.

"*Tuesday, August 23*—The Peninsular and Oriental steamer 'Lady Mary Wood' arrived, after a merciful preservation from the perils of a violent typhoon, during which the ship was in danger of foundering. She brought my wife and two sons, one of them born since my departure from Hong Kong, and now above two months old, baptized during the danger of the storm, and in prospect of a watery grave, by the names 'Andrew Brandram.' May He who preserved this little one from sudden destruction by the tempest, grant that his life may have been spared to be devoted to great usefulness in Christ's vineyard!

"*Wednesday, August 24*—Another addition to our mercies in the return of our catechists, Chun and Lo, after thirteen days' absence, during which they had visited Soochow, Woosih, Keangyin, and Changchow. Many rumours respecting the conduct of the imperialists blockading the river below Chin-keang had made me often feel intense anxiety respecting them; and sleepless nights for a time were one of the effects upon my own mind. But the Almighty has had mercy upon them, as well as upon us. They came back with tales of adventures which made me determine not to renew the attempt, but to abide patiently the opening of the

country in the natural course of events, rather than expose valuable lives to danger of a violent death at the hands of the destroyer.

"*Sunday, August 28*—I preached in Trinity Church from Psalm xvii. 15; and in the evening gave an exposition to the crew of H. M. S. 'Salamander.'

"*Saturday, Sept. 3*—This being the new moon, the taoutae, according to custom, had to worship at the various temples of the city. On this occasion he took the precaution of taking a guard of 700 Chinese soldiers, to defend his person from being seized by the lawless members of the 'Triad,' the 'Dagger,' and other secret societies, known to be plotting a local tumult. The taoutae visited the foreign consuls, and endeavoured to arouse their fears, and to employ them as instruments in putting down these local disturbers of the peace, who are chiefly from the Fokeen junks. The consuls declined becoming his tools; and the taoutae has more recently adopted the expedient of black-mail, taking the secret-society men into his pay, giving fifty dollars a month to one of their chiefs, whom, a short time ago, he denounced in a public edict, and employing these rebellious Fokeen men as a kind of militia. The native gentry of Shanghae were required to supply 30,000 dollars for this purpose. The taoutae retains his character for efficiency with the imperialists at head-quarters; and in the mean time, distrusting the stability of the empire and dynasty, he has been purchasing immense sums of money, in the shape of bills on England, so as to have every thing ready for a migration and comfortable livelihood at Singapore. He keeps a foreign vessel, the 'Sir Herbert Compton,' in port, all ready for such a sudden emergency. These occurrences appear to us in no way to endanger the lives or property of foreign residents; and we live from day to day free from apprehension.

"*Wednesday, Sept. 7*—At sunrise the local insurgents, by a *coup d'état*, captured the city of Shanghae, seizing all the public offices, and putting the che-heen, the head magistrate of the district of Shanghae, to the sword. Thousands of Canton and Fokeen men, with red turbans, or sashes, or pieces of cloth hanging like a ribbon on their breast, paraded the streets, and kept watch, armed with swords and spears, and a few with matchlocks. The taoutae, the head mandarin of the whole country around, kept to his quarters, while the outer courts were occupied by the mob. Here he was surrounded by his attendants, armed, and himself in his robes of state, until, later in the day, he fled for safety to another part of the city—the Canton hwuy-quan, or

guild—where he was discovered, and kept as a hostage by the insurgents. Except one or two men killed at the forced entry of the gates by the insurgents, and one plunderer decapitated by them on the spot, the che-heen's life was the extent of the bloodshed occasioned by the revolt of this the most important city of the province, whose capture will probably exercise an influence second only to that of Nanking in subverting the Manchow dynasty. Le, the leader of the Fokeen men, and Lew, the leader of the Canton men, each issued a proclamation to the people; the former dwelling on the necessity of exterminating the Manchows, and the latter calling upon the inhabitants to resume their customary employments, inveighing against the corruption and tyranny of the rulers, and threatening death upon any person who committed murder, violence, or robbery. The taoutae's troops all laid down their arms and joined the insurgents, having previously been enrolled among the secret societies. Every thing was stated—though I think the statement of doubtful truth—to be the result of concert with the rebel chiefs at Nanking, by whose secret instructions it is rumoured that a cotemporaneous outbreak is to take place this day at Soochow and Sunkeang; in which case the imperialist troops between this and Nanking will be placed between two bodies of assailants. Later in the day, as I was conversing with Colonel Marshall, the United States' commissioner, Lew, the Canton leader, and destined to become the new taoutae, came in a sedan chair, with twenty armed insurgents, to seek an interview with him, and they adjourned for a private meeting into the American consulate. The English vice-consul had an interview in the city with Le, the Fokeen headman and principal leader in the outbreak, who deprecated any fears on the part of foreigners, and stated the intention of the leaders to come the following day to pay their respects to the foreign consuls at their own residences. As we walked on the bund we perceived Chinese plunderers carrying off the tables, chairs, and furniture of the custom-house. Thirty English marines were stationed for the night in Trinity Church, to be ready for any emergency in case of an attack on the foreign quarter. During the night a sudden alarm brought them, and a reinforcement from the ships—100 men in all—to a French watchmaker's shop, which was rumoured as being an intended object of plunder to the Fokeen men from the junks.

“*Thursday, Sept. 8*—Mr. Hobson and myself entered the city in chairs by the north gate, at the very moment when a reinforcement of rebels were marching into the city

from the district-city of Kading, taken yesterday. Later in the day the news arrived of the district-city of Paou-shun, a few miles off, falling also into the hands of the local mob. The guards at the city gates, with their drawn swords, were very polite to us, and we passed through the various streets without inconvenience, the presence of foreigners appearing to give confidence to all parties. At the che-heen's palace a large crowd was collected; and in one of the inner rooms the corpse was still lying, a pitiable object, mangled and covered with sword-wounds about the head, face, and throat. He appeared an elderly man, between fifty and sixty years of age. His mandarin's cap and button, and funeral tablet, were lying on a table near; and the preparations seemed to be in progress for the removal of the body. A hundred people looked on, and gave way to others in turn, in gazing on the remains of a public officer, of late very obnoxious to the people. At the taoutae's palace the plunderers were breaking down partitions, boards, and ceilings—every thing that was worth removing; and as soon as a few rough blows from the rebel guard drove them off in one quarter, they recommenced the work of pillage in another. There was a hole in the brickwork of an interior wall, through which the taoutae had yesterday made apparently his escape into temporary concealment. His quarters were in course of fitting up for the new taoutae of the rebels. One elderly man here very anxiously questioned Chun and Lo as to the probability of foreigners helping the imperialists; and, when informed of the great improbability of foreigners interfering in these matters, he urgently begged the aid of foreigners to help the Canton party against the Fokeen party of rebels. Four Fokeen junks had just left the port with a large amount of silver and other plunder, taken from the public offices; and every thing indicated the approach of a combat between the two parties of insurgents, arising out of this grudge.

“The fleet of Shantung junks, numbering about fifty, in sudden alarm left the port to return to their home; and as they sailed along, presenting a beautiful sight, it was an interesting thought to reflect upon the rich cargo with which they were freighted in the many hundreds of copies of Holy Scriptures and other Christian books which they have of late so importunately begged and obtained of foreigners.

“Most of the shops in the city were shut. At the smaller east gate we could not pass, there being evidently some precautions against the Fokeen suburb outside that gate. As we were on our way back to the north gate,

we passed about 200 rebels escorting barrels of gunpowder—a mere mob of the lowest class, and armed with every imaginable kind of weapon. They passed us very quickly; but, immediately after, an alarm of fighting was given, and they rushed, wildly shouting, towards the east gate which we had left. On passing out of the north gate there were evident symptoms of unusual excitement, as if in momentary expectation of an immediate attack. Over the gate, on the city wall, the matchlocks and guns were all pointed downward into the street, and we had to hasten away from the probable scene of an impending conflict. A well-informed native states that there is a rumoured intention of destroying all the temples, and expelling the idols, in four days' time, to show their adhesion to Tae-ping-wang and his religious reforming host at Nanking. The insurgent edicts were all headed, 'The Ming dynasty;' but they all declared themselves as adherents of the Tae-ping dynasty. Like the similar local outbreak at Amoy—the result of the plotting of secret societies—the Shanghai insurrection will doubtless be incorporated with the central rebellion at Nanking, which originated in more patriotic impulses, and has been conducted by a more reputable class of leaders.

"*Friday, Sept. 9*—Two foreign gentlemen assisted the late taoutae to escape out of the city into the foreign settlement. Disguised as a common coolie, with large spectacles, he passed out of the Canton guild through the guards outside, many of whom, being Cantonese, connived at the escape of a native of their own province. After defiling through several streets and lanes, they emerged upon the city wall. One of the two foreigners let himself down over the wall into the field outside by a long sling of cloth. The taoutae, who had been afraid, followed the example, and his other foreign companion descended last. They took refuge in the house of an American Missionary close by—a strange change for both Chinese mandarins and Christian Missionaries to witness in their mutual relations. A sedan-chair was soon provided, and he was secretly conveyed a mile distant to the American consulate, where he was domiciled in safety. He began life by being attached, in some subordinate situation, to a foreign merchant at Canton; then he became a compradore; then a rich merchant, best known by the name of Sam-kwa; then as a capitalist worth a million sterling; then, in the impoverished state of the imperial exchequer, his money purchased him rank and office; then, as being deemed well skilled in knowledge of foreigners, he was raised to the dignity of taoutae of Shanghai

and the neighbouring portion of this province, and, under the dignified titles of wootai-jin, administered the government effectively; and now reverts to his original dependence upon foreigners. Although a difference of judgment pervaded the foreign community on the expediency of any Europeans being mixed up with this proceeding, in the present disturbed state of the popular mind, there was no one who did not rejoice that the taoutae's person was rescued from probably a cruel death, or at all events a position of great personal danger.

"*Sunday, Sept. 11*—I preached in Trinity Church on Phil. i. 21. As I was commencing my sermon, fifty armed rebels passed near, with great tumult; and four of their number being captured and questioned, they and the rest betook themselves back into the city, being given to understand that every armed person entering the European quarter would be forthwith disarmed or turned back.

"To-night reports of the increased disorganization of the rebels, the prevalence of feuds and factions, the difficulty of providing them all with subsistence, the plundering propensities of the Fokeen partisans, and the supposed irritation at cases of rebels being disarmed by foreigners, led to an increased guard. The main guard was placed nearer the city, picquets and outposts were established, and the bridges over the canal were guarded by field-pieces loaded with grape-shot. Some alarm and excitement began to prevail, in the possibility of a surprise. Through God's mercy, we ourselves are kept in perfect peace and confidence. The Chinese custom-house is occupied by a British guard on the bank of the river, to prevent its being occupied by the rebels, and, standing as it does in the midst of the foreign quarter, being made the base of operations in a ferocious plundering attack upon Europeans.

"*Wednesday, Sept. 14*—H. M. S. 'Spartan' arrived, which adds greatly to our security. Forty armed men rushed over one of the bridges during the day, and the British marines were surprised before they were able to check them. Three marines, however, pursued the whole armed body of forty rebels along the bank; when the latter, in great alarm, made many deprecatory signs, some of them calling out, in broken English, 'No wantee;' and they were forcibly marched back by the three Englishmen over the bridge into the city side.

"*Thursday, Sept. 15*—Le, the head of the Fokeen rebel faction, who declares that Lew, the head Canton leader, has no right to the title of taoutae, and disputes precedences with him, had a long interview at the British con-

sulate while I was making a call there. His escort of 100 armed rebels was stopped by the English picquet, about a mile off, at one of the bridges; and Le proceeded alone, with merely his flag-bearers and attendants, guarded by three British marines and a lieutenant, to the consulate. On his return he was borne along with colours, insignia, and dresses, all aping the costume of the Ming dynasty, and he himself dressed out in the harlequin-like fashion now obsolete, and seen only in the dresses in theatrical shows representing scenes of ancient times.

"To-day, for the first time, a flag was hoisted above the north gate of the city, inscribed with the words, 'Tae ping teen kwo' — 'The Tae-ping celestial dynasty.'

"In the evening Mr. Hobson and myself took a walk, accompanied by our wives in chairs, and proceeded on a short excursion in the rural district outside the north gate. At a bridge we found some red-turbaned rebels keeping watch. Further on we met two men dressed out in Ming-dynasty costume, who anxiously inquired of us whether foreigners were not on the point of making an attack on the insurgents. We all followed them a few yards, and abutted on a lane, where we met a hundred rebels defiling, with spears, swords, bambu-poles, and banners, by a circuitous route, to avoid passing near the foreign suburb, on their way to a neighbouring town, which was to be assaulted this night. We questioned them whether they really believed foreigners were going to attack them; to which they politely replied, 'O no! we never supposed such a thing.' We then asked them if it looked like a prospect of foreigners attacking them, when we, with our wives, came fearlessly among them, and they had an opportunity of taking off our heads. They laughed; and some of the standard-bearers stopped for us to handle and examine the inscriptions on the flags.

"Many people ask, 'Are these to be the regenerators of China?' In reply to which it may be asked, 'Can that be called the imperial government of China, and be deemed as possessing any real hold upon the people, which could be upset by such a contemptible display as that which we here witness?'

"These lawless mobs subverting the local government are only the blotches and marks upon the skin which show the disease which has been preying within upon the vitals of the empire. The Manchows are unable to fall back upon any loyalty in the people.

"*Friday, Sept. 16* — Lew, the local rebel general or chief, issued a proclamation, quoting one also of the British consul, that our naval armament in the river was for the de-

fence of foreigners, and not for any meditated attack upon the rebels. Great anxiety seemed, for the last two or three days, to exist among the local rebels as to the possibility of an attack upon the city by foreigners.

"Lew exhibited to the British vice-consul seven kinds of the Christian books circulated and composed in the central insurgent camp in the interior, and corresponding with those brought down by the 'Hermes' from Nanking. We have reason to believe that there has been not the slightest connexion or communication between the local lawless mob of secret-society members at Shanghai, and the more patriotic and reputable body of insurgents under Tae-ping-wang at Nanking. These books were probably obtained from the Portuguese lorchas; and their exhibition, like the hoisting of the 'Tae-ping celestial dynasty' flag, was merely intended to gratify and conciliate foreigners, and especially foreign Missionaries.

"*Sunday, Sept. 18* — Our hearts were greatly comforted to-day by the arrival of two new Church Missionary Society's Missionaries, the Rev. Messrs. Burdon and Reeve, with their wives. Mr. Moreton, designated for the Loochoo Mission, also joined us.

"*Monday, Sept. 19* — Our newly-arrived Missionaries, Messrs. Burdon and Reeve, with Mr. Hobson, accompanied me into the city to view the site of our chapels, and to discuss future plans of usefulness. Outside the entrance to the temple of Confucius — now the head-quarters of Lew — we perceived the proclamation of Tae-ping-wang against idolatry, and in favour of the one true God. They have probably gained this copy, not directly from Nanking, a copy having been brought, three months ago, from Chin-keang, by the Rev. Dr. Taylor; and this again is a peace-offering to foreigners, and intended to excite their sympathy.

"In the inner quadrangles all was noise, disorder, and confusion; lines of rebel soldiers firing their matchlocks, sharpening their swords and spears, and others again working as smiths, at an anvil, in making iron pikes and spear-heads. Some of the by-standers told us that Tae-ping-wang and the Kwang-se army were of the same religion as foreigners, and spoke with evident zest of the iconoclastic zeal of Tae-ping-wang, and of his 'abolishing' idols from the temples.

"Trade and business of all kinds seemed to be at an end, and the prospect of general distress, and consequent tumult, appears imminent.

"*Wednesday, Sept. 21* — The local rebels have been repelled once or twice in a plundering assault upon the people of a village

a few miles distant; and this occurrence has partially alienated the people of the city, and increased the danger of the rebels from a general rising of the local population, in the event of any imperialist troops being sent from Soochow to endeavour to recapture the city of Shanghai.

"Monday, Sept. 26—I accompanied my wife and Mrs. Hobson, with her little boy and our own elder child, in chairs, on an excursion into the fields to the west of the foreign settlement. A little more than a mile distant, seeing the Rev. W. C. Milne, also with his wife and child, taking the air, and hearing shouts and signs of excitement in the direction for which he was making, I hurried on to overtake him and learn the particulars. We had time to send our wives and children back to their home, without any danger of molestation on the way, while we waited to learn the issue of the affair. On the preceding night the villagers of Sin-sza, a little place before us on the bank of the river, and on the other side of what is commonly called the Soochow Bridge, fearing the displeasure of the imperialists, burnt down the houses of two or three villagers who had joined the rebels in the city. This brought upon them the vengeance of the rebels, who were now expected, to the number of 2000, from the city, to punish them for the outrage of the preceding night.

"Several hundred villagers were drawn up, and lined the bank on the further side of the bridge, beating gongs, brandishing spears, and raising shouts of defiance. We expected to see the rebels advance over the fields before us, when suddenly we found them defiling from a path in our rear. One of the rebels, with a thick military cap and a sword, of middle age and stern appearance, was despatched to proceed alone with a message of truce to the village. He passed us, and, in reply to Mr. Milne's inquiries, said he was going to inform the villagers that the rebel troops were not going to attack their village, but merely to advance on this side of the bridge to a city called Tae-chang. We suspected that this was a ruse, intended to prevent the people swinging round the drawbridge on the centre arch, and thus enable the rebels suddenly to cross over and murder the whole party. Our suspicions were confirmed by two or three respectable Chinese looking on, who whispered to us their fears of treachery and bloodshed. Scarcely a minute had elapsed, when the man who had conversed with Mr. Milne in passing was no more. He approached the bridge with a flag of truce; the villagers allowed him to come part of the way

across; they then rushed upon him, cut him to pieces, and threw his mangled body into the river. The rebels, seeing this at 200 or 300 yards' distance, now rushed forward, yelling, and shouting fierce threats of vengeance. Being between the two hostile parties, we had to turn back, and to pass, on a narrow causeway scarcely a yard wide, above 2000 rebels brandishing their naked swords and spears, with feelings the reverse of pleasant at the thought that any one of these ruffians, who might be excited by draughts of samshu or the fumes of opium, might with impunity bury his weapon in our bosom. My companion deemed it useless to address any words of a pacific nature to men so excited by the recent murder of their messenger. They rushed onward, shouting, 'Slaughter them!' 'Kill them!' with matchlocks, small cannons carried by two men, one at the muzzle and the other at the breech. The commanders were on horseback, and kept riding in advance, flourishing flags and waving banners towards the enemy, and then galloping back to urge on their followers, who, in some cases, needed the application of force by the subalterns to urge them forward to the battle. In single file the van reached the bridge, but, by swinging the drawbridge, communication had been stopped, and the villagers fled in all directions. A spirited discharge of small cannon was directed across the centre arch into the village, and a number of fireballs were shot upon the houses out of a kind of mortar, made of bambus strongly bound together. One gun exploded, and severely wounded one or two of the rebels, who were brought back bleeding and disabled. The firing continued, and some planks were let down into the water to be raised to the opposite pier, so as to connect both sides. I left these sanguinary scenes, and found afterwards that in an hour they gained the opposite side, and put to the sword a villager from some other part, who was looking on and deemed himself secure. With the exception of two or three wounded, there was no further bloodshed. The whole place was emptied of its population, except a few old women and children, who looked on with loud wailings, while about forty houses were burnt to the ground.

"Thursday, Sept. 29—The imperialist troops from Sung-keang came from the interior, and, landing some of their number about two miles outside the south gate of the city, commenced a cannonade both on shore and from the junks, which was returned with great spirit by the rebels, from the city wall, for three hours, with scarcely any loss on

either side. The American Missionaries in the city, finding that three or four cannon-balls had come into their street, and that the north gate of the city was to be permanently closed, quickly made their exit, and for a time established themselves in various houses in the foreign settlement in the northern suburb. A cannon-ball from the city came through the roof of the Romish cathedral on the river-side, while Colonel Marshall, the United-States' commissioner, was within for shelter. Dr. Medhurst, of the London Missionary Society, also, as he was riding near the southern gate, had two cannon-balls pass over him from the imperialist junks.

"During the day bodies of armed Chinese tried to force their way into the foreign settlement, but were driven back by the British picquets. To-night the bridges were strongly guarded, and arrangements made for a concentration of the British strength on the church, in case of the picquets being compelled to retreat from the bridges.

"*Friday, Sept. 30*—A thousand imperialist soldiers, with banners and flags, passed along the road to our west, by the Church Missionary Society's schoolhouse, towards the city, from the Soochow creek.

"The British parties of marines and sailors allowed them to pass over the bridge, but were instructed to prevent any armed men coming back. At the bridge, in a line with our house, leading to the north gate, a troop of imperialists were allowed to cross. They presented a wretched appearance, and ere long a general rush down the street, on their flight back from the north gate, caused a general tumult. Ten British bayonets, firmly presented towards them, effectually guarded the bridge, and prevented the foreign settlement being the scene of carnage and plunder by conquered and conquering Chinese alike. Fortunately there was a narrow lane abruptly turning to the west, down which these fugitive imperialists were able to decamp. The main body of imperialists, however, remained near the north gate, apparently waiting for an attack in concert with one from the imperialist junks on the south side. The rebels lined the walls above, and both sides waited for the development of their respective plans of assault. Meanwhile, a heavy thunder-storm, of some hours' continuance, served to stop the belligerents, and only a few desultory shots were exchanged. Our neighbourhood was all excitement, and a field-piece was brought from a British ship of war, and planted on the bridge, to repel fugitives and pursuers alike from our quarters. As I was writing at this point, a cannon-ball whiz-

zed near our house in my hearing, and soon brought my wife and Mrs. Hobson to inquire of me whether I thought there was any danger. It appeared to fall in the garden, and evidently was from the north-gate wall.

"Mr. Hobson has been absent since yesterday at Woosung, twelve miles distant, assisting Mr. and Mrs. M'Clatchie in their embarkation for England.

"Both our newly-arrived brethren, Burdon and Reeve, and our departing brother, M'Clatchie, in different ways, must regard these occurrences as strange precursors of the kingdom of Christ in China. But so it has been and will be in all ages—the bloodless victories of the cross following in the train of carnal warfare, tumult, and bloodshed. This is a time, of all others, when the church must look above and beyond the immediate actors to the great almighty and all-wise Director of events.

"A cannon-ball, a 12-pounder, and apparently from the same gun on the northern wall as that which fell near our own house upon a tomb, this afternoon entered the house of a Frenchman, and passed through the body of a Chinese boy.

"In the evening Mr. Hobson accompanied me to the village which was the scene of fighting on Monday last, named Sin-sza, near to which lay 200 imperialist junks and boats from the interior, with about 2000 soldiers, who gathered around us and appeared friendly. The village itself presented a scene of ruin, from the recent conflagrations.

"*Saturday, October 1*—This morning, at 5 a.m., under cover of a fog, the imperialist soldiers came over from Sin-sza, and lined the north-western wall; and, at the same time, the imperialist junks on the opposite side, near the great east gate, began a smart cannonade for some hours upon the city, a quarter of a mile distant. On the north-west side the fighting continued some hours, and the Missionaries' houses were penetrated by balls and bullets. The rebels made a sally from the north gate, and killed several imperialists. About twenty or thirty fell, and several others deserted to the rebels. The imperialist cannonade from the river on the east was apparently not returned, and probably did little harm except to the houses, which had been almost emptied of their tenants by the previous flight of the citizens in the early part of the disturbances. We watched the proceedings from the top of the tower of the church. The rebels appear to possess courage, and fight with desperate determination, knowing that the citizens generally would gladly exterminate them, and hail the imperialists

as the only means of restoring peace and trade.

"As I rode near the north gate later in the day, the rebels waved to me with their hands not to approach nearer; and I had to make a *detour*, on my way to some of the Missionary

residences, over the scene of the morning's fighting, which bore in some places the marks of slaughter in pools of blood. Some of the heads were exposed on the northern and the western wall.

(*To be continued.*)

### THE AFGHANS.

In addition to the information already presented to our readers respecting this people, we now introduce the address delivered by Captain James, Deputy Commissioner of Peshawur, at the Peshawur Meeting, in which he expresses his convictions as to the identity of the Afghans with the descendants of the ten lost tribes of Israel. Many theories have been formed on this subject, and various books published with the view of establishing the claims of some particular section of the human family to this high distinction. Simon's "Presumptive Hope of Israel," which we recollect to have perused many years ago, brought forward many curious points in connexion with the Indians of North America, which, in the opinion of that writer, constituted at least a strong probability that they ought to be so considered. The work of Dr. Grant, on the Independent Nestorians, excited much interest, and is still fresh in the remembrance of our readers. Many other suggestions have from time to time been put forth, invested with a greater or less degree of credibility. All combine to show the interest which attaches to this question; and we should not turn a deaf ear to any intelligent effort towards the solution of a subject hitherto involved in such mystery, and yet of such great importance. Captain James's views are the result of much investigation, and an intimate knowledge of the Afghans. At the same time, many persons, very competent to form a judgment, doubt the conclusion at which Capt. James has arrived, especially on the ground that the language of the Afghans has no affinity to any Semitic stock. We leave the document, however, to speak for itself.

"I have much pleasure in rising to move the resolution you have just heard read from the chair, and I esteem it a high privilege to be permitted to take a part at this meeting. The establishment of a new Mission is at all times, and in all places, a work fraught with interest to a Christian people; but there are circumstances connected with that which we are here assembled to discuss, which impart to it a peculiar interest. I allude chiefly to the supposition, first mooted more than half

a century ago, that the Afghans are the descendants of the ten tribes of Israel; and it is on this point that I would now address you, and endeavour to give a brief outline of the arguments adduced in support of this supposition, together with a few points which have come to my own notice, during the three years I have been amongst this people, and brought, by my official position, into daily and close intercourse with them. In bringing this subject before your assembly, I may, at the outset, be met by two grave objections—1st, that we have no scriptural authority for supposing that the ten lost tribes are to be re-united to Judah at the restoration of the latter to its former land, and, 2dly, that they have, long ere this, been amalgamated.

"The first objection has had many able advocates. A century and a half ago, Matthew Henry appropriated to the gospel church the promises pertaining to Israel, and, in speaking of the captivity of the ten tribes, said—'We have reason to think, after some time they were so mingled with the nations that they were lost, and the name of Israel was no more in remembrance;' and again—'Though we never read of those that were carried captive, nor have any reason to credit the conjecture of some (that they yet remain a distinct body in some remote corner of the world), yet a remnant of them did escape, to keep up the name of Israel, till it came to be worn by the gospel church, the spiritual Israel, in which it will ever remain.' Subsequent commentators have, in a similar manner, attached to the words of prophecy an entirely mystical sense; and it is only, I think, from the latter part of the last century that a double interpretation was put upon such passages, and that they have been read in a literal as well as a mystic sense. But we see that, even when Henry wrote, there were some who conjectured that the ten tribes of Israel were existing as a distinct body; and at that period of time, when this land was indeed, relatively to England, a remote corner of the world, what wonder that conjecture was the only authority, and that a learned divine, seeing nothing in the state of the world around him indicative of the near approach of the events foretold, should hesitate in supporting

that conjecture? But to us more enlarged opportunities have been afforded for investigating this truly interesting subject; and it seems that, as the times have approached towards the fulfilment of God's unerring word, He has, in the wonderful dispensations of His providence, prepared His people for the event.

"With regard, therefore, to all the older objections, it may be remarked, that the obscurity which veiled the question tended only to perpetuate that portion of the predicted punishment, that 'the name of Israel was no more in remembrance.'

"The 31st chapter of Jeremiah, if literally understood, can leave no doubt on the mind of the reader that the descendants of the Assyrian captives are to return to Canaan. The following passages in that chapter seem conclusive—'Again I will build thee, and thou shalt be built, O virgin of Israel. . . . thou shalt yet plant vines upon the mountains of Samaria . . . . He that scattered Israel will gather him . . . . Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him. . . . Set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.'

"And in the 11th chapter of Isaiah it is written—'And with his mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.'

"And that the ten lost tribes of Israel have not been amalgamated with Judah, may be gathered from passages in Scripture which speak of their return as distinct, though simultaneous events. In the 31st of Jeremiah they are separately spoken of—'Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah:' and again—'I will make a new covenant with the house of Israel, and with the house of Judah.'

"A marked distinction is also drawn in the 11th of Isaiah, where it is written—'He shall assemble the outcasts of Israel, and gather together the dispersed of Judah. . . . Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'

"But it is even more observable in the 37th of Ezekiel, 19—22.

"But may we not also be justified in supposing, that those who have literally undergone the curse shall literally inherit the bless-

ings, especially when we know, that, even in the commencement of their captivity, their offended God still called them by terms of endearment, and assured them of future mercy? As surely as exiled Israel has, for upwards of 2500 years, been suffering the sad penalty of her crimes, so surely will she obtain her promised mercy—aye, as surely as Judah, once-favoured Judah, all crimson with a murdered Saviour's blood!

"If, then, we are satisfied that the lost tribes are to re-people Canaan, their present locality becomes a subject of absorbing interest. The speculations which have of late years been put forward do not seem to carry much weight with them amongst the general public, except those which make the Afghans to be this long-lost people; and these appear now to be assuming a greater degree of consistency, proportionate to the increased opportunities we possess for testing their value, and making further discoveries. It is not now merely the suggestion of a solitary traveller, or the shrewd remarks of an able diplomatist, that we are called on to take for our guidance in accepting or rejecting the supposition. A large body of our countrymen are now placed in the very midst of the Afghan people, enjoying more or less opportunities for observing their national characteristic, and eliciting information regarding their previous history.

"The interest apparently excited in the question at home will act as an incentive to further exertion, and we may hope to be shortly in possession of ample materials to enable disinterested parties to form as decided an opinion in the case as its nature will permit. In the mean time, every addition to our stock of knowledge on the subject must be valuable, and it becomes at once the duty and privilege of those who enjoy the means of closer intercourse with the people than others, to submit the result of their observations for the criticism of the public. This is the more necessary, when we consider how easily the mind is biassed in favour of a cherished theory, and what importance we sometimes attach to points which are not of much real value, or which, after further investigation, are susceptible of a different explanation.

"From perusing a little work by Sir G. H. Rose, I am led to believe that there is some misunderstanding at home with regard to the extent of the country of the Afghans. I cannot now enter fully upon this subject, but I am preparing for publication a small treatise containing all the information I have been able to collect regarding the history, customs, and traditions of the Afghans; but I may here remove the impression which seems to



prevail, that Peshawur is not an integral portion of Afghanistan. It is so, in every sense of the word, although the Sikhs did acquire a temporary supremacy in the valley; but even during that period much more than one-half was all but nominally independent. There was never any great influx of Sikhs across the Indus; and no change took place, after the conquest, either in the possession of lands, or the ministerial agency through which the general administration of the country was conducted. The people of the valley are pure Afghans, in descent, in name, in manners, and in language. Their position and occupation as agriculturists has rendered them less wild and predatory, but this is the only distinction between the tribes of Khalil, Daoodzaee, and Gugeeancee of the plains, and the mountain tribes of Momund, Afreedee, and Ghilzaee.

“The close connexion between the hill tribes and those of the Peshawur valley has been one of the most difficult obstacles to the introduction of an efficient police.

“I shall now proceed briefly to sketch the principal arguments which have been adduced in favour of the supposition that the Afghans are the descendants of the ten tribes of Israel, together with some of the points which have come under my observation in a close intercourse with that people during a period of three years.

“The argument first advanced by the older authorities is the Jewish character of countenance observed amongst the Afghans: this seems to have been admitted by all travellers in this country; and although Dr. Wolff, in passing through Afghanistan, could not trace a general Jewish physiognomy amongst the people, he was struck with the resemblance which some of their tribes bore to the Jews. It is not necessary to dwell upon this point: we have all seen for ourselves, and, whether in the streets of Peshawur, the throngs about our courts, the villages in the plains, the secluded hamlets on the border, or in the caves upon the hill side, wherever we meet a group of Afghans the resemblance must strike the most careless observer.

“The national tradition of this people is a more disputed point; it requires great caution to discriminate between their true national tradition and that which may have come down to them through the channel of Mahomedanism; and if, as is supposed, they are the descendants of Israel, we cannot expect, after a period of 2500 years spent in wanderings and vicissitudes, and during which they have changed both their religion and their tongue, that we shall find amongst them more than a

very general impression as to their ancestry. I do not hesitate, therefore, to say, that the tradition of their being the ‘Ban-i-Israel,’ though it exists amongst them, is by no means universal. It would be difficult, perhaps, to find a more ignorant and illiterate body than the great mass of the community; and although but one nation, the tribes are nevertheless so separated from each other by natural barriers, internal feuds, and conflicting interests, that this absence of widely-spread tradition is not to be wondered at. But as I previously stated, though not universal, it is common: it has been narrated to me, not only by the more learned gentlemen at Peshawur, but by many a village priest, a landed proprietor, and an ignorant peasant; and several chieftains of the Afreedee, Khyberee, and Momunds, all wild mountain tribes, have told me the same.

“But there is scarcely a man throughout the country, who, on questioning him as to his ancestry, will not reply that his fathers came from ‘Ghwarae, Moorghae,’ and describe it as a country beyond Khorasan. Burns has called this ‘Ghor,’ near Bameean, but the evidence of a whole people places it west of Khorasan. Now the Scripture history leaves the ten tribes in captivity in ‘Halah and Habor, by the river of Gozan, and in the cities of the Medes.’ ‘Ghwarae, Moorghae,’ are believed to be two high mountains, and the hilly country of Kurdistan borders upon the tract to which the Israelites were first exiled. I have seen places of the name of Moorghae in maps of that part of the country, and, in reading the account of some late travels into their mountains, I have been struck by the resemblance which some of the names of places, and short sentences, illustrating in some measure the construction of the language, bear to the Pushtu. It seems to me not improbable that the mountains of Kurdistan are those alluded to by the Afghan people. At all events, their description of them as being west of Khorasan places them near the seat of the Israelitish settlement.

“To my mind, the assertion commonly made amongst the people, that they are the ‘children of Israel,’ coupled with the universal tradition of their having come from a country west of Khorasan, are very strong arguments in favour of their descent from the ten tribes. What other people, possessing all the characteristics of a distinct nation, holding sway over vast countries, including, at different times, India, Persia, Balkh, and Afghanistan (proper), would, whilst retaining these, have lost all records of their earlier history?

“All that we know of the Afghans, their

history, their traditions, their present state of rude independence, and the feeling of nationality which binds their tribes together, points them out as a people qualified, humanly speaking, to fulfil the foretold destinies of the Israelites, which cannot be said of any other nation or people.

“More scanty even than their oral tradition is their written history: even that which we have is mixed with much that is known to be erroneous, and much that is contradictory and improbable. A work has come into my possession, lent to me by an old *pir*\* who lives in the hills of the Moolagoree tribes, N.W. of Peshawur. It is the copy of an older work, but is itself not much more than one hundred years old. This book coincides with two others in my possession, which treat of portions of Afghan history. All these books trace the descent of this people from the Israelites, and relate that, when they were removed from their country, they were placed in Ghor and Khorasan. The first person of note subsequently mentioned is Kish, who, in the time of Khalid, was invited to proceed against the infidels, and performed such good service, with a party of his companions, that he received the name of Abd-ul-Rashid: he was the first Israelitish convert to the faith of Mahommed, and, as a further mark of favour, was designated ‘Patan’ or ‘Mast.’ He afterwards returned to Ghor, and the remainder of the tribes was converted by him. These books all derive the name of Afghan from Afghana, the son of Jeremiah. There is a great inconsistency in the account we have of this man. In one place it is stated that Jeremiah and Barachia were two sons of Saul, born after his death, and brought up by David: Afghana was the son of Jeremiah, and Asuph of Barachia. These two sons are said to have been ministers of Solomon, as their fathers were of David. One point, however, is to be observed, that the writer of this book, a Mahommedan, derives the title of *Mulik*—literally ‘king,’ but now designating the headman of every ‘*bundi*,’ or quarter of a village—from king Saul. He says that the above-named Kish received it with his other titles, as a descendant of Saul; and in subsequent genealogies all the Afghan chiefs are called ‘*Muliks*,’ or kings, their distinctive appellation to the present day. Now it is not improbable that the writer may have traced their descent to king Saul for this very purpose, as he is universally known as *Mulik Taloot* or *Saool*, being unable otherwise to account for the origin of the title. I may

here observe, that if the Afghans are the ten tribes of Israel, and the latter are alluded to in the Revelation as ‘the kings of the East,’ it is a notable coincidence that this strange title of ‘*Mulik*,’ or king, is, to the present day, enjoyed throughout Afghanistan by the chief men of every village. Until I have compared these books more carefully with Mahommedan works of tradition I dare not bring forward other parts of it, lest I might convey an erroneous impression of its value to us in our present inquiry. Tracing the descent of the Afghans to Saal, that is, to the tribe of Benjamin, bears a contradiction upon the face of it; for the writer sets out by declaring them to be the descendants of those Israelites who were placed in Ghor and Khorasan, and who remained there until now: Benjamin never came further than Babylon, and returned to Jerusalem seventy years afterwards.

“Moreover, if the origin of the Afghans is admitted to be Israelitish, they must be the descendants of the ten tribes, because their present circumstances and social characteristics are utterly at variance with those of dispersed Judah.

“Further, on a rough calculation the Afghans may be estimated at 6,000,000, which number, added to that of the Jews—properly so called—throughout the world, would be quite incompatible with the idea of a settlement in Canaan.

“From the above I conjecture that the Afghans must be either the descendants of the ten tribes, or not of Jewish origin at all.

“The absence of any other proof than is contained in these books, regarding their descent from any particular tribe, is what might have been expected: in their state of exile and subsequent wanderings they could scarcely have maintained the distinctions of tribe, although subsequently, as their numbers increased in their new settlements, they would have adopted a similar mode of division, but, under these circumstances, the former division would have been lost in the re-formation of the tribes.

“The latter portion of these books is of more authority, and contains many interesting historical records, and the genealogies of most of the present divisions of the people, up to points where two or more unite in a common ancestor. And here I may mention that these genealogies are very carefully preserved amongst Afghans, in which respect we observe a further resemblance to the Hebrews. I will not follow here the further history of this people, which brings them to their present localities, because, though interesting, it

\* A Mahommedan saint.

does not bear on the question before us; but will proceed to notice some of the peculiar customs which obtain amongst them, and which seem to be of Jewish origin.

"A very striking one is the mode of dividing the land amongst them by lot, which dates from their very earliest settlement here, when they drove out the Dilazaks, who are supposed to be the same race as that which peopled the Punjab, and became afterwards known as Sikhs. They are related to have been a strong and powerful race, and worshippers of idols. Now the mode of division by lot of such conquered lands is one of the few national customs which we may fairly suppose would, for a long time, remain well known, and preserved traditionally, by the Israelites, when we consider all the miraculous workings of Providence which attended their triumphant occupation of Canaan. This division has formed the basis of all landed tenures up to the present day; and in most parts of the district it is resorted to when, from the changes caused by alluvion or diluvion, it is necessary to re-distribute the land. This system of division is called *pucha-wari*, *pucha* being the Pushtu for 'a lot.' The land having been first divided into shares, apportioned by parties selected for the purpose, according to the number of families to be provided for, a similar number of pebbles, or bits of wood, is taken and placed in an earthen vessel. A sharer places his name or mark upon this, and all are shaken together, when the priests and elders proceed to the different allotments, placing one of the pebbles on each: the man whose name is on the pebble becomes then the proprietor of that lot, which, in most instances, remains in the possession of his descendants.

"There are no measurements made use of, and the above mode of dividing the land is given by Josephus in the first chapter of his fifth Book of Antiquities: we cannot have a better authority than his regarding Jewish traditions of his day. In Scripture we read that the land was divided unto them by lot; and Josephus tells us what was believed in his day to have been the mode in which the division by lot was carried out. Notwithstanding the absence of all actual measurement, it is a matter of astonishment how fair and equitable were these original allotments; so much so, that, in assessing the country, we have not found it necessary to make any change in the internal distribution of the revenue according to these shares. Now, when we consider the great difference observable in even adjacent fields with regard to soil, and in different parts of villages with regard to

facilities of irrigation, the perfectly fair allotment made at first must strike us with wonder. The same absence of measurement and varieties of soil are mentioned by Josephus, 'for which reason,' says he, 'Joshua thought the land for the tribes should be divided by estimation of its goodness, rather than the largeness of its measure, it often happening that one acre of some sort of land was equivalent to a thousand other acres.'

"From this custom let us turn to another of seemingly Jewish origin, viz. a rite intended to propitiate the Almighty when the people are suffering at His hands by pestilence on account of their sins. On such occasions the priests of the village take a calf, and lead it through the streets of the village, and afterwards send him out into the mera or desert, bearing away with him, as they suppose, the sins of the whole village. This is a rite similar to that of the scape-goat, and one which is still practised. It was frequently performed during the dreadful epidemic which, last spring and summer, carried off thousands of the people in Yuzufzai.

"As regards their laws, too, we find many singular resemblances. For instance, it has sometimes appeared strange to our courts, that a people professing to be guided in laws of property and inheritance by the Mahomedan code, are yet anxious to have certain questions settled contrary to that code. A deed of sale is often wished to be set aside, and the property recovered by the repayment of the purchase money; and this was evidently once the law of the land, though, since their mixture with strangers, it does not now retain sufficient force to render it, in all cases, binding. Nevertheless, there is the custom, sometimes stoutly contended for, but more frequently carried out without a reference to our courts. What is this but the redemption laid down in the Levitical law, and by which deeds of sale were annulled on payment of the purchase money?

"I may also mention here a striking distinction made in this law by Moses, viz. that it was not to extend to houses in villages without walls, which it is ordained, in the 25th of Leviticus, 'shall be counted as the fields of the country.\*' Now it is worthy of remark,

\* We reprint Captain James' statement from a Report "printed at the Chronicle Press, Lahore, by Mahommed Azim;" and we fear that here and there mistakes have arisen, which we might have corrected had the original document been before us. The distinction instituted in Lev. xxv. is between houses in a city, and houses in the country, or, as it is expressed, in villages having no wall around them. The former might be redeemed

that a certain portion of the site of a village is attached to every estate composing it, and is considered a part and parcel of that field, and changes hands with it. Some curious cases have arisen out of this. Two neighbouring cultivators built their houses on the share of one, and bring the other under cultivation. This is very valuable, being exempt from taxation on account of its situation in the village. When the land to which this site is attached passes into other hands, he lays claim to this, whilst the other wishes him to take only the house he had occupied. These cases are best decided by the elders of the village, but they prove the existence amongst the Afghans of the law, that the houses in villages 'shall be counted as the fields of the country.'

"The rights and duties of kinsmen, as enforced by the Afghans, are also remarkable. In all wild and independent countries, feelings of revenge will show themselves in a number of murderers; but I have not met with, or heard of, any country where the steps of a murderer or seducer are so surely traced from generation to generation as among the Patans. I do not allude to general tribe feuds, but to private wrongs, where, according to the Levitical law, the hand of the nearest of kin was to be the first raised to strike, to wipe out the deed of blood or shame.

"A very sad instance of this came to my knowledge about two years ago. A fine young man, who had met me at my camp in the district, and who possessed considerable landed property, came and asked my advice regarding a subject connected with his family affairs. His father had been killed when he was a child, an only son, by a man, who fled from the village, and had not been heard of afterwards. Trusting, however, to the order which had been introduced by the British government, this man occasionally returned to the village, with a view of eventually settling there again. He was immediately pointed out to the young man as his father's murderer, and he was called on to slay him. This he hesitated to do, and was forced to submit to the taunts and averted looks of the whole village. All was done quietly and in secret, and the young man bore it until his betrothed wife was withheld from him by her father, as being unworthy of her hand. This was too much. My endeavours to apprehend the murderer

within the period of a year, but not afterwards. The latter were redeemable at any time. It appears, therefore, to be the houses in the cities that were taken out of the general category, not the houses in villages.—ED. C. M. I.

were vain, and the next I heard of the case was the flight of the youth to the mountains—with his wife indeed, but also with the blood of his victim. The records of our police court are full of such tales of crime inherited.

"A frequent cause of litigation is also the claim raised by a man to his deceased brother's wife, also a purely Levitical custom.

"The general formation of the tribes, their mode of consulting together in bodies, the representation of each tribe by their elders or 'grey beards,' the universal allotment of land to their priests, are all Israelitish. When a matter is to be taken into consideration, the villagers are assembled at the 'Hujra,' or public meeting-house, which is found in every quarter or 'kundí' of the village, under the 'muliks,' and these proceed to the general meeting of the tribe, to convey the feelings of their portion of the villages, and from these a selection is made of the 'grey beards' or 'elders,' as the representatives of the tribe at large.

"Time will not admit of my enlarging upon this subject—I have already detained you too long—but I must mention a few remaining arguments adduced on this point.

"With regard to the language of the Afghans, I cannot state whether it has any radical affinity to the Hebrew, as I am not acquainted with the latter; but I have prepared a list of 500 pure Pushtu words, to be examined in Calcutta, and will make known the result. Meanwhile, I observe, in the pamphlet before alluded to, that an eminent Hebrew scholar traced several of the words given by Mr. Elphinstone to Hebrew roots, and that the Serampur Baptist Missionaries, in translating the Bible into Pushtu, found more Hebrew roots in that language than in any other Oriental tongue.

"I must not omit, too, the prevalence of Hebrew names: not only are we struck by those more common to our ears than others, such as Abraham, David, Joseph, Jacob, Samuel, Isaac, Solomon, Moses, &c., but the similarity is equally striking in the names of lesser note, which I have found by comparing the Afghan genealogies of the present and last centuries with those recorded in the books of Kings and Chronicles.

"Sir G. H. Rose has also commented on the circumstance of the rite of circumcision having been maintained by this people prior and subsequent to their conversion to Mahomedanism. He observes, that this is the sign of the covenant which was to be 'everlasting,' and that, whoever the Israelites may be, it is to be expected that they will have maintained this rite, to qualify them for the

enjoyment of those blessings promised to them in that covenant by God on His part.

"I will only mention further, that if we are correct in inferring that the Israelites are to cross the Euphrates on their homeward journey, then we can point to no other nation or body of people now to the east of that river, who in any single point answer to the Israelitish state and character; whereas the Afghans do, in every respect, seem to possess all these features, and to have, in the constitution of their tribes, the bold and enterprising vigour of their race, and the freedom from bigotry, when not under the immediate influence of designing priests, all the qualifications which would, humanly speaking, fit them, in God's own time, for effecting their joyful return to their long-lost home.

"In conclusion, the impression left on my mind, after much careful reflection, is, that the Afghans are the true descendants of the Israel of God.

"If this conviction be true, how blessed are they whose privilege it will be to give back to these exiled sufferers the gospel of peace, the word of the ever-living God, who delights to call Himself their 'own God, the God of Israel;' to prepare the way, as instruments in His hands, for that homeward pilgrimage, when 'they shall go out with joy, and be led forth with peace;' when even nature shall smile upon repentant Israel, 'and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'

"In humble reliance, then, upon God's mercy, let us with one voice pray that His 'kingdom may come,' with one hand give liberally to Him of His own, and with one heart throw ourselves into the good work; and may God, even our own God, give us His blessing!"

The following letter, addressed by Dr. Farquhar to the Rev. R. Clark, communicating the writer's views on the point in question, has reached us since the above was put in type; and, finding that it has been printed in the Calcutta "Christian Intelligencer" for May, which Number we have not yet received, we feel ourselves at liberty to add it to the various communications already published on the subject of the Afghans.

"You ask me to give you some account of my intercourse with the Puthans, who call themselves Beni Israel, in the Peshawur and neighbouring valleys.

"My attention was first called to the subject by an Armenian Christian at Peshawur, who told a party of us that these Puthans as-

serted they were the sons of Israel. We scarcely believed him at the time; but on my shortly after going into the district, the universal testimony by the people of this being their high origin, convinced me that they themselves had no doubt on the subject.

"The best-informed man I first met with was at a village in the Hustnuggur district, which is close by the Yuzufzae. I had begun a conversation with the people about, on the origin of the Puthans; and on their observing that I wished information regarding their 'great fathers,' they immediately sent for a venerable mullah, or priest, who, after completing his mid-day prayer, joined us. He spoke in Pushtu, the language of that part of the country, and what he said was interpreted to me in Hindustani. When he began to speak, I could at once see he had come to the subject I wished to hear him talk on, by his mentioning, unprompted by me, the word Beni Israel. He seemed to have a very indefinite idea of time, and said, 'To go back some 3000 years, Aghwan lived, who was the great father of all men. From him was descended Isaac, who was the father of Puthans, Nooswara, or Christians, and Yahoodies, or Jews. The Jews,' he said, 'are scattered all over the world; the Christians are in the direction of your country; and the Puthans in the neighbourhood of Peshawur.' A few of the latter were to be found in Persia, but beyond Kabul there were not many to be seen. The Puthans, according to him, came originally from Sooliman Koh, or Mountain of Solomon; they then migrated to Keshu; then to Wurri Murghai; then to Nejeroo, a district in Kabul; then to Negrar, the hills about Jellalabad; from whence, under a chief called Jaribund, the Yuzufzaes, and many others, settled in this part of the country about 500 years ago. There are, he said, two races of Puthans here, having different fathers: one of these consists of Eusofzaies, Swattis, Momunds, &c.; the other, of the Khyberis, Wuzirís, Kuttak, &c. The former inhabit the country to the north of Peshawur; the others live on the west and south of the valley. I happened to mention that I had heard it said that the Khyberis were Yahoodies. A Khyberí, who was standing by, was immediately asked if this were the case, and all the people about set up a laugh at his expense. He seemed very much put out by the remark, and scornfully denied the assertion. This gave me a favourable opportunity of observing the reproach the name of Jew is held in by these people. The old man added, when asked, that the Arabs were sons of Ishmael.

From very many other molwís I got much the same information, gleaned from oral tradition. These they always quickly brought down to the Koran, in which they have the strongest faith. They spoke of their great fathers, Ibrahim, Isaac, and Yacob, and had the tradition of twelve sons, whose names, however, they never could give. Walid and Halid, father and son, were the names of two great ancestors, who lived in Wurri Murghai, which they describe as being beyond Turkistan, and near Arabia, but no one can say positively where it is situated. Some spoke of the land of Canaan as being their country originally, but said that was a very long time ago. They are very fond of repeating the names of their prophets, or paighumbís: these they call Adam, Noe, Ibrahim, Moosa, Dand, Isah, and Mahommed. The reverential way in which they pronounce these, with the affix of 'Lah Illu,' gives one a great idea of the respect they entertain for the names they utter. They say four revelations were given to man through the

Taurat, which is the Book of Moses.

Suboor ditto ditto of Daniel.

Angeel ditto ditto of Isah.

Koran ditto ditto of Mahommed.

The last the most worthy, they say.

"It is a strange fact that these Puthans, from, they say, pride of birth, will not intermarry with any of the people about them. This I first particularly observed in the Chuen district, which lies immediately east of the Yuzufzae, being divided from the latter by the river Indus. In this district you have residing in the same village Puthans, Gujurs, or Gipsies, Havelis, or Rajputs who have become Mussulmans, and Hindus. The three former are Mahommedans, but will on no account intermarry with each other. The characteristic appearance of the Puthan makes it a matter of little difficulty to distinguish him from the others. His fine face, with the Jewish features, strikes almost all Europeans as something peculiar. The Gipsies here, and in many of the other valleys about, are cultivators and proprietors of the soil; the Havelis are the same; while the Hindu carries on all the commercial and banking business of the country.

"Great respect is shown by Puthans for the priesthood, which is very powerful for both good and evil. In the Peshawur valley, and in Swat, and in many of the surrounding districts, great respect is paid to a high priest, the akunzada, who, from his sanctity and wisdom, is looked up to with great reverence. The present man's name is Abdul Garfur: he is a Gujur, or Gipsy, and is a

native of Heka, or Beka, a village in the Peshawur valley. He lives in Swat; and when our army was first sent out against some of the hill tribes, near Swat, he urged on the people of the different tribes the necessity of giving up their mutual jealousies, and choosing a king, who would unite them and lead their armies to battle. They agreed, and urged him to make choice of a good man for them. He chose a Sayud, of the name of Akbar, the son of a fakír. He is called the Budsha, or king of Swat, but the choice has not given universal satisfaction, as this man's family has more than one blood feud with some of the tribes concerned.

"To show the superstitious feeling with which they regard the chief priest, I may mention, that when the Swat people had forced our government, by their inroads into our territory, to send an army against them in May 1852, the akund told the people that he had by his power rendered the cannon of the Feringhís, or British, innocuous. They had therefore nothing to fear, but should go forward with confidence to the fight. This, and a scrip of paper having a verse from the Koran written on it, was given to each soldier, with the assurance that this would protect him in the fight. These last were found by our people on the bodies of those killed in the action at Ikakobe, whose confidence in the akunzada induced them to risk meeting our troops in the plain, instead of the hills, which ever since they have remained in.

"In the end of last and beginning of this year a severe calamity, in the shape of a severe form of typhus fever, devastated the Yuzufzai, and also several of the villages in the surrounding districts. It commenced in the Yuzufzae, and in the course of a few months carried off about 8000 out of a population of 45,000 souls. This is one of the most severe plagues that ever visited any country. The great destructiveness of the disease was no doubt assisted by the fatalist views of the people, who would not be persuaded that attention to ventilation, cleanliness, or separation of the unaffected from the sick, would in any way prevent the spread of the disease. They had great faith in the prayers of their priests, who used to sit by the bedsides of the dying, and repeat their prayers, finishing by making 'passes' over the body, and blowing over the sick man to drive off the evil spirit.

"One mode they adopted for removing the disease, which they said was frequently used on occasions of similar epidemics, was this—  
"A village community bought by sub-

scription a buffalo, whose head they smeared with red paint. A crowd, with tontoms and other musical instruments, drove this animal, with shouting, through all the streets of the village, and all about it. During this progress, he was supposed to take upon his head the disease, and, on the circuit being completed, he was driven by the crowd into the desert. There it is generally believed, from his never being again seen, that he is spirited away. The fakirs, who are on the look out on these occasions, manage, it is said, to keep up this belief, by killing and eating the animal. During the continuance of this ceremony, which lasts the greater part of a day, the priests and heads of the villages engage in prayer in the mosques, and believe that by these means the disease will be removed from among them.

"The plague, however, was not the only calamity that visited the Yuzufzai this year. In a corner of the country that had escaped the fever a shower of hailstones fell, some of which are said to have weighed a couple of pounds. By these between eighty and ninety people were killed in the fields, and some thousands of their cattle, and many sheep, destroyed. This was told me by a chief man from that part of the country, who, mentioning the immunity from fever of the part of the district where the hailstones fell, added, 'The judgment of God seemed to be on the land.'

"The respect many of these people show for their Sabbath—Friday—stands out to the shame of many Christians. While many of the buildings in this country are carried on on our Sabbath, some of these men refuse to work on their Sabbath. Thursday is a great day with them for visiting the tombs of their relatives and saints, and many may be seen there engaged in prayer.

"The above are a few characteristics of this strange people, one of whom is now on the throne of Kabul.\*

"Though, in the observations I have made, there is small evidence to convince a stranger of these people being really Beni Israel, yet from the undoubting testimony that each individual of the race gives to the fact, and

\* Our view of Kabul is taken from Kaga-Suffa, a burial-ground on the mountain ridge north-east of the city. Kabul is bounded on three sides by mountains, occupying a space of about three miles in circumference. The city has no pretensions to beauty, being too much huddled together. The minarets, toward the left of the picture, rise from the Musjid Shahi, or Royal Mosque, in the Bala Hissar. It was founded in the time of Alungfir, and is now in ruins.

from the personal appearance of the men, it is difficult to doubt their being a portion of the lost tribes. Very many of their customs are graphically described in the Bible; but the fact of so many of the injunctions of the Koran agreeing so exactly with these, renders it impossible to say from which source these customs are derived; and difficult, by a description of manners, &c., to point them out as a distinct people from other Mahomedans about them.

"If, however, they are—or, as I would say, since they are—of the lost sheep of the house of Israel, how high is the privilege, how great is the call, to render back to them the treasures they were the honoured instruments of handing down to us. Looking, also, at the sure word of prophecy, and believing that the conversion of the Jews and Israelites, for whom so grand a future is foretold, will be, in God's hand, the mighty means of the conversion of the nations, certainly your present object of establishing a Mission at Peshawur ought to prosper. Though there were no Beni Israel, the central position of the city of Peshawur, which commercially is the key of central Asia, and one of the most important cities in the east, should not be left without having an opportunity of hearing the name of Jesus. The Pushtu language is that alone understood by hundreds of thousands of these Puthan and other border men. At Peshawur it may be studied to the best advantage, and the people be able to read the Bible shortly in their own tongue.

"At present, the principles by which the Puthans especially are guided in their intercourse with each other are those of retaliation—blood for blood, injury for injury. How different these rules would be under the light of the gospel was well shown last year by the conduct of a Christian lady—name unknown. Her brother had been killed in the last Afghan war. In return for this, or induced by this, I saw a number of copies of the Bible sent out by her last year for distribution among the murderers of him she loved."

We quite agree with Dr. Farquhar, that the obligation of commencing Missionary effort amongst the Afghans is in nowise affected by the inquiry before us, in the investigation of which different minds will arrive at different conclusions. Our commission is a wide one, "as we have opportunity, to do good unto all men;" especially in that way by which we can most benefit them—making known to them that Saviour in whom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

RECEIVED BETWEEN THE 21ST OF JUNE AND THE 20TH OF JULY.

**Ceylon Mission**—A letter from the Rev. R. Bren, dated Copay, May 4, 1854, informs us that for the six previous months the work has been much interrupted by cholera and scarcity of food. Numbers of the people all around have been carried off, especially from amongst the young. The schools had been broken up, the people entertaining the idea that it is very bad to assemble together and make a noise at such a time, when the goddess Ammarl is angry and going about amongst them. Special ceremonies are performed at the temples, but it generally happens that the disease spreads just in proportion to the increase of devotion to the idols. The harvest having also failed in this district of Ceylon, there has been much want and suffering. Yet the people turn not to the Lord. (Amos. iv. 9, 10.) Wholly absorbed by this present life, they have no idea of any thing beyond. The soul, its immortality, their need of holiness, are thoughts which concern them not. "I sometimes think," writes Mr. Bren, "that the heart of this people is more like India-rubber than stone, for generally we have no stubborn opposition: when truth is pressed home, there is a yielding to its force, but so soon as the pressure is removed, it resumes its former shape." How truly our Missionaries are in the midst of the valley full of bones! What need, then, is there not for prayer—"Come from the four winds, O breath, and breathe upon these slain, that they may live."

In the Singhalese districts which are occupied by our Missionaries the aspect is more hopeful, and amidst the general darkness there are a few bright spots which intimate the approach of a brighter day. One and another may be found, inquiring "the way to Zion, with their faces thitherward." Especially the village of Ratmewella, near Kandy, is an interesting spot. Here an European catechist of the Society, Mr. R. Clark, is located; and, thoroughly conversant as he is with the Singhalese language, is labouring effectively amongst the people; carrying out perseveringly a systematic scheme of visiting from house to house through all the villages under his care. Here a new and neat church has been erected; and although not yet completed, for want of funds, being only covered with straw, and the walls not plastered, is used for divine service. This village was visited by the Rev. W. Oakley in September of last year, when the little church was filled. Every bench was occupied, and

some of the children were obliged to sit down on mats. The number present was ninety-five, of whom twenty-five were women and sixteen girls. During the exposition of Scripture much attention was manifested, and several of the Christians gave very satisfactory replies to questions put by the Missionary. After the service was over, men, women, and children adjourned with the Missionary to the house where he was staying, and a kind of catechetical address was kept up all the afternoon.

**China Mission**—During the recent visit of the Bishop of Victoria to Canton, he was visited by Leang Afa, the first Chinese convert. The bishop writes—"Old Leang Afa spent yesterday two hours with me. He speaks very humbly of himself, and wept tears of joy at the mention of his tracts distributed among the literati twenty years ago within the city, his own subsequent flight and persecution, and the recent movement of Tae-ping-wang. He looks very hopefully upon the movement, and says that the leader, with all his errors, is a sincere believer; that the Tartars have always been the enemies of God and His gospel; and that he believes God will make the whole matter tend to the advancement of His kingdom. He told me that every hour of each day he prayed to the Almighty for a blessing upon the leaders. When we separated, he knelt down, and poured forth his heart in prayer aloud for a rich blessing upon China and the insurgent leaders, whom he evidently regards as raised up by God for the accomplishment of great ends in China."

Some interesting baptisms have taken place at Ningpo. On February the 13th a man and woman were baptized, who had long been under probation. The latter, some years ago, was in Miss Aldersey's service, and even then was most desirous of baptism. Since then her sincerity has been tested in the resistance offered by her mother and brother to her baptism, and her patient endurance of the same. On March the 5th another baptism took place of an old man named Djun. This man showed great earnestness, and, although previously instructed in the answers he was to make, yet, not content with these, he made little comments of his own as the questions were put to him; such as, "I repent, I repent with sorrow. If I were not baptized I should not be a disciple. I do believe with my whole heart. Yes! I will follow the commands of God." The name of Mnason was chosen for him, chiefly on account of his age.







TEA-GARDENS AT SHANGHAE.—Vide p. 216.

## ROMANIST MISSIONS.

IN 1540 the order of Jesuits was formed. It was intended for a two-fold object; one, *per fas et nefas*, to interfere with, trouble, and, if possible, arrest the progress of, the reformation in Europe; the second, to proselyte from amongst the heathen new converts to the church of Rome, and, by such acquisitions, compensate that ambitious see for the territories of which she had been deprived by the religious awakening of the sixteenth century. Loyola and Xavier were the chosen leaders of these respective movements. How diligently the order laboured in its European vocation, causing dissensions and divisions amongst Protestants, and introducing, wherever it was practicable, disorder and confusion, the page of history remains to testify. England, and the rest of the reformed nations, were filled with these secret emissaries. They were directed "not to preach all after one manner, but to observe the places where they came. If Lutheranism prevailed, then they were to preach Calvinism; and if Calvinism, then Lutheranism. If they came into England, then they were to preach either of these, or John Huss's opinions, or Anabaptism, or any doctrines that were contrary to the holy see of Peter, by which their function could not be suspected; and yet they might still drive on the interests of the mother-church. There being, as this council (of Trent) were agreed, no better way to demolish the church of England's heresy than by mixtures of doctrines, and by adding of ceremonies more than were at present permitted." By these two modes they laboured to prevent the action and establishment of pure Christianity in England. Some of them pretended themselves to be teachers of the reformed doctrines, like Thomas Heath, who, when preaching in Rochester cathedral, let fall out of his pocket a letter which revealed his real character, and in whose trunk was found "a licence from the Jesuits, and a bull from Pius IV., to preach what doctrine that society pleased for the dividing of Protestants, and particularly among English Protestants."\* It were well if similar letters were dropped from the pockets of all concealed Jesuits of the present day. No doubt we should then have some extraordinary revelations. Others proceeded insidiously to interfere with the order of service introduced by Elizabeth's injunction, to aim at the change of the Lord's table into an

altar, and the gradual intrusion of Popish ritualities.

Abroad, in distant lands, commenced the Missionary efforts of the church of Rome, Xavier leading the van. He landed at Cape Comorin in the autumn of 1542, and amongst the villages of the Pearl-Fishery Coast, and in the kingdom of Travancore, is said to have made, during the three years that he remained, many thousand converts. Some thousands—we cannot venture on any precise number—such as they were, were collected. In 1606 the Madura Missions began, under Robert de Nobili. But Xavier's Mission and De Nobili's were conducted on very different principles. Xavier, a sincere and earnest, but mistaken man, believing in the truth of the system to the propagation of which he had devoted himself, laboured to make the heathen proselytes on conviction, and found himself unsuccessful. It is true, there was much pliability in the character of the natives, and, influenced by a variety of secular influences which were brought to bear upon them, they were easily persuaded to profess themselves Christians; but he soon found that the only element which could have given the work any thing of value in his eyes, that of honest conviction, was altogether wanting, and that his converts were like the *débris* washed in by the tide to-day, to be swept away to-morrow. He left India in disgust, abandoning a work which had no charms in his eyes because it was not genuine, and in 1549 originated other efforts in Japan.

De Nobili commenced a new system, that of compromise and disingenuous expedients. He and his associates hesitated not to infuse into their teaching as large a proportion of the heathen elements around as might avail to render it palatable to the heathen. They introduced themselves as Western Brahmins, of a higher order than any in the East. They assumed the dress and conformed to the practices of the Brahmins. They forged a fifth Veda, supplemental to the four existing Vedas of the Hindus. They incorporated the idolatrous rites of the heathen with the ceremonies of the Romish church, and they soon counted their converts by many thousands. But the name alone was changed: in principle and practice the proselytes remained as heathenish as they were before.

The same system of compromise was pursued in China. The Jesuit Missionaries disguised their real object, and presented themselves under the aspect of literati. In that charac-

\* Strype, i. c. 52.

ter they were received at court, where they were employed in the compilation of the Chinese calendar; and the idolatrous index to the whole empire, by which the superstitious usages of the Chinese were regulated throughout the year, was prepared by the *quasi* Christian Missionaries, who deemed themselves at full liberty to do evil that good might come. The influence thus acquired was dexterously employed in forwarding their own particular object, while, in order still further to facilitate the work of proselytism, the converts were permitted to retain the use of the ancestral tablet, the stronghold of Chinese idolatry.

But the success of the Jesuits had provoked the jealousy of other monastic orders, and complaints were lodged against them before the see of Rome. In 1620 the feud commenced, and was carried on with varying success. Now the Jesuits, now their adversaries, were in influence. Contrary decrees were issued, and the church of Rome appeared before the world as the very personification of self-contradiction, indecision, and inconsistency. In 1645, Innocent X. condemned the use of the ancestral tablet and other heathen usages permitted to the Chinese converts; in 1656, Alexander VII. sanctioned them; and again, in 1704, Clement XI. condemned them. In 1742, the Jesuits were forced to succumb. Their downfall was soon precipitated. They were expelled from Portugal in 1759; from France in 1764; from Spain and Naples in 1767; from Paraguay in 1768; and their suppression by the see of Rome took effect in 1773. The bull of suppression was dignified with the title of the Infallible, and was worded in the strongest language. "We do, out of our certain knowledge, and the fulness of our apostolical power, suppress and abolish the said company;" "abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the holy see, or otherwise." "We declare all, and all kind of authority—the generals, the provincials, the visitors, and other superiors of the said society—to be for ever annulled and extinguished; so that the name of the company shall be, and is, for ever extinguished and suppressed." "Our will and pleasure is, that these our letters should for ever and to all eternity be valid, permanent, and efficacious, have and obtain their full force and effect, and be inviolably observed by all and every whom they do and may concern, now or hereafter, in any manner whatever." The reasons given in the same instrument for this irreversible determination are sufficiently cogent. "In vain did they"—preceding Popes—"endea-

vour, by salutary constitutions, to restore peace to the church, as well with respect to secular affairs, with which the company ought not to have interfered, as with regard to the Missions, which gave rise to great disputes and oppositions, on the part of the company, with the ordinaries and communities of all sorts in Europe, Africa, and America, to the great loss of souls and the great scandal of the people; as likewise concerning the meaning and practice of certain idolatrous ceremonies adopted in certain places; and further, concerning the use and explication of certain maxims, which the holy see has, with reason, proscribed as scandalous, and manifestly contrary to good morals: from which maxims have resulted very great inconveniences and great detriment both in our days and in past ages; such as the revolts and intestine troubles in some of the Catholic states." "Under the reign of Clement XIII. the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side: in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height, that the very sovereigns, whose piety and liberality towards the company were so well known as to be looked upon as hereditary in their families—we mean our dearly-beloved sons in Christ, the kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy for so great evils, and that this step was necessary, in order to prevent the Christians from rising one against the other, and from massacring each other in the very bosom of our common mother, the holy church."

It was not long, however, before the Papacy became sensible of the heavy loss and detriment it had sustained in the suppression of this formidable order, the members of which, by their admission vow, are pledged to uncontrolled obedience to the Pope's will. In Europe, Bible Societies, in connexion with the great central institution the British and Foreign Bible Society, grew more and more active and influential, Romanists as well as Protestants uniting in the work; Romanist bishops, deans, doctors of divinity, and priests, publicly recommending the devout reading of the New Testament from the pulpit, the professor's chair, and the press, while some from among the Romanist clergy actively engaged

themselves in its dissemination.\* Abroad, the Mission-work of the church of Rome had lost that brilliant aspect of rapid progress and success, with which for a season it had been crowned, and had fallen into a languishing condition. In South India the diminution of professed converts was so rapid as to portend, at no distant period, their utter disappearance, unless extraordinary measures were resorted to. We have, on this point, the admissions of Romanists themselves. The author of "The Jesuit in India" asserts, that in the beginning of the last century there were at least 1,200,000 Christians in the peninsula of India. Dr. Wiseman, in his lectures "On the practical success of the Protestant rule of faith in converting the heathen," availing himself of Dubois' statistics, states that "the native Catholic converts throughout all Asia might be estimated at 1,200,000," of which 600,000 were to be found in the peninsula of India. During the lapse of a century, therefore, they had diminished by one half. The Chinese Missions, according to the testimony of the same author, had reached a very critical state; a few European priests, introduced by stealth into the country, being alone available to keep alive the dying embers of Romish proselytism. In Japan, all had been crushed. Xavier reached Japan in 1549, and, in 1586, 150,000 converts were reported. Elated with their success, and prematurely concluding this insular empire to be their own, the Jesuits, by their intrigues, provoked the jealousy of the secular powers. Restrictive enactments were issued. They were resisted, and persecution commenced. The Christians rose in insurrection, were defeated, and put to death in great numbers. In 1641 the Jesuits were expelled from Japan, and with them the Portuguese, whose introduction to supreme power they were supposed to have contemplated; nor did the victors rest until they had effaced every vestige of Christian profession from the islands. To Jesuit intrigues, and their consequences, may be ascribed the rigid exclusiveness which has so long shut out Japan from intercourse with other nations. It was in 1624, when the empire was convulsed with intestine commotions, that all intercourse with strangers was prohibited, except at the island of Firando, on the south-west, and the port of Nagasaki. To such an extent was native antipathy to the Portuguese and Romanist Missionaries carried, that when, in the reign of Charles II., an English expedition reached

the Japanese coast, soliciting a renewal of commercial intercourse, the English flag, ancient and jack, because of the cross contained in it, and its resemblance in that respect to that of Portugal, so displeased the authorities, that the expedition was required not to use it; and the proposition to permit liberty of trade refused, because the English king had intermarried with a daughter of Portugal, their enemy. The military organization of the Christian Indians in the reduction of Paraguay had fallen to pieces, and the only permanent results which remained of Jesuit Mission-work in that quarter consisted in the stern and unalterable hatred entertained by the interior tribes to the Christian name and faith. Prince Maximilian, in his travels in Brazil in 1815-1817, mentions the manner in which the women of one of these tribes—the Puris—on being presented with rosaries, of which they are very fond, tore off the cross, and laughed at it. In short, throughout the whole range of Romanist Missions a fearful reaction had taken place. The Dominicans, Franciscans, &c., to whose care the work had been confided on the suppression of the Jesuits, were found unequal to the emergency. A peculiar agency was needed, and what so likely to prove successful as the Jesuits? True, they had been suppressed by the bull of a preceding pontiff, and to reverse his decision would be an act of self-contradiction at variance with the pretensions of the church of Rome to infallibility. But such considerations have weighed little with her, when the interests of the present moment have been at stake, and fear, or ambition, or vindictiveness, have demanded a change of policy. Assuming herself to be infallible, she has often dispensed with even the appearance of consistency in her proceedings, and with unblushing countenance has enunciated, from time to time, the most opposite decisions. And thus the same order which, in 1773, Clement XIV. had suppressed with the forfeiture of his life, because, according to his conviction, the necessities of the church required it, was restored by Pius VII. in 1814. The language of the bull of restoration was as remarkable as that by which Ganganelli had hoped that he had for ever terminated the existence of this order. "We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ the vigorous and experienced rowers

\* See 12th Report of the British and Foreign Bible Society *passim*.

who volunteer their services in order to break the waves of a sea which threaten every moment shipwreck and death."

With the restoration of the order of Jesuits commenced the more recent Missions of that church, which have been put forth with the view, not only of proselytising the heathen, but of counteracting, by every possible means, the efforts of Protestant Missionaries. The Jesuits were called forth into renewed action on August 7, 1814, and on May 3, 1822, was founded, at Lyons, a new institution, entitled "L'Œuvre de la Propagation de la Foi," which in its official documents proclaims itself to be the "instrument prepared by God to support in these latter times the Catholic Missions throughout the world." Bitter antagonism to the Missionary efforts of the Protestant Churches is one of its most prominent features, nor is it scrupulous in the language it uses to alienate men's minds from them, and bring them into contempt. In its periodicals mention is found of "the extravagant salaries allowed to lordly Missionaries of the Anglican Church in the East and West Indies; the immense sums swallowed up by the Methodist pro-consuls who rule it over the kings of the southern ocean; and the innumerable hawkers of Bibles, whose prudent zeal extends no further than to introduce along the coasts of China, with smuggled opium, the sacred writings which they profane." Derision is unsparingly flung on the efforts made for the collection of funds, and the results pronounced to be "absolutely null for the end proposed by the donors, that is, the conversion of infidels, and that they are even contrary to it." Protestant Missionaries, we are informed, "take good care not to expose themselves, like our Missionaries, to the danger of persecution: they never risk themselves in Tong-king, Cochin-China, in the Corea, or, in short, where there is any danger, or where punishment and death must be braved." Who, then, first located themselves in New Zealand, when it was the home of pitiless cannibals? No Popish Mission intruded itself there until the rough work was done, the native character modified, and several thousands of the Maories had placed themselves under instruction? Who endured, with the resolution of martyrs, the baneful influence of Africa's unhealthy shore, and, for a lengthened period of twenty years, during which the mortality among the Missionaries rose so high as forty-five and forty-six per cent., continued to volunteer for this particular service? The blighting power of African fever is now considerably mitigated, and Sierra Leone, having become comparatively healthy, is spoken of as likely to be-

come the locality of a Popish Mission; but hitherto the officials of the Propaganda have been unknown there. Is it true that the Protestant Missionary has always shunned the post of danger, and chosen, not the path of duty, but that of ease and self-indulgence? What a host of names might be enumerated—names of martyred Missionaries and living confessors! How many the Mission-fields which can bear witness to the intrepidity with which they laboured for the salvation of souls! Are the names of Egede and Stach forgotten in connexion with the wintry shores of Greenland, or those of Dober and Nitschmann, who were willing to submit themselves to voluntary slavery, if so be they might thus have an opportunity of making known to the poor slaves of the West-India islands the liberty wherewith Christ makes His people free? Where is Schmidt among the Hottentots, and Vanderkempt, who searched out the foundations of the old work, and carried it forward with a blessing from on high? And India's Missionary history—are there no traces to be found there of the Lord's servants? To enumerate all were impossible. To select a few were invidious. Let the tribes and nations which have been benefited and blessed through Protestant Missionary effort arise and testify against such unworthy attempts to disparage holy men, and the holy work in which they are engaged. Let China, who received from the hands of Morrison and Milne the gift of a translated Bible, which now promises to be the instrument of her regeneration, witness in their favour, and by the churches and congregations which they have been instrumental in raising up from among the heathen, let them be vindicated. They want not letters of commendation. Such exist, in the numbers of real converts to Christ to be found in every direction where they have laboured, "living epistles," which may be known and read of all men, written, not with ink, but with the Spirit of the living God, and testimonies from above as to the fidelity of their labours and the genuineness of the gospel they have preached. The "L'Œuvre de la Propagation de la Foi" asserts that Protestant Missionaries are "unable to gain souls to God." "The sects cannot have true Missionaries, since they have no one to send them—no authority for a Mission; consequently their word is dead; ours is vivifying. The furrows which they make are sterile; ours fructify, made fruitful, as in the first ages, by the blood of martyrs."\*

\* "A glance at the Institution for the Propagation of the Faith," pp. 19, 20.

Vaunting words! How needful Paul's warning to the ancient believers of Rome, "Be not high-minded, but fear." Had that been prayerfully remembered, how much of subsequent evil would have been prevented. But "we dare not make ourselves of the number, or compare ourselves with some that commend themselves." "For not he that commendeth himself is approved, but whom the Lord commendeth." Such assertions carry no weight with them: they are contradicted by facts. Yet are they important. They show the *animus* of the system which has uttered them. It is one actuated by an unrelenting hostility to every agency and effort which has in view the dissemination of pure Christianity amongst the heathen tribes, and to which no expedient will be unwelcome which is calculated to diminish the influence, or interfere with the progress, of Protestant Missions.

And therefore we need to look it in the face; to make ourselves acquainted with its resources and mode of action; to track its footsteps into the various regions whither its agents have gone; to examine what they have accomplished, and the means whereby such results have been obtained; that thus we may clearly perceive under what circumstances its influence is most powerful for evil, and how it may be most successfully counteracted.

"The Institution for the Propagation of the Faith in the two worlds"—for so it is denominated—commenced with the small sum of 1900*l.*, collected, as we are informed, from amongst the artisans and shopkeepers of Lyons. In 1839 the receipts amounted to 80,000*l.*, "showing an increase of 22,000*l.* above those of the preceding year; being double the income of 1837; quadruple that of 1835; and six-fold that of 1833." The receipts for 1853 amounted to 157,406*l.*, which sum, with a balance from the preceding (Jubilee) year of 49,804*l.*, presented a disposable capital for 1853 of 207,210*l.* Members of the Romish Church throughout the world are urged to associate themselves with the institution, by such motives and reasonings as are best fitted to exercise an influence on those who have imbibed the principles of that corrupt system. Special indulgences have been conceded by the Papacy. The following indulgences, "applicable to the souls in purgatory," were granted, in 1823, to its members, by Pius VII.—the same pontiff who, nine years previously, restored the Jesuits, and now beheld, in this new institution, the results of their rekindled zeal and energy—"First, a plenary indulgence on the festival of the finding of the holy cross and of St. Francis Xavier, and once a month on whatever day

each associate might choose, on condition of his reciting every day in that month the prayers indicated;" and, "Secondly, an indulgence of 100 days every time that one recites, having at least a contrite heart, the prescribed prayers, giving some alms in favour of the Missions, or exercising any other work of piety and charity." Such are the stimulants which the Church of Rome employs to arouse the co-operation of its members. They are unnecessary where the love of Christ is understood and felt. Pure and corrupt Christianity contrast strongly in their mode of action. The first seeks to quicken men to God, and, when actuated by a principle of divine life, to employ them as those who are capable of living and acting to God's glory. Corrupt Christianity leaves them dead in sin, and, carefully providing herself with such influences as have power with the unregenerated mind, so works on natural men as to enlist them in her service and cause them to work out her own purposes. In the science of influencing the natural mind, and rendering it pliable for her use, Rome is most crafty. Purposes and objects which contravene the mind of God, and are antagonistic to His truth, she extols as most pious and exemplary undertakings. An agency for their prosecution is needed. But the materials out of which it may be formed are plentiful and abundant. She requires not a regenerated material: that she could not work. The natural mind is better adapted for her use, and she so acts upon it, that its talents and enthusiasm are with alacrity placed at her disposal. Here we see the great discrepancy which exists between Popery and pure Christianity. The renewed and divinely-instructed mind is a material which Popery cannot use, and pure Christianity finds the unregenerated and ignorant mind equally unfitted for its service. As might be expected, the one has the resources of this world at its disposal; the other is strong in the power that comes from God. Which shall prevail, the Lord in His own time will make manifest.

The Lyons Propaganda has widely extended its organization, and draws support from many countries of Europe. France, Spain, Portugal, Italy, Switzerland, parts of Germany, Prussia, Belgium, the British Isles, Greece, the Ionian Isles, Malta, are all enumerated as helping, by a greater or less amount of contribution, the aggregate of its pecuniary resources. In fact, its chief maintenance is in Europe. Out of an income, for the year 1853, of 3,935,149*l.* (157,406*l.*), no less than 3,698,000*l.*, in round numbers (147,800*l.*), are stated to be derived from

European countries, leaving for the rest of the world the small balance of 236,000*l.* (9440*l.*) It may be well to place the kingdoms of Europe in their order of contribution.\* France stands first on the list. She gives to this object nearly a million of francs more than all the other European kingdoms taken together. Her contribution for 1853 ranges so high as 2,317,065*f.* (92,682*l.*), exclusive of 47,083*f.* from French colonies. The remaining contributors are thus placed—

Italy . . . . .	fr. 644,924=	£25,797	
Prussia . . . . .	209,998=	8400	
The British Isles in the following proportions—			
England . . . . .	41,396	} fr. 185,961	£7439
Scotland . . . . .	4134		
Ireland . . . . .	143,431		

Belgium . . . . .	150,629
Holland . . . . .	64,753
Switzerland . . . . .	47,092
Germany . . . . .	24,525
Portugal . . . . .	22,189
Malta . . . . .	14,345
Spain . . . . .	9520
Turkey . . . . .	3263
Northern countries,	2191
Greece . . . . .	1540
Ionian Isles . . . . .	850

This schedule tells much. One cheering point we hasten to indicate. Compared with 1839, the receipts from England have increased but little.

In 1839 they stood at . . . . .	fr. 33,649
In 1853 . . . . .	41,896

In Scotland, also, the advance has been slow.

In 1839 . . . . .	fr. 1067
In 1853 . . . . .	4134

\* We have had much additional trouble in these statements, in consequence of the inaccuracies which present themselves in the "General Statements of Receipts and Disbursements of the work of the Propagation of the Faith in 1853," as published in No. XC. of the Annals (May 1854). In the first place, France is thus entered—

Lyons . . . . .	1,311,273 <i>f.</i> 23 <i>c.</i>	} 2,364,448 <i>f.</i> 31 <i>c.</i>
Paris . . . . .	1,052,870 <i>f.</i> 8 <i>c.</i>	

The true number is . . . . . 2,304,148*f.* 31*c.*  
a difference of 300*f.*

Again, the receipts, as entered in the General Statement, are summed up as amounting to . . . . . 3,935,149*f.* 99*c.*  
Our summing up is . . . . . 3,925,336*f.* 79*c.*

Making a difference of . . . . .	9,813 <i>f.</i> 10 <i>c.</i>
Adding the above . . . . .	30 <i>f.</i> 0 <i>c.</i>

The total of the receipts is larger than it ought to be by . . . . . 10,113*f.* 10*c.*

This is rectified as follows. There has been a total omission from the statement of receipts of two items—

Spain, as appears from the list of subscriptions at p. 119 of No. XC. of the Annals . . . . .	9,520 <i>f.</i> 65 <i>c.</i>
Island of Cuba, ditto, ditto . . . . .	592 <i>f.</i> 55 <i>c.</i>
	10,113 <i>f.</i> 2 <i>c.</i>

We have thus diminished the discrepancy to ten centimes, where we must be content to leave it; but it is rather a singular circumstance, that the Lyons Propaganda should be indebted to a Protestant reviewer for a correction of its accounts.

In Ireland it is far otherwise.

In 1839 . . . . .	fr. 58,553
In 1853 . . . . .	143,431

In fact, Ireland stands fifth on the list in the amount of its contributions, being exceeded only by France, Italy, Prussia, and Belgium. In France the increase has been thus—

1839 . . . . .	fr. 1,238,803
1853 . . . . .	2,317,065

Italy—

1839 . . . . .	fr. 266,381
1853 . . . . .	644,924

Prussia—

1839 . . . . .	fr. 25,167
1853 . . . . .	209,998

Belgium--

1839 . . . . .	fr. 100,664
1853 . . . . .	150,629

On the other hand, Germany, including Bavaria, stands in the schedule of 1839 at no less a sum than fr. 115,259; but in 1853 at only fr. 24,525. We believe that this is to be accounted for by the fact that Austria has her own peculiar Missionary action.

From extra-European countries the largest amounts received are as follows—

British North America . . . . .	fr. 72,551 = £2902
French Colonies . . . . .	47,083
United States . . . . .	41,211
South America . . . . .	40,088
Mexico . . . . .	21,178
English Colonies . . . . .	7782

We are quite aware that the total of the sums above enumerated is far below that collected by the Protestant Missionary Societies of England alone, and much more so when we add the incomes of the various Societies in America, and on the Continent. But it is superior in amount to the income of any one of them, and has been attained in a much shorter period. Take, for instance, the Church Missionary Society. It was commenced in 1799. Twenty-four years onward brings us to 1823, the year following that in which the Lyons Institution was founded. The income of the Church Missionary Society was then 34,913*l.* In 1839 it had increased to 71,306*l.*; but the adverse organization had by that time overtaken and outstripped it, its income for that year amounting to 80,000*l.* The next year the Church Missionary Society was a little in advance, having an income of 100,912*l.*, and the other of nearly 100,000*l.* But last year a disparity had accrued, in favour of the Romanist Institution, the Church Missionary Society receiving 123,916*l.*, and that of Lyons 157,406*l.*, the former Society having taken fifty-four years to reach the lesser amount, and the latter only thirty to attain the greater. In fact, when we re-



member that the motives suggested by the Romanist Institution to elicit pecuniary support are such as tell with peculiar force on the unregenerated mind, and how large a proportion of that material lies at its disposal, it would be shortsightedness to blind ourselves to the probability that its income will rise continuously and rapidly.

We next advert to the mode of collection, which is minute in its application, and, we doubt not, thoroughly effective. Each member is expected to give in alms for the Missions one halfpenny per week. "To facilitate the collection of the alms, one subscriber from every ten is charged with receiving them. He hands over the amount to another member of the Institution, who has to receive ten similar collections, that is, a hundred subscriptions; and this latter hands over, in his turn, his receipts to a third, who is charged with receiving ten collections of the same value, that is, a thousand subscriptions." By such an organization minute contributions are carefully collected, and rapidly accumulate.

We are disposed to think, that in our own Society—and we apprehend that it is not singular in this respect—the arrangements for the collection of the free-will offerings of its supporters are in many respects defective. The system of collectors is but very partially carried out. "The waters of Shiloah go softly:" so does the stream of true Christian charity. Often it is but a very scanty rill, flowing out of small means; but yet, because of this, the more precious, for that love must be strong which contrives to give out of deep poverty. Although such love can give but little at a time, yet it is diligent to give of that little, and what it gives it gives gladly. But there is needed some treasury nigh at hand, in which the two mites may be deposited; for they are so small a gift in the estimation of the giver—so small when compared with the largeness of the heart that prompts the gift, or with the vastness of the object to be helped—that he who gives does not think them worth giving. A drop of Christian love collects very slowly; and at length, when full, it falls, and there ought to be something ready to receive it. Here the Christian collector is invaluable, coming with words of kind encouragement, and holding forth the hand in which the little savings of the month may be deposited. There may be many disposed to give, and yet none be present to receive; and very many gifts, small severally, yet large unitedly, be thus lost to the necessities of the heathen, while the overcharged heart is deprived of that opportunity of aiding in the Saviour's work, which would

Vol. V.

have afforded it relief, and caused it to abound in thanksgiving to God. The organization for collecting alms in the Lyons Propaganda is like the pressure of a screw which forces out the juice from the grapes: the grapes are worthless, except to yield the juice. There is no room for spontaneous action. It necessitates the alms. There is the necessity of superstition, or the imperious constraint of an ecclesiastical system, in which the individual mind, deprived of independence, must needs move as it is moved. Protestant Missionary Societies recognise one grand legitimate motive, either to pecuniary contributions or the personal services of devoted men—"The love of Christ constraineth us." But where this high principle is in action, moving the individual to help as he has opportunity, it needs to be attended to and encouraged in the effort it is disposed to make.

To the collecting machinery of the Lyons Society there is one singular rule appended—"This mode of collection authorizes no association amongst the subscribers." Such associations might interfere with the action of the central and irresponsible authority, and are therefore discountenanced.

We now proceed to consider on what Mission fields, and in what proportions, the moneys collected are applied.

It appears, that during the year 1853 the expenditure amounted to 4,427,274*fr.*, exceeding the receipts by 492,125*fr.*, which have been supplied from the balance of the previous year. Of this sum 4,222,547*fr.* (168,902*l.*) have been appropriated to the Missions as follows—

Europe.....	<i>fr.</i> 936,120	=	£37,444
Asia.....	1,440,510		57,620
Africa.....	342,700		13,703
America.....	1,069,428		43,577
Oceanica.....	413,787		16,551

*fr.* 4,222,545 = £168,902

We shall take these great subdivisions of our world in the order in which we have placed them.

Europe is a field of Missionary operation to the Church of Rome, just so far as it is Protestant; and of such portions Great Britain is the most expensive: for while the contributions amount only to 185,961*l.* (7439*l.*), the expenditure is 342,410*fr.* (13,696*l.*). If the constituent portions of Great Britain be viewed separately, it will be found that Scotland contributes 4184*fr.*, and costs 73,000*fr.*; that England contributes 41,896*fr.*, and costs 187,410*fr.*; and that Ireland contributes 143,431*fr.*, and costs 82,000*fr.* Thus Ireland, notwithstanding its poverty, in the intensity of its Romanism transfers a surplus of upwards of 60,000*fr.* to meet the exigencies of the

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English and Scottish Missions of the Church of Rome. Romanist Ireland has money to spare for aggressive operations: why, then, ought she not to support, out of her own resources, the college for the training and instruction of her clergy?

Germany is also an expensive field of labour, the outlay amounting to 251,410*l.* (10,056*l.*), the contributions to 24,525*l.* (981*l.*). Switzerland also costs more than she contributes, in the proportion of 76,000*l.* to 47,092*l.* Turkey, Greece, and the Ionian Isles, remain to be noticed. Appropriations of money to the amount of 73,500*l.* have been made to Missions in Moldavia and Wallachia, Bulgaria and Bosnia, and the Adriatic provinces of Herzegovina and Albania. In Constantinople, also, operations are going forward, at an expense for the past year of 67,000*l.*, together with 4000*l.* for Adrianople. Thus, the total of grants apportioned to Turkey amounts to 148,500*l.*, placing that country third on the list of Romanist European Mission fields, if ranged according to the scale of expenditure. To Greece is annexed the sum of 16,500*l.*, while the Missions in the Ionian Isles have had expended on them 22,500*l.* Malta, as we have seen, contributes 14,345*l.*, while at Gibraltar there is an expenditure of 8000*l.* So much for Missions in Europe.

But the largest amount of expenditure is on the Asiatic continent, amounting to a sum total of 1,440,510*l.* Let us pursue the same course upon which we have acted with reference to Europe, and enumerate the countries which are the objects of these Missions. They stand as follows as to scale of expenditure—

India	{ North } { 77,000 }	fr. 377,567 = £15,102
	{ Western } { 20,000 }	
	{ South } { 280,567 }	
China		337,725 13,109
Further India, inclusive of Pegu, Ava, Tong-king, Cochin-China, Cambogia, Siam, &c.		253,890 10,155
Syria and Palestine		194,523 7,781
Asia Minor, and Islands on the Coast.		94,067 3,762
Mesopotamia, Kurdistan, and Armenia		46,000 1,840
Ceylon		44,200 1,768
Mandchouria and Japan		31,458 1,259
Peria		26,000 1,040
Thibet		16,135 726
Corea		16,637 662
Mongolia		10,000 400

fr. 1,440,000 = £57,000

We have to observe that several of the countries here enumerated have no place as yet in the schedule of Protestant Missions. In Tong-king, Cochin-China, Cambogia, Mandchouria, Mongolia, Corea, Thibet, we have as yet no place. Yet the Missionaries of the church of Rome have succeeded in penetrating these regions. They are fearless and energetic in the prosecution of their objects. Are they more so than those who serve under the banner of the

Gospel? Rome says so, but we do not believe it. The records of the East-African Mission are full of evidence, that, in the endurance of fatigue and danger, they who go forth from the Protestant Churches are surpassed by none. True it is, indeed, that the Protestant Missionary finds himself not unfrequently excluded from countries where the agent of Rome has obtained access, simply because he cannot enter in without the sacrifice of truth and honesty. The gospel does not teach him that the end sanctifies the means, neither does his standard of morality authorise him to do evil that good may come. He may not equivocate and disguise his real character and object, nor commit his converts, in aiding to conceal him, to the same course of equivocation. He comes with an honest avowal of his object, and, if admission be refused him, he is commanded of his Lord to go elsewhere. The true Christian Missionary is not deterred by any amount of difficulty and danger, so long as he has "the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has his conversation in the world." Realizing his Lord's presence, he is fearless, not "counting his life dear unto himself, so that he may finish his course with joy, and the ministry, which he has received of the Lord Jesus, to testify the gospel of the grace of God." But disingenuous proceedings, which wound his conscience, these he dreads far more than danger and death, in which there is nothing dreadful to a Christian man, if found in the path of duty.

The expenditure on American Missions is also considerable, although inferior to that of Asia. It amounts to 1,089,428*l.* (43,577*l.*). Of this, more than one-half is bestowed on Missions in the United States. In so doing, the Papal Church acts with her usual measure of worldly wisdom. She is clear-sighted to discern those superior positions from whence, if her influence were once established, she might advance with comparative facility to the subjugation of the world. England in Europe, the United States in America, each the home of the Anglo-Saxon race, these constitute a prize well worth contending for. She would then have access to the spring and source of Protestant Missionary effort in the east and west, and could at once paralyze its action. Such dreams have, no doubt, floated before the vision of the sovereign Pontiffs and their subordinates; and efforts have not been wanting to make the dream a reality. With what craft and energy has not Romanism laboured in the Mission field of England! And when the connexion between the Tractarian movement and that apostate system was more

overt than at present, and many were accomplishing an easy transition from one to the other, what sanguine hopes were entertained of a speedy return of the English nation to its former abject state of spiritual bondage? Nor is that expectation yet surrendered, although the ripening promise of such a glorious issue has been put back by unfavourable influences. In the same way, vigorous efforts are being made for the dissemination of Popish principles in the United States. East and west of the Rocky Mountains we have the paid agents of the Lyons Propaganda. They are spread as a net-work over the whole area, from Detroit to Cincinnati, from thence to Nashville, and southward to New Orleans. In all the old States Romish bishops are to be found—at Philadelphia, Baltimore, Richmond, Hartford, and Charleston. Along the western coast, we find bishops of Nesqually, Oregon city, &c. At many an intermediate point, between these lines that we have drawn from north to south, they are to be found. There are confraternities of various names—Missions of the Jesuits, Missions of the Fathers Oblates of Mary Immaculate, Missions of the Priests of Mercy, Missions of the Trappist Fathers, and of the Benedictine Fathers, and of the Society of Holy Cross; and, if we have not wearied our readers, Missions of the Lazarists. Amongst all these various agencies there is an expenditure, on the part of the Lyons Institution, of no less than 728,460*f.* (29,138*l.*), exclusive of what may be obtained from local resources. Nor is British America forgotten in these comprehensive efforts of the Church of Rome. For the Canadas, New Brunswick, Nova Scotia, Newfoundland, Hudson's Bay, Vancouver's, there has been an apportionment of 226,968*f.* (9078*l.*); and the Fathers Oblates of Immaculate Mary, and the Missions of the Jesuits, are found actively engaged in these far northern lands. Besides, for South America, 89,000*f.* have been reserved, and 42,000*f.* for the West-India Islands.

We must pass on to a brief notice of Oceania and Africa. To the first of these, 413,787*f.* (16,551*l.*) have been assigned, according to the following apportionment—

Australia . . .	fr. 71,128
Central Oceanica . . .	65,000
New Caledonia . . .	64,000
New Zealand . . .	50,320
Tahiti . . . . .	50,300
Sandwich Isles . . .	40,533
Marquesas . . . . .	30,206
Other Missions . . .	15,000
Batavia . . . . .	20,000*

\* The above sums, in the report of the Lyons Society, are given as making a total of 413,787. We

The society of Picpus, and the Fathers Marists, together with divers vicars-apostolic, archbishops, and bishops, appear to form the working agencies in this quarter.

We have only one more portion of the earth to touch upon in reference to the dis-employment of Romish proselyting efforts—Africa, a part of the analysis which can be soon disposed of; happily for Africa, where comparatively little in this respect has been attempted; and happily for our readers, whom we fear to have wearied by this detail. The total expenditure for this great continent amounts only to 342,700*f.* (13,708*l.*) The distribution is as follows—

North coast of Africa . . . .	fr. 90,000
Cape of Good Hope, Port Natal, &c.	72,000
Two Guineas and Senagambia . . .	50,000
Egypt, Lower and Upper . . . .	49,700
Madagascar . . . . .	44,000
Abyssinia, Aden, and the Gallas .	29,000
Chinese and Indian Colonies . . .	8,000

Africa, a sufferer in other respects, is more free from Romanist intrusion than any other subdivision of our world. If her unhealthy climate has caused the sacrifice of much Protestant Missionary life, it has kept at a distance the legions of Rome. There are, indeed, Jesuits and Capuchins, and Fathers Minors Reformed; there are Lazarists, and the Congregation of the Holy Ghost, and of the sacred Heart of Mary; but they do not seem to thrive in Africa: and to whatever other bondage the children of this great continent have been subjected, we trust they will continue to be preserved from the spiritual despotism of Rome, the great slave-trader in the souls of men.

Our readers will observe in the above schedule a reference made to the Mission of the Reformed Fathers Minors in Upper Egypt. It is not only through the Lyons Propaganda that the Papacy is endeavouring to reach the heart of Africa, but through the agency of a distinct Mission sent out from Austria, as would appear from the following information communicated to us by Dr. Krapf, dated May 19, 1854—

“Knowing that you feel much interested in African matters, I shall briefly communicate to you what I have, during my stay at Cairo in December last, and afterwards on my voyage from Alexandria to Trieste, learned about the proceedings of the Romish Missionaries on the upper course of the Nile. I knew that the Romanists had, several years ago, commenced a Mission, and, if I am not mistaken, an

are unable to arrive at the same result. Our total is 406,487*f.* (including the odd centimes, not given above).

agricultural establishment, at Kartum, a town situated at the junction of the Blue and White Rivers. But I had as yet not been aware of their having established a Mission in the Bari country, under the fourth degree north from the equator. This piece of intelligence was as new as it was interesting to me. I obtained the information from a native of Malta, who had been up the Bari country in the pursuit of commercial business. He mentioned that the Roman-Catholic Missionaries had been sent out by the Missionary Association of St. Mary at Vienna; that the head of the Mission was Dr. Knobloch, who, my informant added, had gone even beyond the fourth degree nearly as far as to the second, where he found the White River still a very considerable stream, which, I believe, is quite correct, if, as I have no doubt, its sources are to be found to the south of the equator—about three or two and a-half degrees south.

“The Maltese stated that the Roman Missionaries in the Bari country had built a church, which they fortified with two pieces of cannon which they brought up the Nile on their boats. He also mentioned that they brought up about one hundred muskets, with many other presents, for the chiefs in Central Africa. He stated that they receive annually 30,000 dollars from the Austrian government, for the purpose of promoting Austrian commerce in Middle Africa; also that they have permission to collect money in all Austrian churches twice a year, and that they are under the special protection of the Austrian consul at Alexandria. The Maltese was of opinion that the voyage on the Nile up and down to Cairo was very tedious, long, and expensive, which inconvenience, he thinks, will compel the Missionaries to open a nearer road to the east coast of Africa. He thinks that if the Bari people were armed with muskets they might force their way through the interjacent tribes, and reach some part of the Indian Ocean. He mentioned that the Bari men are greatly attached to Knobloch; that they consider him their prophet; and that they ascribe to him the fall of rain, &c.; that the Missionaries slaughter a bullock every Sunday, and distribute the meat among the people, who extol them to the sky.

“What the Maltese had mentioned to me at Cairo was partly confirmed by two priests who had joined the party of Knobloch, and who were to go with him for the reinforcement of the Bari Mission; but they fell sick on the road, and were compelled to return to Europe. They stated that Dr. Knobloch was a man of

enterprising character; that the Austrian steamer had conveyed twenty-four persons gratis from Trieste to Alexandria; that a part of this company consisted of mechanics destined for the building of a cathedral at Kartum; another part of it consisted of priests sent to the Bari and other countries of Central Africa, which, as an ecclesiastic from Lintz assured me, is singled out as the main field of labour of the Roman-Catholic Missionaries sent out and supported by Austria. That ecclesiastic had been on a pilgrimage to the Holy Sepulchre at Jerusalem, in lieu and by the order of the Emperor of Austria, who thought this pious act desirable for showing his gratitude to God in rescuing him from the wicked hand of an assassin.

“The sick priest mentioned that the Missionaries in the Bari country were in the habit of redeeming slave-boys for instruction in their schools. On my objecting to a principle which must necessarily perpetuate the slave-trade—as the slave-trade will continue selling as long as there exists buying—the priest simply said that it was to the glory of God and the Roman-Catholic church, in as far as the instructed children would become teachers of their tribe, and, consequently, the Roman faith would be disseminated with greater speed. I must, however, remark, that the ecclesiastic pilgrim did not agree with the priest's view, but rather supported my opinion. He was in general an intelligent and well-educated man, who frequently lectured the priest in a gentle manner. The priest furthermore stated that his colleagues have found it rather difficult to proceed to the distant Mission at Kartum, without having a station between Cairo and that place. To avoid this difficulty, the proposal had been made for establishing a Mission at Assuan, between Kartum and Cairo. In general it appears to be the plan of the Romanists to have a line of Missions all along the banks of the Nile, from Alexandria down to the equator, and thus to carry the Romish faith into the heart of Africa.

“I will make no comment upon all this very interesting information. Every true friend of the Protestant Missionary cause will take an important lesson from these Romish proceedings: he will see at once how much more sympathy, prayer, labour, and self-denial are required for the good of Africa, lest another species of heathenism get the ascendancy in Central Africa.

“When the Portuguese were driven out from East Africa, they left an image of the holy virgin behind them, which the natives of the mainland took and placed in a cot-

tage, and have preserved up to the present day for carrying it in procession in time of war, in order to encourage the fighting soldiers to acts of bravery and valour. This is the only trace\* which the Romanists have left behind them. Now, if we consider that not a single idol is found among the East-African tribes, except the one captured from Portuguese Romanists, can our fears be groundless, if we assert that the progress of Popery in Africa will substitute only another species of heathenism ?”

In our Volume for 1852,† in a review of Werne's Second Expedition to discover the sources of the White Nile, we directed attention to this nation of the Bari, located about 44° of north latitude, as well as to other kindred tribes along the banks of that great river. We then expressed the feelings of deep pain which filled the mind in contemplating populous regions, such as these appear to be, unvisited by the message of mercy in Christ Jesus, and expressed our hope that the time might not be far distant when the day might dawn on these neglected tribes. We have been anticipated. The Missionaries

\* “The Suahéli call this idol—relinquished by the Portuguese—Kisúka, i.e. Little devil.”

† Pp. 82—87. See also “Church Missionary Gleaser” for April 1852, pp. 42—44.

of the Church of Rome have reached there before us.

We cannot go further into this subject at present. Our survey is a very imperfect one, and errors may have crept in, although we have laboured that it might not be so. We wish our readers to be aware of the proceedings of this Romish movement, which is endeavouring to “compass sea and land.” We would not overrate its importance, and yet it would be no part of true wisdom to despise it. An antagonistic organization is arrayed against us; not formidable if we are earnest, and faithful to the trust reposed in us, but formidable to take advantage of every instance of indolence and procrastination on our part. If we are remiss in supplying the wants of countries to which access is providentially afforded, or if, however ready to commence a work, we are impatient to relieve ourselves of it, leaving behind half-instructed congregations, and native churches as yet in infancy, deprived of the support to which they have been accustomed at the moment they most need it, we must be prepared to find the active Missionary organization of that apostate system, which is “full of eyes before and behind,” quick to avail itself of our dilatoriness or imprudence, and rapid and decisive in its action.

## EDUCATION IN INDIA.

On the 20th of July a paper was moved for in the House of Commons, and immediately ordered to be printed, under the title of “Education (India),” being a copy of “a despatch addressed by the Court of Directors of the East-India Company to the Government of India, on the subject of general education” in that country.

In the early stages of Christian Missions in heathen countries, the apostolic commission to preach the gospel of the Lord Jesus Christ, as God's own message of mercy and love to a ruined world, is, and must necessarily be, the chief, if not the sole employment of the messenger of Christ. But in semi-civilized countries, especially such as India and China, Christian education becomes an immediate and necessary object of attention. For the people of these countries have been educated, according to their respective systems, longer than the nations of Europe, upon whom has now devolved, in the mystery of Divine Providence, the blessed office of turning the heathen nations of the earth from darkness to light, and from the power of Satan to God. Accordingly, from the earliest period of our Missions in the East,

schools for the instruction of children and youths have been established, to be taught with such assistance as could be procured for the purpose in an incipient state of Christianity. Improvements in the teachers and subjects of instruction have been gradually effected, until the Mission schools, of India particularly, have conveyed instruction in letters, in the elements of useful knowledge, and of Christian learning, to thousands of the youths of that vast and interesting field of Christian labour. By the latest returns, the scholars, male and female, in the Missionary schools in India, exceeded 100,000.

With the exception of some colleges for teaching Sanscrit and Arabic learning, and Hindu and Mahomedan law, which were founded at an early period of our acquisitions in Bengal, the government seminaries in India have been of recent introduction, and have consisted chiefly of colleges in which a high standard of learning has been afforded, mainly through the medium of the English language, and consequently limited to a comparatively small number of scholars. Including the vernacular schools in various parts of the

provinces, the whole number of students in the government colleges and schools has scarcely reached a fourth part of those taught in the schools of the several Missionary Societies. In those seminaries, however, supported as they have been by a liberal expenditure of the public money, and provided, in many instances, with highly-qualified English masters, the docile and astute Hindu youth have made great attainments in European learning, and no inconsiderable progress in mathematical and physical sciences. The effect of these studies, as might be expected, has been very great in loosening the influence of the native superstitions. But wanting the correcting influence of Christian teaching, which has been excluded from all the government institutions, the native mind has been released from the bondage of a debasing superstition, to run wild amidst the vagaries of an uncontrolled precocious intellect, or to adopt the boldest forms of scepticism derived from infidel European writers.

The restraints of their ancient faith not being replaced by those of one more pure, the result has been, the lamentable prevalence of an educated class of natives, conceited of attainments far above the level of their countrymen, alike profligate in morals, disaffected towards the government to whose liberality they owe their intellectual superiority, and sceptics in all questions affecting religious belief.

It must be admitted that there are eminent exceptions to the cases just described. Many of the students of the government colleges have become acquainted with the sacred Scriptures, have sought instruction from Christian teachers, have discovered "the truth as it is in Jesus," and embraced the profession of Christianity. There are also, no doubt, to be found instances of a higher sense of honour and regard for truth among some of the educated Hindus who still retain their profession of the native religion. But these, it must be feared, are the exceptions. One, who of all men was among the most competent to be heard on this point—Dr. Duff—thus speaks of the pupils of the government schools—

"What do you consider to have been the effect of education on the morals of the natives?"

"A great deal of course depends upon what the nature of the education is. If education be given to them of the description which may be called merely secular, without any corrective or modifying religious influences, the tendency in itself is not good, and the effect on the morals of the natives any thing but satisfactory."

Again—"My own impression is, that if we go on giving them a thorough English secular education without any mollifying and counteracting influences of sufficient potency—disturbing the mout of all their old ways and habits of thinking and feeling, and creating the very materials out of which spring restlessness and discontent, envy and jealousy, selfish and exorbitant ambition for power and place, irrespective of the needful moral and mental qualifications—there will not, there cannot be, generally speaking, that sentiment of devotedness or loyalty to the British government, which, for their own sakes, and for the sake of their country, we should desire them to possess. And the ultimate result of such unfriendly or disloyal sentiments becoming wide spread in the case of men of quickened intelligence, and having unlimited command of a free press, with the English as a common medium of communication, it is not certainly difficult to foresee."\*

It was at this stage of education in India, that, among the subjects selected for investigation by the Parliamentary Committees appointed in 1852-1853 to inquire into the administration of our eastern empire under the Charter Act of 1833, the fifth head included "the measures to be adopted, and the institutions established and endowed, for the promotion of education in India."

A great number of witnesses of high rank in India, and several Christian Missionaries, were examined as to the nature, extent, and effects of the existing educational systems employed by the governments of the different Presidencies, and those of the Missionary Societies in various parts of India.

The very able and copious indexes of the evidence of the Lords' and Commons' Committees, will make the reader acquainted, under the head of "Education," with the mass of facts and opinions bearing upon this important subject, and furnish the means of easy reference to the evidence of the several witnesses on all sides of the question.

The Parliamentary inquiries being ended, the President of the India Board, Sir Charles Wood, in his speech on the 3d of June 1853, explained the principles on which the future administration of the Indian empire is to be conducted, and closed his elaborate exposition of the various subjects comprised in his review, with the following remarks, so worthy of the occasion, and of the great interests and duties involved in our sovereignty over

\* Second Report of Lords' Committee on Indian Territories, Session 1852-53, questions 6229, 6263.

the greatest colonial dependency in the world—

“There are other topics of vast importance which I might refer to, and perhaps there is none of more importance than that of native education; but, as we have not entered upon any inquiry with respect to that subject yet, it would be premature to address many observations to the House upon it, and I am very sensible of the length of time for which I have trespassed on the patience of the House. But I may say that there has been a great improvement in this respect in the course of the last twenty years. We used to spend considerable sums and to take considerable trouble in educating a large body of the natives in Oriental literature, which was of little value to them; but, chiefly owing, I believe, to the exertions of the right hon. gentleman the member for Edinburgh (Mr. Macaulay) European literature has been in a great measure substituted for antiquated Sanscrit and Arabic, or other eastern studies; and if hon. Members will take the trouble to refer to the Appendix of the Lords' Report, they will see abundant proofs of the proficiency to which the natives have attained in this respect. At a college founded at Roorkee, we are educating native youths to take their place as civil engineers in the great works which have hitherto been carried on exclusively by Europeans. The natives have also made great progress in the science and practice of medicine. They have been induced to forego their old national prejudice against touching a dead body; and the skill with which they use the scalpel is equal to that of many Europeans. I will not at present say any thing of the Government schools for the education of the natives, which are hereafter to be the subject of inquiry. But I may mention that we have satisfactory accounts of the Missionary schools, in which the Bible is ordinarily used with the full knowledge of the Hindoos. I believe that no great number of the native children ultimately become Christians; but we have strong testimony in favour of the improved moral habits which have followed from their attendance at the schools, and from the education they receive there. There is strong evidence, moreover, to this fact, that the spread of Christianity among the more educated and enlightened class of natives is in many quarters sapping the foundations of their ancient faith. It is perfectly well known that the Government interfere in no respect with the religion of the natives, and carefully abstain, as a Government, from promoting

conversion. No person is more convinced than I am that that is a wise and beneficial course, because I believe that if we attempted to do otherwise, we should unjustifiably shock the feelings of the people of India, and, moreover, should only impede the progress of Christianity. It may not be uninteresting to the House to know that by the last mail we have accounts of the baptism of Dhuleep Singh, a descendant of Runjeet Singh, a prince of high rank, which ceremony, it appears, took place at his own request—not ostentatiously, but privately and without the slightest parade, at Benares. I have said that we do not interfere, and I think rightly, in the propagation of our religion among the natives; but, on the other hand, I am bound to express my opinion that we have been perfectly right in taking care that those who profess Christianity shall incur no loss in consequence of doing so. Strong opinions have lately been expressed against the passing of the Act which prevents the forfeiture of the property of Hindoos on their becoming Christians; but I think that this Act is perfectly right, and that no change of faith to any religion professed in any part of the Queen's dominions should entail the forfeiture of property. I quite agree, therefore, in the propriety of passing that Act. I think the Government are perfectly right in abstaining from attempting to make proselytes among the Hindoos, though, at the same time, I think we ought not to allow them to be subjected to penalties when they do embrace the Christian religion. I hope and trust that the education they are receiving will gradually lead to the reception of our own faith in India; but that result we must leave in the hands of Him who will, in His own good time, bring about that which He desires to come to pass. In so far as improved education enlightens and enlarges the mind, we are preparing the population of India for the reception of a purer faith. But I am anxious to say that I differ from the opinion which was expressed in his evidence by a noble Lord, to the effect that we ought not in any way to promote the education of the natives, as tending to diminish our hold on India. I should be sorry to think that such was the case. No doubt our empire of India is an anomalous empire. Englishmen seldom or ever permanently settle in India. There is no mixture of English population with the native population. We go, we govern, and we return. I do not believe, however, that we shall endanger that empire by educating the natives of India. I believe, on the contrary, that if the great

body of the natives were educated and enlightened, and not only educated and enlightened, but still more if bound to us by the ties of a common faith, we should increase rather than relax our hold upon the Indian empire. But, be that as it may, it seems to me that the path of our duty is clear and plain—to improve the condition and to increase the enlightenment of the people. I believe, as I have said, that by so doing we shall strengthen our empire there; but even if the reverse should be the case—even if the result should be the loss of that empire, it seems to me that this country will occupy a far better and prouder position in the history of the world, if, by our agency, a civilized and Christian empire should be established in India, than if we continued to rule over a people debased by ignorance and degraded by superstition.”\*

The newly-organized Court of Directors has since been constituted, and several important measures of public policy, affecting the material interests and improvement of the country and its people, have already, it is understood, been planned, and ordered to be carried into effect.

The new governors of Madras and Bombay, and the lieutenant-governors of Agra and of the new Presidency of Bengal proper—all of them, it is hoped, men animated with an earnest desire for the best interests of India—have entered upon their high functions.

As a crowning measure, indicative of the new spirit with which that country is henceforth to be regarded and governed, the Court of Directors have transmitted to the government of India a despatch, describing the system that is to be henceforth adopted throughout our territories for promoting the general education of the natives. The despatch is dated the 19th of July, was forwarded to its destination by the mail of the following day, and, as stated at the commencement of this article, was the same evening ordered by the House of Commons to be printed.

Of this document it is not too much to say, that no state paper relative to India has appeared, of comparable importance or ability, since Lord Glenelg's despatch of the 20th of February 1833, which first enunciated the just relations of our Government to the religious institutions of the natives, by directing its entire separation from all direct connexion with those “unhappy and debasing superstitions,” while it asserted in the fullest terms

\* Hansard's Parliamentary Debates, Session 1853, vol. cxxvii. cols. 1166—1169.

the perfect toleration of all classes and sects.

The substance of the present despatch may be thus stated. Beginning with a review of the different educational schemes successively adopted by the governments of India, and of the attainments of the most eminent students of the existing institutions, it recognises, for the first time, in terms of merited applause, the efforts of private individuals and of Christian Societies in promoting education, and authorises the Indian governments to afford “grants in aid,” on the plan of the Privy-Council Committee here, to all schools affording competent instruction in useful knowledge, and making themselves subject to official inspection; thus relieving Christian schools from the exclusion to which they have hitherto been subjected, and admitting them to a participation of government countenance and assistance. On the principle that there shall be in the religious matters of the natives no direct interference on the part of government, the governmental inspectors are to abstain from all inquiry as to the religious instruction given by the schools so assisted. This principle will continue to exclude all direct Christian instruction from the schools still to be maintained by government; but the Holy Scriptures are to be placed in the school and college libraries, and Christian teachers employed in them are to be at liberty to give religious instruction to pupils desirous of receiving it, out of the regular school hours. As regards the government schools in general, a desire is expressed, that, as self-supporting education advances, the government schools should be discontinued; the government ceasing to be the educator, and assuming the position of the patron and promoter of useful education generally, and *therein of Christian education*, according to the measure of demand which may be made upon it in consequence of the increased efforts put forth by its friends and supporters. The government scheme further includes the formation of an educational department at each Presidency, to be presided over by an official of high standing—the establishment of universities for granting degrees of honour, to be open to students from all affiliated schools, on the plan of the London University—and finally sanctions the expenditure of whatever funds may be found necessary to carry the general scheme into effect at all the Presidencies.

Such is a brief sketch of this large, liberal, and comprehensive scheme for extending the benefits of a useful education in the vernacular languages to the mass of the population throughout India, through the in-



strumentality of Anglo-vernacular schools and colleges in cities and to large town populations — of seminaries for the learned languages — and of scientific institutions—according to the circumstances and wants of the different classes of people in the various provinces and places of the vast country to which this scheme is intended to be applied.

It may interest our readers to have some passages selected from the despatch, as specimens of the spirit and policy of the important measures explained at large in this document—measures which seem calculated to mark a new era in the administration of the empire entrusted by Divine Providence to the charge of this nation.

The despatch opens with these passages—

“1. It appears to us that the present time, when by an Act of the Imperial legislature the responsible trust of the Government of India has again been placed in our hands, is peculiarly suitable for the review of the progress which has already been made, the supply of existing deficiencies, and the adoption of such improvements as may be best calculated to secure the ultimate benefit of the people committed to our charge.

“2. Among many subjects of importance, none can have a stronger claim to our attention than that of Education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England. For, although British influence has already, in many remarkable instances, been applied with great energy and success to uproot demoralizing practices, and even crimes of a deeper dye, which for ages had prevailed among the natives of India, the good results of those efforts must, in order to be permanent, possess the further sanction of a general sympathy in the native mind, which the advance of education alone can secure.

“3. We have, moreover, always looked upon the encouragement of education as peculiarly important, because calculated ‘not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may with increased confidence commit offices of trust’\* in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State.

“4. Nor, while the character of England is deeply concerned in the success of our efforts for the promotion of education, are her material interests altogether unaffected by the advance of European knowledge in India: this knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of their country, guide them in their efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce; and, at the same time, secure to us a larger and more certain supply of many articles necessary for our manufactures and extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour.

“5. We have from time to time given careful attention and encouragement to the efforts which have hitherto been made for the spread of education, and we have watched with deep interest the practical results of the various systems by which those efforts have been directed. The periodical reports of the different Councils and Boards of Education, together with other official communications upon the same subject, have put us in possession of full information as to those educational establishments which are under the direct control of Government; while the evidence taken before the Committees of both Houses of Parliament upon Indian affairs has given us the advantage of similar information with respect to exertions made for this purpose by persons unconnected with Government, and has also enabled us to profit by a knowledge of the views of those who are best able to arrive at sound conclusions upon the question of education generally.”

Of the past Christian educational measures, the despatch speaks in these terms—

“50. At the same time, in so far as the noble exertions of Societies of Christians of all denominations to guide the natives of India in the way of religious truth, and to instruct uncivilised races, such as those found in Assam, in the Cossya, Garrow, and Rajmehal hills, and in various districts of Central and Southern India (who are in the lowest condition of ignorance, and are either wholly without a religion, or are the slaves of a degrading and barbarous superstition), have been accompanied, in their educational establishments, by the diffusion of improved knowledge, they have largely contributed to the spread of that education which it is our object to promote.”

And again—

\* “Public Letter to Bengal, September 5, 1827.”

"96. In Madras, where little has yet been done by Government to promote the education of the mass of the people, we can only remark with satisfaction that the educational efforts of Christian Missionaries have been more successful among the Tamil population than in any other part of India; and that the Presidency of Madras offers a fair field for the adoption of our scheme of education in its integrity, by founding Government Anglo-vernacular institutions only where no such places of instruction at present exist, which might, by grants in aid and other assistance, adequately supply the educational wants of the people."

The despatch, in conclusion, thus sums up the scheme of Government, and its expectation of the results—

"97. We have now concluded the observations which we think it is necessary to address to you upon the subject of the education of the natives of India. We have declared that our object is to extend European knowledge throughout all classes of the people. We have shown that this object must be effected by means of the English language in the higher branches of instruction, and by that of the vernacular languages of India to the great mass of the people. We have directed such a system of general superintendence and inspection by Government to be established, as will, if properly carried out, give efficiency and uniformity to your efforts. We propose, by the institution of universities, to provide the highest test and encouragement of a liberal education. By sanctioning grants in aid of private efforts, we hope to call to the assistance of Government private exertions and private liberality. The higher classes will now be gradually called upon to depend more upon themselves; and your attention has been more especially directed to the education of the middle and lower classes, both by the establishment of fitting schools for this purpose, and by means of a careful encouragement of the native schools which exist, and have existed from time immemorial, in every village, and none of which, perhaps, cannot in some degree be made available to the end we have in view. We have noticed some particular points connected with education, and we have reviewed the condition of the different Presidencies in this respect, with a desire to point out what should be imitated, and what is wanting, in each.

"98. We have only to add, in conclusion, that we commit this subject to you with a sincere belief that you will cordially co-operate with us in endeavouring to effect the

great object we have in hand, and that we desire it should be authoritatively communicated to the principal officers of every district in India, that henceforth they are to consider it to be an important part of their duty, not only in that social intercourse with the natives of India, which we always learn with pleasure that they maintain, but also with all the influence of their high position, to aid in the extension of education, and to support the inspectors of schools by every means in their power.

"99. We believe that the measures we have determined upon are calculated to extend the benefits of education throughout India; but, at the same time, we must add that we are not sanguine enough to expect any sudden, or even speedy, results to follow from their adoption. To imbue a vast and ignorant population with a general desire for knowledge, and to take advantage of that desire when excited to improve the means for diffusing education amongst them, must be a work of many years; which, by the blessing of Divine Providence, may largely conduce to the moral and intellectual improvement of the natives of India.

"100. As a Government, we can do no more than direct the efforts of the people, and aid them wherever they appear to require most assistance. The result depends more upon them than upon us; and although we are fully aware that the measures we have now adopted will involve in the end a much larger expenditure upon education from the revenues of India, or, in other words, from the taxation of the people of India, than is at present so applied, we are convinced, with Sir Thomas Munro, in words used many years since, that any expense which may be incurred for this object 'will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people.'"

It is expected that the instructions thus forwarded to the Government of India will meet with a cordial reception there, and that energetic measures will be taken at the different Presidencies to give practical effect to the scheme devised by the wisdom and benevolence of the home authorities.

We cannot refrain from inserting here an extract from a communication describing the feelings produced on learning the substance of the Government despatch, in the mind of one deeply interested in the progress of the gospel in India, and, from a long residence in that

country, well versed in the details of Missionary work; more particularly as it accurately embodies the view which we would wish to present to our readers of this important subject.

"I was not prepared for such a despatch as this from the home authorities: the embodying in one letter so comprehensive, complete, and wise a plan for all India, the construction and setting to work of a mighty moral machine for an empire of 150 millions, is a step to which I think there is no precedent in the history of mankind. I think of it almost with awe, certainly with wonder, and, I would wish at least to say, with thankfulness to God, . . . I do heartily rejoice at this despatch; and now . . . it is for the church of God to come and fill up what is lacking in the Government scheme."

It is earnestly hoped that the various Christian Societies engaged in the work of Education in that country will not be slow to obey this call to duty; or to avail themselves of the advantages proposed to be given to their schools by the "grant in aid" system, and by the university honours to their more distinguished scholars.

There is no doubt of the Scotch Missionary institutions, which have already taken so forward and effective a part in Christian education in India, availing themselves promptly of the stimulus which the government measure will give to schools of so high a character as their's. The Committee of the Church Missionary Society have in some measure anticipated the announcement of the government scheme, by a circular letter to their Missionaries throughout India, drawing their attention to the measures which there was reason to expect would be devised—though the large scope of the government scheme could not be foreseen—and urging immediate steps to be taken for employing every available means to place the Society's schools in a condition to take advantage of the public encouragement.

The Committee has, indeed, for a length of time been alive to the consideration, that, in the present stage of their Missions in various countries, the claims of the educational branch had become scarcely secondary to those of direct Missionary effort.

To perpetuate, under the Divine favour, a pure scriptural profession of Christianity in any place, the education and training of the growing Christian population is indispensable. How alive the fathers of the reformation in our land were to this consideration, the grammar schools of our revered sixth Edward will declare throughout England. To its parochial schools Scotland assuredly owes, in

a great measure, the prevalence of the religious and moral principles which so long characterized that nation. In Roman-Catholic countries, the disadvantages under which the population is placed, in consequence of the corrupt character of the Christianity which is prevalent amongst them, are, no doubt, greatly increased by the neglect of education, and the hope of a reformatory process rendered more distant. And if, in professedly Christian countries, education thus tells on the moral and social condition of the people, what must be the effect of a neglected or low state of education among the converts in heathen countries? or how shall the freshness and vigour with which Christianity was received by the parents be transmitted to the children? No doubt, to the neglect of this important instrumentality is to be ascribed, in a considerable degree, the rapid decline of Romish Missions in India, as witnessed by its own teachers.

The Abbé Dubois, Jesuit Missionary in Mysore, in his "Letters on the state of Christianity in India," published about the year 1820, thus admits the condition of the Roman Catholic Christians of his time—"The low state to which Christianity is now reduced, and the contempt in which it is held, cannot be surpassed. There is not at present in the country (as mentioned before) more than a third of the Christians who were to be found in it eighty years ago; and this number diminishes every day by frequent apostasy. It will dwindle to nothing in a short period; and if things continue as they are now going on, within less than fifty years there will, I fear, remain no vestige of Christianity among the natives."\*

Again—"I have now under my religious control between 7000 and 8000 persons of this description [Roman-Catholic Christians], and I should be very much perplexed indeed were I, among so large a number, desired to point out four individuals capable of understanding the meaning of the Bible, and to whom the reading of the naked text of the holy Scriptures would prove of the least utility."†

And Mr. Hough, in his able exposure of the causes of so lamentable a state of Romish Christianity in that country, states, among other defects of their system—"The Roman Catholics have very few schools in India of any description. In the Tinnevely district, where there are 30,000 members of that com-

\* P. 12; and, to the same effect, pp. 13, 14.

† P. 125.

munion, they have only one school, containing forty scholars.”\*

Influenced by the considerations suggested by such lessons, and the applications from its Missionaries abroad, the Church Missionary Society has sent out, during the last two years, twelve trained schoolmasters† to its Missions in India, Ceylon, West Africa, New Zealand, and North-West America. Four or five other masters are now training in the Highbury Institution.

Under the pressing circumstances of the times, the demands for masters from the various Missions, and the encouragement so liberally proposed for our qualified schools in India, it is felt that the call for schoolmasters should at this time be scarcely less loud or

\* “A Reply to the Letters of the Abbé Dubois,” &c., p. 105.

† Mr. C. M. Hammond, a in 1853, to West Africa.

- Mr. Wright . . . . . 1854, to Agra.
- Mr. Balston . . . . . 1854, to Krishnagurh.
- Mr. Scamell . . . . . 1854, to Tinnevely.
- Mr. R. Goodall . . . . . 1854, to Karachi.
- Mr. Barton . . . . . 1853, to Cotta, Ceylon.
- Mr. Sorrell . . . . . 1853, to Chundicully, ditto.
- Mr. J. Stack . . . . . 1852, to Waikato } New
- Mr. J. Booth . . . . . 1852, to Wanganui } land.
- Mr. Ireland . . . . . 1853, to Otawhao } land.
- Mr. Kirkby . . . . . 1852, to Red River, North-West America.
- Mr. Stagg . . . . . 1853, to Fairfield, ditto.

\* Appointed originally to the Yoruba Mission as a schoolmaster; but subsequently transferred to the West-Africa Mission as an industrial agent.

less urgent than for the Missionaries required to carry on the labours of our existing stations, and to extend to “the regions beyond” the blessings of which our favoured land is at once the chief depository and distributor.

Let it not be supposed, that, in urging thus strongly a secondary branch of Missionary labour, we think of attributing to it the authority or power of the preacher’s office; or that we expect from school appliances the influence which is derivable only from the unction of the Holy One. Neither branch of Missionary effort should be placed in competition with the other. As in the beginning of the gospel the Lord appointed “to some apostles,” and “to some teachers,” so still a wise organization will endeavour to secure for the churches planted by the Missionaries of our Society in different lands, the benefit of both branches of labour; in the earnest hope and prayer that both may alike prosper; and that, as its office determines in one and another of its stations, it may deliver up the people under its charge to those who shall succeed its Missionaries as the permanent pastors of the flocks redeemed from the surrounding heathendom, not as feeble and dependent “babes,” needing to be taught “again which be the first principles of the oracles of God,” but as “young men and fathers” who know the truth, who are established in the faith taught by the first faithful messengers of the gospel, and in whom the word of God abideth as the joy and rejoicing of their hearts.

## NARRATIVE OF EVENTS AT SHANGHAE AND ITS VICINITY DURING THE LATTER HALF OF 1853.

BY GEORGE SMITH, D. D., BISHOP OF VICTORIA.

(Concluded from p. 183.)

“Tuesday, October 4—The last three days the cannonading has continued, the imperialist troops making desultory assaults, and receiving repulses, with loss of life, on the northern and western sides, and the imperialist junks firing into the city from the river. Two or three junks were destroyed by shot from the city.

“In the evening we re-visited the imperialist floating camp at Sin-sza, the line of boats now extending for more than a mile, and decked out with a gorgeous array of banners. At least 5000 men must have been collected there from all parts of the empire—some even from the extreme western and south-western provinces, as their vestments proclaimed in large characters. Some were smoking opium, others were selling plunder, and all appeared in great disorder. We distributed about 200 books among them, the crowd pressing upon us so

as almost to lift us off our feet in their eagerness to obtain copies.

“Thursday, October 6—A circular was sent round from the British consul, informing the foreign community that he had been requested by ‘his excellency Keih-urh-hang-oh (a Tartar), acting criminal judge of Keangsoo province, and in charge of military operations against Shanghai,’ to warn foreigners against approaching the city walls, as the before-mentioned Tartar officer stated that the rebels were believed to be, in some instances, assuming a foreign garb, in order to baffle the imperialists.

“Friday, October 7—Mr. Hobson accompanied me to the imperialist floating camp. Lo assisted us in distributing about 300 books, which we had packed inside a sedan chair, and took out as occasion required. As we were talking to the Chinese in one line of

boats lying outside one another, an attendant asked me to enter into the inner cabin of one boat, where two mandarins rose and made a slight inclination to me on my entrance. One wore a light blue button and a peacock's feather. On my asking his office, he appeared surprised that I did not know him. As he spoke the Canton dialect, and made an effort to talk broken English, I conjectured that it was the ex-taoutae of Shanghai. On asking if it was his excellency Woo they all assented, and he asked several questions as to the time of my arrival at Shanghai. He received some books, which he is unable to read, being an illiterate man, raised to his office by money, through a corrupt system which has cost the dynasty of the Manchow Tartars their throne. The loss of silver bullion from the country through the opium traffic, the heavy indemnity paid to the British after the late war, and the decay of military prowess in an army given over to the debilitating use of opium, are among the earlier causes of their fall, and have led to the aggravation of the slight and disrepute into which purely literary merit has fallen.

"*Sunday, October 9*—On this day we had a twofold service in Trinity Church—the jubilee sermons of the British and Foreign Bible Society, and the ordination, as deacon, of Mr. George Harman Moreton, about to proceed as a Missionary to Loo-choo. The morning sermon was preached by myself, and that in the afternoon by the British chaplain, the collections amounting to 107l. 10s.

"The admission of Mr. Moreton to the office of the ministry was an appropriate union of the two great principles—the living preacher going forth on his embassy of peace to the nations, holding forth the written word of life as the only inspired depository of evangelical truth. Seven years of labour as a Missionary of the London City Mission, familiarizing him with the abodes of poverty and the haunts of crime in a densely populous suburb of the British metropolis, will have been no slight benefit and preparation to Mr. Moreton for his difficult and trying position as a Missionary in Loo-choo.

"The ordination service seemed to make a serious and useful impression upon the congregation, most of whom had never before witnessed an ordination.

"*Monday, October 10*—I accompanied some friends to a village three miles distant, called Hai-yen (an eye of the sea), from its having a bubbling spring from which carburetted hydrogen gas arises in sufficient quantity to kill any small animal on the surface of the water in a short time. We distributed Christian books among the people and a few priests. The whole rural population appeared in great

trouble from the failure of the cotton crop, and the frequent freebooting visits of the imperialist soldiers. The latter enter houses, plunder property, and make false accusations against those who resist. A respectable man was yesterday beheaded at the Sinsza floating camp, ostensibly as a spy, with evident injustice. The rustics are bent on retaliatory measures, and the first imperialist straggler into these villages will probably atone by his life for the ferocious conduct of the soldiery.

"The rebels, on the contrary, pay for every article of supply; and thus far have, with one slight exception, shown a remarkable contrast, in the moderation of their course, with the violent plundering of the imperialist army of besiegers. Large bodies of soldiers were seen removing to the new canvass tents nearer the city.

"*Thursday, October 13*—Cannonading every morning, from about an hour before daylight to about 9 or 10 A.M., when it generally slackens a little during the day. I mounted to the top of Dr. Taylor's Mission-house, and saw the camp in two bodies in its new position, about half a mile from the city wall on the north-west, protected by a mud rampart, but no trenches. About 300 or 400 yards from the city there was a small battery, which continually poured shot every ten minutes towards the north-west wall, now and then returned by the besieged rebels. I saw our Church Missionary Society's church over the city wall, from the roof, standing, and apparently uninjured. This morning an imperialist soldier was shot by a cannon-ball through both knees, and suffered amputation of both limbs. He had died an hour or two before I visited Dr. Lockhart's hospital, and his corpse lay, with the two limbs restored to the bed, in preparation for the burial. One poor fellow seemed greatly desponding at the loss of his right arm above the elbow, amputated a few days before. Fourteen wounded men remained in the hospital.

"The imperialists show great cowardice, frequently driven by their officers to the fight, and then gladly forcing their matchlocks through a hedge and discharging them at random, rather than face their enemy and take deliberate aim. Some of them stand on one side of a house, and fire in an elevated direction over the roof, in the hope that the shot may fall on the enemy. The rebels seem to despise them, and to suffer little. Every three or four days there is a sally from the city, and then the imperialists fly, so as to justify the description of an eye-witness, 'They came, they saw, they ran away.'

"There is a report among the people that

the governor of the province had sent down a threatening letter to the imperialist general, complaining of his delay in re-capturing the city of Shanghai, and denouncing the sentence of losing his head in the event of the city not being taken in three days.

"*Friday, October 14*—The cannonading very brisk this morning from the camp on the north-west; afterwards taken up violently by the imperialist junks on the east of the city.

"This state of things continued for some days.

"*Thursday, Oct. 20*—This day was the day appointed for my visitation of the clergy, eight of whom, the Rev. Messrs. Cobbold, Russell, and Jackson, from Ningpo, the Rev. Messrs. Burdon and Reeve, of Shanghai, the Rev. G. H. Moreton, about to proceed to Loochoo, the Rev. J. Hobson, British consular chaplain, and the Rev. J. P. Oliver, chaplain of H. M. S. 'Spartan,' assembled in Trinity Church at eleven A. M. to hear my charge, which occupied two hours. We assembled under unusual circumstances. Some hundreds of newly-arrived imperialist soldiers passed near our dwelling onward to the city, to co-operate with a cotemporaneous attack from the imperialist camp. They bore their banners gaily along, apparently confident of victory, and despising their opponents. But the rebels opened fire from the northern wall, and they fled precipitately back with their flags and banners, carrying their dead and wounded on bambu-poles. The cannonballs whirled past us and over us; and if this state of things had continued, serious injury would have been inflicted on the foreign settlement. It slackened somewhat before the time of our service; but as I was delivering my charge a ball struck the church from the battle raging at less than a mile distance.

"*Sunday, Oct. 23*—I preached in Trinity Church, on the great 'Mystery of godliness.'

"*Friday, Oct. 28*—The last of our formal meetings of the assembled clergy terminated this morning, with the discussion of a practical subject, 'The spiritual dangers peculiar to a Missionary life, and their remedy.'

"Our meetings for discussing plans of Missionary usefulness, and for devotional exercises, have, I trust, been attended with a great blessing. All the clergy have agreed with me on a new version of the Liturgy in Chinese, blending a chasteness of literary style with perspicuity of sense, and employing the Chinese term 'Shang-te' for the Supreme Being. I trust, also, that we shall all have been quickened to greater earnestness and

self-dedication to the work of the ministry, by our profitable and refreshing opportunities of intercourse.

"*Monday, Oct. 31*—We had this morning, at eight A. M., the holy communion, of which all the assembled clergy partook, and to which, also, the two American Presbyters now in Shanghai—connected with the Episcopal Mission of the United States—came, at our special invitation.

"The next day our brethren returned to Ningpo, and the day after the Rev. G. H. Moreton proceeded to Hong Kong, in the hope of thence procuring an early passage to Loochoo by one of the United-States' vessels of war, which will shortly return, *viâ* Loochoo, to Japan, to receive the reply of the Japanese government to the official letter left with them by the American commodore in the past summer.

"*Saturday, Nov. 5*—Matters still drag along slowly; daily cannonading continues; and there is a prospect of bitter distress to the poor people during the winter.

"The imperialist soldiers, by their violent excesses, murders, and robberies, have been a scourge to the whole country around, and the people now view the local rebels with favour. The rebels have discovered a large treasure in the city, and pay liberally for every article of supply. Rice is plentiful in the city: the rebels are confident, and the imperialists seem to have no possible means of reducing the city. The ex-taoutae has proved himself unworthy of the kind aid of foreigners in effecting his escape, and is totally deficient in generosity and gratitude, heading an imperialist attack on the city, sending insolent demands of the Custom-house duties to the foreign consuls, and ordering foreign vessels to clear from their anchorage and make room for his attacking flotilla, recently arrived from Chin-keang-foo. In the city some American gunners appear to be pointing the guns of the rebels; and perhaps it is in revenge for this that the imperialists have fired recently at some Europeans who have approached near their camp. Things appear getting worse, and no approximation to a termination of daily tumults and a renewal of trade. Opportunities of Missionary usefulness are greatly curtailed, if not altogether interrupted. Chun returned alone, a month ago, to Hong Kong; and as there is a reward of twenty dollars on the head of any southern-province man, offered by the imperialists, Lo is unable to go far from his dwelling, except in one direction, and will therefore shortly return to St. Paul's College at Hong Kong.

"*Sunday, Nov. 6*—I preached to the En-

glish congregation of Trinity Church, from John vi. 28, 29.

"*Thursday, Nov. 10*—The thirty and odd Canton war-junks, manned by a pirate class of sailors from the south-west coast, which arrived a few days ago, and have made one fruitless attack on the city, sailed up this morning in a body from their anchorage, situated two miles down the river towards the eastern suburb. They sailed along the bund, with men stationed at each of the mast-heads with a large pot of combustible materials ready to throw down upon the deck of a hostile vessel. As we watched them exchanging cannon-shots with a few rebel vessels, suddenly one imperialist junk, more venturesome than the rest, dashed across the river, and, with the professional dexterity of a pirate vessel, threw these explosive pots upon the two foreign vessels, the 'Snipe,' and another, recently purchased by the rebel chief here, called the 'Glenlyon,' clearing their decks of defenders; and in a minute or two the whole body of imperialist junks were around the two devoted vessels, which became an easy prey. The Chinese crews, with a few European sailors, jumped overboard, and were mostly speared in the water; the rest were butchered; and thus the imperialist flotilla, with the help of these recently-arrived pirate-junks, now blockade the eastern suburb from the river. At the same time 1500 soldiers advanced by the Church Missionary Society's schoolhouse along the road to the city, and planted scaling-ladders against the northern wall, but were repulsed, returning soon after with a few wounded men, and scaling-ladders in hand. The rebels having only these two foreign brigs, and three or four junks, against the imperialist flotilla of above thirty junks and five foreign brigs, besides lorchas, were not much cast down by this reverse. The little eastern gate was kept open, and no imperialist sailors dared to land in the eastern suburb, except for the purpose of burning down the whole eastern suburb on the river-edge, to open the city wall to the range of their guns from the river. The conflagration raged for twenty hours afterwards, and the wretched inhabitants were mercilessly rendered homeless, and thrown adrift upon the wide world.

"The general sympathies of the foreign residents appear to be inclining more powerfully than ever towards the rebels, disreputable as they appear to be in comparison with Tae-ping-wang and his religious host at Nanking. The imperialists now besieging Shanghai, high officers and all, appear so wicked, rapacious, and mendacious a race, that things must become worse before they

can become better; and there is no hope for the civil and moral elevation of this people until the present dynasty be overturned, and the entire system of government remodelled. The very name of the imperialists not only is odious to foreigners generally, but seems also to stink in the nostrils of the people.

"The 'Peking Gazette' has arrived, making mention of the capture by the rebels, and recapture by the imperialists, of two or three district cities near Shanghai, but taking no notice of the fall of Shanghai itself. The patriot army was within 200 miles of the capital, even by the acknowledgment of the emperor.

"Some time next week I expect to embark for Ningpo, to visit the Missionaries of the Church Missionary Society in that city; hoping to return to Shanghai some time next month—December—to my wife and children, who remain here with the British chaplain's family during my absence. We all hope to sail southward to Hong Kong at the end of the month, so as to reach our home at the close of the year.

"This sketch of daily incidents may give some general idea of the vicissitudes and turmoils of Oriental life, to which a Christian bishop may be sometimes exposed in the pursuit of his Missionary duties. Thus far God has blessed us with bodily safety and mental tranquillity. But war, even when conducted between such hostile parties as I have lately observed, is a dreadful thing. Men may become familiarized with its daily horrors and cruelties, even so as to have their moral sensibilities weakened or deadened. Oh, Thou rightful Lord of the world, Thou Prince of peace, take the nations for Thine own inheritance, and enter upon Thine own possessions! So shall men 'beat their swords into ploughshares, and their spears into pruning-hooks,' and the nations learn war no more!

"*Tuesday, Nov. 15*—I add a few last lines before closing this packet.

"Last evening two cannon-balls passed over my head; and one ball, a six or seven-pounder, was picked up in the Church Missionary Society's school-grounds. Some imperialist soldiers were observed prowling about the premises, who could give no satisfactory account of themselves, and whose presence was rendered doubly suspicious by the proceedings which took place later in the night.

"As we were breaking up our Church Missionary Society's monthly prayer-meeting, at nine P.M., intelligence was brought of a collision between the British guard and the imperialist troops. It appeared, that in the evening three cannons were purchased of a mercantile firm, and were on

their way to an English storekeeper's house, known to be on intimate terms with the rebels in the city. This probably originated the serious affray which followed. Several hundreds of Chinese soldiers from the imperialist camp, in the dead of night, proceeded, by two or three routes, to the bund, and there were met by the British guard. The sentry, after having a pass made at him by a sword, in his defence cut down the assailant. An alarm was given; the English rifle volunteer-corps turned out; shots were exchanged; the Chinese fled; chase was given; and four imperialists in all fell dead. Every one of them was provided with a pot or a ball of explosive combustible matter; and it was evident that a conflagration of some portion of the settlement was among their objects.

"This morning there was a general excitement throughout the foreign community. Two French war-steamers, an American frigate, a British frigate and war-steamer, render us proof against any surprise. But matters seem approaching a crisis. The cruelty of the imperialists has been dreadful; and 100 Ningpo men, captured in a boat coming up the river a few days back, were decapitated at the Soochow bridge, as a warning to the people. Many innocent persons are continually suffering. The principles of warfare observed in civilized lands appear here to be unknown or ignored; and we are dependent, under Divine Providence, for safety, more on the vigilance of our naval and consular authorities, than on the faith or generosity of the imperialist generals. The consuls have taken up the matter, and demanded explanations; and it is possible that ere long foreigners will be brought into this struggle as a third party—involuntarily, and by the course of events.

"I saw one imperialist soldier lying on a plank, in Dr. Lockhart's Missionary hospital, with a wound from a ball which entered his abdomen and came out at his back, a wretched object, in great suffering. He can only survive a few hours. It is supposed that the wounded have been numerous who were carried off. Lest the imperialists should take revenge on solitary stragglers, it is now deemed unsafe to go into the fields beyond the foreign quarter. Thus Missionary work is apparently now at an end in this place; and I regard matters as likely to grow more gloomy before they will be brighter in the prospect.

"Such changes are impending over this

land, as cast every previous period of its history into the shade. Every thing is ripe for the advent of better days. The cup of the rulers' iniquity is full; and, in the glorious light and liberty of the gospel, this people will become happy and free.

"We wait and wonder; especially watching the extent to which these events will be deemed a call to Missionary self-devotion by the Christian youth of Britain.

"Ningpo at present remains quiet. The Rev. W. Welton writes me, from Foochow, that the rebels are maintaining their position within one or two days' journey of that city. At Amoy things remain *in statu quo*, and the rebels still hold the city. At Canton there is something like the still dead calm which precedes the storm."

Recent communications from our own Missionaries we hope to present in a future Number. We give as our frontispiece this month a view of some tea-gardens at Shanghai. There is abundant opportunity in this city, as of course throughout China, for the enjoyment of the national beverage. Fortune relates—"Dining-rooms, tea-houses, and bakers' shops, are met with at every step, from the poor man who carries his kitchen or bakehouse upon his back, beating upon a piece of bambu to apprise the neighbourhood of his presence, and whose whole establishment is not worth a dollar, to the most extensive tavern or tea-garden, crowded with hundreds of customers." The Bishop of Victoria thus noticed, on his first visit to Shanghai in 1845, the great number of these establishments—"We went this evening to explore the northern parts of the city. Entering by the smaller southern gate, we pursued our way for a mile and a half through a succession of populous streets and lanes, all partaking of the same general features, and abounding with a greater than usual number of tea-taverns, in which little companies, varying from ten to thirty persons, were generally assembled. For three or four copper cash—less than one farthing—the labouring people of the poorest class can enter one of these establishments, and indulge in a liquor which refreshes but does not intoxicate, while quiet harmony and peaceful order seem to be universal among them. It was a pleasure to contrast the crowded state of these tea-taverns with the generally empty appearance of the few neighbouring *tsew-fang* or wine-shops."







**VIEW FROM HUNUSGIRIA, LOOKING TOWARDS MATÉLE, CEYLON—Vide p. 238.**

## CEYLON, AND ITS COFFEE PLANTATIONS.

CEYLON—anciently Lanka, subsequently, after its invasion by Vijaya and his followers, B.C. 543, Siha, or Singha, from the race to which the conquerors belonged, and thus, progressively, Singhalen, Ceylon—is one of the most magnificent of islands. Separated from the Coromandel coast only by the Gulf of Manaar, it presents a remarkable contrast to the sandy plains of the Tinnevely province. The highest summits of the mountainous district, which occupies the southern centre, rise 8000 feet above the sea level. Its insular position moderates its temperature, and gives it an advantage over other lands, whose geographical position seems to be more favourable. Its lofty peaks arrest the clouds, and ensure to the western portions of the island an abundance of moisture, and vegetable life develops itself with a variety and profusion unsurpassed by any portion of our earth. The belt of rich alluvial soil which nearly encircles it waves with the dense groves of cocoa-nut trees and areca palms. Curious and delicious fruits are yielded for the use of man; the yellow mango, with its juicy pulp, the jamboo, the guava, with soft melting flesh, the custard-apple, the cashew-nut tree, pompelmoes (a highly-perfumed species of the pompoléon, or shaddock) pine-apples, oranges, abound. The papaw-tree, with its clustering melon-like fruits pendent below the crest of its broad-spreading leaves; the banana-tree, its fruit stalk heavy with numerous plantains; bread-fruit and mango-trees, intermingle in this tropical garden their varied produce; while the warm, humid air is laden with perfumes. Here, too, of humble aspect when compared with its statelier brethren around, the cinnamon-tree yields annually its precious harvest, and the chaliah, or cinnamon-peeler, may be seen, seated on the ground, with his long knife separating the bark from the shoots of one year's growth.

In these rich lands the traveller may proceed "among cocoa-nut and spreading umbrageous fruit-trees, which conceal low and homely cottages built of loam. Under the shadow of their broad roofs may be seen groups of black-haired naked children, playing in the shade, while their mothers—wrapped in light webs of white cloth, and wearing massive rings of silver on their ankles—are diligently turning the spindle replenished with wool. The husband sits there beside his industrious spouse, and imagines—like our tobacco-smokers lounging on their sofas—that he is abundantly occupying his every moment while he chews his betel, and

calculates, perchance, how long the clusters of bananas hanging over his head may yet last. On all sides one sees either groups of cottages or scattered dwellings, and nowhere is it possible to point out a spot where a village begins or ends."\*

But we mean not to tarry in these maritime parts. We wish our readers to climb with us the mountain heights, and survey an inviting prospect we have to present to them: yet before we leave behind the rice-fields and cocoa-nut groves of the lowlands, shall we not breathe forth an earnest prayer for the coming of that happy time, when the Singhalese, now so apathetic, and estranged from Him in whom they "live, and move, and have their being," shall become as fruitful in yielding to the true God the tribute of praise and grateful service, as the land which He has given them is fruitful in the abundance with which it teems? At present the contrast must be painful to every Christian mind, and the exuberance of the gifts reproaches man for his indifference to the Giver.

In passing from the maritime provinces into the Kandian country, the change of scenery is delightful. "The streams, as you proceed, move more briskly; the clearness of their waters, and the noise of their ripples, being in strong contrast with the sluggish progress of the rivers, whose greasy waters creep through the level districts saturated with slime and mud from the rice-fields. Not only the lower part of the irrigated valleys, but also the sides of every rivulet as it descends from the hills, however steep they may be, are formed into terraces; and, when these are cultivated, the brilliant green of the rice crops serves to diversify the general olive tint of Kandian landscape. The watch-huts, from whence the natives protect their fields, are often highly picturesque; particularly when perched on overhanging crags, or amongst the branches of some huge forest tree, from which the watchmen can command a view of any intruding elephant, and to which they can flee if their discordant yells and lighted brands prove insufficient to repel their powerful enemy, or, as sometimes happens, should only tend to provoke his attack."†

Kandy, the capital of the interior, is situated in an amphitheatre surrounded by wooded hills and forest-clad mountains, rising to a height of some thousand feet. The lake of

\* Hoffmeister's Travels, p. 174.

† Forbes' "Eleven years in Ceylon," vol. i. pp. 191, 192.

Kandy is 1678 feet above the level of the sea, and, immediately over it, Mattan Pattanna rises to an altitude of 3192 feet. A mile beyond it is the rocky ridge of Hantanna, 4380 feet. Besides these, from the road known by the name of Lady Horton's road, which winds around the wooded hills, may be seen Hunusgiri Peak, 4990 feet high; the Knuckles, 6180; Diatalawe 5080; Alugalla, 3440; and Ettapola and Pannagaum, about 4000 feet.

Kandy is deeply interesting to us as the head-quarters of our Missionary efforts on behalf of the Kandian provinces. A little flock has been collected there, the result of the unremitting labour of many years. It is but a little flock, for the growth of Missionary work in the island of Ceylon must be admitted to be as yet slow. The fertilizing influences of the Holy Spirit are required in more abundant measure than they have been as yet bestowed. Fervent prayer from united hearts is needed for this: then should the hills and valleys of Ceylon be graced with richer than natural beauty; and there are hopeful indications that such a period may not be far distant. The work has ceased to be stationary. It is throwing out fresh shoots, and new stations have been formed in the Kandian country, which we should be sorry to pass by unnoticed. The importance of village stations in the surrounding districts will be evident, if it be remembered that, by the pure Kandians, the town of Kandy is avoided. The population of that town consists almost exclusively of people from the maritime provinces—Singhalese, Tamil, and Moormen—whom the Kandians despise as of inferior grade. "Regarding themselves as the proper owners of Ceylon, whose race of kings ceased only at the beginning of the present century, the Kandians consider the others as interlopers, and keep themselves aloof as persons of dignity, avoiding Kandy, and living in their own villages: consequently little has been effected in introducing the gospel among them." Of this fact, that the work amongst the pure Kandians has only just begun, the following notice, extracted from the report, for the year 1853, of our Missionary at Kandy, the Rev. W. Oakley, sensibly admonishes us—"Ten have been added to our list of communicants during the year, and there are now eight candidates. Of those who have joined during the year, one is a Kandian woman, Lydia, the wife of Samuel of Ratmewela. She is, I believe, the first Kandian woman who has ever joined the communion of our Church.. Two other Kandian

women, also of Ratmewela, are now candidates."

Still, a commencement has been made, and that is encouraging and important. When a fortress is being assailed, the first impression is the most difficult: but when that has been effected, if energetically followed up, the widening of the breach follows rapidly. We heartily rejoice, therefore, to find that Mr. Oakley's hands have been opportunely strengthened by the appointment of the Rev. E. T. Higgens, charged with the special duty of itinerating amongst the Kandian people; and also by the location of Mr. E. R. Clarke—well versed in the vernacular language, and able to converse freely with the people—at the village of Ratmewela, the most interesting of our out-stations. He has furnished us with the following information as to the locality, nature of the country, people, &c.—

"The village of Ratmewela is, by the shortest way, ten miles distant from Kandy, and is situated in Yattenuwera, one of the properly so-called Kandian Districts.

"The nature of the country is, as might be expected, hilly. The only hill, however, of considerable height within my present bounds is Allegalla Kanda, on the north-western extremity, 3440 feet above the level of the sea. Between the hills the ground is converted into paddy fields, which afford employment and sustenance for the bulk of the people: the hills are much overgrown with wild shrubs and jungle. There is generally a sufficient supply of rain, and there are plenty of wells about, so that the climate is cool and the country healthy.

"The people are all Kandians, with the exception of one or two low-country men settled here and there. The people of Ratmewela are of the Duraya caste—the caste of palanquin bearers, which is considered to be low. There are villages of Vellalas\* and Durayas, but I think the Durayas preponderate. There are scattered about people of various other castes also, but few in number.

"In respect of population, I should say that the whole population of what may be considered my district, taking in thirty villages of various sizes, does not exceed 4000. The villages are small, not in superficial extent, but in the number of houses, which are very much scattered: some are quite hidden in the jungle, so as to render it difficult for a stranger to realize a village at all. The people are of a more original and independent character than those of the low country. This makes them more decided and unyielding in

\* The Vellalas are cultivators.

their adherence to superstitions, and idolatries; but it may be hoped, even as it has appeared from some living instances, that, under the influence of divine grace, they may, on this account, become the more steadfast Christians.

“With the exception of the little flock of Christians in this village, and a few Mahomedans, the people are all idolaters and devil-worshippers. Their professed faith is Buddhism; but visits to Devalas—temples dedicated to some god or demon—are periodically and occasionally made, and the propitiation of devils, in cases of sickness, blight, symptoms of insanity, &c., prevails to a still greater extent; but Buddhism itself is much more firmly established here than there.

“A system of polyandry is pursued in the Kandian country: this, however, is made simply a matter of convenience to keep property in one family; nor has it any thing to do with their religion one way or other. A thing of this kind is a very indifferent matter, and of very light moment, in their religious system.”

The facts connected with the introduction of Christianity into this village have already appeared in some of the Society's publications. They may not, however, be known to our readers, and we introduce them as related by Mr. Oakley.

“I became first acquainted with this district in the year 1837; when a person who had been for some time a prisoner in the Kandy jail expressed a wish to be received into the Christian church by baptism. This man's name was Rajapaxagedere Tikka. His village was Ratmewela. In consequence of some quarrel which had taken place between him and some of the people in his village, he was thrown into prison, and, while there, first heard of the Christian religion. He also received some tracts, and read them very carefully; and when he was released from the prison he came to speak with the late Rev. T. Browning and myself on the subject of the Christian religion, and expressed a wish to renounce Buddhism. His former character we knew had been very bad: he was not merely a heathen, and devil-worshipper, but also a devil-dancer, and one who took the lead in such ceremonies, and deeds of darkness.

“On his liberation from the Kandy prison he returned to his village, taking with him some tracts and portions of Scripture; and, although living at a distance of nearly twelve miles from the town, he was seen in the Mission chapel every Sunday morning, listening most attentively to the different parts of the service, and evidently with a desire to learn

the truth. He frequently brought with him his eldest son, a boy of about eleven or twelve years of age, whom he was carefully instructing in the truths which he had himself learned. He gave a strong proof of his sincerity, by bringing to me all his books connected with devil-worship, saying, “With these books I have for a long time deceived myself, and the people around me. I shall use them no more. God has shown me that I must give up all these things, and I now give them to you, lest my family should get hold of them, and be deceived by them.”\* This bold step had nearly cost him his life. His friends, and particularly his two brothers, were greatly enraged with him for forsaking his old religion; and one of his brothers, when he knew that he intended bringing me his books, threatened to shoot him, and, I believe, actually procured a gun for that purpose. His life appeared at one time to be so much in danger, that I strongly recommended him to come and reside for a time in the town; but he preferred remaining with his family, and, with great simplicity and earnestness, declared his willingness to submit to whatever God should be pleased to appoint.

“Persecutions, however, continued, and they were often very severe, but, by the grace of God, he was enabled to hold on his way; and as I had every reason to be satisfied with the sincerity of his profession, I admitted him into the Christian church by baptism, on Sunday, June 3, 1838, by the name of Abraham. From that time he has continued steady, and has adorned his profession by a Christian walk and conversation.

“But I must now say a few words about the family and relatives of Abraham. His wife was at first very much opposed to the step which her husband had taken. Some time, however, before his baptism, her views became changed, and she even expressed a wish to receive baptism herself, and became a frequent attendant at public worship on the Mission premises. But as she was unable to read, and had never been accustomed to commit any thing to memory, her progress in learning was very slow. The eldest son, however, who had continued to accompany his father on the Sabbath, and, being able to read, had become tolerably well acquainted with the first principles of the gospel, now earnestly requested me to admit him into the Christian church by baptism.” He was baptized on Sunday, August 12, 1838, by the name of Isaac. I did not feel justified in receiving Abraham's wife into the Christian

\* Acts xix. 19.

church until Sunday, January 3, 1841, when she was baptized by the name of Sarah. Her knowledge of the Christian religion was not so extensive as I could have desired; but I hope she was sincere in her renunciation of heathenism, and profession of faith in Christ.

"The next step was to make use of Abraham's knowledge and zeal in behalf of his neighbours and countrymen, and this I thought could best be attained by giving him a school. As there was no school in that neighbourhood, and some of the villagers had expressed a willingness to send their children for instruction, I appointed Abraham schoolmaster in the village of Ratmewela, on a small salary.

"About this time, one of Abraham's brothers—he who had threatened to shoot him—began to manifest a desire to read our books, and to inquire into the truth of the Christian religion. It was a cause of thankfulness to us to perceive, not only that the spirit of this haughty persecutor had been, in some measure, subdued, but more particularly to learn from himself that it was the quiet, inoffensive spirit of his brother Abraham which had deprived him of his enmity. The poor man, from the very first, manifested the greatest seriousness and earnestness in his inquiry after the truth. Every Sunday he accompanied his brother Abraham to the church on the Mission premises, and light seemed gradually to break in upon his mind. Having been a sufficient time on probation, and having shown, in his whole character and conduct, such a decided change from what he had formerly been, I admitted him to baptism July 21, 1844, by the name of Samuel.

"His conduct from that time to the present, I am thankful to say, has been most satisfactory. Shortly after his baptism, he built a very neat little schoolroom in his village, at his own expense, for the service of the Church Missionary Society. It is still used, and in this schoolroom I recently baptized a Kandian woman, who received the name of Lydia. Samuel has not received any employment from the Society, being the owner of a number of rice-fields, and the garden in which he lives.

"But fresh trials awaited poor Abraham, and trials of a character which he had not anticipated. His son Isaac, having waited for about two years, was at length prevailed upon to take a heathen wife, contrary to the wishes and entreaties of his father and family, and this led to an act of open backsliding, for within a very short time he was induced to accompany his wife to a heathen temple. This was a great grief of mind to us all, for I had hoped that he would prove a champion

for the truth, and a blessing to the people in his village. I am thankful to say, that for the last two years he has appeared to be in a much better state of mind. He occasionally accompanies his father and uncle to church, and has expressed a wish that his wife should be instructed and baptized; but he does not take that pains in instructing her which he might do, neither does she evince that sincerity and earnestness in the matter which we could desire to witness in a person under such circumstances.

"Another cause of great anxiety arose in Abraham's family in 1848, when his second son, named David, wished to marry. Abraham's wife, Sarah, was the only female who had yet come forward for Christian baptism; nor would any of the families in the village or neighbourhood allow their children to be baptized. At the commencement of 1849 I appointed a catechist to Ratmewela, hoping that thereby, with the divine blessing, the knowledge of the gospel might be extended, and some young persons induced to come forward as candidates for baptism. This plan had the desired effect. One of the headmen in the adjoining village soon after consented to give his daughter in marriage to Abraham's son, allowing her first to be instructed and baptized. After about nine months' probation, the young girl was baptized by the name of Christina, and shortly afterwards married to David.

"Abraham has now three daughters, Mary, Martha, and Rebecca, baptized in their infancy, who are nearly old enough to be married, but for whom, at present, none but heathen husbands could be obtained. They have been carefully instructed by their father, and are now able to read and write pretty well. They are probably the only females in the district who can do either."

We must add to this Mr. Oakley's account of the first Sunday passed by him in this village.

"Aug. 15, 1852: *Lord's-day* - I left home at half-past five this morning, with one of my catechists, to spend the day at Ratmewela—to hold divine service in the village, baptize two young men, who have been candidates for baptism under instruction for about two years, and to converse with as many people as we could collect together. This is the first time that I have spent a Sunday in this village.

"After breakfast we all went to the schoolroom, which was erected by Samuel, at his own expense, about six years since, for the use of the Church Missionary Society. It is a small building, intended to accommodate only about thirty children; but I was astonished,

and highly gratified, to find it literally crammed this morning, and many were obliged to remain outside. There were present no fewer than 100 persons, of whom thirty-six were women, and twenty girls: such a sight I had never before witnessed in a Kandian village. It is very seldom that we can persuade the Kandian females to come and listen to our preaching. I have never, I think, seen so many as twelve Kandian women assembled in a schoolroom before.

"I commenced by expressing the pleasure I felt in seeing so many persons met together. It was so different from any thing we had witnessed in former years. It was then with difficulty we could persuade even half a dozen persons to come and listen to us. I also expressed my earnest hope that many there present would endeavour, now that the opportunity is afforded to them, to learn what the Christian religion is. I noticed the difference between the present state of feeling in the village, on the subject of Christianity, and that which was formerly manifested. A few years since there was not a single Christian in the village or neighbourhood: now there are three Christian families living amongst them. Formerly, none were willing to listen to us: now even the women were coming to hear, and, as some of them had told me, with a willingness to be instructed. I spoke at some length on the duty and privilege of examining into the Christian religion now, and expressed my readiness to visit them as frequently as my other duties will allow, if they are really desirous of receiving instruction.

"I then addressed them on the subject of Christian baptism, with special reference to the two young men about to be received into the Church. The candidates were next questioned by me as to their reason for renouncing Buddhism, and embracing Christianity. They gave very intelligent replies to my questions. I then asked if there was any one present prepared to say any thing against the character of these young men, or if there was any one who had any objection to make against their being admitted into the Christian church. All agreed that their conduct was very exemplary, and no objection whatever was raised against their baptism. I then proceeded with the baptismal service, and admitted them into the church by the names of Jacob and Joseph.

"Before dismissing the congregation this morning, I asked if they were willing to assemble again in the afternoon. This being their season for cultivating the fields, and Sunday being to them the same as other days, I scarcely expected any of them would be

prevailed upon to attend a second time. They, however, promised to come, and to bring their wives and daughters with them. I therefore appointed half-past two for the afternoon service, and closed the meeting with prayer.

"On returning to Abraham's house, after the service, a number of people followed us, chiefly the relatives and friends of Abraham, who seated themselves on mats round the compound, apparently desirous of listening to any further instructions which we might be prepared to give them. I therefore arranged the Christian women and the children of Abraham on one side, and my catechist examined them in one of the Catechisms which they had recently learned. This gave me a good opportunity of speaking with all present on a variety of subjects connected with the plan of man's salvation, as revealed in the Bible.

"One man who was present—a man of some influence in the village, but a rigid Buddhist—listened with some apparent interest to the conversation, but offered no remarks on the subject until I addressed him, and asked him to tell us what he thought of the Christian religion. He began by objecting to the sixth commandment—the children had been repeating the ten commandments. 'That commandment in the Christian religion,' he said, 'prohibits merely the taking away the life of man, whereas, in the Buddhist religion, we are prohibited from taking the life of any creature: therefore,' he argued, 'Buddhism is better, more merciful, than Christianity.' One of the persons present asked him what he was accustomed to eat and drink. He began by saying that he always drank water. He was then asked how he avoided swallowing, and thus killing, the small animals which live in water. He replied, that according to the precepts of Buddha, he, and all strict Buddhists, always strained the water through a cloth, to prevent the possibility of swallowing any insect. I then asked him what he did with the insects which he thus strained out, and he was obliged to confess that he threw them away, thus of course leaving them to die. This is very like the Pharisees of old 'straining at a gnat, and swallowing a camel.' With reference to food, also—rice and curry, in the latter of which fish in some form or other is usually found—the man was obliged to admit that they all broke the precepts of Buddha, and that, in fact, it was impossible that any one could avoid breaking them. He therefore admitted that the laws of God were better than the laws of Buddha; but I fear he will remain a devoted worshipper of Buddha to the end of his days. Some of the people, however, who are now beginning to think and speak on the

subject of religion, must see the shallowness and the absurdity of the system to which they have been so long enslaved.

"Our conversation was thus kept up until nearly half-past two o'clock, when, according to appointment, we were to have another meeting in the schoolroom. I invited all present to accompany me, and was most agreeably surprised to find that several persons had already assembled, so that before three o'clock the congregation amounted to fifty-five persons, of whom at least twenty were women.

"In the course of my conversation with the people to-day I observed that there were a number of young women, and several older women, who seemed willing to be instructed in the Christian religion, and I felt greatly at a loss how to provide them with a teacher. They have never learned to read; and as none but female teachers could have access to them, I proposed that Abraham's eldest daughter, Mary, should undertake the work, and I asked some of the women if they were willing to listen to her. They consented, and Mary having also expressed a willingness to make the attempt, I have appointed her as a female teacher, at a salary of five shillings per month. This slight remuneration will, I hope, encourage her to persevere in her work. She is a very intelligent girl, about sixteen years of age, and is tolerably well acquainted with the chief truths of the Christian religion: she has been instructed almost entirely by her father.

"I returned home about seven o'clock. From the time I entered the village, until I left it, I had been engaged, almost without intermission, in conversation with the people. The large number of persons assembled, and so large a proportion of them females; the friendly disposition manifested by all parties, so very different from what we observed in former years; and the willingness on the part of many to listen to the truth which we declare to them; were very encouraging, and lead us to indulge the hope that the Lord is about to visit this people with mercy, and to shower down upon them the blessings of His grace. May He enable us to be faithful in proclaiming to them the truth of His everlasting gospel; and may He vouchsafe His blessing upon our labours, that multitudes round us may be turned 'from darkness to light, and from the power' and dominion 'of Satan unto God!'"

The results actually gathered in, during the twelve years which have elapsed since the gospel was first made known in this village, appear to be but few, amounting to fourteen baptized persons, with five candidates, and

three communicants, with six candidates. And yet, at the expiration of a similar period, our Missionaries in New Zealand could not count so many. Thirty years ago there was not one Christian convert in that island. Let us, therefore, "thank God, and take courage."

We advert to another locality, in which we venture to hope that the stagnation of Buddhist life is being disturbed by aspirations after better things—Kornegalle, fifty-eight miles from Colombo. To this place Mr. Oakley proceeded in May last, in order to celebrate a marriage. He was accompanied by the Rev. W. Knight, who thus describes the particulars of their visit—

"May 9—I started with Mr. Oakley for Kornegalle, twenty-seven miles from Kandy. The road is highly picturesque, through a pass equal to Kaduganawa. From the head of it a magnificent view expands into the champaign of the low country, which melts off into a blue line in the distance, two or three bold hills of varied outline diversifying the plain. The precipitous sides of the pass are in some parts cleared of jungle and planted with coffee, a rich dark-green shrub, closely resembling, in general growth, colour, and shape, the Portugal laurel. The beautiful halgaba rises with its straight, smooth, white stem, swelling into angular buttresses near the ground, and towering for at least 60 feet before throwing out a single branch. Further on, on either side of the road, we passed through a sea of jungle of the brightest verdure: wave after wave of tangled creepers and trailers, all woven—to use another image—into one continuous mat, and entirely concealing the ground. One part of the route forcibly reminded me of the Lauterbrunnen Thal, in Switzerland; another, of the moist rich vales of Somerset, backed by the Mendips. For at least ten miles we passed through one unbroken stratum of light sulphur-coloured butterflies. They clustered in masses at every twenty yards along the road, and looked in the distance like heaps of primrose blossoms, till our horse started them into living clouds. I at first thought it must be a single swarm following the carriage, as gnats gather round a traveller in England on a summer evening; and I could hardly believe my eyes, till I had looked carefully again and again. We passed two processions of villagers, bearing, on stages covered with gay cloths, their new-year's offerings to the Buddhist temples. They put me in mind of the 5th of November or May-day in England. At Hewapolla, a few miles from Kornegalle,



we were obliged to stop at a little road-side bazaar, and rest our horse. In the mean time the people, who were Christians from Galle, but very ignorant, and their children unbaptized, entertained us with curry and rice. They heard with pleasure that perhaps a catechist might be established in their neighbourhood. About one P. M. we reached the hospitable house of Dr. Clarke, the district judge of Kornegalle. The town lies at the foot of a bare gneiss rock 600 feet high, in whose shape the natives, without much stretch of fancy, have discovered a huge elephant feeding. Hence the name—Kornegalle (probably, elephant driver's rock) otherwise Etta, or, in high language, Estagalle (*i. e.* elephant rock). We spent an hour with Dr. Clarke in his court—a case of ejectment going on. The Kandian costume differs from that of the low country, the hair being parted and tied behind, and the head entirely enveloped in a small turban; for high caste, red—low caste, white. High-caste Kandian women wear their hair gathered into a large knot, and resting on one shoulder.

“*May 10*—We ascended the elephant rock at sunrise. Half-way up there is a small Buddhist temple, beneath an overhanging crag which forms the roof. The interior, about fifteen feet by six, is painted on roof and walls. Three clay Buddhus occupy it. During the rebellion the British troops dug into the body of the central one, hoping to find treasure there. Its head is gone, and the clay is still unrepaired, but the bo-flower offerings, just plucked, were strewed as usual by the poor worshippers before the headless image. At the foot of the steps that led to the temple was a stoup for holy water, hewn in stone. We climbed up the face of the rock, and across a most picturesque piece of jungle, and stood at last on the elephant's neck. A circle of square holes showed where the Kandian king's tent used to be pitched when he sat there in royal state with his wives, and he certainly looked over a fair domain. North-west spreads the well-watered garden of the low country, its plain here and there swelling into green knolls. The range on which we stood stretched north, till it ended abruptly in the spur of Yakkessa. The other half of the horizon was bounded by one undulating succession of mountains, with here and there a more decided peak, and furthest of all, and overtopping the rest, Siri-pade, Adam's Peak. Grey haze still hung over the irrigated paddy fields, and the cool fresh breeze lent its exhilaration. The elephant's broad shadow reached far away over the western plain, and, but for the quick-coming intimation that a tropical

Vol. V.

sun was mounting on its vertical path through the firmament, it would have been hard to retrace one's steps. We paused frequently on our descent, but I found myself at the bottom long before the eye was satisfied with seeing.

“Polyandry prevails here almost universally. Three or four brothers have but one wife, the object of this hateful custom being merely mercenary, and intended to keep the property from disintegration. There are two kinds of marriage, *diga* and *bina*. In a *diga* marriage, the bride goes, as in England, to her husband's house, and the property she possesses becomes his in case of death. The reverse is the case in a *bina* alliance: the husband then becomes an inmate of the wife's house, and the property remains with her, or in her family. These customs are the cause of frequent litigation. *Diga* is the commoner compact; but when the husband's death occurs many years subsequent to the wedding, and no record has been kept of the matrimonial terms, the widow endeavours to prove that she was married in *bina*, and is therefore the heir.

“To-day was given to the objects that brought us to Kornegalle. The court-house was the church for the occasion. At ten A. M. Mr. Oakley celebrated a Singhalese marriage there—the bridegroom a brother of our native clergyman, the Rev. A. Goonsekera; the bride a daughter of the court modliar. After the ceremony the bride signed her name in a good Singhalese hand.

“Next came the baptism of an adult, the sister of the bride, the latter, with her new husband and her mother, being the witnesses on the occasion. Mr. Oakley says this new member of the Christian church is serious and intelligent. The family have long professed Christianity, but the father was formerly connected with the Baptists, and the children were not baptized in infancy. To this succeeded a service in Singhalese. The doors of the court-house had been crowded by heathen Kandians, eager to witness the novel sight. With some difficulty they were now persuaded to come in, and soon filled every available place. Four hundred probably were present—the largest native congregation Mr. Oakley ever had. He read some of the morning prayers, with an exposition of the 10th chapter of St. John. In the course of the service there was an infant baptism. A sermon closed the whole, and the people maintained their attention unabated.

“At 5 P. M. we again repaired to the court-house, where I held an evening service in English, baptizing, also, a burgher's child in the course of it. My sermon was from Rev. iii. 20; and it was very solemn to think

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that I was addressing that little congregation of thirty-three probably for the only time that my voice would ever sound to them; and that, in their dearth of spiritual means of grace, it was one of the comparatively few messages that would reach their ears. May the Lord open some hearts at which I strove to knock!

"May 11—The day following we retraced our steps up the romantic Galegedere pass; and I looked back from the head of it with far more pleasure even than when its scenery first burst upon me two days before. It was now the road to a locality where there seemed a promising opening for Missionary work. I guard against being too sanguine, and know how much mere curiosity has to do with the attention which a strange message obtains; but still my visit strengthened an impression, which has long been growing upon me, that one most hopeful sphere of Missionary labour here, and one which has hitherto been hardly reached at all—but by the itinerancy, from which our devoted brother, Mr. Higgins, has been, only, as we trust, for a time, withdrawn—lies before us in the uninstructed heathen of the Kandian districts."

We have already mentioned that Mr. Higgins had been appointed to itinerate among the Kandian villages within a circuit of thirty miles round the town of Kandy. Much interest was excited as to the effect likely to be produced by such a proceeding on the native mind, and the district of Harispatto, as containing the largest number of inhabitants within the smallest space, was selected as the most suitable for the experiment. The principal villages consist of from twelve to fifty or sixty houses each, and connected with these larger villages are many smaller ones, some of seven or eight, others of three or four houses. The plan of operations pursued has been of this nature. Selecting the principal village in a cluster, the Missionary has requested the headman to call the people together, which has been generally done without hesitation. When they have been assembled, the great truths of Scripture have been placed before them, the coming and sufferings of Christ, and salvation for the chief of sinners by faith in His name. Passages of Scripture have been read, so as to impress the subject more forcibly on their minds, questions answered, and tracts distributed. At the end of a week or ten days the visit was repeated, the same truths being chiefly dwelt upon, and a copy of one of the Gospels was then left with the headmen, or some other person willing to take charge of it for the general good.

Diversified indeed have been the receptions our Missionary has met with—the people sometimes noisy and ready to dispute, or, more frequently, silent, but unmoved; their minds, so far as a judgment could be formed, remaining devoid of interest. Occasionally, however, there has been attention and encouragement. Once Mr. Higgins found himself placed in a position somewhat similar to that of Paul at Athens. They told him that it was customary with Singhalese people, before eating or going a journey, to call upon a great God whom they did not know. Finding, on further inquiry, that this was really the case, he made known to them the great God whom they ignorantly worshipped, and exhorted them to believe on Him, that they might be saved. They listened attentively, and seemed much interested. In January last he visited a village prettily situated in a complete basin of hills, and sat down in the amblam, which stood on a rock in the centre of the paddy field, waiting until some assembled. The native reader gave the hoo-sabdeya (country shout used for collecting people), and a little group of ten men and six boys was soon collected, to whom he spoke of those things which belong to their eternal peace. He had been at this place six months before, and was anxious to discover whether any traces remained of his former visit; and great was his gratification on finding that several of them retained a knowledge of the chief things they had heard. Nearly all listened attentively, entering into conversation, and appearing really interested. After a long time spent in reading to and speaking with them, they did not seem tired, and asked when he would come again. Large numbers at a time cannot be collected, in consequence of the scattered state of the population, and the little companies have ranged from fifteen to fifty or sixty in number. Still the Missionary has gone forward according to the scriptural counsel, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;" and during three months' time no fewer than 1000 adults attended, at different places, on his instructions. We regret to say that these valuable labours have been for the present suspended. Attacked with jungle fever, Mr. Higgins was forced to interrupt his work, and resort to the coast for the benefit of sea air. Anxious to revisit a portion of his district before the monsoon, at the end of a month he set off on horseback into the interior, but was struck down a second time by fever, regaining his home with difficulty. A sea voyage was

thus necessitated, and he sailed for the Cape of Good Hope in the end of May, leaving his wife and two children at Kandy. Not many days had elapsed after his departure, when Mrs. Higgins was suddenly taken ill, and removed to her eternal rest. Such are the trials of faithful men sustaining in distant lands the heat and burthen of the day. Shall they not share our sympathy and prayers?

Such, then, is the present aspect of our Missionary efforts amongst the Kandians—a “day of small things,” yet not devoid of encouragement, and by no means to be despised or correspondingly surrendered. We trust our Missionary brother will, at no distant period, be restored in renewed vigour to his work, and that his hands may be strengthened by new associates. Only let Christians in England help by prayer and contribution, for our pecuniary means are low, and the men not ready to hand.

But we must conduct our readers still further into the recesses of the Kandian mountains, in order to present to them new and inviting opportunities for usefulness.

Four great roads enter Kandy, the Colombo, Trincomalee, Badulla, and Kornegalle roads. We take that to Trincomalee, which leads at first in a northern direction across the mountains. The Mahawelli-ganga, which, after many windings, reaches its ocean home near Trincomalee, is crossed about three miles from the city. From this point may be seen the green hills and mountain peak of Dombara, and from the opposite side, on looking back, the wooded heights and rocky range of Hantanna. “From the Mahawelli-ganga the road passes through seven miles of country unencumbered with forests, until it reaches the summit of the Ballakadawe hills: from thence the eye is directed through a narrow wooded pass to the station of Mátalé, situated at a distance of five miles, and seven hundred feet lower than the top of the Ballakadawe pass. . .

“Mátalé is an extensive valley encompassed with mountains, some of which are 6000 feet in height, but clothed with thick woods even to their summits. In the jungles are to be found cinnamon, as well as various kinds of citrons, limes, oranges, mangoes, custard-apples, and jack-fruit trees; wild plantains and cardamoms abound in some of the forests; and even coffee, though not indigenous, is now found mixed with jungle-plants, and is generally and extensively cultivated in this district.”\*

\* Forbes, vol. i. pp. 340, 341.

It is of these coffee plantations, and the coolies engaged in their cultivation, we have now to speak. We are anxious that our readers should feel interested in what is going forward there, and, in order to bring them into closer proximity with the subject, proceed to extract largely from an article on the coffee plantations of Ceylon, by C. R. Rigg, Esq.†

“I propose to give some account of the cultivation of the coffee plant; and begin in the old matter-of-fact style, by stating that it is botanically called *jasminum arabicum*, from its being of the jasmine family, and indigenous to ‘Araby the blessed.’ Its introduction to Ceylon must be of considerable antiquity, it having most probably been brought from the Red Sea direct at a very remote period. The young plant is a pretty shrub: the branches grow in pairs, alternately; those near the root extending the furthest from the stem, and the others gradually shortening to the top, give a pyramidal appearance: the leaves are large, and of a rich, deep green.

“In offering the following remarks on this very important branch of tropical agriculture, I wish to point out what appears to me (after many years of practical attention to the subject) the best plan to follow in Ceylon. It must therefore be borne in mind that I do not write of cultivation generally, but locally: nevertheless, I think that some parts of the Ceylon *modus operandi* may be introduced into other colonies with advantage.

“In its culture, the first care is the selection of locality. This is of such paramount importance, that if a material error be committed in choosing the land, all future economy, care, and exertion, will be but thrown away. The great requirements are elevation, shelter from wind, quality of soil, and proximity to a cart road.

“The coffee plant will grow and reproduce itself on a level with the sea; and at 2000 feet above it the trees, whilst young, will have the most luxuriant appearance, come soonest into bearing, and yield the greatest measurement quantity per acre, but the bean is light, and of an inferior quality. At and a little below this height are extensive tracts of the richest land, but they are subject to long and frequent droughts, the crops are in some seasons scarcely worth collecting, and plantations formed in such lands must soon fall off. This has been demonstrated on the plains of Doombera, where most of the estates have become comparatively worn out in eight or nine years.

† See “Journal of the Indian Archipelago and Eastern Asia,” vol. vi. No. 3.

"The best properties are situated on the mountains, where rain is frequent, and the temperature moderate. The soil is not generally quite so rich as in the valleys, but the forest being heavy, and the fallen timber decaying gradually, a small though constant return is made to the land, whereas the trees cut down on low gardens are carried to the towns for firewood and other purposes.

"The aromatic properties, and consequently fine flavour, of the coffee plant are best developed between 3000 feet and 5000 feet above the ocean. The higher it is cultivated with care, below frost, the better will be the quality of the produce. A mild climate and rarified air are highly favourable to coffee, both of which are given by elevation. The cool climate of the Kandian hills is equally invigorating to the planter and his shrubs, both luxuriating in a temperature of from 55° to 60°, night and morning, whilst the thermometer rarely rises above 73° at noon.

"In the elevations above 4000 feet the trees do not yield a maiden crop until three years after planting out, and at four years old they are in full bearing. The wood, taking long to grow, is hard and firm before nature calls on it to support fruit, and it is reasonable to expect that it will remain longer in full vigour than a plant which is forced by the heat of lower situations into a rapid growth and speedy fructification, and which perverts the application of nourishment from the completion of its own body to the precocious reproduction of its species.

"The appearance of 'high-mountain beans' is long, blue, the longitudinal seam curved, with its sides close and compact: its specific gravity is greater, and its aromatic principle more abundant and finer, than that produced on low lands, which I attribute to its being grown slowly in a cold climate. Though the quality on the hills is superior, the quantity is less. Seven cwt. per acre is calculated upon, whilst ten cwt. is the average from low lands, though it is said that one of the Hunesgiria estates once returned eighteen cwt. per acre . . . .

"In selecting land, it is better to choose an easterly or northern aspect, for though the morning sun falling on the dew is said to injure the plant, and the setting sun to improve its fruit, the advantage of shelter outweighs these considerations. Where land lying to the south-west has to be opened, the manager will do well to take advantage of the natural facilities offered by the undulation of the surface, and form fields so as to avail himself of the protection afforded by rising ground with a belt of forest trees on its summit to wind-

ward, and such fields should vary from two to ten acres in extent.

"The south-west monsoon not only blows with great fury in the hill region of Ceylon, but appears to exercise a blighting influence, and to curl up and wither the few leaves it does not beat off the trees. After a strong gale, a field of coffee exposed either to its direct influence or to an eddy wind, which is, if possible, more baneful, will be found in a great measure denuded of its leaves, the berries beaten off, and the bark of the trees seriously injured round the part of the trunk where it strikes through the earth. When this is the case, the best plan is to drive three stakes into the ground round the tree, and tie it tightly in such a manner that the friction and consequent excoriation may at least be avoided, cut the plant down to two feet, and propagate the plantain tree for shelter. Under this management the shrubs spreading laterally will soon interlace their branches, render mutual support to each other, cover the ground, and so acquire strength enough to resist the force of the wind in a great measure, and then the plantains may be eradicated, and the land, if tenacious, will have been improved by their growth.

"The best soil is of a deep chocolate colour, friable, and abounding with blocks and small pieces of stone, which, in the rainy season, prevent the excessive washing away of the mould, and, by their obstructing evaporation in the dry weather, afford refreshing coolness and moisture to the roots of the plants: such patches of land are generally found at the bottom of the escarpments of the hills, or in elevated valleys, and rarely on the slopes . . . . It is of no use planting in a good surface-soil unless it have at least two feet depth, as the coffee-tree has a long tap root.

"The first work is to prepare a nursery, which must be proportioned to the extent of land to be cultivated, and situated with regard to proximity to the intended fields. The forest having been cut down, the branches and logs are rolled on one side, and the earth dug up a foot deep, all the roots and stones being carefully removed: it is then laid out in beds six feet wide, with trenches between, which serve the double duty of drains and paths. Good seed having been procured, the grains are sown six inches asunder: if the land becomes parched, it will be well to shade it with green branches, and irrigate it night and morning: should a long continuance of rain follow sowing, the seed sometimes decays in the ground. It requires from six weeks to three months, according to moisture and warmth, before it germinates, and in four

months more the seedlings are ready to be transplanted.

“On opening an estate, the manager must look for his best soil, and fell the forest in patches of not more than thirty acres in area. Some plantations have fields of two or three hundred acres, and I believe in one instance there are one thousand acres in one clearing; but that is, to say the least, a very hazardous plan, for on such properties it is not a rare occurrence to see several acres together blasted by the wind, and either permitted to run to jungle again, or dragging on a blighted, sickly existence, at an enormous and profitless outlay of capital . . . .

“When the forest is felled, the small branches must be lopped off, and the larger ones thrown on them, which expedites the drying of the wood. Should there not be rain, the timber may be set fire to in a month; but as showers are frequent, it is generally ten weeks before it is sufficiently dry for burning. After a good running fire, very little has to be piled in heaps and consumed, as making neat work is a useless expense, baking the land destroys a great portion of its most valuable vegetable component parts, and the timber, when left to decay, forms excellent manure. I should recommend that the smaller branches which are not consumed should be cut up, and laid as much out of the way of the plants and movements of the labourers as possible, but not burned. For the information of those who have not seen a coffee garden, I may observe that it bears no resemblance to an European garden. The land is generally a steep hill side, with undulating surface, huge rocks protruding their crowns, and enormous blocks of stone studding the whole extent. Blackened trunks of trees, with their branches sprawling in all directions, give the field the appearance of having once been the site of a town which is now laid in ashes—a confused heap of calcined stones and charred rafters. When cleared, the ground is marked out by a line and pegs, in squares of six feet every way, and at each peg a hole, eighteen inches cube, is dug. These are filled up with surface soil, and, when rain sets in, the seedlings are transplanted from the nursery to them. This would give 1210 trees per acre, but owing to rocks, streams, and paths, where plants cannot grow, the average is 1100 per acre . . . .

“From the time of planting, the fields must be kept free from weeds, which may be done at a light expense, if care be taken never to allow them to seed. Where swamps are found in a field, I should recommend their being drained as much as practicable, and planted

with guinea-grass or lemon-grass, either of which will soon cover the ground, prevent weeds growing and spreading their seed: besides, it is turning the land to account, for the former grass is excellent forage for horses and cattle, whilst the latter is the herb most used for thatching buildings; and even if there is a superabundance, it would be profitable to cut it for manure. The most troublesome weeds on the hills are the Spanish-needle, sow-thistle, and elk-plant. Ferns are also numerous. The Spanish-needle seeds in five weeks, and multiplies itself at least two hundred fold each seeding, so the reader may easily imagine the necessity for taking these noxious plants out in time. The low estates are subject to all these and several grasses, besides wild spinach, and, worst of all, iluk-grass, which is of the *Andropogon* family, I believe *Andropogon caricosum*: if it once gets fairly rooted, the expense of eradication is enormous. Weeding should be done by the hand, and on no account with the hoe: the sloping surface affords sufficient facility by its steepness for the deluging torrents of rain to wash away the richest ingredients of the land, without its being unnecessarily loosened. Hoeing is only excusable when weeds have been suffered to flower, when they may be cut down to prevent their increase; but hand-work must soon follow, as the roots have been strengthened by having the stalks cut off, gain a firmer hold of the soil, and will shoot up more vigorous stems.

“The coffee-tree, if allowed, attains 15 feet in height, but in Ceylon plantations they are all kept down to 3 or 3½ feet above the ground. This makes the shrub shoot out laterally, and produce at least 25 per cent. more than it would do if permitted to attain its natural height, and to occupy more land. In topping, care must be taken to cut off the uppermost pair of branches, as their weight when in fruit, would split the head of the stem. Nature is constantly throwing out young shoots, which try to grow upwards; but they must be carefully broken off, as they are a great and useless drain on the juices of the plant. Never cut a sucker or branch off a tree when you do not wish another to come, but always break it.

“From flowering to harvest is from eight to nine months. A field in full bloom is a beautiful sight: the clusters of white blossom contrast prettily with the deep green leaves, and the whole at a distance looks as if it had been snowed on. The flower only lasts one day. If the atmosphere be dry, the bloom is sometimes lost, as it will not set without moisture: mists and light drizzling rains are the most

favourable weather at this time. The fruit grows on a footstalk of half an inch, in clusters round the joints of the lateral branches, and when of full size, but still green, resembles small olives. A month before ripening it turns yellow, and, through different shades, to ruby red, when it is ripe, and, from its likeness to our European fruit, is technically called 'cherry.' During the latter part of its growth, particularly, it requires a great deal of moisture, otherwise the bean will be shrivelled, not perfectly formed, light, and of inferior quality. The climate of the hills is most beneficial when the fruit is filling, and just before it ripens.

"I have described what 'cherry' is: we will now open it, and find that it contains 'pulp,' in which are two seeds. They are covered by a viscous substance called 'gum,' an integument known as the 'parchment,' from its resemblance when dried to that animal product, and a pellicle named the 'silver,' which is very like gold-beaters' skin, and the grains of coffee, which are styled 'beans.' Sometimes there is only one bean in a cherry, which takes a more rounded form, and is called 'peaberry.' This is caused by only one of two embryos coming to maturity, whilst the other is abortive, the rudimentary form of which is always apparent.

"When the fruit becomes blood red it is perfectly ripe, and should be gathered. To the height of 3000 feet the chief crop ripens in October and November, and a small second gathering is looked for in May. In the course of a few days the cherry passes from yellow to bloodred, and a great number of coolies must then be employed; for, once ripe, the sooner it is plucked the better. On very high plantations, though the heaviest gatherings are in June and December, some fruit is arriving at maturity almost all the year round; blossom, green and red berries, may frequently be seen on the same tree. This gives more trouble to the superintendent, but is better for the proprietor, who is not obliged to engage a large force of labourers when every one else wants them, and when the Malabar knows his own value. When the crop extends over eight months of the year, the facilities for curing it are much greater, and cost of transport lighter.

"When the quantity of coffee is small, it is usually dried as plucked from the tree, and the flavour is found superior to that which has been divested of its pulpy covering. But when the plantation is in full bearing, the extent of drying ground required, the length of time, and the labour of moving so vast a weight, preclude the practicability of this

plan. A pulping-house must then be built: it should have a loft to receive the cherry, and from which the machines are fed; a pulping-room below, where the mills are stationed; with a tank underneath. This building is all open, walls not being required.

"The 'pulper' is an oblong frame on four legs, furnished with a cylinder covered with copper which has been perforated by a triangular punch, from the side laid on the wood, leaving three pointed asperities on the outside, like a nutmeg grater. In front of the grater is an iron bar or 'chop,' at a distance regulated according to the size of the bean, and a lower chop so nearly touching the copper, that a sheet of letter-paper may just pass through. A rotary motion being given to the cylinder, the hopper above it being supplied with berries, and a constant stream of water kept up, the teeth of the copper draw the berries against the chop, and, there not being space enough for them to pass between it and the cylinder, the pulp is torn off, carried between the lower chop and the barrel, and passed away behind, whilst the beans are thrown out in front on a sieve, under the machine. The pulped coffee falls into a cistern below, and the 'passed cherries,' with a few stray husks, are returned to the hopper.

"The coffee is next thrown up together, and allowed to remain heaped, until the gum is sufficiently fermented to be washed off, which is known by its feeling rough in the hand: this will take from twelve to thirty-six hours, according to the quantity heaped together and the temperature of the air: great care must be taken not to overheat it. Coolies must then dance amongst it for half an hour, and a stream of water being let in, and the coffee agitated by rakes or machinery, all the gum and dirt will soon be carried away. The beans which rise to the surface of the water, being inferior and imperfect, must be floated off into another reservoir, and dried separately. The store or warehouse may be constructed of any shape and materials which circumstances or fancy dictate. It may be built of brick or timber, and covered with tiles, felt, or corrugated iron; but the most economical stores have the walls of jungle sticks and clay, are thatched with lemon-grass, and have a loft or second floor in the slope of the roof: they are erected at a light expense, and answer every purpose. On some estates the pulping mills are turned by a water-wheel, which is a great saving of labour at the time when it is most in demand; but on the high hills the cost of transporting heavy iron work is so great, the wages of good artificers so high, and the difficulty and delay

in repairing any accidental damage so retarding to other operations, that hand-work is likely always to predominate.

"Drying platforms, like the barbecues of the West Indies, are not uncommon, especially amongst old estates: they are constructed of broken stones pounded together and glazed with a composition of mortar, fine sand, palm sugar (that from the palmyra being preferred), and bark juice; but as the cost is heavy, many planters prefer giving the ground a slope of 1 in 20, claying it, and spreading matting to receive the coffee. Perhaps the best contrivance is a set of trays on wheels, fitting into a shed, one under the other, and which can be run in and out on a tram-way, as the weather suits . . . .

"Ceylon is peculiarly adapted to the growth of coffee, and very good land may be found, with a little care in selection. Being a mountainous island, with three sides open to a vast expanse of ocean, drought is little known: even in the driest seasons the hills attract clouds, which frequently pour down refreshing showers. The heavy mists and dense clouds which sometimes shut out the sun for days together, or roll sluggishly along the mountain sides, are amongst the planter's best auxiliaries. The shrub luxuriates in a rarified, temperate, and moist climate, and delights in frequent but not heavy rains on the slopes, where there is a good natural drainage, for any lodgment of water about its roots soon proves fatal."

The details of a process such as this convey instruction to other classes of persons than the coffee-planters. How rough the work at the commencement! what felling of the forest-trees and clearing of the ground! what carefulness in planting, and diligence in removing the weeds, which, if neglected, overspread the soil! And yet what judgment necessary in the manner of doing so, lest we injure instead of improve! What careful topping of the trees, that they may shoot laterally, and not in altitude, and so bear more fruit! and what watchfulness to pluck the berries so soon as they become ripe! Can we be surprised if the planter has to "rise before daylight, and hurry to the coolies' huts, to endeavour to get them on the work-field before sunrise;" and that he must stand over and watch them in rain and blazing heat? And what shall they do who are employed in God's husbandry, who are busied in removing the dense forests of heathen ignorance and superstition, and clearing little spots, where "trees of righteousness" may be planted? And when the plantation has been formed, what

patient care does not the nursing church require, what attention to each individual of the flock! What weeds spring up, which, if suffered to run to seed, will not fail to multiply themselves two hundredfold, and which, hurtful as they are, must be gently removed, else the genuine plants may suffer loss! And then sometimes the storm of persecution rushes down with tremendous fury; and how shall the plants endure, unless they be each strengthened by a triple stake? What need that Missionaries abroad, and ministers at home, should be persevering and laborious, patiently enduring hardships and trials! what need to be self-denying men, not seeking their own profit, but the profit of many, that they may be saved! Nay, what need to be men of faith and prayer! for "who is sufficient for these things?" Yes, it is well that there is One who superintends. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." He keeps His people low; and when they would seek great things for themselves, He humbles them, that they may be fruitful. It is not well that we should grow loftily in self-esteem, but it is well that we should grow laterally in love to our brethren. "She sent out her boughs unto the sea, and her branches unto the river." He knows when the fruit has reached its maturity, and when He sees it ripe He plucks it, and transfers His people to be with Himself. We cannot wonder if the plantations amidst the hills and valleys of Ceylon have served to remind our friends there of the great work in which they are engaged, the reclaiming of the vast heathen wilderness, that it may be transformed into a garden for the Lord, as rich and diversified in the development of spiritual life, as the "pendant jewel of India" is in natural productions. May He hasten the time when this "orchard of pomegranates," planted "with pleasant fruits," shall yield more costly aromas than "spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices;" and He who makes the wilderness as Eden shall command, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."

But it may not be uninteresting to trace the commencement of this energetic expenditure of labour on the cultivation of the coffee plant. It appears to date not further back than 1840, and to have originated in

the high prices of Ceylon coffee in the home markets. Between January 1841 and December 1844, hundreds of speculators reached the spicy isle, many of whom, as is usually the case in new investments, suffered grievously from inexperience. The eagerness with which men hastened to the working of this agricultural El Dorado may be estimated from the following numbers, for which we are again indebted to Mr. Rigg—

“The quantity of hill forest, available for the cultivation of coffee, sold by the government up to October 1846, was 287,360 acres. Previous to January 1841 very little land had been disposed of. Of this vast tract of private property, we find, by official returns, that on the 31st December 1847 there were 60,070½ acres cultivated, of which 25,198½ were planted previous to the 31st December 1844, and the remaining 24,872½ in the three following years. The gross cost of this is said to have amounted to the enormous sum of £5,000,000 sterling.

“The following is a comparative statement of the export of coffee from Ceylon for fourteen years ending 1849: it must be borne in mind that nearly the whole of what was shipped prior to 1842 was native grown.

“In 1836 there were exported 60,329 cwt. of coffee from the ports of Ceylon.

1837	..	43,164	..
1838	..	49,541	..
1839	..	41,863	..
1840	..	63,162	..
1841	..	80,584	..
1842	..	119,805	..
1843	..	94,847	..
1844	..	133,957	..
1845	..	178,603	..
1846	..	173,892	..
1847	..	293,220	..
1848	..	279,715	..
1849	..	373,368	..”

And now we come to the people by whom the labour-market is supplied, and on whom the planters are dependent for the cultivation of their estates—a point which will conduct us, by an easy transition, to our own proper department of Missionary labour, and the documents forwarded to us from Ceylon by the Rev. W. Knight.

“When planting,” says Mr. Rigg, “first came in vogue, the Kandians flocked in hundreds to the great distribution of rupees; but this source of labour was soon found to be insufficient, and of too precarious a nature to be relied on, even had there been a superabundance. The Kandian was able to live on the produce

of his rice-fields, &c. &c., before European capital was introduced; and he has such a reverence for his patrimonial lands, that, were his gain to be quadrupled, he would not abandon their culture. It was only, therefore, during a portion of the year that he could be induced, even by the new stimulus—money—to exert himself. Besides, working for hire is repulsive to their national feelings, and is looked upon as almost slavery. The being obliged to obey orders, and to do just what they are commanded, is galling to them.

“Next came the lowlanders (Singhalese from the maritime provinces), who have a stronger love of gain, a liking for arrack, and rooted propensity to gamble. In 1841, 1842, and 1843, thousands of these people were employed on estates: they generally left their homes for six months at a time, and then returned with their savings, some to spend their hours in indolence and their earnings in debauchery; others to lay up their gains, and profit by the profligacy of their neighbours. After a few months’ leisure they revisited the estates. The sudden access of wealth amongst them soon engendered as much independence, and far more insolence, than were to be found in the Kandians. This source of labour, which had at first poured forth so many thousands of useful members of society, became dried up, and the lowlanders were only known in the central province as domestics, artificers, traders, and carters.

“Southern India stepped forward to fill up the vacancy occasioned by the cessation from labour of the sons of the soil. So early as 1835 Tamil coolies had begun to immigrate into Ceylon. It would appear, that for some years, whilst wages were low, and no great demand for their services existed, Malabars, as Tamils are indiscriminately called, must have come over with the intention of settling, or at least of being a long time absent from their country; as the proportion of women and children was much greater than afterwards.

“Looking at the annexed table, we find the greatest number of coolies that arrived in one year was in 1844, which may be accounted for thus: before the end of 1843 the Kandians had ceased to afford a source of labour, the lowlanders were becoming independent and not to be relied on, the ‘mania’ was raging at its height, and in the three previous years the departures of Indians had exceeded the arrivals by 14,823 souls.



*Return of arrivals at and departures from the ports of Ceylon of Tamil coolies, from 1841 to 1848.*

Years.	ARRIVALS.			DEPARTURES.		
	Men.	Wom- men.	Child- ren.	Men.	Wom- men.	Child- ren.
1841	4523	363	164	4243	274	117
1842	8025	219	166	10,691	315	228
1843	6288	162	248	18,977	694	482
1844	74,840	1181	724	38,337	825	535
1845	72,526	698	177	24,623	145	36
1846	41,882	330	125	13,833	48	23
1847	44,085	1638	417	5897	79	33
1848	12,308	504	229	12,740	229	65

"During the years 1841 to 1846 the Tamil labourers must have saved or remitted to their country from 385,000*l.* to 400,000*l.*; whilst the value of rice imported into Ceylon during the same period, chiefly from the Malabar and Coromandel Coasts, was valued at 2,116,189*l.*

"But against this pecuniary advantage a great loss of life is to be placed; for during the eight years above enumerated, not less than 70,000 Malabar coolies are believed to have died in Ceylon. The planters have been most unjustly accused of aiding disease by neglect and harsh treatment. Such was not the case. I may safely say that medicines and professional attendance on the labourers form no inconsiderable item in the accounts of almost every estate, not to speak of the indulgences, pay, and attention, bestowed on the sick. The Tamils leave their homes to make a little money, and to return as soon as possible. When they arrive on the estates they are fatigued by a long journey, performed under great privations; the rice they bring with them is barely enough to support life until they reach Kandy; the road they traverse from the coast to the mountain capital is notoriously insalubrious; the water on it is scanty and bad; and, during the period alluded to, there were no houses to protect the wayfarer from rain, or perhaps more baneful dews. Thus, fatigued and emaciated, they begin their labour either with the seeds of fever in their constitutions, or at least predisposed to disease. In place of living well and renovating their strength, they hunger themselves, and exist upon the veriest trash and carrion, in order to lay by the more of their earnings."

The Tamils are no strangers to us. In the Missionary records of South India we have been already familiarized with them. To them the gospel has been made known on a larger scale than to any other portion of India's population, and amongst them it has been productive of the largest results. There is undoubtedly a providential arrangement in the election of nations to opportunities of

Christian instruction, and in the priority assigned to one people when compared with another. He who rules the world has His own great purposes in view. That there is such a priority and providential selection is undoubted. We have only to refer to Acts, 16th chapter. Paul and Silas had been engaged in preaching the word in the central provinces of Asia Minor, and in that region, blessed as they had been, they were disposed to remain. They turned, therefore, south-westward, in the direction of proconsular Asia, but there they "were forbidden of the Holy Ghost to preach the word." They then essayed to go northward into Bithynia, "but the Spirit suffered them not." Their destination was elsewhere. The man of Macedonia was seen in the vision, saying, "Come over, and help us," and Europe received the gospel. It was not as man proposed, but as God directed; and now men of various tribes and nations are suppliants at the door of Christian Europe, and from her churches help is going forth.

How often, in the prosecution of Missionary labours, have not similar instances occurred! One door has been unexpectedly closed, and we have felt humbled and disappointed when we found ourselves excluded from an opening which appeared to be most promising, and where we had hoped to reap an abundant harvest. But it is well to be under providential guidance and direction in these matters; for we can see only a few steps before us, while He whose work this is discerns the end from the beginning. Missionary Societies and Missionary agents have often had a direction given to their efforts, which, at the commencement of them, they never had intended; and not unfrequently permitted to discern the wisdom of the divine arrangements, we have been enabled to understand that we have been led by the right path.

We might perhaps have been disposed to inquire, why, among the nations of India, the first place in Christian advancement has been given to the despised Shanars of Tinnevely. In their origin they are not congenial with the Hindus, and in religious principles are diverse. A rude demonolatriy is their national superstition; and although Vishnu and Siva are names not unknown to them, and some of the idolatrous rites and symbols of their ancient conquerors have been engrafted on their own system, still they have never thoroughly identified themselves with the subtle and elaborate idolatry of the Brahmins, and have imbibed it less than the kindred races to the north. But this very isolation appeared to render the prospect of Christianity radiating from the Tamils to the great body of the Hindu people



They are not only the heathen Tamils which emigrate: the Christian portion of the population, so far at least as Ceylon is concerned, share in the movement. Take, for instance, the following facts from the report for 1853 of our Missionary, the Rev. J. T. Tucker, of the Panneiveli district, Tinnevely. Two hundred Shanars, belonging to the village Kallangkary, about eighteen miles west of the Mission station on the northern bank of the river Tambaravanny, having requested Christian instruction, were visited in the early part of 1851 by the Missionaries Ragland and Tucker. Their heathen neighbours soon commenced to persecute. They sent maravers at night to rob their houses, take away their cattle, and beat themselves. Applications to the legal tribunals were not followed by redress, the course of justice being often turned aside out of its proper course by the corruption of native officials. The poor people became sadly impoverished: they had lost their lands, palmyra-trees, and bullocks, and were obliged to go forth miles every day in search of cooly work. Restoration of their property was offered on condition that they would rub ashes on their foreheads, and sacrifice to devils; and some few, overcome by the temptation, apostatized; but 160 of them remained firm. On one occasion thirty of them were examined and baptized. At another time the whole presented themselves as candidates; and on one day upwards of sixty souls among them were baptized, the Missionary being satisfied both as to their knowledge and character. Subsequently, a still further test of their sincerity took place. "In July last," writes Mr. Tucker, "finding no means of getting a living, twenty-seven of them went to Ceylon; but previously appointed among themselves, unknown to me, one to act as their reader, and took a Testament and Prayer-book with them. Twenty-five of them returned at the end of the year, and, through God's blessing upon their labours, each one on an average managed to save in the five months upwards of twenty rupees. One of their number was killed by the falling of a stone upon him when working in a coffee garden near Kandy, and another died of dysentery. On their return they were heartily welcomed by their wives and families, and, to my great satisfaction and pleasure, maintained, as far as I can learn, their Christian character, notwithstanding they were absent from almost all means of grace. Moreover, they remain determined, through good report and evil report, to profess their faith in the Lord Jesus Christ. Their families, in their absence, poorly maintained themselves by daily labour when they

could find it, and remained steadfast in their Christian profession."

As might be expected, these migrations of the people under their charge were not unnoticed by the Tinnevely Missionaries. "The spiritual destitution of the coolies," writes Mr. Knight, "and especially the fact that Tinnevely Christians were to be found among the immigrants, attracted the attention of our South-India Missionaries several years ago; and in 1846 Messrs. Pettitt and Thomas visited Ceylon, with a view to ascertaining if there were any means of reaching these poor people when away from their homes. But no opening at that time presented itself.

"Since then, Mr. Murdoch, the Secretary of the Singhalese Tract Society, in his visits to the Europeans located on the estates, had his notice directed to the condition of the Tamil labourers. He is a man of great practical energy; and after communicating with a few of the planters, who might be expected, from the fact that they already supported catechists on the estates of which they had the care, to take a Christian interest in any general scheme for the spiritual welfare of the coolies, he visited Tinnevely in person; was warmly received by Messrs. Thomas and Tucker; and six of the best catechists of the latter, and two of the former's staff, at once volunteered for the work in Ceylon."

On the part of the planters there was not only no opposition, but every readiness to facilitate such arrangements. It was felt that this cheap and valuable class of labourers, obedient, uncomplaining, and, on the whole, trustworthy, had strong claims on the sympathies and good offices of the proprietors. Very affecting it was to see the heathen portion of them, although far from their native country, not forgetting the worship of their forefathers. "On every estate, beneath some overhanging rock or wide-spreading tree, is found a rude altar, the glimmering light proceeding nightly from which, and occasionally the harsh music of those engaged in celebrating around it the orgies of some demon, show that it is not neglected." And who could witness this without compassionating these poor wanderers, and desiring to see them led forth from their dark superstitions to the knowledge of Him who is the true object of worship? "Their religious ideas are as few as they are incorrect. They have no conception of an eternal Creator and Preserver of all things, possessed of infinite wisdom and unbounded benevolence. Some of them are acquainted with the names of a few gods of the Hindu Pantheon, and conceive that they must atone for their crimes by transmigrating

through degraded forms of being; but the great majority look not beyond the present life, and have no other object in their sacrifices and offerings than to propitiate the malignant spirits whom they suppose occasion pestilence, and to whose wanton attacks they imagine themselves to be liable."

Considerations of the above description had so affected the minds of several of the proprietors, that they had already initiated such efforts as were practicable for the spiritual improvement of their labourers. "Some of them had been in the habit, for a considerable period, of distributing tracts and copies of the Scriptures; others, in addition, had established schools, and supported catechists." When, therefore, some systematic plan of operation was contemplated, and their countenance and aid requested, their approval was heartily conceded. One writes—

"With regard to the question, 'Is the plan likely to be attended with any beneficial results?' I think . . . we have every reason to hope for a beneficial result. The coolies are broken up into little parties—often, perhaps, not more than ten or a dozen of one caste upon an estate—and these mixed up and brought into contact with other castes, and all looking up to their 'doray,' more than to almost any one else, and away from their own country: all this is in our favour, giving us the best vantage-ground we could hope for. Besides, as there is an European resident among every one or two hundred coolies, any one who felt more particularly impressed by the lessons, &c., of the catechist, and who might wish to become a convert, could, whilst on the estate, be effectually protected, to a great extent at least, from all ill-usage or injury. I presume, on the other hand, that there would be no petting or fondling of converts, or we might soon have a lot of hypocrites."

Another gentleman, who had commenced an adult evening-school, thus expresses his conviction that the coolies would be found willing to receive instruction—

"At Pitakanda my coolies built themselves a schoolroom, and, with some books got from Jaffna, and with sand on slab-boards, some twenty-five per cent. of them persevered for hours nightly in a school managed by themselves, which I did little more than patronize. This shows they have no reluctance to be taught. A long experience enables me to say they have a desire generally for instruction; and I have only to recollect the evident satisfaction with which I have for many years invariably seen them listen to the preaching of Thomas Garnier, to believe they

would not oppose the settlement of catechists, or avoid those estates where they were located . . . .

"You are aware that some of the coolies came from the Tinnevely district, and are Christians. Mr. L., of Kellabokka, informed me that his conductor, a converted Hindu from Nagercoil, held regular service every Sunday during the stay of his people, the attendance being nearly a hundred, in the coffee-store, whence the sound of hymn singing came with singular effect to the ears of Christian employers from men so recently heathen in a heathen land, in which they and their employers were alike strangers and sojourners. It is but fifteen years ago since I was myself the first European selecting land for coffee cultivation in that region: not a human being then lived within miles of the Kellabokka valley. It is within the last ten years that its forest solitudes have given way to productive enterprise. It is now intersected with roads, its rivers are bridged, two thousand acres of coffee spread out in contiguous fields, and it is studded with the bungalows, coffee-stores, and cooly lines of eight or ten estates. It was in such a neighbourhood where the most interesting spectacle was seen, last season, of a congregation of 100 converted Hindu Christians worshipping the true God in the sanctification of the Sabbath, and the service led by one of themselves . . . .

"Perhaps no more inviting field than the Tamil Cooly Mission presents itself to Missionary effort in any country, or to any church." . . . .

Another states the results produced by the employment of a catechist.

"I promised to let you know how the catechist got on at Black Forest, and I am happy and thankful to say that the plan of instructing the coolies seems to promise well, and is satisfactory to them.

"The Christian coolies assemble in the church at Pusilava every Sunday morning, about eight or nine o'clock, and the number is about thirty to forty, from Glenlock, Mr. Worms', and Black Forest estates. Added to them are, perhaps, six to a dozen heathen, who come with their friends, and they all seem to like it. The catechist teaches the other coolies, either at the store or near their lines, as opportunity offers. They do not oppose or object to his ministrations, except now and then an old hand offers some objection, and influences the others not to listen; but a very little encouragement or countenance from the manager would prevent any such influence, and allow those who were willing to attend to do so unmolested." . . . .

It was under such circumstances, and with so great encouragements, that Mr. Knight accompanied Mr. Murdoch in May last on a visit to the Matelè district. This journal, which we now introduce, will be read with much interest.

"May 27—I started this morning, soon after 5 A.M., on a visit, in company with Mr. Murdoch, to the coffee estates, fifteen or twenty miles north of Kandy, with a view to ascertain, by personal inspection, the facilities for a Mission among the Tamil coolies, of whom at least 70,000 are employed during crop-time on the principal coffee districts of the central province.

"Many of the superintendants of the coffee estates are Scotchmen; and as they had but rare opportunities, in the midst of the Kandian jungle, of any means of grace, Mr. Murdoch undertook to hold services as a Scripture reader amongst them; and it is thus that the spiritual condition of the coolies has been brought so prominently before him. Every alternate Sunday he visits the largest district—that to which we had turned our horses' heads—which contains seventy estates, employing in crop-time 20,000 coolies, and taking its name from *Dumbera*, the mountain range along which it stretches, or sometimes from *Matele*, the locality of a district court. The planters assemble at two central spots which we were to visit, Relngas, and Dotalagala. They would cheerfully welcome an evangelical clergyman of our church amongst them, and would have no scruples about conformity.

"Our road led us to a ferry across the Mahawili Gunga, and over a fertile district intersected into paddy-fields, which gradually narrowed up into a wooded valley, as we approached the foot of the Dumbera range. The chief feature of the scenery was the frequency of the magnificent talipot—the largest of the palm tribe. From the point of its fan-shaped fronds, which are fifteen feet across, to the insertion of the stalk into the stem, is sometimes twenty-five feet. Like the palmyra of the Jaffna province, it furnishes the natives here with umbrellas, thatch, walls, ola-books, and food. Much talk beguiled our road, especially on the contrast between the loveliness of external nature and the moral condition of the present tenants of our planet. Mr. Murdoch described to me the impression produced on him by meeting with a half-burnt village in one of these tranquil and lovely glens, and finding that the devastation was the work of the malice and revenge of an incendiary.

"The steep bandy-road soon brought us up to the elevated slopes which form the chosen home of the coffee plant. Fifteen years ago,

not a single giant of the aboriginal forests had fallen. The year 1840 witnessed the formation of the first small plantation: now, every acre is purchased, almost all the land cleared, and fold after fold of upland, as far as the eye can reach, is clothed with endless files of coffee-bushes four or five feet high, and now beginning to bend under their weight of cylindrical berries, about the size of a small bean. What a lesson of activity to those who are seeking to reclaim the poisonous jungle of heathendom!

"We met with a hospitable reception at the bungalow on Hunusgiri estate, at the foot of a peak, then hidden in mist, of the same name, which is sometimes also given to all Dumbera. One of the superintendants received us most kindly, provided us with breakfast, and showed us afterwards the process of drying and preparing the coffee-berry. On our way to the stores, we paused at one of the hill-altars to Muniandé, of which I saw several, for every estate has one, erected by the poor heathen coolies as a security for protection against disease, and for temporal prosperity. We could not precisely ascertain whether this deity were a god or a demon. It is not worshipped on the continent, and seemed to be a sort of *θεός επιχωριος*. A wooden club and scimeter usually lie near, and bloody offerings are presented to the altar—for there is no image.

"Mr. — gave us a good deal of information as to the coolies. The Christians, of whom there are both Protestants and Roman Catholics, are accommodated with separate lines, *i.e.* ranges of buildings for their dwelling-places. Last year there were 130 from Tinnevely, who collected 8*l.* towards the erection of a church. They would not work on Sundays, even when the urgencies of the crop were thought to require it; but on other days their steadiness and regularity contrasted favourably with the conduct of the heathen. The superintendent told me that he had a hold over them, which he had not in the case of the latter: if they conducted themselves amiss, it was enough to show them their rule of life from the epistles, and they were at once obedient. A fall of rain sent us back to the bungalow. I have attempted, in the accompanying sketch,\* to give some idea of the general character of the scenery. The view looks north-west. The Matele hills form the extreme distance—the town itself concealed by the hills on the right. The whole foreground consists of ranges of the coffee plant, with here and there a part still uncleared. In

\* Vide Frontispiece.

the middle distance are seen the stores, on each side of the drying platform, or barbecue—an open paved space covered with chunam, on which the gathered berries are spread.

“The weather cleared towards the afternoon, and we again set forth. For three or four miles our road lay along the precipitous side of a mountain, covered with magnificent jungle-trees, and broken every now and then by mountain streams, which were swelled by the monsoon-rains. When we emerged into a broader path, we found our horses’ fetlocks covered with leeches, which gave the poor animals much annoyance, and were very reluctant to quit their hold.

“Towards evening we terminated a ride of nineteen miles from Kandy, at Mr. Mackay’s hospitable bungalow at Kinrara. We had gradually climbed to the height of 3200 feet above the sea-level. A true highland drizzle had set in, and a blazing fire on the hearth—the first I had seen since I left England—looked really cheerful and friendly.

“*May 28: Sunday*—This morning we remounted our horses, on our way to the spot where, according to notice, divine service was to be held. Our road lay across Dambulgala ridge, or the Saddle, as it is commonly called; and we had to climb about 1000 feet higher than our home of last night before we descended on the further side. We first of all left below us the serried rows of the coffee plantations. Then we climbed past the half-charred trunks of newly-felled timber-trees, which were soon to vanish altogether before the encroachments of man, as he subdued the earth higher still. At last we had crowned the ridge, and began to traverse a bridle-path, at a height of 4000 feet above the sea, and were surrounded by an altogether new flora, for we had reached the altitude of arborescent ferns and tropical mosses. As we descended to the head of the valley on the other side, the scene through which we had just passed was reversed—wild jungle, devastation—culture; which served at least to suggest how, by the unsparing war which has broken the stillness of ages in China, the way shall be made plain for planting there the tree ‘for the healing of the nations.’

“Below us we saw a piece of rising ground, on which the planters propose to erect a church, and which they would be ready, if completed, to lend to the Church Missionary Society for Tamil services. Members of our little congregation were threading their way towards the Relugas coffee store, about half a mile further, where we were to meet in Christ’s name. I found fifteen planters assembled there, and two Tamil Christians—kanganies, or superintendants of gangs of coolies, whom

they had conducted from the coast. They understood English, and joined in the responses. Later in the day I had a good deal of conversation with them. Messrs. Murdoch and Schaw, with myself, completed the score. I was the first English clergyman that had ever held divine service in that valley. After the morning prayers we did our best to sing the 100th Psalm; and I addressed the assembly, on being as lights in the world, from Phil. ii. 15, 16, touching specially on the force of their example in the midst of a heathen people, and entering into the project of a Cooly Mission, which had brought me there. Service over, we repaired to Mr. Churchill’s bungalow at Kabragala, about a mile down another valley; and I was pleased at the cordiality with which the planters entered into a plan which would provide them some spiritual privileges, as well as secure them to their Tamil labourers.

“In crop time these Tamil immigrants amount to at least 70,000. Indeed, I have reason to think this estimate is considerably within the mark. They are brought over by kanganies, in parties of from 60 to 300 or 400, from the whole region of the Malabar country—from Nagercoil to Tanjore, precisely the great district of Missionary labour in South India. They usually remain from six to twelve months, returning, at the expiration of that period, with their savings; but a considerable residuum is always left behind; and it is calculated that the Tamil population of Ceylon is increasing by immigration at the rate of 1000 per annum. I was, of course, anxious to ascertain what proportion of Christians are to be found amongst them. On this, however, I could only gather imperfect information. I learnt that they maintain their religious profession amongst the heathen, and gleaned several interesting facts from the two kanganies above mentioned.

“Daniel Motchacun is a Christian from Nagercoil, and conductor on the Kalaboka estate. He brought with him this year sixty coolies, of whom forty-five were Christians. He once brought with him 120 Christians. He has two services with his people on a Sunday, and a Missionary-box, in which they put contributions towards erecting a church; and he purposes establishing a night-school. He told me, also, of his brother, Daniel Devasagayam, conductor on the Nilumala estate (Mr. M’Carthy’s). He was formerly a catechist of the London Missionary Society, and brought 125 Christians with him, amongst whom he has two services on a Sunday. How striking to find those poor people carrying the pearl of great price with them wherever they go, and preserving it in a way

which, I fear, would be hard to parallel among our own Australian settlers! The other kangani was employed on the estate where I then was—Kabragala. He was a Christian from Tanjore, named Vedanyagun. He brought over about 20 Christians, 250 heathen, and a few moormen: about one in twenty can read.

"In the afternoon we re-crossed Dumbulagala, and a ride of seven miles brought us to Dotalagala, where I had evening service with a small English congregation.

"May 29—The next morning we descended into the plain, and reached Matele—about twelve miles distant—in time to breakfast with the district judge, who entertained us most kindly. On the road we passed a long building which had been erected as a rest-house for the coolies, to mitigate the hardships of their journeys, and encourage them to visit the island still more freely.

"The intelligent and humane manager of Vicarton estate met us at Matele, and conducted us to his romantic abode. It is no disparagement to the natural beauties of the range I had just quitted to give the palm to what we now traversed. A jungle road, cut in the side of the mountain, led us gradually upwards for five or six miles. Rocks and trees, and mountain streams, made every step picturesque. When we reached the bungalow, we had ascended 2000 feet from the plain, which is itself another 1000 feet above the sea. The estate itself lies in a depressed basin in the summit of the mountain, and is hardly seen from below.

"The manager showed us all the arrangements for the manufacture of coffee for the commercial market; and, what interested me far more, the measures he had taken to promote the temporal comfort of the coolies. Various ranges of buildings ('lines') had been erected, some for single, others for married men. Due provision had been made for ventilation, and exclusion of damp.\* A catechist from Jaffna—though I certainly think a Malabar man would succeed far better among Malabars—was at work among the people, on a monthly salary of 4*l.*, and the utmost order and neatness reigned over the whole. A kind word was ready for each. The cool, fresh, buoyant atmosphere was most enjoyable; and we walked a mile or so, at the end of our long day's ride, without any sense of fa-

tigue, to the highest point of the mountain, whence, beneath a curtain of mist, which seemed to have lifted itself for us to have a sight of such magnificence, we descried one of the finest views I have ever gazed upon, stretching far away over the low country beyond Kornegalle.

"May 30—The following morning we turned our faces towards Kandy, not without regret at quitting a temperature of 70°, with really cold water. The estates appear to me a Missionary opening which we ought to embrace. It is our duty to help these expatriated Christians in their attempt to keep alive their faith and hope, when far away from all the means of grace to which they have been accustomed. The heathen will probably be more accessible, when dissevered for a while from those family influences, the force of which is nowhere felt as in the East. And, above all, it is the Tinnevely church itself that is ready to put forth this Missionary effort—almost the only fruit of faith which has hitherto been but imperfectly developed among them."

Some further extracts from Mr. Knight's letter will put us in possession of his views in their entirety, and enable us fully to understand the reasons on account of which he recommends to the Society to adopt this Missionary opening.

"The idiosyncrasy of the Tamil national character, whose powers of mind have been unduly depreciated by Caldwell, especially in its contrast with the Singhalese, seems to make direct Christian efforts amongst them peculiarly important in Ceylon. The Singhalese are an irreligious people. A sense of awe of the supernatural and unseen hardly appears to enter into their mental constitution; or, rather, these inherent ideas are suppressed and overlaid by the atheistical system in the midst of which they find themselves. The Tamils are a strong contrast to them in this point. They refer every thing to the direct interposition of invisible beings, and carry their altars and their faith wherever they go. The Singhalese are so reserved that they are hardly ever surprised out of their cold propriety. The Tamils—to use an expressive word, which has hardly yet been fairly naturalized in English—are in a high degree *demonstrative* and emotional. The Singhalese cling to home. The Tamils are as roving as our own nation, and are to be found in the Mauritius, Trinidad, Ceylon. The Singhalese character absorbs much heat, which lies latent. The Tamil soon and readily radiates its conviction. It may not be always deep, but it manifests itself readily. Thus we are prepared to find that the Tamils exer-

\* "I had no opportunity of inspecting 'the lines' on any of the other estates; but on almost all of them new rows of cottages were erected, or in course of erection, generally with tiled roofs, providing accommodation altogether superior to that originally supplied for the coolies."

cise an influence over the Singhalese which is not reciprocal. The latter find the trade of the island silently passing into the hands of the other race. They learn Tamil as the language of commerce, while Tamulians hardly ever acquire Singhalese. And year by year the more enterprising nation are gradually pressing southward: and already the Tamil tongue will carry a traveller, as Singhalese would not, from end to end of the island. I cannot, therefore, help believing that a body of Christianized Tamils in the centre of Ceylon, would make their influence felt from one shore to the other. They would work like leaven in the inert mass.

“My other great reason, and, indeed, the main cause which enlists my sympathies in it, is, that the proposed Cooly Mission would be another illustration of what is now happily a recognised phrase—the *reproductive character of Missionary work*. Were I pleading only for 70,000 immortalsouls—although that number is thirty-fold that of most country parishes in England—I should hardly have felt the prospect of success sufficient to justify my spending a few hours upon the subject, whatever my opinion as to the urgency of the claim. But this Mission would be virtually a Mission of the second generation, such as we have been witnessing in Africa, Rupert’s Land, and parts of New Zealand. It would be connected with Tinnevely rather than England. Tinnevely would furnish the agents, and contribute to their support; and the journals of these catechists would supply large materials for the *Nurpothagam*, or Journal for Good Instruction, the Tamil serial printed at Palamcottah, of which 1200 copies a month are circulated amongst the Tinnevely Christians. Surely such Missionary efforts must react on the church that puts them forth.

“One other reason is this. A Mission is seldom undertaken with so much prospect of local support as it might be in the present instance. We may hope that the salaries of all the catechists will be defrayed from such a source; that about 300*l.* per annum, for the stipend and expenses of the ordained Missionary, would be all that would fall on England. The Missionary would at once find a sphere in South India, were it desirable to withdraw him, should the Mission fail; and should it prosper, by the Divine blessing, the temperate climate of these mountain districts might offer a sphere to some invalided brother from the sandy plains of the continent, or even provide a sanatorium without its inaction.

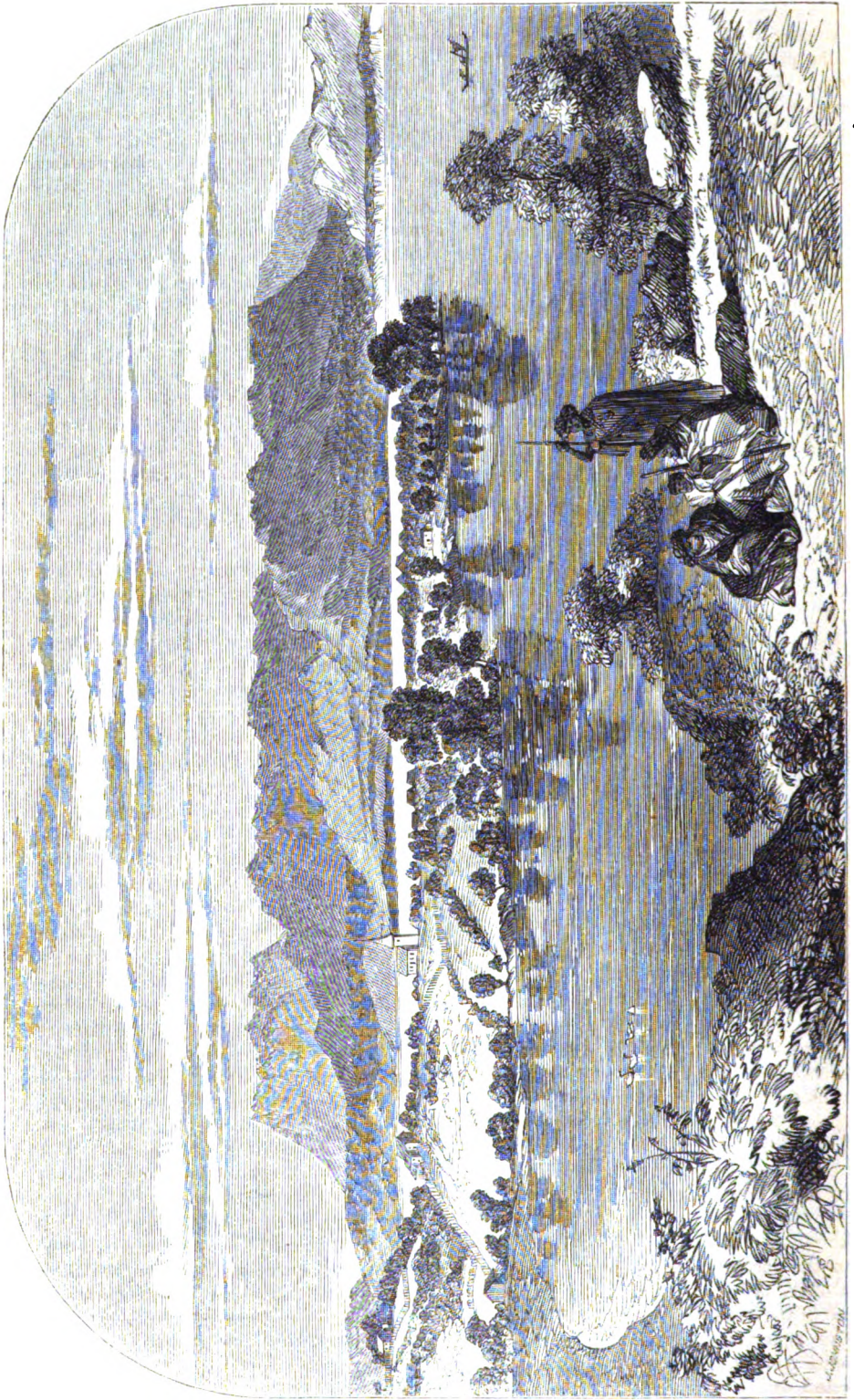
“I have now only to ask for the man who appears to me suited for the post. Other classes have been appealed to; I would appeal, if I might, to a class not yet, I believe, *specifically* addressed. It is exactly the post for an active, able, vigorous, country clergyman. He should be unmarried, have had two or three years’ experience in the ministry, and have some practical acquaintance with a rural population, rich as well as poor. He must enjoy and be accustomed to riding, as he would have to seek his sheep over large mountain-tracts. He must love the substance rather than the forms of Christianity, and have something of that frank and open bearing that wins the hearts of English agriculturists, combined with that devout seriousness which would make profanity or foolish talking impossible in his presence. It would be needful for him, in the first instance, to spend a delightful year or two in Tinnevely for facilities of acquiring Tamil, and to learn the art of superintending the catechists, some of whom, I hope, he might take with him to his permanent sphere of labour; and he would thus, moreover, come to the coolies from their own country. Such is the man I ask for. Is there no rector of a rural parish in England who will not be able to point this sphere out to his curate, and say, ‘You are the man to fill it?’ I offer him at once 20,000 souls—a nucleus of Christians with whom to commence working on the heathen mass—and the high honour of superintending the first Missionary effort of a fair Christian church which is now beginning to show itself sufficiently vigorous, not only to sustain its own faith, but to propagate it in ‘the regions beyond.’

“P.S.—I ought to have added, that the possibility of our taking up the Matšë district encouraged a proposition from the Hewahette district, where the planters are ready to *guarantee* 150*l.* or even 200*l.* per annum for the stipend of an English clergyman to labour among them, and who would also be free to visit the coolies and superintend catechists. I could not hold out much hope, but they are not ready to abandon it on their part.”

We desire the energetic improvement of this opportunity, not only on account of the coolies, but for the sake of the Tamil churches themselves. We know nothing so calculated to facilitate their development, and lead them onward to establishment and maturity. The reflex influence of Missionary effort over the body from whence it emanates, is, beyond questioning, most healthful.







ZION CHAPEL AND MISSION BUILDINGS, LAKE TARAWERA, NEW ZEALAND.—Vide p. 247.

## FINANCIAL POSITION OF THE SOCIETY.

WE desire to call the attention of our readers to the present financial position of the Society. The foreign work expands, the branches spread, but the home supplies diminish, and the roots, obstructed in their growth, fail to yield the necessary sustenance. Already the whole system feels the deprivation. It is the more necessary to direct attention to this subject, because erroneous impressions have prevailed, as if the Church Missionary Society were in want, not of money, but of men: hence it is to be feared that diligence in the collection of those small sums, which together make up so large a portion of the Society's income, has relaxed; or that contributions, which, under other circumstances, would have been given to it, have been transferred to some other of the numerous claimants for assistance. We trust our readers will therefore bear with us if we venture at some length into the consideration of this subject, and endeavour to place before them things as they are.

In the year ending March 31, 1852, the Society found itself possessed of "an available balance of at least 12,000*l.*;" and the Committee, regarding this "as a special provision from the Lord, to enable and encourage the Society to enter boldly upon some of those new fields of labour which, concurrently with this increase, have been providentially opened to Missionary enterprise," decided on an extension of their work; "more especially by an additional supply of men, whether European or native, who will preach 'the unsearchable riches of Christ.'" They were aware, indeed, that this implied "a permanent enlargement of expenditure;" but expressed, at the same time, their "hope that the same grace, which has supplied the large income of this year, will abound even yet more and more in succeeding years."\* It will be our object to show, that, in accordance with that determination, the operations of the Society have been enlarged; that there has followed, as a necessary consequence, an enlargement of expenditure, but that the pecuniary means of the Society have not been proportionably sustained; and the amount of contributions received during the six months of the current year which have elapsed, is less, not only than the income received in the same portion of the last year, but than the average income of the last five years.

Our first inquiry is with reference to the extension of the work—whether such has been effected, and to what extent; and that this may be apparent, we shall proceed to compare

the leading Missions, as they are at present, with the statistical returns of the year ending March 1852. That comparison will afford satisfactory evidence that the Committee proceeded at once to redeem the pledge which it had given, and to apply the available balance of 12,000*l.* to the wider spread of gospel truth, and the direct furtherance of Missionary labour throughout the world.

The Yoruba Mission was at once strengthened. The Missionaries, only five in number at the anniversary of 1852, were increased to nine before two years had expired. The European and native catechists and subordinate agents were also reinforced, and nineteen, the total of labourers in 1852, were found to be thirty-four at the anniversary of 1854. New points of labour were taken up. Lagos, relieved of the slave-trade, was made our headquarters on the coast. Abbeokuta, instead of being our single interior station, became the centre from whence our operations were pushed forward in various directions, and the stations in that interesting field of labour were increased from two to seven.

The extension of civil rights to the Christian population of the Turkish empire, and the opportunity thus afforded for evangelizing labours, pointed out Palestine as a field requiring the special attention of the Society. It was resolved, that in this direction also a forward movement should be made. An additional Missionary was transferred thither, and an European industrial agent, whose skill and co-operation are specially required by the necessities of that Mission, was sent out. Nazareth and Jaffa were added to Jerusalem as permanent stations of the Society, and attention was extended to little bands of inquirers, anxious for instruction, at Bethlehem and Nablous.\*

During the two years and a-half which have elapsed since March 1852, the Bombay Mission has received an increase of five Missionaries and one schoolmaster, of whom three Missionaries, with the schoolmaster, have been assigned to Sindh, a Mission field of a peculiar character, in connexion with which the Society has been providentially encouraged to special effort.

During the same period there have been sent out to North India no fewer than seven Missionaries, one European catechist, and three schoolmasters; although, in consequence of

\* The Rev. J. Bowen has just left this country for Palestine, with a special view to the necessities of Nablous, as yet without a resident Missionary; but as his services are a gratuitous offering to the work of the Lord, we have not included him in the above enumeration.

\* *Vide* Report for 1851-52, p. 28.

the removals by sickness and death, the actual increase of those who are at work has not been in the same proportion. In this Mission field two new stations, Kangra and Jubbulpur, have been taken up, while two of the seven Missionaries have been directed to the Punjab, where the Society is anxious to put forth vigorous efforts for the improvement of the special opportunities and encouragements which that field presents.

To the South-India Missions there have been sent out eight Missionaries and two schoolmasters; and one new station, Kunnankullam, in Cochin, has been entered upon. Three of the new Missionaries have been set apart exclusively for the work of itinerating. Free from the detentions consequent upon the charge of a large central station, and the superintendence of Christian flocks, they are occupied in scattering the seed amongst the untouched heathen districts bordering on the Mission; a work in which they are accompanied by the native catechists of the settled districts, who succeed one another in monthly rotation in their attendance on the itinerant Missionaries, each, during the month of his absence, being supported by the native congregations from whence he has been sent forth. The Christian congregations gathered from amongst the heathen are thus being trained to fulfil the high office of Missionary churches.

In Ceylon, new out-stations have been taken up in the Kandy and Baddagame districts, and the work is being extended, more especially in connexion with itinerating labour. A Mission Church has been erected at Colombo, in which there are both English and native services: a native Missionary has been transferred thither from Kandy; and Missionary operations being thus connected with it, invest it with the character of a new station.

China has received a reinforcement of four new Missionaries; but, in consequence of the return home of two of the previous labourers, the actual increase has been only from six to eight. Recent letters show that the religious aspect of the insurgent section of the Chinese is perilous, and that there is danger of degenerating into a startling fanaticism. The action of the Christian church ought therefore to be the more prompt and energetic, that this great evil may be prevented.

In North-West America the number of Missionaries has been increased, and the feet of those who bring glad tidings of good things have penetrated still further into the wilderness. One Missionary and three schoolmasters have been sent out. An European catechist, Mr. John Horden, and a native catechist, Mr. James Settee, have been ordained, and new stations, at very remote distances from the

centre at Red River, have been provided with Missionaries, either European or native—namely, the Nepowewin, Fort Pelly, and Fort George, in James' Bay; while the station at Lac la Ronge has been moved further north, to the banks of the Churchill, or English river, so as to afford greater facility of access to the Chepewyan tribes.

New Zealand has had a small apportionment of this general augmentation. During the last two years and a-half two Missionaries and three schoolmasters have proceeded thither, and one native has been admitted to holy orders.

It will thus be seen, that, exclusively of lay agents in superior or subordinate positions, medical advisers, schoolmasters, and schoolmistresses, there have been sent out, during the two years ending March 1854, no fewer than 22 Missionaries—a number more than sufficient to supply the removals by sickness and death, the aggregate of the Society's Missionaries having increased, during the above two years, from 140 to 152. The present year, so far as it has elapsed, has, we believe, considerably raised the aggregate, no fewer than 11 Missionaries having been added to our list since March last; making a grand total of 33 Missionaries\* dismissed by the Society to their respective fields of labour during the last two years and a-half. During the same period the Mission fields have been expanded by the occupation of fourteen new stations.†

It is impossible that all this could have been

\* We subjoin the names of the Missionaries—

Rev. C. Reichardt.	Rev. A. Medland.
R. C. Paley.	N. J. Moody.
Andrew Maser.	D. Fenn.
A. Mann.	R. R. Meadows.
J. T. Kefer.	J. Pickford.
G. F. E. Gerst.	C. Every.
A. Matchett.	C. F. Schwarz.
A. Davidson.	R. Collins.
A. H. Frost.	L. Cradock.
J. Sheldon.	J. S. Burdon.
Dr. Trump.	H. Reeve.
A. P. Neele.	M. Fearley.
C. F. Cobb.	F. M'Caw.
H. D. Hubbard.	E. A. Watkins.
W. Keene.	W. L. Williams.
A. Strawbridge.	A. Stock.
J. Leighton.	

† The names of the stations entered upon since March 1852 are—

The Yoruba Mission—Lagos, Otta, Oshielle, Ijaye Ibadan.

The Palestine Mission—Nazareth, Jaffa.

North-India Mission—Jubbulpur, Kangra.

South-India Mission—Kunnankullam.

Ceylon Mission—Colombo.

North-West-America Mission—The Nepowewin, Fort Pelly, Fort George.

accomplished without a corresponding outlay. The expenditure for the year ending March 1853 exceeded that of its predecessor by nearly 14,000*l.*; and the expenditure of the year ending March 1854 exceeded that of the preceding year by 13,500*l.* Thus the increased expenditure of the Society on these two years amounted to no less a sum than 27,500*l.*\*

A glance at some of the leading Missions in which, as we have shown, Missionary efforts have been urged forward, will explain the causes of this increase in the aggregate of expenditure. It will be seen that it has been necessitated by the requirements of the work itself; not only by that continuous growth, which, taking place in every prosperous Mission, demands increased supplies, but by those extraordinary efforts in which the Society has been engaged during the last two years. We present, therefore, a comparative statement of the expenditure of some of the leading Missions for the last three years.

Missions.	Increase			
	1852.	1853.	1854.	in 2 years
	£	£	£	£
West Africa . . .	7919..	8858 .	9496..	1577
Yoruba . . .	1990..	3440..	4131..	2141
Palestine . . .	496..	994..	1691..	1195
Western-India . .	4371..	5364..	5307..	936
North-India . . .	18,398..	18,461..	19,963..	1565
South-India . . .	16,515..	18,087..	20,635..	4120
Ceylon . . .	5392..	8502..	6226..	834
N.-W.-America	2877..	3471..	4002..	1125
New-Zealand . .	8535..	11,043..	10,200..	1665
China . . .	917..	1434..	4359..	3442

Such has been the increase of expenditure. Have we had any, and what, increase of income? The income of the year ending March 1853 exceeded that of the preceding year by the comparatively small sum of 2257*l.*, and the income of the last year exceeded that which terminated in March 1853 by the sum of 2983*l.*; so that the increase of income in two years has amounted only to 5241*l.*, while the increase of expenditure during the same period has risen so high as 27,500*l.*

The result has been the gradual reduction and eventual absorption of the balances.† The year ending March 1852 left the Society with a balance in hand to the amount

\* In this is included the sum of 5389*l.* taken from the General Fund to complete the expenses connected with the erection and completion of the Missionaries' Children's Home.

† In examining the Balance Sheet of the Society at the end of the Annual Report—page (204)—our friends must be careful to observe that the money invested in Consols, &c., is not available for general Missionary purposes: that it is locked up in the Disabled Missionaries' Fund, the Capital Fund, &c. We fear that some of our friends, on superficially

of 17,954*l.* During the year ending March 1853 this balance was diminished to 16,160*l.* The income of the year ending March 31, 1854, fell short of the expenditure by 7868*l.*, thus reducing the balance in hand, at the commencement of the current year, to the sum of 8292*l.*

We now come to consider how this balance has been disposed of. And in the first instance, 5000*l.* was taken from it for the purpose of raising the Capital fund from 32,000*l.* to 37,000*l.*

It will be necessary to explain briefly the use of the Capital fund. The average expenditure per month of the Society is about 10,000*l.*, the greater portion of which is required to meet the bills drawn by the Corresponding Committees for the respective Missions. Remittances from Associations constitute the chief element of the Society's income; but it is not until the month of January that they begin to come in largely. During the previous months of the year they are uncertain in their arrival, and, on the whole, of small amount; so that from April to December the Society would be without sufficient means to meet its monthly expenditure of 10,000*l.*, but for the existence of the Capital fund, and would be compelled to borrow money at a per-centage on the security of the forthcoming income, in order to hold its ground. To obviate the necessity of this, in every point of view, undesirable proceeding, the Capital fund was created, the amount of which was fixed at one-third of the Society's income. On this the Committee draw, so long as the monthly remittances continue unequal to the monthly expenditure; and when the entire income has been paid in, and the accounts closed on March the 31st, the first duty of the Committee is to replace the Capital fund. Intended to be supplemental in its action to the monthly receipts, and to equalize the money in hand with the actual expenditure, it ought to consist of such an amount as would be sufficient for this purpose. Last year it stood at 32,000*l.*, a sum which was proved to be unequal to the pressure which came upon it; and in April of the present year it was increased by the addition of 5000*l.* The wisdom of this proceeding will be seen directly.

The balance in hand was thus reduced from 8292*l.* to 3292*l.*, and such was the finan-

examining the Balance Sheet, judge hastily that the Society has means, because they see certain investments in Stock, &c.; but if the *per contra* be carefully examined, it will be seen that nearly the whole is appropriated for specific purposes, and cannot be made available for ordinary current expenses.

cial position of the Society in the month of June last.

The month of June is an important month in the Society's arrangements. Estimates have been then received, from the different Mission fields, as to the pecuniary requirements of each Mission for the incoming year. They are drawn up with great care by the various Corresponding Committees, consisting, wherever such elements are available, of gentlemen unconnected with, although deeply interested in, the Missionary work. With these estimates before them, the Parent Committee proceed to the apportionment of certain sums which the Corresponding Committees shall consider themselves authorised to draw for as the necessities of the several Missions may require. Having perfect confidence in their Corresponding Committees, composed as they are of gentlemen of Christian character, and often of high and influential position, the Parent Committee are always desirous to pass the estimates with as little alteration as possible, feeling persuaded that more has not been asked for than is felt to be absolutely requisite.

Last June, however, they found themselves constrained to adopt a different procedure. They were willing to entertain the expectation that the income of 1854-55 would equal that of the preceding year, namely 113,298*l.*, although it was felt that, burdened as the country is with the expenses attendant on a distant and obstinate war, there was in such a calculation more than the ordinary measure of uncertainty. The residuary balance of 3292*l.* being added to this, placed at their disposal a total of 116,590*l.*,\* a sum inadequate to meet the amount of the estimates which had been sent in, if due provision was to be made for other departments and expenses essential to the Society's operations. They found themselves, therefore, compelled to reduce the estimates by the large amount of 14,000*l.*

Now let us consider how a reduction of this kind tells upon the distant work. The general estimate of a Mission is deduced from statements forwarded by the Missionaries in charge, in which they specify the wants and requirements of their several stations for the coming year. These, having been examined by the Central Committee, an office for which their local knowledge so well fits them, are embodied into, and together make up, the general estimate. But when there is received from

the Parent Committee, not the sum which was asked for, but a diminished grant, it becomes necessary so to distribute the deficiency, as that each station and department of the Mission shall bear an equitable portion of it.

Let us realize, then, the position of a Missionary at some remote station, some uttermost extremity of the work—such as Hunt, on the English River of Rupert's Land; or Horden and Watkins, on the dreary shores of Hudson's Bay; or Hinderer and Mann, located in the African interior at Ibadan and Ijaye; or our Missionaries in the Punjab, just now engaged in itinerating efforts, and trying the pulse of the people in different directions; or some one of our South-India Missionaries, with the responsibilities of a large central station, and the care of many churches. Conceive his disappointment, when the tidings reach him that the estimates have been reduced, and he finds himself, with diminished supplies, unable to carry out those plans of usefulness which had been prepared with so much care, and in which he had felt himself so deeply interested. Something must be given up, and what shall it be? What will be least likely to interfere with the prosperity of the Mission? Some catechist must be withdrawn, some school closed, some encouraging opening left unimproved. Perhaps his position is one of peculiar delicacy. After long unmoveableness his work is just beginning to show symptoms of life, and of approaching development. It is the time of the tender bud, so frail, so easily injured, and yet bearing in its enclosure the promise of the future. How dangerous at such a time any thing of discouraging influence, like the unseasonable frosts that nip the fruit-blossoms! How injurious at such a moment any thing of repressive interference!

We are in a position to show that such discouraging realities are consequent on a reduction of the estimates, and that the deficiency of means at home is soon and painfully felt at the remotest extremities of the system. We referred in our last Number to Ceylon, and the indications of improvement perceptible in the district of Kandy. They have occurred after long delay, and require to be carefully fostered. Yet it is at this critical moment that our Missionary, the Rev. W. Oakley, finds himself embarrassed and obstructed in his anxiety to press onward, and placed in a position of perplexity and disappointment, which is best explained in his own words. We quote from a letter dated August 10, 1854—

“The communications from the Parent

\* The local funds, raised and expended in the Missions, are not included in this sum.

Committee, which reached us by the last mail, have thrown quite a gloom over our prospects. Many of our schools must necessarily be closed, and many of our most useful assistants must leave us. For although the Home Committee remark that their reductions in this Mission do not amount to more than one-seventh of the entire estimate, yet, as the reductions fall only on the native helpers, schools, &c., they amount to a reduction of one-third, if not of one-half, in those departments. At this station it is even more than that.

"The reductions at this station amount to about 200*l.*; but as no reduction can possibly be made in the allowances either of Mr. Higgins or of Mr. Clarke, the whole will fall upon my district; and as the Home Committee have expressed a wish that the salary and allowances of Missionaries shall be paid in full, the reductions fall on native teachers, rent and repairs, travelling, boarding-school, expenses of public worship, postage, taxes, and one or two other items. Of these, some items cannot be reduced—*e.g.* 'keep of horse,' 'repairs of Mission house and premises,' 'postage,' 'stationery,' 'taxes.' And with reference to the Kandy female boarding-school, which we look upon as the most important part of our work here, the charge made annually to the Church Missionary Society is very little more than half of the expenses. The charges under the head of 'public worship'—in three churches and two school-rooms—amount only to about 9*l.* or 10*l.* per annum. The reductions, therefore, at this station, necessarily fall upon the catechists and schoolmasters, for whom the estimate for 1854-55 is 308*l.* 10*s.*; and it therefore amounts to a reduction of two-thirds, and will oblige me to dispense with the services of six of my native helpers, and to close the schools under their charge.

"I would gladly have suggested to my brethren an appeal to the Home Committee to relieve us from this pressing difficulty, did I not feel convinced that nothing less than absolute necessity could have dictated such extreme measures.

"I trust the Parent Committee will soon be in a position to enable us again to go forward with our work. Our friends in Ceylon will, I have no doubt, come forward to our help; but the effects of such stringent measures will, I fear, be very detrimental to the progress of our work here."

We can produce another instance, from New Zealand, of the crippling influence of these pecuniary curtailments. The district of Taupo, occupying the centre of the island—a mountainous and rugged region, in whose

lakes\* and elevated *plateaux* may be traced the volcanic action which still lives in one, at least, of the highest summits—has never yet been occupied by a resident Missionary. Yet the natives there specially required attention—at least, if the gospel principle hold good, that the greater the need, the more urgent the claim for interference; for they were amongst the most fierce of the fierce tribes of New Zealand. Moreover, they greatly desired the presence of a Missionary. Influential persons from amongst them had visited the stations both north and south, and urged with importunity their claims. Promises they had, but promises the payment of which continued to be deferred from time to time, until at length Popish priests, establishing themselves in the district, succeeded in attaching to themselves a larger body of followers than in any other portion of the island. Still, however, the desire for a Protestant Missionary continued, being fostered and cherished by the occasional visits of the Rev. R. Taylor, of Wanganui, who, although left alone from year to year to meet the responsibilities of a most extensive district, contrived to give a measure of attention to the people of Taupo. So things have remained for a considerable time. Now, however, after so long delay, a Missionary is available. The Rev. T. S. Grace, who had been detained on the east coast during the visit of archdeacon W. Williams to England, has been left at liberty, by his return, to proceed to these central districts, for whose service he had been originally intended. He has visited Taupo, and has been well received by chiefs and people. One of the most influential of them, Te Heuheu, freely granted an eligible tract of land bordering on the lake, and containing some seventy acres, as the site of the new Mission station, as well as the privilege of felling, in the adjoining forest, such timber as might be necessary for the purposes of building

\* In our first volume, pp. 257—264, and 276—280, will be found a description of this remarkable region, with engravings of some of the lakes and mountains—Tongariro, with Roto-aira lake, and Lake Taupo, with the mountain Tauhara in the distance. To these we now add an engraving of another of these beautiful lakes, Tarawera, on the shores of which is situated the Mission dwelling of the Rev. S. M. Spencer, who writes, on forwarding the sketch to us—"It was taken by a gentleman who visited us from South Australia, and shows our present temporary station, not the new, permanent one, which is situated upon another part of the lake." The sketch shows the volcanic mountains in the distance, across the widest part of the lake.

and fuel. Mr. Grace, finding that a feud existed between the two leading chiefs, Te Heuheu and Te Herekieke, and convinced that, unless it were healed, it would seriously interfere with his prospects of usefulness, prevailed on these two chiefs to attend a meeting of the people which he had convened. He placed them on either side of his tent, the people being assembled in front. After addressing them on the evils caused by wars and animosities, and the advantages of peace, he led the chiefs forward, one in each hand, and called on them to give each other the New-Zealand token of reconciliation and future amity—the rubbing of noses; while their compliance with his request was greeted with acclamations by the crowd. Mr. Grace has communicated these facts to us, and has written for permission to draw on the Parent Committee for the pecuniary means necessary to convey his family a long journey from the east coast to Taupo, to erect a dwelling-house, and carry out such preliminary measures as may be necessary in order to the commencement of his work. But there are no funds which can be placed at his disposal.

We request the attention of our friends to the review of the New-Zealand Mission which appears in the "Church Missionary Record" for the present month (November). We ask them to weigh well the statements of the Missionaries—experienced men—many of whom have been conversant with the work from the commencement; the population professedly Christian indeed, yet from their scattered state inadequately provided with instruction; the insufficiency of duly-qualified native teachers; the children growing up uneducated; and the infantile Christianity of the parents exposed to the temptations connected with the increase of colonization. They will then feel how painful it is, that, at a moment like the present, when vigorous efforts are specially needed to complete a work on which so large a share of the Divine blessing has manifestly rested, the Society should be obliged to reduce the New-Zealand estimates from 10,170*l.* to 8570*l.*

Instances, no doubt, might be multiplied; for the discouraging influences necessarily connected with so serious a reduction of the estimates must be felt throughout the wide range of the Missionary field.

But, grave as these facts may be, we have not yet stated all. The reduced estimates have been granted, as we have said, on the faith that the income of the current year would at least equal that of the preceding year. But what if this should prove not to be the case, and that we should find ourselves with

an income, not only less than that of last year, but inferior to the average of the past five years? Is there reason to apprehend that such may be the case? Let our readers judge for themselves.

The six months of the current year, which have just expired, exhibit what must be considered, in our circumstances, a very serious reduction in the proceeds of Associations, as well as in other elements of income. On October the 1st, 1853, we had received 28,356*l.*; on the 1st of October 1854 we have received only 25,176*l.*, being a reduction on the six months to the amount of 3180*l.* The expenditure for the same period has been 56,329*l.*, being 31,153*l.* in excess of the proportion of income actually paid in. The Capital fund has enabled the Committee to meet this large deficiency, and it will be seen how prudent was the arrangement which raised that fund from 32,000*l.* to 37,000*l.*; and yet, even with this increase, it is very uncertain whether that fund will suffice to sustain the demands which must continue to come upon it during the remaining months of deficient contribution.

We subjoin a tabular statement of the Society's finances from April 1 to September 30, 1854.

	Current Year.	Last Year.	Average of last 5 Years.
<b>INCOME—</b>			
Associations . . . . .	16,990 8 7	19,306 6 1	19,671 1 1
Benefactions . . . . .	8957 13 0	2994 12 4	3250 9 7
Legacies . . . . .	3108 14 7	4855 5 1	1868 16 6
Sundries . . . . .	1119 6 1	1200 5 8	1194 12 11
Totals . . . . .	25,176 3 0	28,356 9 2	26,105 0 1
<b>EXPENDITURE . . . . .</b>			
	56,329 9 1	57,540 6 1	

Such, then, is the present financial position of the Society. It is of such a character as to require the frank exposition which we have endeavoured to present in this paper. What shall the future be? Shall the deficiency in contributions, which has already accrued, be made up before the termination of the year, so that we shall find ourselves in a position at least not inferior to that of the preceding year, and be thus enabled to meet without embarrassment the engagements into which we have entered with the various Missions? or shall the depreciation of income be continued throughout the year, and increase rather than diminish? These are serious questions, and we must look, under God, to our friends and supporters for a reply. We must appeal to the various Auxiliaries and Associations throughout the country, and ask them what they are preparing to send us—an increase or diminution of remittances? A Society is like an individual: once in debt, it is very difficult to recover a free and unembarrassed



position. It is far easier, and in every respect more satisfactory, by a vigorous effort to anticipate such a crisis, and prevent the vessel being driven on a lee shore. To that effort we invite our friends. It is not too late to aid us. It is just the moment to put forth exertion. A comparatively small amount of increased energy throughout the country will accomplish for us all that we can desire.

We are not disposed to attribute the diminished measure of income which the Society has received to the increased pressure of taxation. The contributions to the Missionary cause mainly originate in high and holy motives, which are not likely to be unduly disturbed in their action by the untoward influence of war and the increased price of the necessaries of life. At least we feel assured that the great body of our contributors would prefer to deny themselves rather than diminish their gifts to the great cause of Missions to the heathen. We are inclined to think that the decrease has originated in the misapprehension already referred to—that the Society, having a large balance in hand, needed not money, but men. A balance, indeed, there has been, but the Committee pledged themselves to expend it in ministering to the necessities of the heathen. In coming to such a decision, it was not without warning to their friends. They told them that such an extension of effort would necessarily involve a permanent increase of expenditure; that is, that the balance at their disposal would suffice for the commencement of new Missions, or the enlargement of existing ones; but that to sustain what was thus begun would require a permanent increase in the income of the Society, and that their friends must give them more, year by year, if they intended them to do more. That pledge has been redeemed. They have expended the balances in question. All the expansive Missions—the Yoruba, North-West-America, the Punjab, Sindh, Western, North, and South-India Missions, have all been enlarged and strengthened; new stations have been taken up, and provided with a sufficiency of effective labourers. Larger estimates have come in. Have our friends fulfilled their pledge? Are they providing a larger income? We hope, we believe, it will be so. We will not suffer ourselves to think otherwise. Assuredly the Christians of England are prepared to sustain the great work of Missions, not merely by what they can spare without inconvenience in prosperous times, but with the more valuable offerings which they must inconvenience themselves to give in adverse times. Otherwise, it would go to prove that

VOL. V.

Missionary work in this country has been hitherto carried on without any due sense of its importance; that the motives which have urged us to the prosecution of it are not such as derive themselves from the sufferings of the Saviour—for if they were, the work which He has given us in charge would go forward, even at the cost of suffering to ourselves; it would prove that the spirit of devotedness to us and our salvation which filled His soul, when He gave Himself for us, has not communicated itself to our souls, otherwise we should have learned to exercise devotedness in His service, as He did in ours. Let us soldiers of the cross look to the soldiers of our country, and learn what it is to be resolute, at whatever cost, in the discharge of the responsibilities entrusted to us. Behold noble men going forward unflinchingly in the path of duty, although a path thick beset with danger, flanked by batteries which poured forth their tempest of iron hail, and closed up in front with bristling bayonets: yet who swerved from it, and how many discharged their duty with the expenditure of life? Shall a nobler cause be served with cheap sacrifices only?

But what does the Society need? Is it merely some sudden effort, which might meet, indeed, the present emergency, but which, exhausting itself by its own ardour, would soon subside, and leave us precisely in the position in which we were before? Nay—what is needed is a permanized increase of income. If the increase of expenditure were something of an incidental character peculiar to one or two years, an isolated effort of this kind might suffice. But this is not the case. There is no probability of the expenditure decreasing, except by an abandonment of some of our most promising stations, and a contraction of the whole work. If our friends are not prepared for this—if they feel that such a retrograde movement, at such a crisis of the world's history, would be dishonouring the Master whom they serve, and unworthy of themselves as His professed people—then it must be considered as a fixed point that the Society has subjected itself to a permanent increase in its expenditure, which will continue to augment with the growth and expansion of the Missions, except so far as it may be relieved by the development of the self-supporting principle in the native churches. That great desideratum has begun to manifest itself in the New-Zealand and South-Indian churches, but it is as yet of an infantile character; and, until it becomes settled and vigorous in its action, we must be very cautious in diminishing the amount of aid we have hitherto granted, lest

we cast a blight upon the whole. We have reached a most interesting crisis in Missionary history, a new era altogether, a period of development, and a season of opportunity; but to meet it as we ought, the Society needs that its income be permanently increased. How shall this be done? We answer, by an increase of annual subscriptions. We mean, not merely an increase by new contributors, but an increase in the yearly gifts of those who are already such. There are, indeed, some who give nobly, to the amount of 300*l.* or 500*l.* annually: but surely the time has passed when a guinea subscription is to be regarded as a sufficient contribution to the exigencies of the great Missionary work. That contribution constitutes the giver a member of the Society; but where no more is given, the question arises whether, if the standard of membership were reduced, the annual subscription would not be proportionably diminished: and then the inquiry is suggested, whether this consists with a due appreciation of the importance of the work, and a real desire to help it onward as the work of God. Subscriptions are not unfrequently given to various charities in which no particular interest is felt. The amount given in such cases is usually the assigned standard of membership, and that particular sum is contributed in order that it may serve as a shield and protection from all further applications. We need in this respect to be "jealous over" ourselves "with godly jealousy." We have no doubt that there are many, who, in subscribing annually their guinea, give to the maximum of their ability. But is it so with all? Are there not many, who, without inconvenience, could pass that conventional boundary? Is it not time to do so? Are there not some at least who will be disposed to do so? Will they permit one more suggestion, although we fear that in thus speaking we have trespassed almost beyond the limits of forbearance? It is, that they resolve to adopt, and perseveringly act upon, the apostolic rule, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Doing nothing in the way of contribution until the end of the year, cripples the gift. The sure way to a liberal contribution is its progressive accumulation throughout the year. The poor do act upon this principle. The penny-per-week collections are so ordered; and the poor are the chief support of the Associations, the main element of the Society's income—they are our most steady and liberal supporters. And why should not the principle of weekly contributions be adopted by all ranks and classes of society; and while some give a penny, others

give a shilling, others a pound per week? It could be done by numbers, if only there be the "willing mind;" and the gift at the end of the year would be more than doubled, and that without undue pressure. We humbly entreat the wide range of our annual subscribers to take this matter into earnest and prayerful consideration, and then to act upon it.

"A shilling would be an easy weekly offering to some who would be alarmed by the idea of laying fifty-two together on the plate of solicitation after the financial year had come to a close. Even the more extended offering of the pound, or more, would not seem extravagant to some who would feel a strong temptation to curtail the donation of not a few when they were to be presented in a single offering. The finance of the Scriptures will be found as wise and efficient as it is simple. It is the best by far to meet the temptations to which human nature, in the frailty of its best estate, is liable, and by the easiest means to secure the best results. And is it nothing to substitute the calm doings of principle for the stimulus of occasional excitement? We should look well to our motives. God searcheth the hearts, and trieth the reins of the children of men. Pride and vain-glory are besetting sins of men. They are in all circumstances evil, chiefly so when allowed to influence in the cause of God. We should be careful not only to do what is right in itself, but to do it in the right spirit and manner. And that the change of measures suggested would be calculated to have a favourable influence in this respect who can doubt? It may be added that the very habit of looking to our affairs habitually throughout the week, that we may have to give to the cause of God on the approaching sabbath, and that we may know what we ought to give consistently with other claims, would greatly minister to a proper frame of mind. It would be a most valuable and habitual discipline of the soul. It would bring God into the most ordinary concerns of life, and elevate the lowest engagements to the dignity of the highest principles. Let it not be said, such a habit would lay upon us a yoke of intolerable bondage. Recollect it is God who has laid it on. The rule we are recommending is divine. It is also both wise and mercifully adapted to its purposes, and not less so to the happiness and prosperity of him who acts upon it. Alas that the churches of Christ should be so little in a condition to adopt such a rule! We are far from violently forcing it on any. We fear great changes must come before it will be generally adopted. But one day, no doubt, it will be the rule and the practice of the Lord's peo-

ple. Let those who can, begin to act upon it now. Let those who cannot overcome the difficulties in their way, pray and wait till God shall make the path plain before them. But in this as in all things let us feel assured it is well to say, 'O that my ways were directed to keep Thy statutes! Then shall I not be ashamed, when I have respect unto all Thy commandments.'"\*

There is, indeed, much in that rule to commend it to our adoption. It is the counsel of one who could say, "And I think also that I have the Spirit of God." It suggests the motive, the considerations by which the amount of contribution should be regulated, and the day on which it should be thankfully and prayerfully set apart.

"The dispensation of law failed to furnish the means merely of its own sustentation, and the voice of the last prophet dies away la-

\* Vide "Gold and the Gospel" ("The Scripture rule of religious contribution," by the Rev. J. M., D.D.), pp. 146, 147.

menting and rebuking this failure, and giving promise of a coming change of system." (Mal. iii. 10, 18 : iv.)

"The principle of a loving free-will offering, of constant, unconstrained self-taxation, guided by the light of the legal economy, supplies its place; the *additional* instruction given is the weekly period. (1 Cor. xvi. 2.) The demand of law is hushed, to allow scope for the richer offerings of grateful ingenuity and adoring love. It is the substitution of the gift of a friend for the payment of a menial—the service of a child for that of a hireling—the homage of a loyal and loving subject for the reluctant surrender of an imposed tax—the box of precious ointment which an affectionate heart provides ever and anon to heal the woes of man, and to shed a grateful perfume in the presence of Him to whom it owes its every hope and joy."†

† Ibid. ("The Christian weekly offering," by the Rev. J. Ross, Woodbridge), p. 320.

## MOVEMENTS AMONG MAHOMMEDANS.

THE aspect of Mahommedanism at the present time is such as to arrest the attention of every thinking mind. The crescent seems to wane to its setting. The mighty stream of the Euphrates, which had so long separated the Mahommedan nations from their fellow-men, is being rapidly dried up. As a politico-religious system, which once lorded it over extensive regions, including within their limits some of the richest and fairest portions of our earth, its *prestige* is gone, and it is melting away with the rapidity of winter snows before the sun's increasing heat. In the European countries on which, in the season of its power, it had encroached, the process which is going forward is most remarkable. In those lands, the intolerant exclusiveness by which it had been distinguished is at an end, and the *rayahs*—who, during the severe action of its earlier fanaticism, had been permitted to retain the profession of Christianity only on condition of their becoming the serfs of their Mahommedan masters, the "hewers of wood and drawers of water"—are now recognised as on equality with the Osmanlis, and have equal rights and privileges assigned to them. How remarkable the scene which has recently occurred at Constantinople, when all the civil and military authorities, the chiefs of Christian and other communities, were invited to rendezvous at the Porte, to be present at the reading of the imperial *hatti-humayoun*, the object of which is to give complete and full development to the general

principles of the *tanzimat* of 1839! In fact, it is felt that political power in those regions can be retained only by relaxing the rigid exclusiveness of the old system, and by the infusion of new and healthful influences.

Eastward, in India and its borders, the weakening of Mahommedanism may be discerned in the agitation which pervades the minds of its professors, and the efforts made by them to defend it. Many of them instinctively feel it to be in danger, and interpose themselves between their religious creed and the well-directed strokes which threaten it with destruction. The Mahommedan mind in the north-west provinces of India, and in Sindh, remarkably contrasts in this respect with the apathy of Buddhist heathenism. It is aroused, and full of determination to defend the Moslem faith. The learned Mahommedans are diligently occupied in seeking out arguments wherewith to protect their own tenets—nay, not only so, but they become the aggressors, and endeavour to put their Christian opponents on the defensive. They are much engaged in the writing and publication of controversial works. These are circulated amongst their co-religionists, and the widely-extended body of *molwis* and *fakirs* are being thus prepared and armed against the approaches of Christian Missionaries. That this is the case will appear very clearly in the proceedings of our Missionary in Sindh, the Rev. A. Matchett, from whose journal, which

has just come to hand, we shall extract largely in illustration of this subject.

All this surely is full of encouragement. How far preferable to that deathlike stagnation which, in its indifference to religion, declines all thought! Better far the sailor deems it to be battling with the gusty wind and swollen waves, than to be hopelessly frozen up amidst the drear monotony of polar ice, without the prospect of extrication.

We are now assured that the strong confidence in the truthfulness of their system, which has never permitted itself to entertain a doubt, and which treats every argument with a contemptuous indifference that disdains an answer, is rapidly passing away from Mahommedans. They are conscious that the efforts of their opponents are powerful and well-directed; that their religion is vulnerable, and needs to be defended; otherwise they would never so energetically man its fortifications. They tremble for its stability, otherwise they would be silent. Moreover, they are aware that some have already left them, able and educated men, who, having passed through that ordeal of controversy in which so many of the molwís in India are now engaged, were compelled, in despite of themselves, to see the hollowness and falsehood of their creed, and, unable to resist their convictions, at the cost of great personal suffering to abandon it for a better faith. These facts are full of encouragement. "The god of this world" has thrown up a variety of defences and fortifications with which to strengthen his usurpation, and retain the human mind in ignorance and degradation. Mahommedanism is one portion of these fortified lines. But here, as elsewhere, there are symptoms of weakness and approaching failure, when before those weapons which "are not carnal, but mighty through God to the pulling down of strong holds," his trusted defences, like the walls of Jericho, shall fall down flat, and "the kingdoms of this world become the kingdoms of our Lord, and of His Christ."

It may be well to recall to the recollection of our readers the origin of this controversial movement. It may be traced to a Mission commenced by the Bâle Missionary Society, in 1823, at Shusha, in the Russian territory, but close to the Persian frontier. Mahommedans were its primary object, and much itinerating labour was accomplished among the Tartars and Moslems of the Transcaucasian Russian provinces, and the adjacent parts of Persia and Turkey. This Mission was extinguished by the imperial Russian ukase of July 5th, 1835, whereby all Missionaries dissenting from the Greek church

were prohibited from prosecuting their labours within the Russian dominions. But before its termination the Mission had accomplished that which had not been originally contemplated by its founders, while apparently it had failed in its direct object. The Missionaries at Shusha were the first who turned their attention to the Armenians, and the reformation movement amongst that people, which has now assumed so interesting and important an aspect, had its earliest commencement in these efforts. From amongst the Mahommedans, however, no converts were made. Yet the labour expended on this department was not lost, but eventually bore fruit, although not in that particular locality. The Missionaries had become thoroughly well versed in the Mahommedan controversy, and by one of them three treatises had been written in Persian, as the result of his intercourse with the Mahommedans of those lands; one, *Mizân-ul-Haqq* (The balance of truth), a defence of Christianity, and refutation of the Korán; another, *Tariq-ul-Hayât* (The way of life), a treatise on sin and redemption; and the third, *Miftâh-ul-Asrâr* (The key of secrets), on the Divinity of Christ, and the doctrine of the Holy Trinity. Of these, the first had been published before the breaking-up of the Mission, and an edition put into circulation in Russia and Persia.

This Missionary, the Rev. C. G. Pfander, with his brethren the Rev. Messrs. Hoernle and Kreiss, on the surrender of the Mission at Shusha joined the Church Missionary Society, and were located at Agra, in North India, where the works in question were published and circulated, both in Persian and Urdu. Much excitement was caused in the Mahommedan mind by these able treatises, and several learned molwís entered the lists of written controversy. Ali Hassan, an officer in the Sudder Court at Agra, published, in 1845, his *Kitâb-i-Istifsar* (The book of questions) a desultory treatise of 806 large octavo pages, professing to be an answer to the *Mizân-ul-Haqq*, as well as the *Din-i-Haqq* (The true religion). Another book, of about 300 pages, by a molwí of Lucknow, appeared in answer to the *Miftâh-ul-Asrâr*. In 1847 Mr. Pfander published a reply to *Kashf-ul-Astar* (The revealing of things hidden) and *Kitâb-i-Istifsar*, called *Hall-ul-Ishkâl* (The solution of difficulties). This was followed, in 1848, by a public discussion between Mr. Pfander and a molwí from Lucknow, assisted by a learned Mahommedan hakim, or doctor. A large party of Mussulmans, including some of the most respectable in the city of Agra, accompa-

nied them. They would not suffer themselves to be put on the defensive; and, when called upon to prove the Korán to be the word of God, showed a fixed and decided aversion to undertake the task. The discussion, which was conducted throughout with much good temper and courtesy, was thus brought to a close. The next day Mr. Pfander forwarded a copy of each of his books, together with a Persian Bible, to the molwí. The hakim also sent for a copy of the Persian Scriptures. Applications for copies of his books arrived from Mussulmans at considerable distances; and one respectable Mussulman from Etawah came to converse with our Missionary, evidently in an inquiring spirit.

Nor was it only against Christian Missionaries that the Mahommedans found themselves constrained to defend themselves, but against the aggressions of the Hindus. Ram Chunder's history has been already introduced into the pages of this periodical.\* He entered the government college at Delhi a rigid Hindu. As the process of education peculiar to those institutions advanced, he became a deist, and denied all revealed religion. He thus became engaged in controversy both with Christians and Mahommedans, and was led to the perusal of the New Testament and the Korán. The respective claims of these writings to be a revelation from God came thus under his consideration, and he was soon led to distinguish; receiving the one, the New Testament, as written by inspiration of God, and rejecting the other as a fraud. In his controversies with Mahommedans he now took up more decided ground, objecting to the evidence for the miracles alleged to have been wrought by Mahommed, proceeding then to impugn the morality of the Korán, and avowing his preference for Christianity and its evidences. This Hindu, with his friend Chumun Lall, was baptized in July 1852.

About this time a new element was introduced into the controversy. Abdullah, a Mahommedan of Ambala, whose faith in the creed in which he had been brought up had been seriously shaken by a variety of causes—amongst the chief of which may be enumerated his attendance, for the purpose of acquiring the English language, at a school conducted at Karachi by our native catechist, Medhu Sudan Seal, the instructions which he there received, and the perusal of Mr. Pfander's books—drew up a series of questions embracing the leading points of the controversy. These questions were invested with the more interest, because coming from one who was

anxious to find sufficient reasons to justify him in remaining a Mahommedan. They were placed in the hands of learned molwís at Bombay, Agra, and Ambala, with a request from Abdullah that proofs should be afforded as to the correctness of the assertions made by Mahommedan controversialists, that the Christian Scriptures had been interpolated, and that Mahommed wrought miracles. They remained without an answer, and were followed by Abdullah's baptism in March 1835. His proceedings as an useful assistant in our Missionary work in Sindh will be found detailed in Mr. Matchett's journal. The questions, published in Persian under the title *Sawálát* (Questions), have been added to the other works on the Mahommedan controversy.

The agitation now increased considerably, and the Mahommedans of Agra and Delhi felt the necessity of new efforts. The results of these, and the present aspect of the controversy, will appear in the following communication from Mr. Pfander, dated Agra, May 1, 1854—

“We have had a public discussion here with the Mahommedans, which lasted two days, and caused a great excitement among them. The following is a brief account of it, accompanied by a few introductory remarks—

“Some of the learned Mahommedans here, in connexion with several of their friends at Delhi, have been for the last two or three years hard at work in studying the Bible, reading the controversial books we have published, and searching out our commentaries and critical writers; not, indeed, with any view of learning the truth, but only to obtain materials for refuting it. The labour of searching our own writers has been taken up by the sub-assistant native surgeon here, a former student of the Calcutta Medical College, and, according to appearance, a very stout and bigoted Mahommedan.

“The first-fruit of these united labours is the publication of two books, written by a young learned molwí, Rahmat Ullah, of Delhi. One is a quarto volume of 564 pages, written in Persian, and called *Azalát-ul-Auham* (The destroyer of imaginations). I have as yet only seen a little of the book, and cannot therefore give any correct idea of its contents; but, judging from the index affixed to it, and the few pages I have read, it appears only a collection of what has been advanced by former writers against Christianity and in favour of the Korán. On the broad margin of it the whole of the *Kitáb-istifsar* is reprinted, to which book I published a reply some years ago in the *Hall-ul-Ishkál*. The other book is entitled *Ibtal-i-Tathlith* (Refutation of the Trinity): it

\* “C. M. Intelligencer,” Nov. 1852, pp. 257—259.

contains seventy octavo pages, and is written in Urdu: like the former book, it gives nothing new. The author has also informed me that he, as well as some of his friends, are engaged in writing several other books; as, for instance, a refutation of the Mizán-ul-Haqq, a reply to the Hall-ul-Ishkál, and an answer to the Sawálát; and promises that all these shall be speedily published.

"In January last, during my absence, the molwí came to Agra to consult with his friends here about the publication of those books. During that time he called several times on Mr. French for conversation and discussion, and expressed his regret at not having found me here. Soon after my return, he sent one of his friends to me to propose a public discussion. I could not do otherwise than accept the proposal, although I was well aware that generally very little good is done by verbal public discussion. After mutual propositions and concessions, it was at last arranged that the discussion should take place at our old school-rooms in the Kuttra compound; that it should be carried on, on the part of the Mahommedans, by the molwí mentioned above, assisted by his friend the native sub-assistant surgeon, Wazír Khan, and on our side by myself, assisted by Mr. French; and that the points to be discussed should be—the Abrogation and Corruption of our Scriptures, as asserted by the Mahommedans; the Divinity of Christ, and the Doctrine of the Holy Trinity; and Mahommed's pretended Mission, and the Korán.

"The discussion was carried on for two successive days, lasting two hours each day, and was attended by most of the learned Mahommedans of the city, as also by a number of our friends and others. The native attendants were, the first day, about one hundred, and the second, more than double that number.

We introduce here a graphic account of the gathering, and the subject of discussion, from the pen of the Rev. T. G. Clark, Missionary of the Free Church of Scotland at Agra.

"It was a fair day, the 10th of April, in the early morning—the hot winds of these parts had been holding off, or breathing only at mid-day, leaving the mornings deliciously cool for the season—when a few carriages, conveying Missionaries and two or three Christian gentlemen of the station, arrived in the Kuttra, the scene of the intended discussion; where, in other days, the lamented Martyn's convert, Abdool Messeeli, from the balcony of his house, drew around him several scores of believers, proclaiming 'the un-

searchable riches of Christ.' The modest chapel of Corrie, built while he was chaplain of Agra, yet stands to consecrate the place by its associations; and here is the usual theatre of Mr. Pfander's labours. Already the natives, both Mahommedan and Hindu, were trooping in groups, that could not all gain access to the building, the scene of the discussion, a school-house of considerable dimensions. Within, about a hundred and fifty, chiefly Mussulmans, squatted in silent decorum on the floor, or, fringing the company on the outskirts at every accessible opening, were waiting the arrival of our friends, anxious for the commencement. We sat on one side, Mr. Pfander and his colleague on this occasion, Mr. French, of the Church Mission College, taking their places at the head; opposite were the molwí, the champion of the Mahommedans, a learned religious teacher, and his helper, the sub-assistant surgeon of Agra. Behind these looked out from their turbans many dark and keen eyes, more or less read in Mahommedan law, and strongly marked with the Turkish expression.

"But what piles of books are these on the table before them? Horne, Michaëlis, Strauss, and other authors of England and Germany. One word of explanation will give the whole gist of the discussion.

"One only point in Christianity remained to be attacked, after the splendid controversial defence of Mr. Pfander, already referred to,\* and that was, the 'various readings' of Scripture MSS., known, of course, to every scholar at home, and, as a fact, now almost to every Bible reader. But these Mahommedan doctors, having got a hint of some awfully damaging matter, as was suggested, to be found in the works of such authorities as Horne and others, went a-fishing in these dark waters, and brought up, for our utter confusion, in their confident calculations, the confession of 'various readings.' This was the heel of Achilles, that had failed to get dipped in the Styx, and these archers longed to draw their bow upon it. Alas! day after day, and night after night, by the toil of the lamp, one among them, the sub-assistant surgeon already mentioned, a shallow but imposing man, laboured to misunderstand what Horne says, ransacked every book within his reach from which the admission of 'various readings' might be plausibly construed into the announcement of irremediable corruption; and, placing the results of his researches in the possession of the molwí, or Mahommedan teacher, a man of smooth and not un-

\* His Mizán-ul-Haqq.

pleasing tongue, he was now in expectation of finally overwhelming the Christian cause.”\*

Mr. Pfander's narrative continues—

“I opened the first day's discussion by stating to the meeting the mode and subjects of discussion, and then called upon the molwí to produce his reasons for believing the New Testament to have been abrogated. He commenced with a long statement of his views about abrogation in general, saying that, in the Divine commands, some were of a permanent, others of a local or temporary nature; and that, in regard to the latter, abrogation was possible, and had taken place from time to time. It was replied, that the question to be discussed was not the possibility or impossibility of abrogation, but whether or not the New Testament had been abrogated. In reply to this, he stated that the Mahommedan doctors asserted the abrogation of the New Testament on the grounds mentioned by him; and as, in accordance with these, the Old Testament had been abrogated by the New Testament, so again the New Testament by the Korán. We replied, that not the whole of the Old Testament, but only the ceremonial and civil institutions and laws of it, had been abrogated; and that only in the sense of the former having all been fulfilled in Christ, and the latter having ceased to be law with the extinction of the Jewish polity. But that, as to the New Testament, this had not been abrogated in any sense, nor would it ever be abrogated; for Christ had distinctly declared—Luke xxi. 33—‘Heaven and earth shall pass away: but my words shall not pass away.’ Wazír Khan, the molwí's assistant, attempted to avoid the force of this passage, by referring to two English commentators who say that these words refer to the preceding prophecies of Christ, and corroborate their certain fulfilment. It was replied, that the words were general, allowing of no limit, and comprising all that Christ had spoken Himself, and through His apostles; and that those commentators also had nowhere said that those prophecies only were to remain, but not the other words of Christ. I might have referred, also, to Galatians i. 8, 9, where Paul says that there is no other gospel, and distinctly implies that there will be no other; and calls any one who should bring another gospel—should teach another way of salvation—accursed, even if he were an angel from heaven. But the passage did not occur to me at the moment. The molwí's assistant then mentioned the apostolic injunction, Acts xv. 20, to ‘abstain from things

strangled, and from blood,’ and asked whether this command had not been abrogated by Paul's statement, 1 Timothy, iv. 4, that ‘every creature of God is good.’ I replied, that Christians were not united upon this point; that some considered the apostolic injunction to be of a general nature, and others as applicable only to those circumstances mentioned in the Acts. This point was then given up, and the question, that the New Testament has not been and will not be abrogated, was considered as settled.

The molwí now proceeded to the discussion of his next point—the Mahommedan assertion that the Scriptures have been corrupted. He commenced with referring to a number of passages of the Old Testament which he considered objectionable, such as Noah having become drunk, Abraham having called Sarah his sister, &c. To this I replied, that these cases had nothing to do with the question, and would prove the corruption or alteration of the text only in case these passages were not found in all copies; and that, in regard to these and any other point the molwí might advance against the Old Testament, Christ's testimony for the truth of it was more than a sufficient answer. John v. 39, and Luke xvi. 31, and xxiv. 25—27, and 44, 45, were then read. Against this testimony the molwí's assistant advanced, that those passages contained only a general testimony, and no more. It was replied, that Christ's testimony was an unrestricted one, and therefore proved the truth of all and every thing contained in the Old Testament, and that Christ could not and would not have given such a testimony, had He considered any book or any part of the Old Testament not true and authentic. The question of the integrity of the Old Testament having thus been made dependent upon the New Testament, the molwí was desired to bring forward his arguments against the integrity of the latter. But as the time allowed for the discussion had already passed, the subject was postponed to the next day.

“The following morning, at the fixed time, the discussion was resumed. It was opened by me—according to the notice I had given the molwí the day before—with putting the question, whether the gospel spoken of in the Korán was that now in use among Christians. The molwí asked for the passages of the Korán in which the gospel was mentioned. I then read out the following—‘Dispute not against those who have received the Scriptures, unless in the mildest manner, and say, We believe in the revelation which hath been sent down unto us, and also

\* “Home and Foreign Record of the Free Church of Scotland,” Oct. 1854, pp. 65, 66.

in that which hath been sent down unto you' (Sale, vol. ii. p. 240). And again — 'He (God) has formerly sent down the law and the gospel, a direction unto men' (Sale, vol. i. p. 52). From these passages I deduced, that according to them the gospel was from God, and that the gospel spoken of was no other than that which was, and had always been, in the possession of Christians. The latter point the molwí denied, saying that the passages did not refer to the gospel which was then in use among Christians, but to that which had received no additions and alterations, and which contained nothing but Christ's own words. When asked to produce the gospel he was speaking of, or to mention the time when it had been altered into its present form, he declined both the one and the other, and asserted that the 'various readings' which existed in the original copies, as acknowledged and stated by our own writers—as Horne, Michaëlis, and others—were a sufficient proof that the gospel is not now what it originally was, but that great alterations and additions had been made.

"This deduction we denied as false, because not proved. It was then explained at length by Mr. French, that, although there were a great number of 'various readings' or 'variations,' by far the greatest amount referred only to differences in letters and transpositions of words, without in any way altering the sense of the passage in which they occurred; that the 'variations' affecting the meaning of passages were comparatively few, and that those which referred to whole verses were still fewer; and that there was not a single doctrine, or command, or exhortation, or important fact of the New Testament, which was affected, or in any way altered, by all those 'variations;' and that therefore the contents of the gospel are now just the same as they originally were. Drs. Kennicott's, Griesbach's, and Tregellis's testimony to this important fact were referred to and read. It was mentioned, that the very fact of the existence of so many old copies, and of the great number of 'various readings' found in consequence, was a strong proof that no violent interference with the text and the old manuscripts had ever been attempted by any Christian monarch—such, for instance, as was exercised by the Khalif Othman, who, when he was told that great variations existed in the copies of the Korán then in use, ordered them all to be collected, and a new revision of the Korán to be made, and, after that was done, directed all the old copies to be burnt, and replaced by his new edition. Again, it was explained that the greater the

number of manuscripts, the more numerous also will naturally be the mistakes; but the easier it will also be to correct any error that may have crept into some of them; and that, by means of a careful collation of all the old manuscripts, most of those mistakes and variations had been corrected, so that the passages still remaining uncertain are now but few, and none of them affecting or altering any doctrine, or command, or fact of the gospel.

"The molwí's assistant advanced, that when five or ten mistakes or alterations are allowed, it could not be known whether there might not be as many hundreds or thousands. It was replied, that this objection would only hold good, if but a part of the text, or but few copies, had been collated; but as the whole text, and all the old manuscripts, had been most carefully examined and compared, and only those variations had been found that have been mentioned by our critics, his objection was not to the point.

"The molwí, notwithstanding all these explanations, still stuck to his assertion, that as there were, according to the testimony of our own writers, so many variations, the contents of the gospel also must needs have undergone an alteration, and that we had therefore no longer the original gospel. He was told that it was both unfair and unjust to believe one part of the statement of our critics, and to reject the other without any proof: he believed what they said about the variations, but rejected their testimony as to the integrity of the contents of the Scriptures. His view, therefore, could be taken for nothing more than an unfounded assertion, as long as he had not shown, from the old manuscripts, that there were mistakes in them which had not been stated by our learned critics, and that those were of such a nature as to affect and alter the doctrines and facts of the gospel now in use. To this the molwí had no other reply but his old assertion. He was then asked to agree to one or other of the two following propositions: either to assent to the fact, that the contents and doctrines of the gospel are unaltered, and therefore allow truth and force of argument to all those passages which should, in the progress of the discussion, be brought forward in support of our Christian doctrines; or, if he could not accede to that, he should produce, at the next discussion, proofs showing that the doctrines, commands, and facts, as now contained in the gospel, are different from those contained in the copies that existed before Mahommed. He declined both; upon which I told him that he had thus made it impossible to proceed. The molwí was quite willing to consider the discussion as closed, and the meeting then broke up.



"My thus declaring the discussion as terminated, was immediately made use of by some of the Mahommedans as a ground for asserting that the victory had been gained by them.

"I now rather regret having allowed the molwi thus to get off. It would have been a better course, if I had told him that I could not allow the discussion to stop here; that he must either establish his assertion, or allow us to go on with the discussion, and consent to any proof we should adduce from the gospel in establishing our arguments. Had he, in that case, still declined going on with the discussion, it would have deprived him of the last ground for giving his retreat the appearance of victory. Truth would not have gained any thing by it, but it would have stopped false boasting.

"The Mahommedans, I hear, intend to publish an account of the discussion, and, no doubt, all in their own way. This will give us an opportunity for publishing our account of it, to which we shall add a discourse on the important subjects that have been left untouched by the breaking-up of the discussions at this point. A little book of this kind will be much read by the Mahommedans, and may, under God's blessing, produce its fruits, and prove more important than the discussion itself, even if it had proceeded most satisfactorily.

"After this was penned, I received a letter from the molwi, complaining that the native doctor, his assistant in the discussion, had not been allowed full opportunity for stating his views and objections. I replied, that if the doctor wished to produce any argument with the view of proving what he, the molwi, had left unproved, we were quite willing to re-open the discussion, and would listen to any and every thing he might be able to advance with the intent of proving that the contents, *i.e.* doctrines, facts, and commands of the gospel, had been altered. But instead of a plain and straightforward yes or no, the molwi sent me a long letter, containing four new propositions for the discussion. The first was, that each party be allowed to produce a written statement of the assertions or arguments of the other, and ask their signature to it. To this we agreed; but were at once obliged to declare the account he presented of our arguments and statements as partial and one-sided, and to refuse our signature. We gave him our view of the discussion, to which, on the other hand, he did not agree; thus proving at once the impracticability of his first proposition. The second proposition he advanced was, that we should not restrict the discussion

to the New Testament, but allow also the Old to be embraced in it. To this my answer was, that any discussion on the Old Testament could only be allowed after he had first proved one or other of the following points, *i.e.* either that Christ's testimony in favour of the Old Testament, as above referred to, was not deserving of any credit, or that those passages were not originally in the gospel, but were inserted afterwards. His third proposition was, that every answer, on both sides, should always be supported by a full statement of arguments. Of this no notice was taken, being understood by itself. The fourth proposition or condition was, that we should not speak disrespectfully of Mahommed in our arguments against the Korán and their prophet. I replied, that the molwi must, as a matter of course, grant us the liberty of using such language in regard to Mahommed and the Korán as we should think proper; that, on the other hand, we would not unnecessarily hurt his own and his friends' feelings, but felt surprised that he should now come with such a condition. Besides, it was replied, that if the discussion be re-opened, it must commence with his establishing his assertion that the contents of the gospel had been altered, and that, until this was settled, no other point could be taken up. The molwi, instead of replying to my letter, came with not fewer than ten new questions, the answers to which would have filled a book instead of a letter, and coolly asked me first to answer them before he would reply to my last letter. These queries were evidently put with no other view than to entangle the question as it now stands, and, if possible, to divert the discussion to another point from that fixed above. I replied, that as the questions referred either to points already settled by the two previous discussions, or belonged to subjects to be brought forward at the next discussion, I did not consider it necessary to answer any of them; and further added, that I should give no answer to any question put prior to the discussion, and until the molwi had first proved his assertion. This called forth rather an angry and somewhat impudent letter, descanting on my obstinacy and the impropriety of adhering to my point, and coming always with the same request, and of not considering his assertion a sufficient proof of the fact, that the contents of the gospel had actually been altered and changed. Here the correspondence closed, and any further verbal discussion was thus finally given up.

"The molwi and his assistant knew, of course, very well, that—notwithstanding all they had collected from our critics about the

various readings, and all the objections they had gathered up from English infidel writers—they would still not be able to prove that the gospel is now different from what it originally was, or that any doctrine, or command, or fact, had been changed. They, therefore, did not venture to come forward and attempt to prove this, when challenged to do so; and as they did not succeed in being let off from this point, they were obliged to give up the discussion. No doubt their reading of the New Testament, and their study of our controversial books, has shown and convinced them of the fact, that if they once allow that the contents of the New Testament have remained unaltered—for the truth of the New Testament no Mahomedan can or dare deny—then their objections against the divinity of Christ and the Holy Trinity must fall to the ground, and Mahommed will be proved by it, independent of any other argument, a false prophet, and will come under the curse pronounced in Galatians i. 8, 9, against any one who teaches another gospel, or pretends to another revelation.

“Formerly, the Mahomedans thought they could prove Mahommed’s mission from our Scriptures, and that our belief in the divinity of Christ and the Trinity was an absurdity, and was not borne out even by the New Testament. Further inquiry has convinced them that they were mistaken in these views, and they find now, that, unless they can invalidate the integrity of the gospel, they must give up Mahommed and their Korán. This conviction, more or less clear with them, explains the eagerness with which they gather up all that they can learn from our writers about the various readings of the original text; and therefore, also, their tenacity and obstinacy in magnifying these verbal alterations into alterations and corruptions of the contents and doctrines of the gospel. This question having now been mooted, it will be necessary that a clear and full statement be given by us to the Mahomedans on the integrity of the text, as well as on the mode in which the canon of the New Testament has been settled. This will bring the discussion to its last stage; and, every doubt being thus cleared away from the mind of the inquiring and truth-seeking Mahomedan, the imaginary invincibility of Islam will crumble into dust before his eyes the moment he brings the Korán into contact with the all-powerful truth of the gospel. Thus we trust that much good may ultimately result from this discussion, provoked by the boasting and self-conceit of the molwi and his assistant.”

In a subsequent letter of Mr. Pfander’s, the following reminiscence is added to the details

already mentioned. It speaks for itself. “I forgot to mention that the Romish bishop here is helping the Mussulmans with his advice and his books as much as he can, in order to enable them the better to oppose us.” The spirit of antichrist is in each system, and in presence of the gospel they combine as against a common enemy.

We now turn to Sindh, and the peculiar character of our Mission work in that region. Our Sindh Mission is more directly a Mission to the Mahomedans than any on which we have yet entered. In other parts of India the Mahomedan element is mingled with the heathen, and, numerically inferior to it, has been hitherto dealt with as a subordinate branch of labour; and thus, the proceedings at Agra excepted, has commanded only an incidental attention from our Missionaries. In Sindh, however, the proportions are reversed. There, under the successive sway of Mahomedan dynasties, which have prevailed from A.D. 711 to the conquest by the British in 1843, the original Hindu population has been proselyted to the Mahomedan religion, although they have carried with them into their new creed many Hindu notions and practices, which appear in Sindhian Mahomedanism as the *débris* of a pre-existing system. The Beluchis, the dominant tribe previously to the overthrow of the Amirs, adhere to Mahomedanism with all the intensity of ignorant bigotry. Many of the priests, as will be seen from the extracts about to be introduced, are tolerably well versed in the controversy. The mass of the population are conversant only with the forms of their religion, and know of one only argument wherewith to silence an opponent—one which they would not hesitate to use, if the opportunity were presented—personal violence: nor are the doctors, when overcome in discussion, indisposed to act upon the fanatical passions of the multitude, in order to the ejection of those whose arguments are too strong for them. Hence we cannot sufficiently admire the marvellous providence of God, who, by the establishment of British supremacy in this Mahomedan region, has afforded to Christianity the opportunity of being heard; so that we find a Christian Missionary and his assistants itinerating through the country, visiting the principal towns, and holding discussions with the natives, and yet none from amongst the fierce and fanatical population venture to molest them, although sometimes unable to refrain from uttering threats. It enables us to understand the purpose of God in the extension of British rule over these eastern lands, and re-

minds us of the expression used by the prophet with reference to the king of Tyre of old—"Thou art the anointed cherub that covereth." The relations of amity which the earlier princes of that great commercial mart maintained with the rulers and people of the Holy Land caused her princes to be viewed in that aspect. So Britain appears now to occupy a similar position, a covering cherub to the truth, set up expressly for this purpose, that, under the protection which she affords, Christianity may advance, and "the word of the Lord have free course, and be glorified." May there be, on the part of this great nation, no such abuse of this position as Tyre was guilty of, until she was ejected from her high pre-eminence.

Mr. Matchett set out from Karachi on January 2, 1854, accompanied by Abdullah. They travelled on camels, taking the mountain route to Kotri and Hydrabad. The road lay, in the first instance, through jungle and desert. A *mirage* was seen—a magnificent lake stretched out toward the horizon: it was, however, but a *mirage*. The travellers suffered much from thirst. Several wells were met with on the way, but they had no water. The journey now lay through a jungle along the base of barren hills, the scenery wild, the way lonely, and camel-riding fatiguing. At night the tent was pitched on the brow of a hill among the mountains, near a well of water; the piercing cold wind reminding our Missionary of Jacob's complaint—"Thus I was; in the day the drought consumed me, and the frost by night." On January the 6th Kotri was reached, and our travellers were received by the Rev. Andrew Burn with truly Christian hospitality. Here Missionary work commenced.

"Mr. Burn accompanied Abdullah and me to the bazaar. The people gathered round us to stare: some patiently listened to the gospel message, some objected, and others said they would tell the kazi, and hear what he had to say. The advice of the kazis generally is to keep away from the Missionaries, lest conversions should be the result of controversy. How wise in their generation are the children of this world! One poor fanatic, in the extravagance of his superstitious zeal, dared us to put our religion to the test of fire: he appeared firmly persuaded, that, if the names of Mahommed and of Christ were written on two separate pieces of paper, and cast into a fire, Christ's name would be burned, while Mahommed's would remain untouched by the flames."

Kotri lies on the western bank of the Indus: the main channel must be crossed in order to reach Hydrabad, the Amir capital

of Sindh, the fortress of which, built on a rocky hill, is washed by a branch of the Indus named the Fulafi. Here the Ameers, installed in despotic power, displayed of old their jewelled magnificence before the various British embassies which, from time to time, reached their court. Dr. James Burnes, brother to Sir Alexander Burnes, gives a vivid description of the reception he met with in 1827, and of the splendour which he witnessed—

"In this manner, after much labour, in one of the hottest days I had ever experienced, we at length reached the gate of the fortress of Hydrabad, which is appropriated solely to the residence of the Ameers and their families, and where I learned, for the first time, that I was immediately to be introduced to the lords of Sinde. The silence which reigned within the fort formed a strong contrast to the noise and tumult without. After passing through some narrow streets, which were inhabited only by the immediate retainers of the court, I found myself, unexpectedly, among a crowd of well-dressed Sindians, in a large open area, the walls of which, on either side, were fancifully decorated with paintings, and the ground covered with variegated carpets. At one end appeared three large arched doors with curtains of green baize, towards one of which I was led by the vizier and another officer; and before I could collect myself from the suddenness of the transition, my boots were taken off, and I stood in presence of the Ameers.

"The *coup d'œil* was splendid. I had an opportunity of seeing the whole reigning family at a glance, and I have certainly never witnessed any spectacle which was more gratifying, or approached nearer to the fancies we indulge in childhood of eastern grandeur. The group formed a semicircle of elegantly attired figures, at the end of a lofty hall spread with Persian carpeting. In the centre were seated the two principal Ameers on their musnud, a slightly elevated cushion of French white satin, beautifully worked with flowers of silk and gold, the corners of which were secured by four massive and highly-chased golden ornaments, resembling pine-apples, and, together with a large velvet pillow behind, covered with rich embroidery, presenting a very grand appearance. On each side, their Highnesses were supported by the members of their family, consisting of their nephews, Meer Sobdar and Mahommed, and the sons of Mourad Ali, Meers Noor Mahommed and Nusseer Khan. Farther off sat their more distant relations, among whom were Meer Mahmood, their uncle, and his sons Ahmed Khan and Juhan Khan. Behind stood a crowd of well-dressed attendants,

sword and shield-bearers to the different princes.

"To an European, and one accustomed to form his notions of native ceremony by a much humbler standard, it was particularly gratifying to observe the taste displayed in dress, and the attention to cleanliness, in the scene before me. There was no gaudy show of tinsel or scarlet; none of that mixture of gorgeousness and dirt to be seen at the courts of most Hindoo princes; but, on the contrary, a degree of simple and becoming elegance, far surpassing any thing of the kind it had ever been my fortune to behold. The Ameer and their attendants were habited nearly alike, in angricas or tunics of fine white muslin, neatly prepared and plaited so as to resemble dimity, with cummerbunds or sashes of silk and gold, wide Turkish trousers of silk, tied at the ankle, chiefly dark blue, and the Sindian caps I have already described, made of gold brocade or embroidered velvet. A pair of cashmere shawls of great beauty, generally white, thrown negligently over the arm, and a Persian dagger at the girdle, richly ornamented with diamonds or precious stones, completed the dress and decoration of each of the princes."\*

All this has passed away. Bent on their own personal pleasures and indulgences, they cruelly oppressed their subjects. Intensely bigoted to Mahommedanism, they were intolerant to all of another faith; and the Amir dynasty has been superseded by one which affords protection to the Christian Missionary. Mr. Matchett visited the tombs of the Kalhora and Talpur dynasties—including those of Mir Mourad Ali and his two sons, mentioned by Burnes—and witnessed, in pleasant contrast with the reminiscences of extinct intolerance, the enkindling of a new and hopeful element in the formation of Church Missionary Associations amongst the British residents at Kotri and Hyderabad, with a view to personal and prayerful efforts amongst the surrounding population. Our Missionary's proceedings in this place will be found detailed in the following extract. In presenting it to our readers, we pray them to remember that the substance of discussions only is given. The burden of their teaching was in every place the same—man's sin, and man's Saviour.

"Jan. 9.—This morning Abdullah and I went into the bazaar of Hyderabad, and found a considerable congregation. One man opposed, but the rest listened. In the evening I preached in the Kotri bazaar. In the course of the day a letter came from a syud (priest) in Hyderabad to Abdullah. The following was

the purport of it—"The message of Gholam Alishah to Abdullah. I disputed once with you in Karachi; but I laboured under disadvantage in that not being my native place. If you are willing to resume the controversy, come forward, that it may now be brought to a decisive close. If you decline to do so, send me word. You are heaping dishonour upon the religion of our prophet; but there is none above him: he is the highest and the last (final) prophet. Why did you abjure Islamism, and embrace Christianity?" We agreed to meet the writer of the above on Thursday evening next, at the corner of the bazaar facing the Hyderabad fort-gate.

"Jan. 11.—Four Patans came to-day to inquire more fully concerning the Christian religion: they had been our listeners in the bazaar. They listened very attentively when the doctrine of the gospel was explained to them, and when they argued they kept their temper. We gave them some portions of the Scriptures, together with some of Mr. Pfander's books, which they gravely and thankfully received. May the Holy Spirit go with these men! We went this evening into the bazaar, and found a mixed congregation of Hindus and Mussulmans: a Brahmin disputed for some time.

"Jan. 12.—According to appointment, we went this afternoon to the fort gate to preach, and also to engage in controversy with Syud Gholam Alishah. The syud did not come until we were leaving the place, and, as it was late, we promised to come next morning at half-past seven o'clock.

"Jan. 13.—Mr. Burn accompanied us to the fort gate at half-past seven A.M., where we found a congregation, but not our challenger. After speaking to the people for more than an hour, we took our leave, and went into the fort for a little sight-seeing. On a wooden balustrade on the top of the fort wall I was shown the name of Sir Charles Napier, and two lines, cut with a penknife, thus—[C. J. NAPIER. ————] Sir Charles is said to have done this a day or two after his battle and victory at Miani: the two lines point respectively to Miani and Dubba. On leaving the fort to proceed to Kotri, we found our friend Syud Gholam Alishah waiting for us. He gave us a paper of objections, and wished us to stay and argue; but our previous arrangements compelled us to go. We promised to send an answer to his paper.

"In the evening I preached in the bazaar of Kotri. A brutish-looking fellow got into a great heat, and wished to know what business we had to come there and interfere with other people's religion: we had better keep at home,

\* "A Narrative of a visit to the court of Sinde," &c., pp. 43—45.

for Mussulmans had not just yet forgotten how to employ physical force. He was informed that we had come to show them the light of the truth, because we believed Mussulmans to be in the darkness of error. They were then asked, if they saw a man blindly rushing into a well, would they not feel it their duty to alarm and save him. They replied that they certainly would feel such to be their duty; on which they were informed that a similar but stronger sense of duty made us preach to them as we were doing; for we saw them ready to fall into hell, and knew they must lay hold on Christ if they would be saved.

"Jan. 14.—I sent a copy of the *Mizán-ul-Haqq* to Gholam Alishah, to Hyderabad. Just before going into the bazaar this afternoon, a messenger came to inform us that the syud had come across to Kotri to confront us. While we were in the bazaar he came forward, but at our request kept his peace until the preaching was over. The questions which he had given the preceding morning were of an irreverent nature, which only called for rebuke, and for instruction how to distinguish between things which differ. A desultory conversation ensued, in which it became manifest that our opponent had not studied his subject, and was only talking at random. I recognised him as the person who headed the opposition on the evening we were pelted in the Karachí bazaar, a year ago. Nothing would satisfy my friend to-day but that I should pledge myself, that, if he could show incontrovertible proof that my religion was wrong, and that his was the right one, I would then embrace Mahommedanism. I at once pledged myself. My conduct not a little surprised the syud and his supporters, for they have no idea of religion without bigotry; and it drew forth from him the promise that he also would be open to conviction. Would to God that such were the case, with regard not only to him, but also to all Mussulmans. I feel confident that if one rose from the dead, and testified that Mahommed was an impostor, their prejudice would lead them to reject him. Our work is a work of faith, truly.

"Jan. 16.—Syud Gholam Alishah came to-day to see us. Abdullah wrote a few queries for him, the answers to which he is to have ready by the time we return.

On their route to Sehwan various opportunities of usefulness presented themselves in the villages where they halted, and by the wayside. Crossing the Jungar mountains, at an elevation of 2000 feet, they reached Sehwan on January the 20th.

"Our attention was arrested by the very extensive and well-filled burying-ground on the outskirts of the town: as a large number of

the graves were apparently of late date, they spoke much for the unhealthiness of the place.

Jan. 21.—We went to the bazaar this morning, and found a small congregation: the people took no interest in our message. We visited the tomb of Lal Shah Baz, originally named Othman, a Mussulman saint and miracle-worker, who flourished some 750 years ago. Lal Shah Baz is more revered than any other saint in Sindh, and considerable offerings are made to him. We have here an instance of the way in which superstition is turned to profitable account: the offerings are the property of a few persons in the town, among whom they are periodically divided; the dividends are then sold to the highest bidders; and instances are known in which a single rupee, or a rupee's worth, has been disposed of at 800 times its value.

"We went again to the bazaar in the evening, and succeeded in attracting a larger congregation than we had in the morning. After some time, a kazi came to defend Mussulmanism. Our hearers often indulged in a very useful expedient to assist their champion: when he was unable to give 'a reason of the hope that was in him,' the cry would burst forth, 'La Illaha il Illaha, Mahommed ul Rusul u'llah:' that is, 'There is no God but one God, and Mahommed is the prophet of God;' and it was amazing to see how satisfied they were with themselves after such a shout: it appeared to make all doubt vanish, and to administer more consolation to them than the clearest demonstrative proof of the truth of their religion could possibly have done. Once, when they had concluded their roaring, Abdullah quietly asked them if that were proof; were we to understand that as a satisfactory answer to our arguments? If men maintained a lie, would the use of these words make the falsehood truth? Promising to come again the next evening to the same place, we left them.

"We had scarcely reached our tent, when Gholam Muhaiyudin, doctor of divinity, and Mahommed Azam, judge, accompanied by two syuds, came to argue with us: the controversy lasted about three hours. The doctor, being evidently more learned and clever than the other, was the chief speaker. He deserved credit for his tact, and the speciousness of some of his arguments; but he was continually taking things for granted which he ought to have proved, and he moreover wofully neglected the laws of evidence.

"Jan. 22: *Lord's-day*—Last night's disputants visited us again this evening, with an increased staff of syuds. In the course of conversation, they wandered so much in and from their arguments, that we were obliged

to adopt a system of written catechetical discussion. They had stated there were thousands of prophecies concerning Mahommed. Our first remark, therefore, was, 1. 'Adduce these prophecies.' In reply they wrote, 'Trustworthy persons have given testimony that Christ uttered predictions concerning Mahommed.' 2. 'Specify two of these persons, and prove the value of their testimony.' Answer: 'From amongst thousands we name Muhaiyudin Gilani, and Qutib ul Aqtab Iman Rabbaní. The former, in his book, Ghonint u'talibín, mentions what we have affirmed: the latter also wrote a book, and related the same thing. These authors received *seenuh-ba-seenuh* what they deliver. That they are impartial, and therefore trustworthy witnesses, is thus proved—Muhaiyudin Gilani was a descendant of Alí [the fourth khaliph], and an adherent to his cause. Yet in relating a dispute between Asudullah [another name for Alí] and Abu Buqr, his account is prejudicial to his ancestor, and favours his ancestor's opponent. Again, the second author, Qutib ul Aqtab Iman Rabbaní was a descendant of Faruq [Omar, the second khaliph]. Notwithstanding this, while recording a dispute between Omar and Abu Buqr, he foregoes self-interested considerations, and represents the matter in favour of Abu Buqr.' 3. 'When did these two writers live? and have the goodness to explain the ambiguous term, *seenuh-ba-seenuh*. Does it mean, where you use it, inspiration, or simply tradition?' Answer: 'The former writer [above-mentioned] lived about 500 years after the Christians expunged from the Scriptures the prophecies regarding Mahommed: the second author 1050 years after the same time. By the term *seenuh-ba-seenuh* we mean nothing more than common tradition.' 4. 'Mussulmans ought to remember that two things are required in a trustworthy witness; the first, that he should be a man of probity; secondly, that he should be well and properly informed. Now, granting that your two authors were men of probity, we think it is impossible that you can prove that they were well informed. They both lived at a great distance of time from the event which they relate, and they both were indebted to common tradition for their information: we therefore think they could not be much better informed than men of the present day. However, prove that the tradition on which they relied was unimpeachable as to its origin and its transmission.' Answer: 'We have satisfactorily established the probity of the authors whom we have adduced. With regard to the second point, we do not think it necessary that men should live at the

time, or be eye-witnesses, of the events which they relate: they may be otherwise well-informed. For instance, you believe the Christian religion and the gospel to be true, and yet you were not living when the one began, or the other was written: you adhere to your faith only on the testimony of those whom you consider trustworthy witnesses. In like manner, the authors quoted were assured, from their ancestors, of the truth of their statements. As to the origin of the tradition, it began at the time the fact occurred, and we are certain of its transmission; for since those living when it originated did not die all and at once, nor die childless, the tradition must have been handed down from one generation to another. If you should assert that all that generation instantly expired, and left no children behind, then of course the burden of proof lies upon you. Moreover, there are two Jewish authors, Abdullah Ben Shalom and Solomon Pharis, who state that they learned from the documentary evidence of their predecessors, and saw also with their own eyes, that the gospel contained passages in praise of Mahommed. Again, we maintain that if you reject the tradition on which we build our argument, you possess no foundation for believing your own gospel.' Having given this answer, they—the hakim and kazi—said they must go. We gave them a Persian New Testament, a Mízán-ul-Haqq, and a copy of the Delhi Controversy. The foregoing discussion shows on what slender proof sensible men will adhere to error, and reject the truth."

Passing through Julutí, our travellers reached Dadu on January the 24th, and were soon engaged in discussion with Hindus—

"Jan. 25—We went into the bazaar to-day and preached. In the afternoon eight or ten Hindu shopkeepers came into the tent, and entered into a discussion about religion: they seemed much interested. After the gospel plan of salvation had been briefly stated to them, they were told that their religion pointed to no atonement or satisfaction of divine justice. But they contended that the sins of a man in one life are atoned for in his second life; so that men who are now suffering from poverty and other evils, were, in a former life, wicked, and are now making satisfaction for that wickedness. The doctrine of transmigration was denied; but they in reply maintained that it must be true, for there was no other way of vindicating God's justice. We showed that there might be another way, and that we could prove that other way to be true, viz. the casting sinners into hell. They then said, that, besides the above expiatory sufferings, there were good works, such as fasting and praying, &c. But it was replied to them, that they

must have very incorrect views of the infinite justice of God, and of the infinite nature of sin, or they would not think that a few years of expiatory suffering could satisfy God. They also forgot that God's claim upon them was such that every moment of their lives they were bound to serve Him unceasingly and perfectly; so that whatever could be pointed to as a good act was only their duty, and not a work over and above their duty: and if man fell short of his duty but once he could never retrieve it. The Hindus could not agree to this: they thought that if, for example, a man had a journey to accomplish in one hour, and lagged during the first half of the hour, he might, by redoubling his speed, reach the goal in the given time. We differed from them in this, because the case so stood, that the man, to reach the end of the journey in the hour, must travel every minute at the greatest possible speed, so that if he lagged even a minute, he must fall short. The Hindus then referred to their shasters in proof of what they had been maintaining; but we would not receive such proof until it were shown that the shasters were the word of God; and it was maintained that this could never be shown, since all manner of wickedness polluted their pages. The Hindus said it must be admitted there were many good things in the shasters. Abdullah admitted that such was the case; but he would ask them, as Hindus, would they eat or even touch a dish of sweetmeat, if they saw the least filth in it. They replied they would not touch it; and then asked, 'What is the way of atoning for sin?' This gave a good opening for 'preaching unto them Jesus;' after which they expressed a desire to hear some of the words of the Bible, and we read to them John iii. 16th and following verses."

Along the route to Mehur, green fields of unripe grain, the meadow land, the trees, the hedges, the ponds of water, the flocks, the very air, all reminded our Missionary of dear home scenes. They reached their destination on January the 28th, and the next morning, being Sunday, went into the bazaar and preached. Here an affecting incident occurred.

"Jan. 29: *Lord's-day*—One of our audience followed us, and said, 'This is new doctrine you are telling: you only come for a day, and how can you expect us to forsake what we have been believing for ages, and embrace your religion?'"

At Badrah, on January the 31st, the mercury went down to freezing point, and there was ice on the water in the vessels, and also on the water in the roads. Larkhana was reached on February the 1st. This town is situated on

the Kumbergundi, or Larkhana river, as it is marked in Pottinger's map of 1814, which, diverging from the main channel of the Indus, a little below Sukkur flows in a west-by-south direction, until, curving suddenly southward as it approaches the Brahuick mountains, it forms the lake Manchur, and finds its way back to the great river at Sehwan. This portion of the country is the richest part of Sindh. At Larkhana the usual labours were pursued.

"Feb. 1—We went into the bazaar, and found a number of people to listen and some to dispute. One Mussulman told us that the best kind of proof for us was the sword: it was quite evident from his countenance that he had no objection to give us this kind of proof if he durst. Some people promised to come to us in the evening, and argue; but they did not fulfil their promise. It was sad to find such carelessness about eternity as we met with here. If we had come to open a shop for the sale of pins and needles, we should have doubtless been considered rational, at least; but since we had come to speak to men about their souls and the only way of salvation, it was clear that the people considered us at our wits' end."

Shikarpur—the great mart of Sindh, where merchants from Central Asia meet with those of India, and transact business under awnings of mats stretched from house to house to protect them from the sun's heat—was reached on Saturday, February the 4th. Here much occupation presented itself. They had not been long in their tent when two or three intelligent Mussulmans came to argue. The next day, Sunday, divine service was held, morning and evening, in the mess-room of the 2d grenadiers, and on Monday morning they proceeded to the bazaar to preach.

"We soon found a large congregation, mostly of Hindus, who listened attentively, but did not argue. All through the day, people kept coming to the tent, either to purchase books, or to talk about religion. Our visitors were made up of Jews, Mussulmans, and Hindus. There came also some impudent and conceited Indo-British Papists, thinking I was a Romish priest. They were very ignorant, and seemed unacquainted with the differences which exist between Protestants and Romanists. I asked one of them, who was a specimen of the others, if he had ever read the Bible, or any book, in order to become acquainted with the controversy which existed between the two churches; and he succeeded in slipping out, 'I have not dipped into the subject.'

(To be concluded in our next.)

RECEIVED BETWEEN THE 21ST OF SEPTEMBER AND THE 20TH OF OCTOBER.

**SIERRA LEONE**—Reports of the Christian Institution at Fourah Bay, and of the Grammar school at Freetown, for the half-year ending March 31, 1854, have been received. In the Institution there are fourteen students. Of their conduct the Principal reports most favourably, and adds—“They are, I trust, growing in grace, and in qualifications for usefulness.” The difficulty of procuring a supply of students possessed of the requisite qualifications still continues, and calls for increased prayer.

The Grammar school—worked at present by the native tutor, Mr. James Quaker, assisted by another native, Mr. Carrol, under the superintendence of the Rev. E. Jones, Principal of the Fourah-Bay Institution—contains fifty students, of whom twenty-three are boarders. The first Greek class contains two pupils, who have read the *Analecta Minora* as far as to the end of the eighth chapter of Lucian’s Dialogues.

**PALESTINE**—A letter from one of our Missionaries in Palestine contains the following passage—“It may be considered as an axiom, I think, and not as a proposition to be proved, that a member of the Greek church, knowing the truth as it is in Christ, cannot, with a pure conscience, remain a member of his church, corrupt as she is in her doctrines, as well as her practices. We must therefore, even at the risk of being accused of proselytism, carry on our work as hitherto, viz. form separate Protestant congregations. There are, no doubt, great difficulties; and many objections may be raised by those who have but a partial knowledge of our work, and are not thoroughly acquainted with the local difficulties we have to contend with. Oriental Christianity has almost unchristianized her adherents, and almost deprived them of their conscience and all moral sense. The Latin convents, notwithstanding their influence, have done very little for the spiritual good of the natives. They have, in a great measure, increased the greediness and love of money which the Arabs naturally possessed, and taught them to sell their religion to the highest bidder. From without we have to contend with about the same obstacles as at the beginning. The spirit of persecution, although at times apparently asleep, sometimes takes a vigorous start. Our people have disadvantages in many respects, which serve to try their sincerity. It would lead too far were I to enumerate all the cases of persecution, oppression,

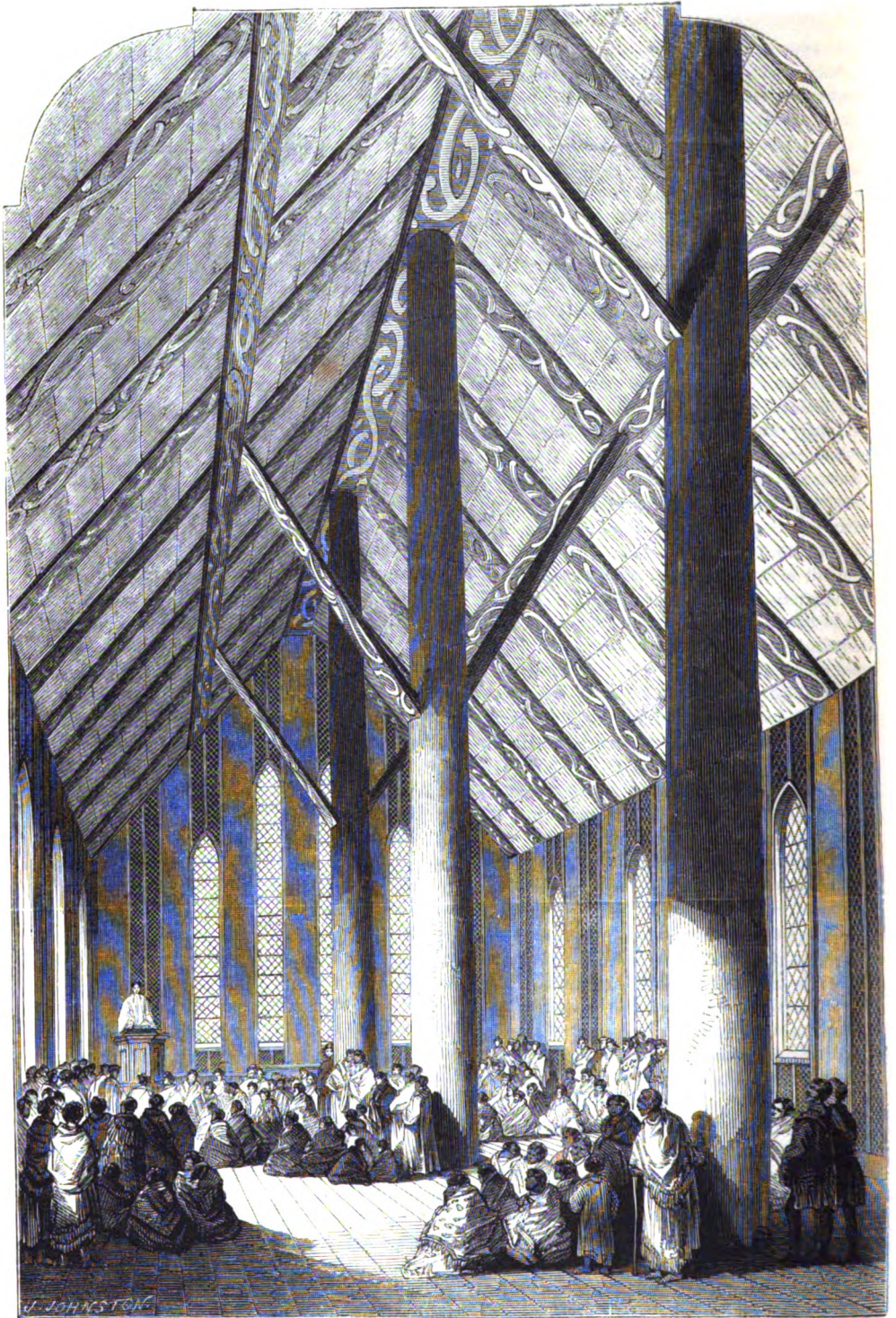
and intrigue, against the members of my congregation, which come under my observation.”

**NORTH INDIA**—In connexion with our Missionary work at Krishnagurh, two branches have been thrown out to the towns of Santipur and Nuddea. Santipur, containing a population of 60,000, is the largest purely native town in Bengal. It is the head-quarters of a sect of Hindus, of which Chaitanya, a reformer of the latter part of the fifteenth century, was the founder. He taught that mere meditation on the simple name of Krishna was sufficient to ensure pardon in this life, and Paradise in the next; that this was far more meritorious than the subjugation of the passions, or the practice of virtue; and that all, of every caste or tribe, might thus become equally holy. He was exalted into an incarnation of the god whose name he preached. The gosains of the place are the descendants of his immediate successor. They still inculcate Chaitanya’s doctrines. The guru is exalted into deity. Sacrifices are forbidden, and even intercourse with those who offer them. Krishna is the only god worshipped, and caste is disregarded. The Khurta-Bhojabs, to whom most of our baptized converts in the Krishnagurh districts belonged, is one of the worst sects which have sprung up from amongst the followers of Chaitanya. In this town a school has been opened, in which the Holy Scriptures are read and studied. It contains 600 youths of the highest castes, and is particularly interesting and promising. The gosains send their sons, the future spiritual guides of thousands, and are willing they should be instructed in gospel truth.

Nuddea is the Oxford of Hinda learning in Bengal. Fifty years ago there were 700 students in its colleges, now diminished to 150. As a place of religious veneration it is much esteemed. The Boishnabas account it one of the seven holy places, to visit which ensures salvation. In this place a most interesting and remarkable movement has commenced. The highest pundits have begun to send their sons to the Mission school, where the Scriptures and other Christian books are of course read. These lads exhibit an intelligence and pleasing manner, and a high but not insolent look and bearing, greatly superior to what we commonly see in our schools. Their number has increased so much, that the accommodation provided a year ago is insufficient, and an extension of the school buildings is necessary.







*INTERIOR OF THE CHURCH AT OTAKI, NEW ZEALAND.—Vide p. 283.*

## MISSIONARY DETAILS AND THEIR ADMINISTRATION.

CONCURRENTLY with the progress of Missionary work new questions present themselves, which in its earlier stages had no existence—questions of acknowledged importance, vitally connected with its healthful development, and yet of no easy solution. They are, moreover, questions which cannot be deferred, and yet, in approaching them, the experience of those who have preceded us avails but little to our assistance. Thus a weighty responsibility devolves on Committees and Secretaries of the present day, the sense of which is deepened by the remembrance, that errors in dealing with these matters, however eventually corrected through the good providence of God, must produce a greater or less measure of embarrassing and painful consequences. Some of these questions may be mentioned.

When a nation, under the ameliorating influence of the gospel, is disembarassed of its heathenism, and becomes professedly Christian, what is then the duty of the Society by whose instrumentality the work had been commenced and carried on?

This question has, as yet, arisen only in the case of *terminable* Missions—those where the particular portion of humanity which has been dealt with is insulated, and in no immediate connexion with continental masses. But in such connexion the question has arisen, and requires solution. Is the relation between the Society and its Mission so altered as to necessitate the withdrawal of Missionary action, because intended not for those who have, but for those who have not, the gospel? And if so, when ought such a separation to take place? and how should it be done—whether abruptly, or by a gradual procedure; so that, when consummated, it may be not only without injury to the native church, but promotive of its well-being and establishment? This is a question involving a variety of details, all requiring earnest and prayerful consideration. Has Christianity taken such *bona fide* hold on the national mind as to assure us against a relapse into heathenism? Has adequate provision been made for the permanization of the national profession, so that the Christian aspect which the nation has assumed shall not perish with the present generation of adult converts, but be transmitted to their children? Has the layer struck root, so that, when severed from the parent stock, it shall still live and flourish? Has the native church progressed to such a point of maturity as to have yielded at least the commencement of a native ministry in sufficient numbers to justify the hope of a continuous,

and, in due time, ample supply? Are the people generally convinced of the necessity of Christian education for their children, and are schools in action throughout the land, sustained by native resources, and worked by native agency? And if all these preliminary questions can be answered satisfactorily, then comes the final consideration, how shall the existing Missionary instrumentalities be so transferred to the native church, that the withdrawal of the Parent Society may not involve the withdrawal of its Missionaries, but that the evangelists who have grown old in the work may be left to watch over the first stage of independent action, and remain as a last connecting link between the Society and a field of labour on which so much of prayer, and interest, and effort, had been expended? In short, how shall a Missionary Society so order its proceedings as that, in taking leave of a Mission which it has been instrumental in training to maturity, it may do so with the happy conviction that every possible provision has been made for the permanency of the work?

Here then, in connexion with this one subject, various questions are grouped together, of great practical importance, and involving very serious issues, which, at a less advanced stage of their proceedings, did not require the attention of Missionary Societies.

Furthermore, in relation to fields of labour not yet so far advanced, there are several details of practice which have been hitherto tentatively dealt with, but now require to be arranged on fixed and settled principles. The divinely-appointed means by which Missionary labour is to be carried on need to be more pointedly considered. The gospel must be faithfully preached and taught. In that all are agreed who have any claim to be regarded as engaged in carrying out the design and purpose of God in the gathering together of His elect from every quarter under heaven. But then comes the question, How shall this be best done? Are preaching by the living voice and education to be considered as equally efficient, so that the Missionary is free to select whichever of them most commends itself to his judgment, and for the employment of which he conceives himself best adapted? Or is the first the prime means, and education only secondary? And if this be the case, then how shall education be so conducted that it shall not supersede, or be a substitute for, the more necessary work of preaching Christ to all around, but be retained in a position of unequivocal subordina-

tion to that which has more directly to do with the conversion and salvation of souls.

And then, who are the persons that ought to be included within the limits of the education to be afforded by Missionary Societies? Is it to be confined to the converts and their children, or to be extended to the heathen population round; and if so, on what principle, and under what restrictions? Is instruction in the English language a desirable element to be retained in Missionary schools? Is it one which it is safe to throw open indiscriminately to all the pupils, or which, requiring to be discreetly used, works better for our purposes when limited in its application to a select number, so as to secure the good results which it is capable of yielding, and yet avoid the evils of which, without such cautionary regulations, it is to be feared it has been productive?

Thus it will be seen that the educational department is also one which requires to be attentively and prayerfully surveyed. In this day of enlarged opportunity, when the pecuniary means entrusted to Missionary Societies increase but slowly in comparison with the urgency of demand and the unavoidable increase of expenditure, it is of first importance that the resources at their disposal be economized as much as possible, by their application to those measures preferentially which are most directly conducive to the advancement of the gospel and the salvation of sinners. It is a serious matter, at a time when the heathen are ready to hear, that large sums of money should be expended on instrumentalities so uncertain in their action as occasionally to be productive of results which are otherwise than favourable to the gospel cause. They who preside over educational institutions for heathen youth propose the religious instruction of the pupils as the main object, and secular instruction as of minor import; but with the natives this order is reversed, and religious instruction is tolerated, because that which they prize most cannot be attained without it. It is a question whether it be wise, under such circumstances, that the secular education afforded should be more promotive than need be of the temporal interests of the native, and his eventual employment in lucrative offices under government; whether this be the most desirable position in which to place the young persons to whom we would wish to be made instruments of spiritual good; and whether there be not something in such a state of things which has a tendency to embarrass the frank and candid action of the mind, and thus increase the difficulties which truth has to contend with in subduing the

natural heart to itself. It is desirable that careful investigations be made as to the practical working of such institutions: how far, generally speaking, the pupils have been beneficially affected by the instruction they have received: whether the issue has been more intellectual than otherwise, giving acuteness to the understanding, but leaving the heart untouched: and if it be true that some valuable converts have been yielded by such institutions, whether some of the most subtle and resolute opponents of Christianity have not there, also, received their education. If high educational institutions are to be maintained by Missionary Societies for the instruction of heathen youth, it becomes a very important inquiry, in what mode they may be so ordered, as that salutary results may be secured, and undesirable results as much as possible avoided?

Again, in connexion with the native churches and congregations which have been raised up in so many fields of Missionary labour, another series of questions requires consideration. How shall a native pastorate be most effectually helped forward? The European Missionaries are summoned to further conquests: their path is onward, and the native pastorate is needed to take charge of the flocks already gathered together. What, then, shall be the standard of native ordination? What accuracy of adjustment is here requisite, that it be neither too much elevated nor depressed, lest, in the latter case, the native churches be injured and stunted in their growth; or, if the former error prevail, candidates be unhappily excluded who would have proved careful and competent shepherds to feed the Lord's flock? These are points of first-rate importance. Most necessary it is for the well-being of the churches, and the commencement of new efforts amongst the dense masses of untouched heathenism, that every due facility be afforded for the development of a native pastorate, and that there be no unnecessary hindrances.

Other and important considerations might be added to those which we have enumerated. But these suffice. They prove that there is a speciality in the position of Missionary Societies and Committees at the present day; that they have reached a new era; that they have new questions and difficulties to deal with; that the administration of the affairs with which they are charged is far more complex and involved than at an earlier stage of Missionary enterprise; that they require a peculiar wisdom and clearness of discernment; and, forasmuch as this wisdom is not one which can be elicited from the natural intellect, however improved or gifted it may be,

that they need an enlarged measure of the spirit of wisdom from Him who is the source of wisdom, and who has afforded to us this blessed assurance, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." They need more of the presence and power of that Saviour who says, "Counsel is mine, and sound wisdom: I am understanding; I have strength." They need that He who gave Daniel wisdom, and helped him in a most critical moment, should endue them with wisdom in all their deliberations: and in order that they may have the presence of Him who "giveth wisdom unto the wise, and knowledge to them that know understanding," they require the prayers of all Christian friends who feel the importance of the work in which they are engaged, and desire its prosperity. The decisions of Committees may not always give satisfaction, yet, before blame be cast upon them, it might be well if such as are disposed to do so would first inquire, How far have we helped them by our prayers? This is the first great practical lesson we would deduce from the subject under consideration—the need of more generalized and earnest prayer on behalf of all persons who have specially to do with the direction of our great Missionary Societies—"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

But then there is this advantage in the peculiarity of position we have been endeavouring to describe, that it is not limited to one Society, but is common to several. If any one Society were isolated in this speciality of circumstances, the difficulties connected with it would be greatly increased; but in the fact that several participate there is no slight encouragement. Missionary Societies in America, associated for the prosecution of a work similar to our own, find themselves summoned to the solution of like questions. There is much that is interesting in this. It shows that their work is passing through like phases with our own; that genuine Missionary work is not fortuitous in its action, but is governed by its own peculiar laws; and that, in the phenomena of practical results, unfolding themselves with a greater or less measure of rapidity, according to the measure of blessing bestowed, these great laws of procedure are becoming more and more discernible. It is interesting to note, that, without any conference between us as to the best measures to be pursued, and without any other concert than that which consists in the hearty obedi-

ence desired to be rendered to the one great command, "preach the gospel," the work of our American brethren has reached the same measure of development with our own; that there is a parallelism in the results which have been attained; and that there is not one of the great questions which are pressed upon us at the present time, which is not simultaneously engaging the attention of the leading Missionary Societies of America.

For instance, the New-Zealand Mission has of late occupied very largely the attention of the Committee of the Church Missionary Society. In that island, through the joint efforts of that and the Wesleyan Missionary Society, a Christian profession has rapidly extended itself, and the heathenism, once so repulsive and so rampant, reduced to a small minority, is fast hastening to extinction. One from amongst the category of new and important questions to which we have referred, the first of its class which has been presented to the consideration of the Committee of the Church Missionary Society, and therefore requiring to be the more cautiously and prayerfully dealt with, because affording a precedent for the determination of similar questions when they occur, has naturally and necessarily arisen from such a state of things—whether, as an institution organized for the express purpose of making the gospel known to those who are without it, the time has not arrived for the Society's withdrawal from those islands? The Maori race, abandoning its ancient heathenism, has assumed a profession of Protestant Christianity. Great changes have been accomplished. National vices are repressed—in some instances extirpated. Cannibalism is extinct: the war spirit wonderfully softened down. Christian ordinances are generalized over the island. The conclusion seems evident: having fulfilled its work, the Society's Mission has terminated. But there are other considerations. Is the adoption of a Christian profession the consummation of our work? Is this the ultimate object which the Society proposed to itself in the commencement of its labours? Its proper office is to carry out the command of Christ, and give effect to the preaching of the gospel; clearly and scripturally to set forth Jesus Christ, and Him crucified, in the dark heathen lands where it has found entrance; and to persevere in doing so until that great duty can be fulfilled without its aid—until such a work of evangelization has been accomplished, as to raise up from amongst the natives themselves a testimony for God sufficiently forcible and clear to direct sinners

to the alone Saviour. By the blessing of God, the Society has been enabled for a series of years to fulfil that great duty in the once dark island of New Zealand, and happy results have followed. But if the Society withdraw, will the gospel continue to be taught and preached amongst the Maori race? Is the mere fact that the nation has assumed a Christian profession a sufficient guarantee for this? That profession may be superficial, short-lived. There may be no provision made for its continuance. There may be great wants, which, if unsupplied, suggest fears that, after all, this encouraging aspect of affairs may terminate with the present adult generation. At such a crisis, many vital and heart-stirring questions of this kind propose themselves. The precise point of development which our New-Zealand Mission has attained, and our duty with respect to it, have been of late, with the Committee of the Church Missionary Society, matters of anxious investigation. The time has undoubtedly arrived when the Society is bound to anticipate its eventual withdrawal. But when shall be the precise moment, on the arrival of which the severance ought to be consummated?—and what measures remain to be carried out by us, in order that, when done, it may be done safely and satisfactorily?

Now, it is remarkable that one of the great American Societies has already considered and decided upon a question of this kind. Clear views had been expressed by that Society, "The American Board of Commissioners for Foreign Missions," as to the relation which a Missionary holds to the churches by whom he is sent out, and the distinctive character of the work he is appointed to do. In their Thirty-ninth Annual Report they thus express themselves—

"Missionaries are evangelists. They do the work of evangelists, and such they are, as Timothy and Titus were in the primitive Missions, and, as Eusebius says, many were in the second century, 'These,' says that historian, 'having merely laid the foundations of the faith, and ordained other pastors, committed to them the cultivation of the churches newly planted; while they themselves, supported by the grace and co-operation of God, proceeded to other countries and nations.' The method of conducting Missions has, indeed, been considerably modified by the altered condition of the world; rendering it possible to send forth a far greater number of Missionaries than in ancient times, and to augment their value as instruments, and to accelerate what may be called national con-

versions, by sending Missionaries forth in the family state, and making their labours less itinerant and transitory than in early times; but the true relation of Missionaries to the churches at home, and to the heathen world, appears to be that of evangelists."\*

An opportunity soon presented itself of giving effect to this expression of principle, and carrying it into practice. The Sandwich-Islands Mission, commenced by the Board some thirty years before, had assumed a deeply-interesting and important aspect; so much so, that in the Report of the year 1849 the Board did not hesitate to pronounce the Sandwich Islanders "a now Christianized nation." In connexion with this fact they immediately proceeded to observe—

"The time, however, appears to have now arrived for the commencement of a gradual separation of the Christian communities at the Sandwich Islands from the superintending care of the Board, and from dependence on American Christians to sustain a preached gospel among them."†

Some of the more special indications of maturity in this Mission; which fully justified the Board in arriving at a decision such as this, may be referred to. School operations had been generalized. The common schools, supported by government, contained 12,000 scholars. In a letter drawn up by the Missionaries assembled for the transaction of business in May 1849, they say—"The interests of education are decidedly, and, considering the circumstances, † rapidly on the advance throughout the islands."‡ The industrial element had been introduced, and the Missionaries in the above letter thus express themselves respecting it—

"The experiment of devoting one-half of each day to manual labour has been successfully made in many of our districts. The proceeds of the labour performed by the pupils have been laid out for their benefit, in procuring books, slates, and such other articles as they may desire, for their convenience or comfort. This plan of uniting work with study it is hoped will have a

\* Report of the Prudential Committee, presented at the 39th Annual Meeting of the Board. *Vide* "Missionary Herald" (Boston) for Oct. 1848, p. 336.

† Report, &c., presented at the 40th Annual Meeting. *Vide* "Missionary Herald," Oct. 1849, p. 347.

‡ Allusion is here made to successive epidemics, attended with great mortality, which raged in the latter part of 1848 and beginning of 1849.

§ "Missionary Herald," Oct. 1849, p. 364.

happy influence upon the character of the rising generation.\*

The scriptural education of youth, and the raising up of a native pastorate, are those two important elements of permanency, without which a work of national conversion, however promising in its aspect, cannot be expected long to survive the generation of adults which it had primarily apprehended. If these two important elements be neglected, no provision is made for its perpetuation beyond that limit. Human life transmits itself from parent to child: Christian profession must be derived from generation to generation, or else be short-lived. To the first of these attainments due attention, as we have seen, had been given by the wise directors of this Mission, nor were they forgetful of the other. In the Report for 1849 we meet the following remarks, referring not only to a native ministry, but to the commencement of those self-supporting efforts which a native pastorate will alone be successful to elicit—

“At the meeting of the Board at Brooklyn in 1845, the attention of the Prudential Committee and of the Missionaries was called to the subject of raising up a native ministry among the converts to Christianity in those islands, not only to aid the Missionaries then in the field in their labours of love among that people, but who should also be able and competent to supply their places when those labours might be ended, and those faithful Missionaries of the cross might be called by their divine Master to their rest in heaven. And your Committee are pleased to learn from the report which they have had under consideration, that nine native preachers have been already licensed by our Missionary brethren there to preach the gospel in those new Christian communities, and that others are also in training for the work of the gospel ministry. The members of the Mission churches have likewise exhibited a truly commendable zeal in the cause of their divine Master, in their endeavours to sustain a gospel ministry for themselves, without further expense to the Board. They have, indeed, of their poverty given much for that object; and a few of those churches will soon be able to furnish a support to their pastors.”†

And yet, in calling forth into action this native ministry much judicious caution was exercised; and the following observations will,

we think, commend themselves by their wisdom to all who are interested in questions of this nature—

“Considering the weakness and waywardness so generally found in men just emerging from heathenism, native pastors must, for a time, and in certain respects, be practically subordinate to the Missionaries, by whom their churches were formed, and through whom, it may be, they are themselves partially supported. This is true, also, of the Mission churches; as will be explained in another part of this report. Should a practical parity, in all respects, be insisted on between the Missionaries and the native pastors, in the early periods when every thing is in a forming state, it is not seen how the native ministry can be trained to system and order, and enabled to stand alone, or even to stand at all. As with ungoverned children, self-sufficiency, impatience of restraint, jealousy, and other hurtful passions, will be developed. The native pastors themselves are, for a season, but ‘babes in Christ,’ children in experience, knowledge, and character. And hence Missionaries who entertain the idea that ordination must have the effect to place the native pastors at once on a perfect equality with themselves, are often backward in entrusting the responsibilities of the pastoral office to natives. They fear, and justly, the effects of this sudden comparative exaltation, especially when aggravated by ordination formalities, multiplied and magnified beyond the scriptural precedents; involving a convocation of ministers and people, an ordination sermon, a formal charge, perhaps a right hand of fellowship, and possibly an address setting forth the importance of the occasion, in place of the simple laying-on of hands and prayer, as in the apostolical ordinations.‡ All this may be well in old Christian communities; but whatever advantages it is supposed to have among the heathen, these are thought to be overbalanced by its tendency to inflame the self-conceit and ambition remaining in the heart of the heathen convert, however carefully he may have been educated in the doctrines and duties of Christianity. We scarcely need any great amount of experience, indeed, when our thoughts are once turned to the subject, to see that there is wisdom in the apostolical view of the pastoral

\* Report, &c., presented at the 40th Annual Meeting. Vide “Missionary Herald,” Oct. 1849, p. 365.

† Report, &c. Vide “Missionary Herald,” Oct. 1849, p. 347.

‡ The Editor cannot forbear here calling to remembrance the sound judgment exercised in this respect at the ordination of the African pastors, Messrs. Nicol and Maxwell, by the Bishop of London in 1849. The ordination was private, none being present but those immediately interested in the young candidates.

office in Mission churches, and in their mode of bringing forward a native ministry, and training it for independent action.

"It must be obvious, that the view just taken of this subject involves no danger to the future parity of the native ministry, considered in their relations to each other; for, in the nature of things, the Missionary office is scarcely more successive and communicable to the native pastors, than was the apostolical office to evangelists."\*

It is evident that the Mission, at the period of its history to which we have referred, was, as to the main essentials, in a healthy and vigorous condition, such as fully justified the Board in the conclusion it had enunciated, that the time had arrived "*for the commencement of a gradual separation.*" But on that word *gradual* they laid great stress. They observe, in their Report for 1849—

"Exposed, however, as the churches at the Sandwich Islands must be at present, to the assaults of errorists located there, it will not, for some considerable time at least, be either wise or prudent to leave those churches altogether dependent upon a native ministry, or to any other ministry employed and paid wholly by themselves, without the assistance and the counsels of those who have hitherto been their spiritual guides, or others of the Anglo-Saxon race, who may be raised up or sent there to supply their places.

"It is, therefore, proper that the system of partial support, proposed by the Prudential Committee, should be continued, so far as to secure to the Sandwich Islanders, at all times, a competent Protestant ministry. It is also desirable that the children of Missionaries born in those islands should be induced to remain there, and be educated in the seminaries of learning which have been established by Missionaries under the direction of the Prudential Committee. And the parents of such as exhibit evidence of hopeful piety, and are competent to the work of the gospel ministry, should have every proper encouragement and assistance in educating them for the work at the islands, without sending them to this country for that purpose; for nothing is calculated to have a more beneficial influence upon the minds of the native converts, in reference to the education of their own children, than to see the children of the Missionaries born there brought up in the nurture and admonition of the Lord among themselves, and thoroughly prepared to take the places of their parents in the church and in the family

circle, or as useful and worthy members of the community in which they live. And as the children and descendants of our pilgrim fathers and mothers, those married Missionaries who, two hundred and thirty years since, left their homes to plant the standard of the true cross upon these then pagan shores, and the descendants of those holy men and women who, from time to time, followed them hither to enjoy a pure and unadulterated Protestantism, have continued to us that inestimable blessing; so may the children and descendants of that faithful band of married Missionaries, who, two hundred years later, left our own shores and their beloved homes for the love of souls, and planted the standard of the cross upon these then pagan islands of the Pacific, and the children and descendants of those who have since followed them there in obedience to the parting injunction of our ascending Lord, preserve and transmit to the now Christianized Sandwich Islanders the same inestimable blessing; until all the members of the church militant on earth, by whatever names they may be known here below, shall be united in the church triumphant in heaven."†

Thus care was taken that the withdrawal of the Foreign Society should not involve the withdrawal of the agents it had introduced, but that, gradually disconnected from the Parent Society, they should, themselves and offspring, if so disposed, be transferred to the service of the native church. Provision was made as to the mode by which Missionaries, who were desirous of becoming pastors at the islands, might be released from connexion with the Board, the object being, to use the language of the Report for 1850—

"To incorporate the now existing gospel ministry into the Hawaiian body politic, engrafting it into the national stock, and connecting it with the soil; to anticipate the evident progress of things, and secure evangelical institutions and ministrations for whatever civilized Christian community, native, mixed, or Saxon, is to exist at the islands, as the result of the present immense, unprecedented tide of emigration to the region of the farthest West. For a time there will be, as the effect of the new arrangement, two classes of pastors at the islands (not including the native pastors); one class members of the Mission, who, for various reasons, have not taken a release from their connection with the Board; the other class 'corresponding members,' who have been released. . . . .

\* Report, &c. Vide "Missionary Herald," Oct. 1848, pp. 336, 337.

† Report, &c. Vide "Missionary Herald," Oct. 1849, p. 347.



This latter class will be sustained according to the practice of the Home Missionary Society ; except that its members will retain their corresponding relation to the Mission and to the Board, whether they need and receive any thing from the treasury of the Board, or not ; and what they will receive from the Board will depend upon what they are able to obtain from their people, from the parish lands (if there be such), and from private resources : it being understood, as it is in respect to all home Missionaries, *'that there is to be no such entanglement with secular business, directly or indirectly, as may interfere with the best effect of the ministry.'* Every pastor thus aided, in fact any one sustaining any sort of relation to the Board, is expected to make a full report annually to the Prudential Committee ; and the Committee does not expect to cease caring for the feeble churches at the islands, until it clearly appears that they no longer need aid from abroad.\*

This was the parental principle which the Board incorporated with the whole procedure of severance from this their ancient Mission, and which is so excellent that we cannot but repeat it—*"the Committee does not expect to cease caring for the feeble churches at the islands, until it clearly appears that they no longer need aid from abroad."* Nor do we think that any similar institution in like circumstances can content itself with a less determination, without the dereliction of solemn parental duties and responsibilities. A less measure of care must operate not only to the injury of the offspring Mission, but with still greater force of injury to the Parent Society itself.

There is another feature of maturity remaining to be mentioned, which also clearly indicated that the season for the commencement of independent action had arrived : the Sandwich-Islands Mission had become reproductive, and had originated in behalf of other heathen tribes the same evangelizing efforts by which it had been so largely benefited itself.

In their Report for 1850 the Board remark—

"Religious efforts that are purely domestic, are not enough to keep the graces of a strong church in vigorous exercise, much less to raise up infant and feeble churches. This is strikingly seen at the Sandwich Islands, where experience has shown the impossibility of developing the graces of the native churches as they need to be, without constantly directing their attention to foreign objects. So evi-

dently is a foreign Missionary spirit indispensable in those churches, that members of the Sandwich-Islands Mission have proposed the forming of a new Mission in one of the numerous groups of coral islands lying some two thousand miles farther west—either in the Caroline or in the Kingsmill group—to be sustained, in part, by contributions and labourers from the native churches at the Sandwich Islands, which now contribute about fifteen hundred dollars a year at their monthly concerts. And the Prudential Committee, entering fully into these views, have recommended to the Sandwich-Islands Mission to take the subject into immediate consideration, and, if the thing be as practicable as it appears to be, to propose such a Mission to the native churches. If an exploring Mission is needful, it can be performed ; but if not, then one or two members of the Mission, accompanied by married native Christians, might at once remove to the 'Great West' of the Pacific.

"The Islands deemed most eligible for the commencement of a new Mission are Ualan, or Strong's Island, one of the Caroline group, and Makin, or Pitt's Island, one of the Kingsmill group. The latter was surveyed by the United-States' Exploring Expedition, and the former has been often visited by mariners.

"It is presumed that the churches at the Sandwich Islands will be able to support the Hawaiian members of the proposed Mission ; and that they will, at the same time, do more than they otherwise would for establishing gospel institutions among themselves. Such a Mission will also be useful in its influence on the spirit of the Missionaries at those Islands, and on their children."†

The following special Report, which was read at the Forty-fourth Annual Meeting of the Board, Oct. 4—7, 1853, presents, in a condensed and able form, the whole of this deeply-interesting subject—

*"The Sandwich Islands a Christian Nation.*

"The Mission to the Sandwich Islands left the United States October 23, 1819, and first saw the islands early in the following April. God prepared their way ; for one of the strangest of revolutions had occurred before their arrival. The national idols had been destroyed, the temples burned, and the priesthood, tabus, and human sacrifices, abolished. All this, however, was merely a removal of obstacles. It really did nothing to

\* "Forty-first Annual Report of the American Board," &c, pp. 171 172.

VOL. V.

† Ibid. p. 181.

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improve the character of the people, nor could it alone have ameliorated their condition. Without any religion, the nation would have quickly perished. The change resulted, indeed, from no good motive. The dissolute young ruler, who brought it about, aimed only to enlarge the range of his sensual pleasures. It created no desire for the gospel, no welcome for the Mission, no taste for any of their instructions.

“The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was all in ruins, and so was every individual man. Society could not exist at a much lower point; and it was there the Mission commenced its work, and from that point it sought to raise the islanders. What utter desolation did they find in the native mind, as regards all useful knowledge! Even the language was unwritten, and of course there were neither books, schools, nor education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice, there were of course none, and not even a conception of such things in the native mind. Property, life, every thing, was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

“This brief description of the state of society at the Sandwich Islands thirty-three years ago is not overdrawn. It is borne out by every reliable testimony from that day to the present.

“But that people has now become a Christian nation. Not civilized, in the full modern acceptation of the term. Not able, perhaps, to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed, and its municipal and civil institutions are in their infancy. In this sense the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year, twenty-four thousand dollars were contributed in those churches for the support and propagation of the gospel. The nation recognises the obligations of the Sabbath. Houses for Christian worship are built and frequented as among ourselves. So

much, indeed, was the blood of the nation polluted by an impure commerce with the world, before our Christian Mission, that the people have a strong remaining tendency to licentiousness, which the gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But Christian marriage is enjoined and regulated by the laws, and the number of marriage licences taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The Bible, translated by the labours of eight Missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January 1823, there have been issued nearly two hundred millions of pages. Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the constitution, promulgated by the king and chiefs in the year 1840, declares, ‘That no law shall be enacted, which is at variance with the word of the Lord Jehovah, or with the general spirit of His word;’ and that ‘all the laws of the islands shall be in consistency with God’s law.’ What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time have been as consistent with this profession, to say the least, as those of any other Christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress. To this may be added the testimony of Mr. Lee, the present Chief Justice of the islands, as to the protection afforded to persons and property.

“‘It is our duty,’ he says, in his report to the government the present year, ‘to add the

universal remark, that in no part of the world are life and property more safe than in these islands. Murders, robberies, and the higher class of felonies, are quite unknown here, and in city and country we retire to our sleep, conscious of the most entire security. The stranger may travel from one end of the group to the other, over mountains and through woods, sleeping in grass huts, unarmed, alone and unprotected, with any amount of treasure on his person, and, with a tithe of the vigilance required in older and more civilized countries, go unrobbed of a penny and unburdened of a hair.' 'Where,' very properly asks the Chief Justice, 'does the world afford a parallel of equal security?'

"John Quincy Adams, in a report from the Committee on Foreign Affairs to Congress, ten years ago, even then was ready to welcome this people to the general family of Christian nations. He says—

"It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble Missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community. To the consummation of their acknowledgment, the people of the North-American Union are urged by an interest of their own, deeper than that of any other portion of the inhabitants of the earth, by a virtual right of conquest, not over the freedom of their brother man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the gospel of peace and love.'

"The best of all testimonies, however, is that of our own Missionaries on the islands. This has been freely quoted in the Annual Reports of the Board. The lengthened extract in the Report of the last year was explicit and decisive; and to that may now be added the testimony in the last letter from the Mission.

"Our little Mission church, as originally formed,' say the brethren, 'has expanded into a community of large churches, who build their own chapels, support their own pastors

either in whole or in part, send Christian Missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the present posture of things among a people who, thirty years ago, were dwelling in the lowest depths of degradation and vice. Such is the blessing God has been pleased to confer on this nation, through the power of His word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and the churches of our native land.

"'Nor has the smile of heaven,' our brethren add, 'been confined to the people of our charge. Our own families, too, have shared the blessing promised to believers and their offspring. Nearly all our children, as they grow to years of maturity, profess to experience a saving change, and take upon themselves the vows of the Christian covenant. Some of them are now settled in life, and, walking in the ways of their fathers, are rearing their children for the Lord.'

"At no time, during the past twelve years, would the Prudential Committee have been surprised at the occurrence of an extensive reactionary movement at these islands. Such a reverse was to have been expected, indeed, and has been prevented only by the marvellous grace of God. And it may yet come; for, as is true of all Christian lands, there are yet strong elements of evil there, domestic and foreign. Let us pray that there may be no moral relaxation in the laws; no outbreaking impatience of restraint; no withdrawal of those influences of the Holy Spirit, to which these blessed changes are all to be referred.

#### *"Cost of the Work.*

"What has this intellectual, moral, religious, social creation of the Hawaiian nation cost the good people of the United States?

"The Board has expended 817,383 dollars; the Bible Society 41,500 dollars; and the Tract Society 23,800 dollars. The total is 882,683 dollars. It is considerably less than a million. The exploring expedition sent by the United States into those seas cost more than this. It costs more to build a line-of-battle ship and keep it in service one year. And what contributor is poorer, or less happy, for what he has done for this peaceful conquest, this glorious extension of the Redeemer's reign?

*“Changes in the Mode of Conducting the Work.”*

“The Prudential Committee regard every foreign Mission as to be conducted with a view to some definite result; and when that is attained, the work is accomplished. It will then be due to the Missionary cause, and to the gospel of the Son of God, that note be taken of the progress, and that a declaration be made of it. This the Committee have done in respect to the great work now under consideration. On the 28th of September 1852 they adopted the following declarative resolution, viz.—

“The Prudential Committee would gratefully declare their belief that the time has come for the patrons of the Board, and for the Board itself, and the Committee, to recognise the Sandwich Islands as having been *virtually Christianized*; and so far brought under the influence of the gospel, as to require a change in the structure and working of the Mission, adapting it to that advanced stage of progress to which, in the marvellous providence and grace of God, it has been conducted since the year 1820; our labours there being expended upon a Christian community, and no longer upon a heathen people; and our labourers no longer sustained to *propagate* the gospel—otherwise than the same is done in our own country—but to build up and multiply churches, and set in order and cherish Christian institutions, and prepare the way for the gospel to stand alone at the islands.’

“It was next resolved, that, ‘however true it may be that the native churches at the Sandwich Islands are and will be unable to sustain their religious institutions without foreign aid, the Mission are instructed to put those churches forward to a *leading position* in the work, and, so far as possible, to make them understand that they will sustain hereafter a *leading responsibility* in supporting the gospel in the islands. And the Committee will also endeavour to make the churches in this country see that the gospel has there actually achieved the victory; and that the newly-formed Christian community at those islands should now be regarded separately from the American Board, in the same manner as our feeble churches and newly-formed communities in the United States are regarded separately from the Home Missionary Society . . . And the Missionaries are instructed to see, each in his several locality, that the native churches and congregations formally decide and promise what they will endeavour to raise towards the support of their pastors, and that this be reported and known to the body having charge of the salaries, before the salary is voted to the pastor, and before the

secular agents are authorised to pay the balance; and this should be done regularly, as in the Home Missions, every year.’

“It was also resolved, that ‘a member of the Mission coming into the modified relation to the Board now proposed, and entering on the prosecution of the Home Missionary plan, and retaining the confidence of his brethren, loses nothing of the privileges he may be supposed to have as a full Missionary on the old basis—that is, which he would have, as such, in the actual circumstances—whether those privileges related to himself when broken with age or sickness, or to his widow, or children. He will still retain them as if the Mission had been continued longer in its original form. In either case, and equally, however, the continuance of these privileges implies a perseverance in the faithful discharge of the duties of the Missionary calling.’

“It is not necessary to trouble the Board with the subordinate details of the plan, of which the foregoing resolutions contain the outline and vital principles. The Board may remember that five years elapsed in July, since the first decisive steps were taken by the Committee towards the result now attained. It may seem strange that so long a time was required for such a process. But the work was new, with no precedents, no experience. It was like navigating an unknown sea, covered with fog. It was unavoidable, moreover, that Missionaries, advanced to middle life and beyond it, with dependent children, in a foreign land, should feel solicitous in view of untried positions and relations. Every step had to be considered in its principles, its equity, and its expediency. Difficult questions grew out of the common-stock system, on which the Mission was for a long time sustained; and out of the dependent habits of the natives, and the increasing expense of living that has resulted from the growth of civilization and the mines of California.

“But the transition has at length been effected, and the Mission has been merged in the general Christian community of the islands. The general meeting in May last was its last meeting as a Mission. It is no longer an organized body, under the direction of the Board. It has ceased to be a distinct, associated Mission, responsible as such to the Board, and as such controlling the operations of its several members. The relations of the ministry and churches of the Sandwich Islands towards the Board and its patrons, and towards other foreign Missions and the Christian church, are those of an independent Christian community.

*"How far the Religious Institutions of the Islands are still dependent on foreign aid.*

"The salaries of the *native* pastors, the cost of church building, and of schools in great part, will be met by the natives. So will the support of the Hawaiian Missionaries to Micronesia, and also to the Marquesas Islands. But it is only in part that the natives can support their *foreign* pastors. During the present year they wholly relieve the Board of the support of some seven or eight of these, and partially relieve it of the support of twelve others. But, for prudential reasons, such as ever had influence with the Apostle Paul, and also lest the natives should be hindered in detaching separate churches from the large central bodies, each with its native pastor, it will not do to press this point too far. As long as it is desirable to sustain foreign pastors at the islands, it will probably be necessary for the churches in this country to aid more or less in their support. The work to be done by us hereafter will be the same, *in kind*, as is now to be done in the new settlements of our own country. The service to be performed by the Board, in this new relation of things, will be the same substantially as that devolving on the Home Missionary Society in Oregon; and in addition to that, in the absence of other Societies, the Board will have to sustain the responsibilities assumed by the Education, College, and Sabbath-School Societies. The charge upon the Board, for some years to come, may not fall much short of what it is at present. We may hope that the Oahu College, situated near Honolulu, and lately chartered by the government, will seek and obtain the endowment which it needs from this country, as an institution not connected with the Board, nor dependent on its treasury.

"The appropriation of the Hawaiian government for the department of public instruction, for the year 1853, was 47,735 dollars. It may be added, that the appropriation for the department of law and justice was 63,523 dollars; and the whole expenditure of the Sandwich-Islands government for the year is estimated at 319,000 dollars.

"Here, then, let us, as a Board of Foreign Missions, in the name of the community for which we act, proclaim, with shoutings of 'Grace, grace!' that *the people of the Sandwich Islands are a CHRISTIAN NATION, and may rightfully claim a place among the Protestant Christian nations of the earth!* There should be no reserve, no misgivings on this point. Whatever may be true of the nation, as to its lack of civilization, its poverty, its weak-

ness, its probable destiny, it is also true that the most powerful states in Christendom have recognised it as an *independent* nation; and we now recognise it as a *Christian* nation. We recognise its government, constitution, laws, institutions, and people, as Christian, in the same sense as in our own country. And we thankfully recognise our appropriate work on those islands as a Foreign Missionary Society—that of propagating the gospel among the unevangelized—as completed, through the grace of God in the gospel. Adoring the love of God in Christ, through which this entire world is yet to be renovated, we proclaim the triumph of the cross on the Hawaiian Islands. Were the people much farther advanced in civilization and in the possession of property than they are, we might send all our Missionary brethren away at once into other benighted regions, and leave the new churches wholly to themselves. As it is, the Mission is dissolved; the pastors and all the new institutions of the islands are placed on the footing of a Christian land; the Board ceases to act any longer as a principal; it renders aid to the churches only as they shall request it, and show reason why they should receive such aid. Hereafter, the annual or biennial convocations of ministers and laymen at Honolulu or Lahaina will be like those which occur in the cities of New York or Boston; and the business, which has been done heretofore by an organized Mission, will hereafter be transacted in Missionary, Bible, Tract, and Education Societies. The nation may even cease to exist; but the success of this great enterprise will live in history, and, in some glorious form or other, it will live in fact. The islanders may, in coming years, make even large demands, for a time, upon the wealth of this country, to endow their college and their theological seminary, and to defend themselves from the assaults of Popery, and Mormonism, and other opponents of the Puritan faith and liberty; but it will still be true, that the Hawaiian nation, as early at least as the year of our Lord one thousand eight hundred and fifty-three, but little more than thirty years from the first landing of Missionaries, was acknowledged to be a Christian people, with their institutions assimilated to those of other Christian lands. 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.'"<sup>20</sup>

In dealing, then, with our New-Zealand Mission, we have before us a precedent of

\* "Forty-fourth Annual Report," &c., pp. 141—149.

great value. Both these fields are insular fields of labour. In each, by the simple action of the gospel, because accompanied by the power of the Holy Ghost, a wondrous change has been accomplished. Heathenism has been superseded by a Christian profession: national character has been changed, and national vices have been, some extirpated, others enfeebled. In either nation there is a large proportion of genuine godliness, but in each much of the old leaven remains. Nor is this marvellous. The following observations of our American brethren on this point, contained in their Report for the year 1848, are pertinent and instructive—

“We should consider the extreme moral and social degradation of all heathen communities in which Mission churches are gathered. Read the first chapter of the epistle to the Romans. Read the journals of modern Missionaries. Consider the decline of mind among the masses of the people, under the long reign of paganism; the paralysis of the moral sense and conscience; the grossness of habits, physical and mental, in speech and action, in domestic life and all social intercourse. Consider the absence of almost all those ideas which lie at the foundation of moral elevation in character; the absence of words, even, to serve as pure vehicles of holy thought and sentiment; the absence of a correct public opinion on all things appertaining to manners and morals; and the constant and all-pervading presence of polluting, degrading, soul-destroying, temptations.

“Causes such as these had their effects in the churches gathered by the apostle Paul, as we see in his epistles. When the apostle directed his attention, for instance, to the church at Corinth, on which he had bestowed so great an amount of labour, he found occasion to lament the many who were carried away by false teachers, the disorder of their worship, their irregularities at the Lord's-supper, their neglect to discipline immoral members, their division into parties, their spirit of litigation, their debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And how soon were a portion of the Galatians seduced from the gospel, and from their loyalty to the truth, and turned again to their old bondage unto weak and beggarly elements, observing days, and months, and times, and years; so that the apostle confesses his fears that he had laboured in vain among them. He thinks it needful to exhort the Ephesian church to put away lying, and to exhort those who had been dishonest before their conversion to steal no more, and those who had been avaricious and

impure to have nothing more to do with fornication and covetousness. Four years after he had addressed his epistle to the Ephesians, he informs Timothy that all his helpers in Lesser Asia were turned away from him, and even two who had attained to some distinction. Before the date of his epistle, he evidently had not full confidence in some of the native pastors in that province, as appears from his address to them at Miletus. While at Rome, he writes that some in that city preached Christ of envy and strife, supposing to add affliction to his bonds; and, at his first arraignment before Cesar, not a member of that church had the moral courage to stand by him. Writing to the Philippians, he declares his belief that many church members were enemies of the cross of Christ, whose god was their belly, who gloried in their shame, and minded earthly things. In this same epistle he speaks in desponding terms of his native helpers, among whom were none like-minded with Timothy, but all sought their own, and not the things which were Jesus Christ's. He thought it needful to exhort the Colossians not to lie one to another; and the Thessalonians to withdraw from such of their number as walked disorderly. He cautions Timothy against fables, endless genealogies, and profane and vain babblings, as if such were prevalent in some of the churches; and speaks of preachers destitute of the truth, possessing corrupt minds, ignorant, proud, addicted to controversies which engendered envy, strifes, and perverse disputations and railings; and of some who had even made shipwreck of the faith, and added blasphemy of their heresies.

“And it should be added, that the apostle John, somewhat later, declares that many ‘antichrists’ had gone out from the church because they did not really belong to it in spirit and character, and of course had been in it, denying, as he says, the Father and the Son.

“Yet it is generally supposed, whether correctly or not, that the apostolical churches possessed as much piety as exists in any portions of the visible church of our country and times, if not more. Indeed, the apostle Paul speaks of the Roman Christians, only a few years before the date of his epistles to Timothy, as being noted for their faith throughout the world. At the very time of his censures on the Corinthians, he declares that church to be ‘enriched by Jesus Christ in all utterance and in all knowledge,’ so that it came behind in no gift. And while he so seriously cautions the Ephesians, he ceases not to give thanks for their ‘faith in the Lord Jesus, and

their love unto all the saints.' He thanked God upon every remembrance of the Philippians; and, when he wrote to the Colossians, he gave thanks for their faith in Christ Jesus, and their love in the Spirit and to all the saints. And how remarkable his testimony in behalf of the Thessalonians. He remembered, without ceasing and with constant gratitude, their work of faith, and labour of love, and patience of hope in the Lord Jesus Christ, wherein they had become followers of him and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that they were ensamples to all that believed, in Macedonia and Achaia.

"The fact undoubtedly is, that visible irregularities and disorders, and even scandalous immoralities, are more to be expected in churches gathered from among the heathen—and are, at the same time, to a certain extent, more consistent with grace in the church—than in countries that have long enjoyed the light and influence of the gospel. While the primitive converts from paganism were remarkable for the high tone of their religious feelings, and the simplicity and strength of their faith, they were wanting in respect to a clear, practical apprehension of the ethical code of the gospel. It is obvious, indeed, that Paul found the burden of his 'care of all the churches' much increased by the deceptive, impure, and thoroughly wicked character of the age and countries in which he laboured as a Missionary and Apostle. His manner of treating the native pastors and churches, notwithstanding their imperfections, is a model for Missionaries and their supporters in our day, who ought to expect greater external manifestations of ignorance on moral subjects, and of weakness and sin, in churches that are gathered in Africa, India, the Sandwich Islands, and among the Indian tribes, than in churches that existed at Ephesus, Colosse, Corinth, and the cities of Galatia, in the palmy days of Roman civilization.

"In reasoning, however, about Mission churches among the heathen, whether ancient or modern, we should take into view the moral imperfections found in all human associations, in every land and every age. How many such imperfections do actually exist now in the churches of which we are members, and how difficult it has been found to apply a remedy! How much time and labour has it cost, in our most favoured States, so to affect the public sentiment of professed Christians, as to induce them universally to abandon and avoid the trade in ardent spirits; how hard to restrain multitudes of professors of religion from divers conformities to the

world, having no countenance in the gospel; and how impossible hitherto to create a public sentiment in any church, that shall give the sin of *covetousness*, for instance, the place expressly assigned to it in the word of God!"\*

We have traced a resemblance between the New-Zealand and the Sandwich-Island Missions. Beyond, however, a certain limit, we cannot pursue it. There is a difference. In the New-Zealand Mission we discern more of immaturity, especially in those points to which we have referred as of so much consequence in the prospect of severance from a parent stem—the educational department and that of the native pastorate; because these constitute the roots by which, when transferred to its own resources, the native church is to be sustained. The educational department is most seriously defective. A glance at the statistical view of the Society's Missions for May 1854 sufficiently evinces this. In the Middle District, one of the most extensive and populous, in which there are no fewer than nine Missionary stations, with a staff of ten Missionaries and four European catechists, the entire number of children under instruction in schools connected with our Society rises no higher than 1079. We cannot be surprised at the forcible language in which the Missionaries express themselves on the subject. The Rev. T. Chapman, in his report for the year 1853, thus writes—

"The often-used quotation, 'Come over, and help us,' may, as in a figure, be said to be the cry of every baptized, uncared-for child in our infant churches of New-Zealand. 'Preach the word . . . in season, out of season,' is St. Paul's injunction; and 'Feed my lambs' has lost nothing of its force thereby: we may neither disregard the one, nor reject the other; and I do, therefore, respectfully urge our kind fathers at home to throw in such additional means as may collect the scattered seed of the rising churches of New-Zealand, and give that impetus to educational efforts which is so largely and so urgently required by the state of the baptized, yet almost heathen, children of this colony. As a Society, you have indeed begun a good work in New Zealand; but beware how you abandon your harvest before the seed for the coming season is secured, lest the ever-watchful enemy should 'come in like a flood,' and bear away as spoil that upon which so much painful labour and expense has been bestowed."†

\* Report, &c. Vide "Missionary Herald," Oct. 1848, pp. 343, 344.

† "Church Missionary Record," Nov. 1854, pp. 257, 258.

Nor do the Missionaries ask for help, and do nothing until it comes. They are labouring vigorously and perseveringly with such resources as they have at their disposal. Boarding-schools have been organized at the different Stations, as the class of schools best adapted to the existing necessities of New-Zealand. The young persons trained in these institutions possess the great advantage of being separated from those sinister influences, which, recovered as they have been so very recently from the loathsome pit of heathenism, must still, to a very considerable extent, pervade the social life and habits of the Maories. In these efforts they have been generously encouraged by the late governor of the island, Sir George Grey, and aided by opportune grants from the government funds in the erection of the necessary buildings. The natives, also, are coming forward with liberal grants of land for the endowment of these schools, so as to render them, after a little time, self-supporting. An estate, consisting of 600 acres of the very best land at Otaki, about fifty miles from Wellington, has been ceded by the natives to the Society for educational purposes, and has been confirmed on the part of the government by a grant. At Taupiri, in the Middle District, under the charge of the Rev. B. Ashwell, a block of land, estimated at 600 acres, and at Pepepe, within the limits of the same Missionary charge, another tract of land, amounting to no less than 1385 acres, have been given up by the natives for similar purposes. At the adjoining station of Otawhao, the Rev. J. Morgan informs us that the tract of land recently granted by the natives for school uses was found, when surveyed, to be 870 acres, besides older cessions of some amount; a quantity sufficient, when brought under grass and stocked, to clothe and educate 300 children. The buildings erected on these ceded lands are generally at the expense of the government. They have been so at Otaki, Otawhao, &c. The Rev. R. Maunsell, at Waikato, on the western coast, amidst considerable difficulties, had carried forward a valuable educational institution, on the industrial principle, comprising schools for adults, for boys and girls, to a settled and working condition. The locality was, however, unfavourable, and the land not of that kindly nature which was desirable for such a purpose. In the spring of 1853 he was visited by the governor. The result is thus stated—"The chiefs of the neighbourhood having been convened to meet him at tea, he addressed them on the necessity of giving more and better land for our institution, and hinted that I must

move elsewhere if they did not. Immediately the proprietors of a most valuable block of land offered it as a free gift if I would remove there. This property is close to two populous native settlements, is nine miles further up the river from this station, is a little above the mouth of the Awarra creek, and is the last place at which canoes, with their produce from the rivers in the interior, touch on the road to Auckland. A large flour-mill is about to be erected a little further up the river, to which it is expected a considerable population will flock; and the position is most convenient for visiting the distant settlements. The governor thereupon offered, that if I would remove there he would pay my expenses."\*

Nor have these efforts been in vain. The Missionaries coincide in expressing their conviction that the New Zealanders are becoming more and more sensible as to the necessity of Christian training for their children. "There is every prospect," writes archdeacon Hadfield, in a letter dated May 31, 1853, "considering the disposition of the natives of this place and neighbourhood, that, with the Divine blessing, we may prosper in our endeavours to provide for those admitted into this institution much scriptural education." In his report at the conclusion of that year, he adds, "Till lately, it was only by the greatest exertion that we could persuade the people that schools were of much use; but now our school seems highly appreciated. Certainly the foundation of what may, with the Divine blessing, become a valuable instrument for the evangelization of these people, seems to have been laid. Fruit is already visible."† From Kaitaia, at the extreme north of the island, the Missionaries contribute like testimony—"We are labouring to excite all our natives to have schools in all the villages. We hope that some little improvement is taking place in this respect. The parents can see such a difference between those children who attend school and those who do not, that when we lately said to a chief, who had three children in our school, 'Some of your children talk of coming home,' he immediately said, 'Keep them there: what do they want here? What is there here for them?' Another, who had two sons, one of them with Mr. Dudley, said, 'Our children think they may be as ignorant as their parents, but it must not be so. Our children must be kept at school.'

\* Rev. R. Maunsell, April 28, 1853.

† "Church Missionary Record," Nov. 1854, p. 265.



We hope that good will increase from these few witnesses of the value of education.”\*

It is true, all these schools are as yet only primary schools. It conveys to us a convincing proof of the incipient condition of education in New Zealand, when we are informed by Mr. Maunsell that “all the schools in this country are on one level—all primary, from the fact that a superior class of students is not yet procurable.” Yet, incipient though they be, they contain in them the germinal principles of a more extended education for the males and females of New Zealand. They richly deserve all the support which we can give. There is one point in which they need help, such help as we can yield them. Our Missionaries ask not pecuniary means to support their schools—these, as we have seen, are being developed on the spot; but they do ask for well-qualified schoolmasters and schoolmistresses. Here is an essential element, which they cannot procure in New Zealand, and yet without which the work cannot be carried on. It is impossible that a Missionary can at the same time attend to the wants of an extensive district, and be the superintendent and teacher of large schools. A man in such a position must be overburdened by the pressure of perplexing duties, and ought to be relieved as quickly as possible. We would wish our Missionaries to plead for themselves, and therefore introduce a letter from Mr. Morgan, dated Otawhao, March 6, 1854—

“My object in now writing to the Committee is to lay before you the serious difficulties we have experienced, from the first commencement of our school to the present time, from the impossibility of procuring suitable teachers, and to beg of you to aid me in endeavouring to procure a pious and trained schoolmistress to conduct our girls’-school at this Station.

“We opened our school in 1849, and from that time to the present day we have found it quite impossible to obtain a person either of piety, or in any other way suitable to conduct a Church Mission school. I have tried several, and have now a married person, but she has no idea of teaching beyond an old dame’s school of former days. If our schools are to succeed, they must be conducted by persons of decided piety, who have been trained in English schools as teachers. Having endeavoured, without success, for more than four years to obtain a pious teacher, I now write to beg of the Parent Committee to assist us, and send us out a pious and trained schoolmistress.

“The future success of our Mission, under God, depends mainly on the education of the rising generation. We must educate them, or they will grow up heathen; and if they are to be educated, we must have trained and pious teachers; and after nearly five years’ searching in vain in New Zealand for such a person, I now write and beg of the Committee to assist us in reference to the expenses—1st, of passage, &c., out; 2dly, salary in New Zealand. I beg leave to solicit the Committee to pay her passage, &c., out. 2dly, salary. I leave this entirely with the Parent Committee to decide, whether her salary shall be paid by the Church Missionary Society, or whether it shall be paid by myself in New Zealand, out of the Government grant. The government grant is 150*l.* per annum; and it is our earnest desire to feed, clothe, and educate sixty girls, say about one-fourth half-caste, and three-fourths Maori girls. If the entire sum of 150*l.* can be applied to the support of the children, we shall then be able to support the above number; but if the salary of the schoolmistress is deducted out of the 150*l.*, then we must receive a smaller number of children.”

This appeal lucidly exhibits the pressing need that exists on this point. The help must come from England. The native catechists, however valuable in other respects, are not fitted for this office. Many of them “are middle-aged and old men, who for years have walked consistently in the presence of their countrymen; and, though perfectly incompetent to master the English language, arithmetic, and geography, are yet most efficient teachers of those great truths which can alone make us ‘wise unto salvation.’”† To make schoolmasters of such persons would be to misplace them; and indeed the government regulations exclude them from employment in schools to which grants in aid are extended—the Board of Education having published a syllabus of the course to be pursued at the examination for office of native teachers, embracing *inter alia* “an outline of Scripture geography, readiness in the rules and tables in English, rule of three, practice, geography, product, climate, possessions, and aspect of countries, accurate pronunciation of simple and compound English sounds.” The exaction of such tests must necessarily, as archdeacon Brown informs us, exclude from the office of schoolmaster the great majority of our most valuable native catechists. Hence we see more forcibly the need of well-qualified schoolmasters and schoolmistresses from England to take charge

\* *Ibid.* p. 251.

† Archdeacon Brown’s Report for 1853. “Church Missionary Record,” Nov. 1854, p. 256.

of the schools now existing, improving them into normal schools, and, by the blessing of God, hastening the supply of well-qualified native schoolmasters and schoolmistresses for New Zealand.

The Society has sent out recently some few schoolmasters: of female teachers, except as wives of the schoolmasters, as yet none. In this respect a strong reinforcement is needed, to meet the urgent necessities of the Maori Mission. But we refer our friends and supporters to the recently-published statement of the Society's financial position,\* and remind them, that, in order to the discharge of our duty in this particular, we need not only men but means.

The other great security for a permanent work, the native ministry, is, we regret to say, one deacon excepted, altogether wanting. True, we are informed that the amalgamation of natives and colonists is so rapidly advancing, that it will not be practicable, after a little time, and certainly not desirable, that they should be placed under separate ministrations. This, however, is undoubted, that for years to come the ministry must be bi-lingual—unless the Maories are to be suffered to fall into the same neglected condition in which the Irish-speaking portion of the population of the sister island were permitted for a prolonged period to remain, or have dealt out to them treatment as objectionable as that to which the Welsh population has been subjected, of which so large a portion has been lost to the Church of England by the withholding of Welsh ministrations. The Maories will, we doubt not, acquire, in a comparatively short time, a sufficiency of English to enable them to attend the market and carry on secular concerns, but their native language, for another generation, will continue to be the language of the heart; and as Christianity has to do with the heart, if the impressions made upon them are to be deepened and strengthened, Christian instruction must needs be afforded in the Maori tongue. If, then, the ministry needs to be bi-formal, each minister of a district embracing in his action both sections of the population, a native ministry and agency, which will act in subordination to him, becomes the more imperative; otherwise the superior race will inevitably absorb most of his time and thoughts, and the native race will be comparatively neglected. As the transition state advances, and the two races become not only socially but linguistically blended, the native ministry will share the influence, and, by a natural order-

ing of things, will continue to adjust itself to the requirements of the day; so that if, out of the present increasing amalgamation of two distinct races, a half-caste offspring arises, to become the predominant element of population in New Zealand, there will be found to exist, concurrently with its wants, a half-caste ministry. We see nothing in the existing state of things or its consequences calculated to render a native ministry less necessary. Nay, the more we endeavour to foreshadow the future, the more we feel convinced that eventually its absence would prove to be a most serious evil. Maori Christianity can never become aught else than a servile, creeping plant, if prevented from developing itself in the vigorous and healthful action of Christian ministrations. If thus repressed, it will necessarily become stunted. At home it will be feeble in its action, and, as to foreign effort, incapable of that energy which has already displayed itself in the Sandwich-Island churches, will be proportionably a sufferer. With that weighty sentence of the American Board of Missions we entirely accord—"Religious efforts, that are purely domestic, are not enough to keep the graces of a strong church in vigorous exercise, much less to raise up infant and feeble churches." As yet the religious efforts of the New-Zealand Christians have been purely domestic. The foreign Mission efforts which have been put forth from their shores have not been the spontaneous offshoots of the native church. They have originated in the energetic instructions of the bishop, and belong more to the European than to the Maori section of the church.

For the supply of this great need of the New-Zealand Mission, the native pastorate, we trust it will not be necessary to wait until the process of Christian education now coming into action has furnished the necessary element; and that very soon, from the materials already in existence, a commencement may be made. It is true that most of the natives now in holy orders throughout our Missions were in boyhood under Christian training—John Devasagayam, Samuel Crowther, Henry Budd, &c. But some there are, who, having been converted in adult life have not had these earlier advantages, yet, having discharged faithfully and ably the office of a catechist, are now in deacons' orders; such, for instance, as James Settee in North-West America, and the five deacons in the Tinnevely district, ordained some two years ago by the Bishop of Madras. Ample testimony as to the efficiency of these brethren is not wanting. They are fulfilling, with much benefit to their Christian countrymen, the useful office of native pastors; and we

\* In our last Number, pp. 243—251. It may now be had in a separate form, for distribution, on application to the Secretaries.

understand not why that should be impracticable in New Zealand which has been found possible elsewhere. The Maori catechists have most energetically and disinterestedly co-operated with our Missionaries. A trifling gratuity at the end of the year has been all the salary they have received. The Missionaries gladly testify as to the important help which they receive from them. They are a large body of men—432 according to our last report. Surely from amongst them some might be found who, after special instruction, would prove to be suitable to be ordained as pastors over native flocks; such men as Hakaraia Kiharua, thus spoken of in archd. Hadfield's report for 1852—

“One occurrence I shall hardly be justified in passing over without notice—the death of Hakaraia Kiharua, the principal teacher of this tribe. He was one of those who first turned their attention to the gospel, even before a Missionary had arrived in this part of the country. He was baptized about a year after my arrival—one of the first that I admitted to that ordinance. He was then appointed head teacher, and, during my absences, always conducted the church services and school. He never received any salary. He was a sincere, humble, unostentatious Christian, who said but little: he was, however, always ready to co-operate in every good work. He was one of the very few natives who, when I suggested to him his baptism, declined for some time, on the ground that he could not answer for his own stedfastness. During my long illness he kept up a constant correspondence with me on all matters connected with the welfare of his tribe, and conveyed to me, during the war, information that was frequently of much use to the government. About four years ago the bishop suggested that he should be presented for ordination; but I knew that he had a disease deeply seated in his lungs, and therefore did not advise it. He was beloved by his tribe, who attended his funeral from all the surrounding villages, and who subscribed fifteen pounds for a tomb-stone for his grave. Sir George Grey, who had a great regard for him, intends to have a dedication to his memory prefixed to a translation of the ‘Pilgrim's Progress’ which he is now editing. The teacher we have to succeed him is one of two baptized with him—Rawiri Te Whanui, quite his equal, perhaps his superior, though of inferior rank in the tribe; but this is not now of importance, as it was formerly.”\*

\* “Church Miss. Record,” Dec. 1853, p. 290.

At least no effort shall be wanting on the part of the Society. Archdeacon W. Williams returned from this country to New Zealand in October 1852, charged with the special duty of organizing such institutions as appeared best calculated to bring forward hopeful candidates for ordination from amongst our native catechists and teachers. Still further, the Society consented to an arrangement proposed by the bishop of New Zealand, that three from amongst its senior Missionaries—now filling the office of archdeacon in those islands—should be promoted to the episcopate, if the consent of the home government could be obtained, in order the more rapidly to expedite the development of the native ministry;† and, so far as the Society is concerned, no difficulty exists as to that arrangement being carried into execution.

The time undoubtedly has arrived for the Church Missionary Society to prepare for its eventual removal from New Zealand; but at present that preparation consists, not in a relaxation of effort, but in an increase of energetic action, that the two great defects to which attention has been directed may be supplied; for assuredly foreign aid ought to be withdrawn only in proportion as indigenous substitutes have been raised up; so that the Maori race, by the blessing of God, may never be left destitute of a competent Protestant ministry, evangelical in doctrine, and in their action preservative of that Christian truth and that Christian profession to which these islanders, in God's good providence, have been permitted to attain.

† Some of the churches of New Zealand are really fine structures, and, as the result of native labour and skill, are most appropriate for the public ministrations of a native pastorate, when it shall please God to realize our desires in this respect. We have already (“Church Missionary Intelligencer,” Feb. 1852) given an engraving of the church at Turanga. We now (*vide* Frontispiece) present the church at Otaki, begun by the old chief Te Rauparaha, and completed by his son, Tamahana, under the guidance of archdeacon Hadfield and the Rev. S. Williams. Some account of the building was given in our Number for July 1850, p. 357. We may just say that it is 80 feet long, 36 wide, and 40 high. It was erected by the voluntary labour of the natives, the timber being carefully selected from the forest, and brought a distance of several miles—the ridge-pole, a solid totara-tree, 86 feet long, no less a distance than twelve miles. The building was commenced in 1849, and opened in 1851. It has been valued, by one of the superintendents of government works, at from 2000*l.* to 3000*l.*

## MOVEMENTS AMONG MAHOMMEDANS.

*(Concluded from p. 263 of our last Number.)*

"Feb. 7, 1854.—We went this morning to one of the gates of the city, called the Elephant Gate, to preach. At first we were interrupted by a noisy Mussulman, but afterwards a more intelligent opponent stepped forward, and argued with us. The result was, our accepting a challenge to meet the Mussulmans in a public assembly on Thursday. We afterwards visited the government school, in which were about sixty boys under a Hindu master, all desirous of learning English. On our return, near the tent, a man with a forbidding countenance accosted us. He said he was a Turk of Bokhara. We invited him to come into the tent, and Abdullah and he began to argue in Persian. He told Abdullah that it cut him to the heart to hear him, that morning, speaking against the Korán; and he did not suppress the wish to have Abdullah in a place where he might kill him.

"In the evening we again went out into the bazaar, and began to preach in the hearing of several fat, sensual-looking shopkeepers. They told us to go away; that they did not want to hear us; they had their shasters, which contained all the information they desired about religion, and they would rather not listen. We rebuked them for their speech, and turned round and addressed the crowd which had collected. After some time, a Hindu offered to conduct us to the house of a celebrated fakír, an offer which we gladly accepted. We accompanied our guide through several windings, until he brought us to the old fakír, whom we found sitting in the midst of a number of other fakírs. After we had made our salam, and were seated, he asked us if we had come to seek information about religion. We replied that we had not come with this object; that we believed them and the whole world to be lying in sin and spiritual death; and we had therefore come to preach unto them the gospel, which contained an account of the only way in which they could be saved. We then pointed out to them the Scripture account of man's state, and of the remedy which God had provided. A long discussion then ensued, in which the fakírs contended, some for pantheism, and others for the eternity of matter, &c. These men evidently thought much, although they did not think wisely: they seemed to forget that human capacities and faculties have limits. We promised to visit them again.

"Feb. 8.—We went and preached in the bazaar this morning. During the day our tent was seldom empty of people who came to talk

and buy books. In the evening we went again to the fakír's house, but found none of the people whom we had met yesterday. We left a tract, which contained reasons for rejecting the Hindu vedas and shasters. We afterwards preached at the Lucki gate.

"Feb. 9.—We went, according to appointment, to the house of Mir Fuhr Dín, the late prime minister of his Highness Mfr Ali Murad. There were about 60 or 70 Mussulmans present, and among them the leading men of Shikarpur, and a molwi from Peshawur. They began by asking us how we wished the discussion to be conducted—whether we wished to omit references to books, &c. We replied, that as the points in dispute had very much to do with matters of fact, we did not think it would be well to omit references to written authorities. They then asked us what we had to say. We answered, that, as it was a fundamental question in the controversy, whether the Old and New Testaments had been altered or not, we were anxious to know what were their views on the subject. On their replying that our Scriptures had been submitted to thousands of alterations, we demanded proof. They rejoined, that it would be enough to adduce proof of two or three alterations; because, if only a couple could be established, there was a presumption that other places also had been changed, and the Bible, as it now is, would manifestly be shown to be unworthy of credit. They would, then, refer to the Persian Old Testament, professedly translated from the original Hebrew, and would direct attention to Exod. xxxii. 23, where it is written, "Make us *some gods* which shall go before us." Now, in looking at the same passage in the Hindustani Bible—also professing to be a faithful translation from the original—we find it worded thus: "Make us a [or one] God which shall go before us." Again, in the 28th verse of the same chapter—Persian Bible—we read, "And there fell of the people that day three thousand men." While in the Hindustani we find, "And there fell of the people that day *about* three thousand men." From these two passages, then, it is clearly proved that the Bible has been altered.' To this we replied, that they had proved nothing to the point: what they were bound to show was that the Bible had been altered; but all that their argument proved was, that two translations of the Bible differed. If we pointed out to them errors or differences in translations of the Korán, would they take these as proof of the al-

teration of the Korán? would they not maintain, and justly too, that the original Arabic Korán was in no way affected by any thing which might be in translations of it; and that we were bound to show errors or alterations in the Korán itself? They then answered, 'What shall we reply to you? You bring us Persian and Hindustani books, and sell them as the word of God; but when we come to argue with you, you disclaim them as being of no authority in controversy.' We replied, that we sold them the best translations we possessed, but that we never pretended that translators or their labours were infallible. We also said that there were several ways of accounting for differences or errors in translations, without resorting to the one which they had adopted, viz. that Christians had maliciously altered the Scriptures. *E.g.* the translators might not be sufficiently conversant with the languages with which they had to do; or they might not be sufficiently careful; or, thirdly, the original might admit of several renderings. 'This third cause of differences is the answer which we give to both the cases which you have adduced. In the first passage the original word is אֱלֹהִים, and is a plural form which denotes either plurality or eminency: the Persian translator took it in the former sense, and translated it "some gods;" while the Hindustani translators regarded the plural simply as denoting eminency, and corresponding to the Arabic plural ارباب, used also in Hindustani, and they rendered it accordingly "a god." In like manner, the differences referred to in the translation of ver. 28 are accounted for by the well-known fact that the Hebrew prefix א is often redundant, and that it also means *about*, or *near*, especially before words denoting number. Now the Persian translator evidently regarded the particle as redundant; while the Hindustani translators gave a signification to it.' The Mussulmans then brought forward a fresh proof of alteration: it was, that the Korán related events in one way; but in the Bible account of the same events there was often considerable difference: it was therefore clear that the Bible had been altered. To this argument we objected, because it assumed what had to be proved. We reminded them, too, that it was as clear an argument against the Korán as against the Bible. We then contended that they had altogether failed to prove that the Bible had been altered; and they said nothing. I was much pleased with the manly candour which Mír Fuhr Dín and the others showed throughout the discussion, of which the above is a mere sketch: they did not exhibit any bitterness of feeling, but allowed us

to look at their books, and looked at ours. After six hours' sitting, we shook hands with them, and returned to the tent at three o'clock, with a good appetite for our breakfast. The discourse was adjourned until Saturday morning.

"Feb. 10.—A venerable old man, a Hindu, came into the tent this morning, and said his object in paying me a visit was to know what I had come to teach. I endeavoured to explain to him, as to a little child, the whole plan of salvation; and by means of examples, &c., I think he was able perfectly to comprehend it. He stayed with me two hours. Several people came to the tent to-day. In the evening we went into the bazaar, and preached. On our way back, an angry Mussulman gave vent to his spleen by crying out after us, 'Spit upon you, Kaffirs!'

"Feb. 11.—We went this morning to the adjourned discussion. There was a larger attendance than on Thursday: two molwís were present. The Mussulmans began by undertaking to prove that Mahommed's advent and prophetic office were foretold by the prophets. They said there was satisfactory evidence, from tradition, that in former times the Scriptures contained many express predictions concerning Mahommed; that, before his birth, Jews and Christians were looking forward to his coming; that, when he was born, Jews and Christians visited his grandfather, and congratulated the old man; that the unbelieving Jews and Christians, when they could not fairly deny Mahommed's claim, altered the Scriptures, and expunged the prophecies relating to him; and that in some Jews' writings there was mention of prophecies which are not now to be found in the Bible. Such is the clear evidence of tradition. But, notwithstanding such flagrant alterations, there still remain some prophecies which distinctly relate to Mahommed and his Korán, but which his enemies overlooked. For example, in Deut. xxxiii. 2: 'The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran,' &c. 'From which verse we learn that the Old Testament came from Sinai, the New Testament from Seir, and the Korán from Mount Paran. It is quite clear,' they said, 'that the giving of the Korán at Mecca is here referred to; for it is stated by ancient writers that the Mount Paran here mentioned and the mountain near Mecca are the same. Moreover, Mahommed's ancestor, Ishmael—who undoubtedly dwelt near Mecca—is said, in Gen. xxi. 21, to have lived in the wilderness of Paran. Again, there is another prophecy of Mahommed in Deut. xviii. 15, 18. It is evident that

this is a prophecy relating to Mahommed ; for it says, "Of thy brethren," and the Ishmaelites were the brethren of the Israelites ; and furthermore, it is written in another place, "And there shall never more arise a prophet in *Israel* like unto Moses;" from which it is clear that this prophecy has no reference to Christ. Lastly, the unparalleled excellence of the style of the Korán is a miraculous proof of its divine origin.' We replied, that we could not admit the force of the first part of the argument, which rested on tradition, until the tradition was proved to be unobjectionable both as to its origin and its transmission, which we were of opinion could never be proved. With regard to Deut. xxiii. 2, we considered it altogether referred to the giving of the law to Moses, as recorded more fully in Exodus xix. That the language in Deuteronomy is poetical, and that 'several expressions are used in it to convey the same idea—a style of writing with which you are familiar—

The Lord came from *Sinai*,  
And rose up from *Seir* unto them ;  
He shined forth from *Mount Paran*.

In these lines, "came," "rose up," and "shined forth," are equivalent to each other ; and "Sinai," "Seir," and "Mount Paran," denote the scene of the same transaction. Furthermore, Mount Paran here, and the wilderness of Paran in Gen. xxi. 21, do not refer so clearly—as you desire us to think—to Mecca and its neighbourhood : there is rather proof that they were some thousand miles from Mecca. We read in Numbers xiii. 26, that Kadesh was in the wilderness of Paran ; and in Joshua xv. 23, we find that Kadesh was a southern city of Judah, and the land of Judah is about a thousand miles from Mecca : consequently the wilderness of Paran is not in the neighbourhood of Mecca, nor is the mount, which evidently derives its name from the wilderness ; and therefore Deut. xxxiii. 2, proves nothing for you. Neither does Deut. xviii. 15, 18. The meaning of "brethren" is fixed by the words "from the midst of thee:" moreover, the features of likeness, as described in Deut. xxxiv. 10—12, place it beyond a doubt that Mahommed was never meant, and make it certain that Christ is the subject of the prophecy. Mahommed cannot be alluded to in the prophecy, for the Lord did not know him face to face, but sent, as he—Mahommed—says, the angel Gabriel to him. Neither did he work signs and wonders ; for in the Korán he expressly, and several times, disclaims the power of working miracles. But Christ is described in the gospel, not only as seeing God face to face, but as being

in the bosom of the Father ; and friends and enemies unite in bearing witness that He wrought many miracles, and did many wonderful works. With regard to the alleged prophecy, "And there shall never more arise a prophet in *Israel* like unto Moses," we know of no such prophecy, and challenge you to produce it. We cannot, lastly, accept your argument from the style of the Korán. The Arabs of Mahommed's time did not regard it as a miracle, and they were the best judges : they asked him to show them even one miracle, which they would not have done had they considered the style of the Korán a miracle. We consider, then, that you have not succeeded in proving any thing for Mahommed.'

"After a six or seven hours' controversy, we were about to adjourn until Monday morning, when a Hindu squeezed himself into the meeting, and said he wished for an opportunity to confound us in argument. He was a quibbling, shuffling pantheist : he maintained he was God, and yet could not account for his not possessing almighty power. He insisted that himself and all the assembly were mere delusive forms ; but he would not submit to be struck with a stick. The Mussulmans got tired of him, and so did we, and took our leave.

"I cannot but speak in terms of the highest commendation of the spirit of fairness which the principal Mussulmans have displayed throughout this controversy, so far as it has gone. May the Lord touch their hearts !

"Feb. 12 : *Lord's-day*—I held divine service, morning and evening, in the grenadier mess-room, and baptized a child after the second lesson of evening prayers.

"Feb. 13—When about to proceed to our adjourned discussion, I received a note to say that the foudjar's wife had died, and consequently there could not be a meeting. We accordingly further adjourned the controversy until Tuesday, the 21st of February. A large number of Mussulman soldiers, 'fellows of the baser sort,' swarmed round the tent, and came into it. When they refused to listen or to argue, I begged them to go away, as I wished to pack up my things for my journey on the following morning. They went out of the tent, but stood near it, shouting, and using provoking and filthy language.

"Feb. 14—On the recommendation of a friend whom I met on my journey, I proceeded this morning to Khanghur, or Jacobabad, one of the northern boundaries of Sindh."

On returning to Shikarpur, Feb, the 21st, Mr. Matchett says—

"The Mussulmans had not assembled, but they offered to convene a meeting on Thursday: my arrangements, however, would not allow me to remain in Shikarpur so long. They gave some written questions, which we answered: '1. Since faith in God is at the root of all religion, what have you to say concerning His nature and attributes? 2. Why have you come to teach your doctrines to us? 3. What is the superiority of your religion over ours? 4. All prophets taught the fear and service of the one true God, and Mahomed taught the same: is he not, then, a true prophet? 5. Is it not sufficient that a prophet be sent of God? 6. Prove that your Scriptures are not altered.'

To these questions full answers were drawn up and forwarded to the molwis, with a request that they might be circulated amongst those who had taken part in the discussion. During the course of the day our Missionary was visited by Mir Fuhr Din, who paid him in advance for a copy of the Scriptures, and of all Mr. Pfander's works which could be procured, to be forwarded on his return to Karachí. We cannot but hope that good will arise out of these discussions. The Mahomedan mind, when aroused from apathetic indifference and stagnation, appears first of all to pass into this condition of violent agitation and controversial zeal. But, amidst its fever, the soul's depths are not unfrequently stirred, and there are feelings awakened which find no rest except in the refuge which Christianity presents.

We have space only for a few extracts from Mr. Matchett's journal on his return journey. The first of them aptly illustrates the truth of the following position, that, "while the Mahomedans are captious and pseudo-critical to the utmost when attacking other religions, they are incredibly simple and superstitious, it may be wilfully blind, in reference to their own faith."\*

"Feb. 23—We arrived at Sukkur, and on our way into the town went to see some tombs. The engraving upon some of them of verses of the Korán was very beautiful. There is one high tower or minaret, about 120 feet high, which I ascended by a winding staircase: there was a commanding view from the top. Abdullah had a controversy with a number of Mussulmans this afternoon.

"Feb. 24—We went over to Rori this morning. The scenery is delightful: Rori on the east bank of the river, Sukkur on the west bank; the fort of Bukkur in the middle of the Indus; another island, with a number of tombs; a third, the residence of a fakír;

and a fourth, the place where a Mussulman pír or saint is buried; all these, together with the banks of the river covered with date-trees, and the magnificent Indus itself, were a sight well worth seeing. Rori is honoured in possessing a hair of Mahomed: I could not withstand the temptation of seeing the imposture. We went through a number of narrow lanes, and at length arrived at a mosque. I was obliged to pull off my boots before I could enter. On gaining admittance, I had to remain at the door of an inner chamber, before which a low wooden platform, surrounded with rails, stood. A man soon came out of the chamber with a cloth, which he spread upon the wooden platform; and he was followed by another with a bundle in his hands. While the second mounted the platform, seated himself, and proceeded to open the bundle, the first produced a brush or fan of peacocks' feathers and with a large silver handle, with which he kept off the flies from the bundle. Cloth after cloth was then opened, until I had counted twelve; then the exhibitor took a cloth, once white and clean, and wrapped it round his hand; after which he removed another cloth, and a small gold box, set with jewels, came to view. The box was about five or six inches long, and three inches broad. On opening it, he removed a piece of gold which served as a covering, and then the man with his covered hand took out a little gold box, also set with jewels, of an oblong, tubular shape. Fixed in the end of this was the venerated and mysterious hair, about half an inch long. I was not allowed to touch it, nor to come within two feet of it; but never in my life did I see a hair so much like a pig's bristle. I asked how long they had had it, and they replied shortly, 'A long time.' I then inquired, 'How long?' And they said, 'It has been in Rori 400 years.' I then asked what was the colour of the hair, and the man said, 'To some it appears black, to some white, and to some red.' To me it seemed a downright hoax; and I should not be surprised if Mir Alí Murad, who presented them with the box, was the descendant of the man who speared the boar from which the hair came. During all the time of the exhibition the Mussulmans kept repeating verses from the Korán, and blessing themselves and the prophet. One man came forward with his beads—the Mussulmans resemble the Papists in more things than one—and they were placed for him on the cloth covering of the box. After receiving them again, he kissed them with fervent devotion, and then allowed a friend the privilege of kissing them also.

\* Calcutta Review, No. 31, p. 25.

"We went afterwards and preached in the bazaar. We then visited the tombs in the middle of the river, and, having left them, went to the island in the river where the old fakir lives. A number of the fakirs congregated around their chief, and we had an hour's conversation with them. We showed them the way of life, but they digressed into their metaphysics. After replying to them for some time, we took our leave. One of their remarks was, that it was absurd to say God made things out of nothing; that He, therefore, must have made them out of Himself; that God's attributes and nature are separable; and that He formed creation out of His nature, but did not endue it with His attributes. 'Professing themselves to be wise, they have become fools.'

"*Feb. 25*—We to-day visited the fort of Bukkur, now in ruins: some suppose that a fort stood on this island when Alexander the Great was in Sindh—a highly probable conjecture, for the place appears naturally designed for a fort. Afterwards we went and preached in Sukkur.

"*Feb. 26: Lord's-day*—I held divine service in Captain Moyle's bungalow. In the afternoon Abdullah was invited to a mosque, where he had an hour's discussion with Mussulmans.

"*March 2*—We arrived at Sehwan, and preached twice in the bazaar. Our old opponents met us, and arranged to come down to the boat: they intimated that they had found numberless holes in Christianity's coat. They accordingly visited us in the evening, and began what they thought an irresistible attack. The most important part of their speech referred the prophecy in Psalm xlv. to Ali, and argued that it could not be applied to Christ. The Psalm, they said, described a conqueror—a man with a sword—and this exactly suited Ali; and it could not relate to Christ, because He taught nothing but peace: indeed, if Christ had girded a sword upon His thigh, He would have given the lie to His own teaching. They argued, also, that Christ's mission did not exclude Mahommed's; for Christ Himself had said, that He was only sent to the house of Israel, and He had strictly forbidden His disciples' preaching in the way of the Gentiles. Christianity, then, was not for the Arabs. They proved the alteration of the Bible by means of a most original process, which I cannot refrain from mentioning. They referred to the conclusion of the book of Revelation,

where it was said that those who added to or took from the words of the Bible should not possess the holy city, *i. e.*, said they, Jerusalem, in Syria; and also that they should suffer the curse of God. 'Now,' continued our friends, 'you Christians do not possess the Holy City, for it is in the hands of the faithful Moslems: therefore you have altered the Scriptures. Again, you are under the curse of God; for Christ said, "It is impossible for a rich man to enter heaven;" and you Christians are rich, and therefore you are under God's curse; and consequently' [by fair logical deduction, of course!] 'you altered the Scriptures.'"

At Jerruck, between Kotri and Nuggur Tattha, the following amusing circumstance occurred—

"A water-carrier came up, and asked us if we were able to answer the kazi, and if we would wait until he should fetch him. We told him we would wait for a short time. He soon came back with the kazi, who was exceedingly nervous, and in no way skilled in controversy. Every now and then the water-man would cry out, 'Now, Mr. Kazi, your answer is not a good one;' 'Give good answers;' 'You are a very stupid kazi,' &c. We afterwards found out that the water-man had been guilty of some crime, for which he was punished in the kazi's court; that the water-man had determined to be revenged; and it struck his ready wit that a capital opportunity had at length arrived, which he duly improved upon."

Mr. Matchett concludes his journal with two remarks which are of importance—

"1. A Missionary could never carry on his work without his Bible, and faith, and prayer.

"2. That if a young minister or student at home will carefully study the principles of Popery, Socinianism, and infidelity, especially the pantheistic form of it, he will find nothing new in India. The dress and drapery may vary; but the errors are essentially the same."

The facts which he has related present ample proofs of the justice of such remarks, and we refer the whole subject to the more special consideration of candidates for Missionary work, that they may perceive what need they have to be "mighty in the Scriptures;" that the word of the Lord, used by them in faith and prayer, may be as the stone which, discharged from David's sling, sunk into Goliath's forehead.